# unfoldingWord® Translation Notes

## v91

## 1 Kings

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# unfoldingWord® Translation Notes - 1 Kings

## Introduction to 1 Kings

### Part 1: General Introduction

#### Outline of 1 Kings

1. David guides Solomon to become his successor (1:1–2:46)
2. Solomon reigns (3:1–11:43)
    A. Solomon becomes wise and wealthy (3:1–4:43)
    B. Solomon builds Yahweh’s temple and his palace (5:1–8:66)
    C. Solomon’s wealth and wisdom (9:1–10:29)
    D. Solomon builds shrines for foreign gods and will be punished (11:1–43)
3. The kingdom divides (12:1–14:31)
    A. The Israelites revolt against Rehoboam (12:1–19)
    B. Jeroboam becomes the king of the northern tribes (12:20–33)
    C. Prophets prophesy against Jeroboam (13:1–14:20)
    D. Concluding events of Rehoboam’s reign (14:21–31)
4. Kings of Israel and Judah (15:1–22:53)
    A. King Abijah and King Asa of Judah (15:1–24)
    B. King Nadab of Israel (15:25–32)

C. King Baasha of Israel (15:33–16:7)

D. King Elah of Israel (16:8–14)

E. King Zimri of Israel (16:15–22)

F. King Omri of Israel (16:23–28)

G. King Ahab of Israel (16:29–22:40)

H. King Jehoshaphat of Judah (22:41–50)

I. King Ahaziah of Israel (22:51–53)

## What is the book of 1 Kings about?

The book of 1 Kings describes what happened to the people of Israel after King David died. It tells how his son Solomon succeeded him as king. It then relates how, after Solomon died, his former kingdom split into two kingdoms, Israel and Judah. The book tells what the kings were like who ruled over those kingdoms. It uses David's conduct as a standard to measure the conduct of these later kings, since "David had done right in the eyes of Yahweh, and he had not turned from all that he had commanded him all of the days of his life, except in the matter of Uriah the Hittite" (15:5). While some of the kings were godly and righteous, others were wicked. The book describes how Yahweh sent prophets to the kings and people of Israel and Judah to call them back to obedience to him. The last section of the book describes the great confrontation between the prophet Elijah and King Ahab of Israel, who was more wicked than any king who had come before him.

## What is the purpose of the book of 1 Kings?

The book of 1 Kings is part of a long history that also includes the preceding books of 1 Samuel and 2 Samuel and the following book of 2 Kings. The purpose of the entire history is to show that Yahweh was not at fault when the Israelites were conquered and exiled from their land. Instead, this happened because the people had disobeyed Yahweh and broken their covenant with him.

### Who wrote the book of 1 Kings?

The author of 1 Kings does not identify himself by name in the book. However, many interpreters believe that the prophets in Israel recorded the events that are related in this book (and in the entire history of which it is a part) in order to demonstrate that the people had disobeyed Yahweh. These prophets wanted to encourage the people to obey Yahweh once more. It is possible that a prophet, or several prophets, or someone connected with the prophets, wrote or compiled 1–2 Samuel and 1–2 Kings in the form in which we have them today. While different people may therefore have written different parts of the book, these notes will refer to whoever wrote any given part of 1 Kings as "the author."

### What title should translators use for this book?

Translators can use the traditional title of 1 Kings or First Kings. Translators may also consider a different title such as "The First Book about the Kings of Israel and Judah."

### Is it all right to translate the book of 1 Kings before translating the books of 1 Samuel and 2 Samuel?

It is best to translate the books of 1 Samuel and 2 Samuel before 1 Kings, since 1 Kings continues from where 2 Samuel ends.

## Part 2: Important Religious and Cultural Concepts

### The role of the king

The book of 1 Kings focuses on the lives of various kings. Their role was more than just political. The king in ancient Israel was seen as Yahweh's appointed representative, entrusted with the task of leading the people to obey the covenant Yahweh had made with them. His success or failure was directly tied to his faithfulness to God. The king was responsible for upholding justice, protecting vulnerable people, and ensuring that the Israelites remained faithful to Yahweh as their God. When the king sinned or worshiped other gods, the entire nation suffered the consequences, because the king was no longer leading the people to live in the way that Yahweh wants people to live.

### The centrality of the temple

A major theme in 1 Kings is that Yahweh's temple in Jerusalem was to be the central place of worship for the Israelites, rather than the "high places" where the Canaanites had previously worshiped their foreign gods. The book describes in detail how King Solomon had his workers construct this temple as a place where Yahweh would be recognized as especially present. The temple served as the primary location for sacrifices, prayers, and festivals. It symbolized the covenant relationship between Yahweh and the Israelites. The dedication of the temple marked a high point in Israel's history. Its subsequent neglect and the establishment of rival places of worship by unfaithful kings directly led to the nation's spiritual decline.

### The significance of the prophets

Throughout 1 Kings, Yahweh speaks to the Israelites through prophets who serve as his messengers. Prophets such as Nathan, Ahijah, Jehu, Elijah, and Micaiah spoke truth to powerful leaders held them accountable for their actions. The prophets often challenged the king's actions when they conflicted with God's law. They performed signs and wonders to authenticate their message and demonstrate God's power. They did this to confront the idolatry and worship of foreign gods that plagued the kingdom. The prophets' words and deeds served as a powerful reminder that Yahweh's power and authority were greater than those of any human ruler, and so it was vital for the king and people to live in a faithful and obedient covenant relationship with Yahweh.

## 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" or "look"

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. Instead, they want them to pay careful attention to something they are about to say. For example, Nathan says “Behold” in 1:14 in order to call Bathsheba’s attention to his promise to come and support her appeal to David. When the author is calling attention to a sudden or unexpected development, it may be appropriate to translate “behold” as “suddenly.” For example, when the author says in 18:7 that “Obadiah {was} on the road, and behold, Elijah met him,” the meaning is “and suddenly Elijah met him.” (See: Metaphor)

### “to this day”

In 1 Kings 8:8, 9:13, 9:21, 10:12, and 12:19, the author uses the phrase “to this day.” By that phrase, he is referring to the time at which he was writing. Translators should be aware that “to this day” refers to a time that is now in the past. They should avoid giving the impression that “to this day” means the present day of the translation’s readers. Translators might decide to say something such as “at the time when this is being written” or “at the time of this writing.” (See: Assumed Knowledge and Implicit Information)

### “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, when the author says in 3:10 of Solomon’s request for wisdom that “the thing was good in the eyes of the Lord,” he means that Yahweh considered that it was good for Solomon to have requested this. When the author says in 14:22 that “Judah did evil in the eyes of Yahweh,” he means that the people of that kingdom did what Yahweh considered to be evil. (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, since people can see the face of someone who is present. For example, when the author says in 1:23 of Bathsheba that “she came to the face of the king,” he means that she came into the presence of the king.

- 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, when the author says in 7:49 that the lampstands in the temple were "to the face of" the inner sanctuary, he means that they were positioned in front of it.

- The focus may also be on the relationship or interaction between people or groups, as in 8:33, where Solomon prays to Yahweh about the possibility that the Israelites may be "struck to the face of an enemy." He means that they might be defeated in front of enemy soldiers, that is, as they opposed those soldiers 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, when the author says in 8:14 about Solomon that "the king turned his face around," he means that Solomon, who had previously been looking toward the temple, turned himself entirely around in order to speak to the people behind him, who had gathered for the temple dedication. (See: Synecdoche)

### "fathers" meaning "ancestors"

The author and characters often use the term "fathers" to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly in your translation. (See: Metaphor)

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

The author and characters often use the word "hand" to represent power, capability, or control. For example, in 22:6, false prophets promise Ahab that God will give the city of Ramoth Gilead "into the hand of the king," meaning God will enable him to recapture it and bring it under his control.

The word "hand" may also represent agency, as when the author says in 2:25 that in order to execute Adonijah, "King Solomon sent by the hand of Benaiah, the son of Jehoiada." The "hand" of Benaiah represents his agency in executing Adonijah. This usage may be applied to words as well as to actions. In 17:5, the author speaks of the

promise that Yahweh had “spoken by the hand of Elijah” to the widow in Zarephath. He means that Yahweh spoke this promise through the agency of Elijah.

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, the word “hand” may represent an entire person in the act of possessing or conveying something, as when the author says in 15:18 that King Asa “took all of the silver and the gold that was remaining in the storerooms of the house of Yahweh and the storerooms of the house of the king, and he gave them into the hand of his servants.” Those servants carried the silver and gold to King Ben Hadad of Aram with the message that Asa wanted to make an alliance with him. So the silver and gold being in their “hand” represents their possession and conveyance of it. (See: Synecdoche)

### “house” meaning “temple”

The author and characters often use the term “house” to mean the temple that Solomon built for Yahweh, as if the temple were a house in which Yahweh lived. The term indicates that Yahweh was especially present in his temple. If it would be clearer in your language, you could say “temple” in your translation rather than “house.” (See: Metaphor)

### “listen” or “hear”

The author and characters often use the terms “listen” or “hear” to mean complying with what someone has said. For example, when King Hiram tells King Solomon in 5:8, “I have heard what you sent to me,” he means that he has agreed to do what Solomon has sent messengers to ask him to do. When the phrase applies to God, it means to answer prayer. For example, when Yahweh tells Solomon in 9:3, “I have heard your prayer,” he means, “I will answer your prayer by doing what you have asked.” (See: Assumed Knowledge and Implicit Information)

## “my lord” or “your servant”

Many times throughout the book, even though people are addressing a king or other leader directly, they speak 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. You might have people say, for example, “you, my lord the king.” Some cultures may have a specific form that they use to address rulers, and if your culture does, you could use that form in your translation. The UST models one way to do that. It has people say, “Your Majesty.”

Similarly, many times throughout the book, people speak of themselves 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. You might have people say, for example, “I, your servant.” (See: First, Second or Third Person)

## name of a person representing that person 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, when the author says in 6:14 that “Solomon built the house,” meaning the temple, he is using Solomon to represent the many workers he engaged who were actually involved in constructing the temple. (See: Synecdoche)

## name of nation, tribe, or city representing its people or army

The author and characters often use the name of a nation, tribe, or city to represent its people or its army. For example, when the author says in 4:25 that “Judah and Israel dwelled in safety,” he means that the people of the tribe of Judah and the people of the rest of the nation of Israel dwelled in safety. When the author says in 11:16 that “all of Israel” remained in Edom for six months, he means that the entire Israelite army did so. (See: Metonymy)

## “saying” or “and said”

The author and characters frequently use the term “saying” to introduce direct quotations. The author also uses the phrase “and said” to introduce direct quotations after a variety of other verbs of speaking (“answered,” “swore,” “called,” “cried,” etc.).

In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent these expressions explicitly. (See: Quotations and Quote Margins)

### "shall"

The ULT represents the Hebrew instructional verb form with the English helping verb "shall." For example, when David tells Solomon in 2:6 "you shall act according to your wisdom," he is instructing him to act that way. Other ways to say this are "you are to act according to your wisdom," "you should act according to your wisdom," "I want you to act according to your wisdom," or "act according to your wisdom." Translate this form with the most natural way in your language for giving instructions.

### "sons of" or "son 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 6:1 the author speaks of the "sons of Israel" to mean the Israelites. In 11:33, the prophet Ahijah 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)

In other contexts, the authors and characters use the expression "son of" to indicate that a person has the characteristic of something. For example, in 1:52 Solomon says that Adonijah must prove to be a "son of valor," meaning that he must show that he is a trustworthy person. In 4:30, the author uses the expression "sons of the east" to describe people who belonged to the desert tribes that lived to the east of the land of Israel. In such contexts, you may be able to use an equivalent expression from your language, or you could state the meaning plainly. (See: Idiom)

### "strike/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 15:20 that Ben Hadad, the king of Aram, "struck Ijon and Dan and Abel Beth Maacah and all Chinnereth, with all of the land of Naphtali," he means that Ben Hadad attacked those cities and regions in order to force King Baasha of Israel to break off his invasion of

Judah and send his troops to those locations instead. When Solomon speaks in 8:33 of a situation in which the Israelites "are struck to the face of an enemy," he means that an enemy army would have defeated the Israelite army. And when the author says in 15:27 that Baasha "struck" Nadab, the son of Jeroboam, at Gibbethon, he means that Baasha killed Nadab. 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 keeping with what was usual in the biblical language and culture, the author and characters often indicate whether people are going up to a higher elevation or going down to a lower elevation when they travel. For example, Nathan tells David in 1:25 that Adonijah has "gone down" to En Rogel. The author says in 1:40 that the people who supported Solomon "went up" with him from Gihon back to Jerusalem. If your language does not mark travel for change in elevation, you can translate instances with simple expressions such as "went," "gone," or "came." (See: Making Assumed Knowledge and Implicit Information Explicit)

### "walking" representing "living"

The author and characters often speak of how a person lives as if that were a way or path that the person was walking along. For example, in 2:3, David tells Solomon, regarding Yahweh, to "walk in his ways." David means that he wants Solomon to live as Yahweh wants people to live. If it would be helpful in your language, you could state the meaning plainly in such cases. (See: Metaphor)

# 1 Kings 1

## 1 Kings 1 Chapter Introduction

### Structure and Formatting

1. Abishag begins to take care of King David (1:1–4)
2. Adonijah tries to become the next king (1:5–10)
3. Nathan advises Bathsheba how to respond (1:11–14)
4. Bathsheba and Nathan inform King David about Adonijah (1:15–27)
5. King David responds by appointing Solomon as the next king (1:28–37)
6. Solomon is proclaimed as the next king (1:38–40)
7. Jonathan informs Adonijah, Joab, and the people with them about Solomon (1:41–48)
8. Solomon spares Adonijah's life (1:49–53)

### Religious and Cultural Concepts in This Chapter

#### The next king

In this culture, when a king became old or died, it was customary for one of his sons to become the next king. King David had several different wives who had borne him many sons, and he had told one of his wives, Bathsheba, that her son Solomon would become the next king. However, Adonijah, David's oldest living son, felt that he should be king instead. He invited many important people to a feast, and they all agreed to make him the next king, rather than Solomon. However, some other important people went to King David and told him what Adonijah was doing. When David heard about it, he reasserted that he wanted Solomon to succeed him as king. Then everyone who had supported Adonijah ran away and no longer supported him. Describe all of these events in such a

way that your readers will understand that the narrative of this chapter is about who will be the next ruler after King David.

### The role of the prophet Nathan

A key element in the story that this chapter tells is the intervention of the prophet Nathan. In ancient Israel, prophets were God's messengers, and they often played a crucial role in political affairs. Nathan's advice to Bathsheba and his direct appeal to David were vital. His authority came from God, and his words were intended to ensure that Yahweh's will for the kingdom was carried out so that Solomon would be the next king. The prophet's word was more authoritative than human tradition or political maneuvering. It was Nathan's intervention that ultimately ensured that Solomon would become king. Consider carefully how to describe Nathan's role and actions in a way that your readers will understand.

### The significance of anointing

The anointing of a new king with oil was a symbolic and religious act. It was a physical sign that God had chosen and set apart a person for the task of ruling. When Zadok the priest anointed Solomon at Gihon, this was a public declaration that Yahweh had chosen him and set him apart, so that he was now the legitimate king. The sounding of a shofar (ram's horn) and the public acclamation "May King Solomon live!" confirmed that Yahweh had sanctioned the transfer of power and that the people had accepted it. This effectively ended Adonijah's attempted coup.

## Translation Issues in This Chapter

### Symbolic actions

In this chapter, people perform several different kinds of actions that have symbolic significance in this culture. When someone sits on a throne, it indicates that this person has power and authority. When people bow or prostrate themselves before someone else, it indicates that they are honoring and giving respect to that person. When someone is anointed with oil, it indicates that this person is being commissioned to accomplish a specific task or fill a specific role. If the significance of these actions would not be clear to your readers, you may explain their meaning in the text of your translation or in a

footnote. See the notes on the verses that describe these actions for translation options. (See: Symbolic Action)

### “he will sit on my throne”

Sitting on a throne, an ornamental and ceremonial chair, is a symbolic action that indicates that a person has power and rules as king. In this chapter, there are several references to who will sit on the throne of Israel after David. These are references to who will be the next king after David dies. If it would be helpful in your language, you could explain what this action means. For example, you might have people ask David who “will sit on your throne to rule,” or you might have David speak of who “will sit on my throne as king.” (See: Symbolic Action)

In some places in this chapter, however, people speak of the “throne” of Israel not to mean the ceremonial chair of the king but to represent the kingdom itself. This is the case in (1:37), for example, when Benaiah says he hopes that Yahweh will make Solomon’s throne greater than David’s. He is wishing that Yahweh will make Solomon’s kingdom even greater than David’s. See: Metonymy

# 1 Kings 1:1

| ULT | UST |
| --- | --- |
| *Now King David had aged, he had come into days, and they covered him with garments, but it was not warm for him.* | *When King David was very old, even though his helpers put many blankets on top of him at night, he still felt cold.* |

**ULT Now King David had aged, he had come into days**
**UST** When King David was very old
(וְהַמֶּלֶךְ דָּוִד זָקֵן בָּא בַּיָּמִים)

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 had aged, he had come into days**
**UST** When … was very old
(זָקֵן בָּא בַּיָּמִים)

The phrases **had aged** and **had come into days** mean similar things. The author is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [had grown very old]

**Support Reference:** Doublet

**ULT he had come into days**
**UST** very
(בָּא בַּיָּמִים)

The author is using **he had come into days** as a common expression of his culture to mean "he had become very old." 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 Joshua, see how you translated this phrase in Joshua 13:1 and Joshua 23:1. Alternate translation: [he had gotten on in years] or [he had become old]

**Support Reference:** Idiom

ULT **and they covered him with garments, but it was not warm for him**
UST even though his helpers put many blankets on top of him at night, he still felt cold
(וְיַכַסֻּהוּ בַּבְּגָדִים וְלֹא יֵחַם לוֹ)

Here the author is using the pronoun **they** in a general sense, not to refer to specific people, although the next verse shows that he means David's servants generally. Use an expression for this that would be natural in your language. Alternate translation: [and even when he was covered with garments, it was not warm for him] or [and although his servants covered him with garments, it was not warm for him]

**Support Reference:** Pronouns — When to Use Them

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Now King | King |
| David | David |
| had aged | When … was … old |
| into days | very |

# 1 Kings 1:2

| ULT | UST |
| --- | --- |
| *And his servants said to him, “Let them seek for my lord the king a young woman, a virgin, and let her stand to the face of the king, and let her be caring for him, and let her lie in your bosom, that it may be warm for my lord the king.”* | *So his officials said to him, “Your Majesty, please allow us to search for a young virgin who can stay with you and take care of you. She can sleep close to you and keep you warm.”* |

> ULT **for my lord the king**
> UST Your Majesty
> (לַאדֹנִי הַמֶּלֶךְ)

Since one servant is speaking on behalf of a group of **servants**, it may be more natural in your language to say “our” rather than **my**, here and at the end of the verse. Alternate translation: [for our lord the king]

**Support Reference:** Collective Nouns

> ULT **for my lord the king**
> UST Your Majesty
> (לַאדֹנִי הַמֶּלֶךְ)

See the discussion in the introduction to 1 Kings of how characters in the book, in order to show respect, often speak of David and other rulers in the third person as “my lord the king,” even though they are speaking to that ruler directly. If it would be helpful in your language, you could translate this in a respectful form in the second person. Alternate translation: [for you, my lord the king]

**Support Reference:** First, Second or Third Person

ULT **and let her stand to the face of the king**
UST who can stay with you
(וְעָמְדָה לִפְנֵי הַמֶּלֶךְ)

The author is using **stand to the face of** as a common expression of his culture to mean "enter the service 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. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 16:21. Alternate translation: [and let her wait on you] or [and let her become one of your royal servants]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| his servants | his officials |
| Let them seek | please allow us to search for |
| for my lord | Your Majesty |
| the king | Your Majesty |
| a young woman | young |
| a virgin | a … virgin |
| the king | you |
| and let her lie | She can sleep |
| for my lord | you |
| the king | you |

# 1 Kings 1:3

| ULT | UST |
|---|---|
| *And they sought a beautiful young woman in all of the border of Israel, and they found Abishag the Shunammitess, and they brought her to the king.* | *{The king gave them permission,} so they searched throughout Israel for a beautiful young woman. They found a woman whose name was Abishag. She lived in the city of Shunem. They brought her to the king.* |

ULT **And they sought a beautiful young woman in all of the border of Israel, and they found Abishag the Shunammitess**

UST {The king gave them permission,} so they searched throughout Israel for a beautiful young woman. They found a woman whose name was Abishag. She lived in the city of Shunem

(וַיְבַקְשׁוּ נַעֲרָה יָפָה בְּכָל גְּבוּל יִשְׂרָאֵל וַיִּמְצְאוּ אֶת־אֲבִישַׁג הַשּׁוּנַמִּית)

Here and in the next verse, the author is introducing **Abishag the Shunammitess** 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 **the border of Israel**

UST throughout Israel

(גְּבוּל יִשְׂרָאֵל)

Here, **the border of Israel** represents the entire territory of Israel. 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 |
|---|---|
| And they sought | {The king gave them permission,} so they searched |
| a … young woman | for a … young woman |
| Israel | Israel |
| to the king | to the king |

# 1 Kings 1:4

| ULT | UST |
| --- | --- |
| *Now the young woman was beautiful to abundance. And she became one caring for the king, and she served him, but the king did not know her.* | *Abishag was very beautiful. She came to the royal court and took care of the king. {Even though she lay in bed with him to keep him warm,} the king did not have sexual relations with her.* |

**ULT but the king did not know her**
**UST** the king did not have sexual relations with her
(וְהַנַּעֲלָה לֹא יְדָעָהּ)

The author is referring to sexual relations in a polite way by using the phrase **did not know 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: [but the king did not make love with her]

**Support Reference:** Euphemism

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| for the king | of the king |
| and she served him | Even though she lay in bed with him to keep him warm |
| but the king | the king |
| did … know her | did … have sexual relations with her |

# 1 Kings 1:5

| ULT | UST |
| --- | --- |
| *Now Adonijah, the son of Haggith, was lifting himself up, saying, "I, I will reign." And he made for himself a chariot and horses and 50 men running to his face.* | *After Absalom died, David's oldest remaining son was Adonijah, whose mother was Haggith. He was a very handsome man. For his whole life, his father David had not corrected him about the things he did. Adonijah started to boast. He told people, "Now {that Absalom has died,} I will be the next king." He got a chariot to ride in and horses to pull it, and he had 50 men run in front of his chariot wherever he went. (vv5-6)* |

ULT **Now Adonijah, the son of Haggith, was lifting himself up**
UST was Adonijah, whose mother was Haggith … Adonijah started to boast
(וַאֲדֹנִיָּה בֶן־חַגִּית מִתְנַשֵּׂא)

Here and in the next verse, the author is reintroducing **Adonijah** as a participant in the story. He was first introduced in 2 Samuel 3:4. The author now provides further details about his appearance and reminds readers of his birth order to help them understand what happens next in the story. Your language may have its own way of reintroducing participants that you can use in your translation.

**Support Reference:** Introduction of New and Old Participants

ULT **was lifting himself up**
UST Adonijah started to boast
(מִתְנַשֵּׂא)

Here the author is speaking as if Adonijah were actually **lifting himself up** or raising his physical body higher. This expression means that he believed he deserved to become the next king and began acting like an important person. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [was thinking highly of himself] or [was putting himself forward]

**Support Reference:** Metaphor

ULT **saying**
UST He told people
(לֵאמֹר)

See the discussion of the term “saying” in the introduction to 1 Kings. It 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 or in its other instances in the book.

**Support Reference:** Quotations and Quote Margins

ULT **I, I will reign**
UST I will be the next king
(אֲנִי אֶמְלֹךְ)

Adonijah is stating the pronoun **I** separately, even though the verb translated as **I will reign** already includes this meaning. He is doing that to emphasize his belief that he will be the next king. In other words, he is boasting. 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 showing the meaning here. Alternate translation: [The next king will be me!]

**Support Reference:** Pronouns — When to Use Them

ULT **And he made for himself a chariot and horses and 50 men running to his face**
UST He got a chariot to ride in and horses to pull it, and he had 50 men run in front of his chariot wherever he went
(וַיַּעַשׂ לוֹ רֶכֶב וּפָרָשִׁים וַחֲמִשִּׁים אִישׁ רָצִים לְפָנָיו)

Having **50 men** run ahead of his **chariot** to clear the way and announce his coming was a symbolic action by which Adonijah asserted his importance. If it would be helpful to your readers, you could explain the significance of this action. If you have already translated the book of 2 Samuel, see how you translated the similar expression in 2 Samuel 15:1. Alternate translation: [And he had 50 men run ahead of his chariot to show how important he was]

**Support Reference:** Symbolic Action

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Now Adonijah | was Adonijah |
| I will reign | will be the next king |
| a chariot | a chariot to ride in |

| ULT | UST |
| --- | --- |
| and horses | and horses to pull it |

# 1 Kings 1:6

| ULT | UST |
| --- | --- |
| *And his father had not grieved him from his days, saying, "Why have you done thus?" And he was also very good of appearance, and she had borne him after Absalom.* | *After Absalom died, David's oldest remaining son was Adonijah, whose mother was Haggith. He was a very handsome man. For his whole life, his father David had not corrected him about the things he did. Adonijah started to boast. He told people, "Now {that Absalom has died,} I will be the next king." He got a chariot to ride in and horses to pull it, and he had 50 men run in front of his chariot wherever he went. (vv5-6)* |

ULT **from his days**
UST For his whole life
(מִיָּמָיו)

Here the term **days** represents a period of time, Adonijah's lifetime, 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: [during his whole life]

**Support Reference:** Metonymy

ULT **and she had borne him**
UST After … died, David's oldest remaining son … Now {that … } … has died
(וְאֹתוֹ יָלְדָה)

The pronoun **she** refers to Haggith, Adonijah's mother, whom the author mentions in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [and his mother Haggith had borne him]

**Support Reference:** Pronouns — When to Use Them

ULT **and she had borne him**
UST After … died, David's oldest remaining son … Now {that … } … has died
(וְאֹתוֹ יָלְדָה)

The implication is that Haggith bore Adonijah to David as his next child after the birth of Absalom and that, since Absalom and David's two older sons by different mothers were now dead, Adonijah was David's oldest surviving son. You could include this information if that would be helpful to your readers. Alternate translation: [and he was David's eldest surviving son]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| from his days | For his whole life |
| was … good | handsome |
| she had borne | After … died, David's oldest remaining son … Now {that … } … has died |
| Absalom | Absalom … Absalom |

# 1 Kings 1:7

| ULT | UST |
|---|---|
| *And his words were with Joab, the son of Zeruiah, and with Abiathar the priest. And they helped after Adonijah.* | *One day Adonijah spoke with Joab, David's army commander, and with Abiathar the priest, and they promised to help him become the next king.* |

**ULT And his words were**
**UST** One day Adonijah spoke
(וַיִּהְיוּ דְבָרָיו)

Here, **words** represents what Adonijah said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And he spoke]

**Support Reference:** Metonymy

**ULT Zeruiah**
**UST** Joab, David's army commander
(צְרוּיָה)

The word **Zeruiah** is the name of a woman, one of David's sisters.

**Support Reference:** How to Translate Names

**ULT And they helped after Adonijah**
**UST** and they promised to help him become the next king
(וַיַּעְזְרוּ אַחֲרֵי אֲדֹנִיָּה)

The author is using the phrase **helped after** as a common expression of his culture to mean "supported" or "joined the side of." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [And they became Adonijah's followers and helped him] or [And they supported Adonijah]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Joab | Joab, David's army commander |
| Abiathar | Abiathar |
| the priest | the priest |
| Adonijah | him |

# 1 Kings 1:8

| ULT | UST |
| --- | --- |
| *But Zadok the priest and Benaiah, the son of Jehoiada, and Nathan the prophet and Shimei and Rei and the warriors who {were} to David were not with Adonijah.* | *But other important people refused to help him. These included Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and David's greatest soldiers.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| But Zadok | Zadok |
| the priest | the priest |
| and Benaiah | Benaiah |
| Jehoiada | Jehoiada |
| and Nathan | Nathan |
| the prophet | the prophet |
| and Shimei | Shimei |
| and the warriors | and … greatest soldiers |
| {were} to David | David's |
| Adonijah | But other important people refused to help him. These included |

# 1 Kings 1:9

| ULT | UST |
|---|---|
| *And Adonijah sacrificed sheep and cattle and fatling at the stone of Zoheleth, which {is} near En Rogel. And he called all of his brothers, the sons of the king, and to all of the men of Judah, the servants of the king.* | *One day Adonijah went to the stone of Zoheleth near En Rogel to sacrifice some sheep and oxen and fat cattle {for a feast}. He invited most of his brothers, King David's other sons, to come. He also invited most of the king's Judean officials to come {to the feast, where he planned to proclaim himself king}.* |

ULT **and fatling**
UST and fat cattle
(וּמְרִיא)

In this verse, the word **fatling** is singular in form, but it refers to many fattened animals that Adonijah sacrificed. If it would be helpful in your language, you could use the plural form of "fatling." Alternate translation: [and fatlings]

**Support Reference:** Collective Nouns

ULT **all of his brothers … and to all of the men of Judah**
UST most of his brothers … He also invited most of … Judean … to come {to the feast, where he planned to proclaim himself king}
(אֶת־כָּל־אֶחָיו & וּלְכָל־אַנְשֵׁי יְהוּדָה)

The author is using the term **all** as a generalization in these phrases, since he indicates in the next verse that Adonijah did not invite some of the **men of Judah**, and he did not invite his brother Solomon. If it would be helpful to your readers, you could use language in your translation that shows that this is a generalization. Alternate translation: [all of his other brothers … and to all of the other men of Judah]

**Support Reference:** Hyperbole

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Adonijah | Adonijah |
| And … sacrificed | One day … went … to sacrifice … for a feast |
| sheep | some sheep |
| and cattle | and oxen |
| the stone of | the stone of |
| And he called | He invited … to come |
| the king | King David's |
| Judah | Judean |

| ULT | UST |
| --- | --- |
| the servants of<br>the king | officials<br>the king’s |

# 1 Kings 1:10

| ULT | UST |
| --- | --- |
| *But he did not call Nathan the prophet or Benaiah or the warriors or his brother Solomon.* | *But he did not invite Nathan, Benaiah, the great soldiers, or his younger brother Solomon.* |

**ULT or his brother Solomon**
UST or his younger brother Solomon
(וְאֶת־שְׁלֹמֹה אָחִיו)

Solomon was Adonijah's **brother** because they had the same father, David, but they had different mothers. It is also clear from the narrative that Solomon was younger than Adonijah. Your language may have its own term or expression for this relationship. Alternate translation: [or his younger half-brother Solomon]

**Support Reference:** Kinship

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| he did … call | he did … invite |
| Nathan | Nathan |
| the prophet | Nathan |
| or Benaiah | Benaiah |
| the warriors | the great soldiers |
| Solomon | Solomon |

# 1 Kings 1:11

| ULT | UST |
| --- | --- |
| *And Nathan spoke to Bathsheba, the mother of Solomon, saying, "Have you not heard that Adonijah, the son of Haggith, reigns, and our master David does not know?* | *Nathan {found out what they were doing, so he went and} said to Solomon's mother Bathsheba, "I must tell you that Adonijah son of Haggith is making himself the king! And King David does not know about this!* |

ULT **Have you not heard that Adonijah, the son of Haggith, reigns, and our master David does not know**

UST I must tell you that Adonijah son of Haggith is making himself the king! And King David does not know about this

(הֲלֹוא שָׁמַעַתְּ כִּי מָלַךְ אֲדֹנִיָּהוּ בֶן־חַגִּית וַאֲדֹנֵינוּ דָוִד לֹא יָדָע)

Nathan is using the question form to inform Bathsheba of something she does not know and to express his alarm. 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: [You need to be aware that Adonijah, the son of Haggith, reigns, and our master David does not know!]

**Support Reference:** Rhetorical Question

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Nathan | Nathan |
| Bathsheba | Bathsheba |
| Solomon | Solomon's |
| Adonijah | Adonijah |
| reigns | is making himself the king |
| and our master | And King |
| David | David |
| does … know | does … know about this |

# 1 Kings 1:12

| ULT | UST |
| --- | --- |
| *And now, come, please let me counsel you counsel, and escape with your life and with the life of your son Solomon.* | *Please allow me to give you some advice about what you can do to save your own life and your son Solomon's life{, because otherwise Adonijah will kill you}.* |

ULT **And now**
UST Please allow me
(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 **come**
UST Please allow me
(לְכִי)

Nathan is not asking Bathsheba to **come** somewhere. He is saying **come** to encourage her to do what he suggests. Your language may have a comparable expression that you can use in your translation. Alternate translation: [go ahead]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **let me counsel you counsel**
UST to give you some advice about what you can do
(אִיעָצְךָ & עֵצָה)

Nathan 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: [let me give you some counsel]

**Support Reference:** Poetry

> ULT **and escape**
> UST to save … because otherwise Adonijah will kill you
> (וּמַלְּטִי)

This is an imperative, but Nathan is using it to describe what the results would be if Bathsheba followed his counsel. Use a form in your language that indicates a result. Alternate translation: [and that way you will be able to escape]

**Support Reference:** Imperatives — Other Uses

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| please | Please allow me |
| counsel | some advice about what you can do |
| let me … you counsel | to give you |
| Solomon | Solomon’s |

# 1 Kings 1:13

| ULT | UST |
| --- | --- |
| *Go, and come to King David, and you shall say to him, 'My lord the king, you, have you not sworn to your female servant, saying, "Surely Solomon your son will reign after me, and he will sit on my throne"? Then why does Adonijah reign?'* | *Go right away to King David. Say to him, 'Your Majesty, you solemnly promised me that my son Solomon would become the king after you die. You said that he would sit on your throne and rule. But instead, Adonijah has proclaimed himself king.'* |

ULT **Go, and come to King David**
UST Go right away to King David
(לְכִי֙ וּבְאִ֣י ׀ אֶל־הַמֶּ֣לֶךְ דָּוִ֗ד)

Nathan is saying **Go** to mean that Bathsheba should take action. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [Take action and come to King David]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **Go, and come to King David**
UST Go right away to King David
(לְכִי֙ וּבְאִ֣י ׀ אֶל־הַמֶּ֣לֶךְ דָּוִ֗ד)

In a context such as this, your language might say "go" instead of **come**. Alternate translation: [Take action and go to King David]

**Support Reference:** Go and Come

ULT **and you shall say to him, 'My lord the king, you, have you not sworn to your female servant, saying, "Surely Solomon your son will reign after me, and he will sit on my throne"? Then why does Adonijah reign**
UST Say to him, 'Your Majesty, you solemnly promised me that my son Solomon would become the king after you die. You said that he would sit on your throne and rule. But instead, Adonijah has proclaimed himself king
(וְאָמַרְתְּ אֵלָיו֮ הֲלֹא־אַתָּה֩ אֲדֹנִ֨י הַמֶּ֜לֶךְ נִשְׁבַּ֣עְתָּ לַאֲמָתְךָ֣ לֵאמֹ֗ר כִּי־שְׁלֹמֹ֤ה בְנֵךְ֙ יִמְלֹ֣ךְ אַחֲרַ֔י וְהוּא֙ יֵשֵׁ֣ב עַל־כִּסְאִ֔י וּמַדּ֖וּעַ מָלַ֥ךְ אֲדֹנִיָּֽהוּ)

There are three levels of quotation here. The author is quoting what Nathan said (level 1). Nathan is quoting what he wants Bathsheba to say to King David (level 2). This includes something that Nathan wants Bathsheba to remind David that he said to her (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 or third-level quotations.

**Support Reference:** Quote Markings

ULT **and you shall say to him, ‘My lord the king, you, have you not sworn to your female servant, saying, “Surely Solomon your son will reign after me, and he will sit on my throne”? Then why does Adonijah reign**
UST Say to him, ‘Your Majesty, you solemnly promised me that my son Solomon would become the king after you die. You said that he would sit on your throne and rule. But instead, Adonijah has proclaimed himself king
(וְאָמַרְתְּ אֵלָיו֙ הֲלֹא־אַתָּה֙ אֲדֹנִ֣י הַמֶּ֔לֶךְ נִשְׁבַּ֥עְתָּ לַאֲמָתְךָ֖ לֵאמֹ֑ר כִּי־שְׁלֹמֹ֤ה בְנֵךְ֙ יִמְלֹ֣ךְ אַחֲרַ֔י וְה֥וּא יֵשֵׁ֖ב עַל־כִּסְאִ֑י וּמַדּ֗וּעַ מָלַ֥ךְ אֲדֹנִיָּֽהוּ)

If it would be clearer in your language, you could translate this so that there are not quotations within quotations. Alternate translation: [and remind him that he, your lord the king, swore to you, his female servant, that your son Solomon would surely reign after him, yes, that Solomon would sit on his throne. Then ask him why Adonijah is reigning instead.]

**Support Reference:** Quotes within Quotes

ULT **and you shall say**
UST Say
(וְאָמַרְתְּ)

See the discussion in the introduction to 1 Kings of how the ULT represents the Hebrew instructional verb form with the English helping verb “shall.” Decide as a team how you will represent this form in your translation in various contexts. Alternate translation: [and I want you to say]

**Support Reference:** Irregular Use of Tenses

ULT **My lord the king, you, have you not sworn to your female servant, saying, “Surely Solomon your son will reign after me, and he will sit on my throne**
UST Your Majesty, you solemnly promised me that my son Solomon would become the king after you die. You said that he would sit on your throne and rule
(הֲלֹא־אַתָּה֙ אֲדֹנִ֣י הַמֶּ֔לֶךְ נִשְׁבַּ֥עְתָּ לַאֲמָתְךָ֖ לֵאמֹ֑ר כִּי־שְׁלֹמֹ֤ה בְנֵךְ֙ יִמְלֹ֣ךְ אַחֲרַ֔י וְה֥וּא יֵשֵׁ֖ב עַל־כִּסְאִֽי)

Nathan is encouraging Bathsheba to use the question form to remind David of his promise and to express her alarm that Adonijah is trying to become king instead of Solomon. 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 recall well, my lord the king, that you swore to your female servant, saying, “Surely Solomon your son will reign after me, and he will sit on my throne.”]

**Support Reference:** Rhetorical Question

ULT **you, have you not sworn**
UST you solemnly promised
(הֲלֹא־אַתָּה & נִשְׁבַּעְתָּ)

Nathan wants Bathsheba to state the pronoun **you** separately, even though the verb translated as **have you not sworn** already includes this meaning. He wants her to do that to emphasize the personal role of David in saying that Solomon would be the next king. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [have you not sworn personally]

**Support Reference:** Pronouns — When to Use Them

ULT **to your female servant**
UST me
(לַאֲמָתְךָ)

See the discussion in the introduction to 1 Kings of how characters in the book, in order to show humility, often speak of themselves in the third person as **your servant**. Nathan is encouraging Bathsheba to do this by calling herself **your female servant**. Alternate translation: [to me, your female servant]

**Support Reference:** First, Second or Third Person

ULT **Surely Solomon your son will reign after me, and he will sit on my throne**
UST that my son Solomon would become the king after you die. You said that he would sit on your throne and rule
(כִּי־שְׁלֹמֹה בִנְךָ יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל־כִּסְאִי)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. David used this repetition to make a solemn pronouncement in poetic form about his successor. 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: [Surely Solomon your son will reign after me, yes, he will sit on my throne]

**Support Reference:** Parallelism

ULT **and he will sit on my throne**
UST You said that he would sit on your throne and rule
(וְהוּא יֵשֵׁב עַל־כִּסְאִי)

See the introduction to this chapter for a discussion of the symbolic action of sitting on a **throne** and for suggestions of how you might translate the references to that action in this chapter.

**Support Reference:** Symbolic Action

ULT **Then why does Adonijah reign**
UST But instead, Adonijah has proclaimed himself king
(וּמַדּוּעַ מָלַךְ אֲדֹנִיָּהוּ)

Nathan is encouraging Bathsheba to use the question form **Then why does Adonijah reign?** to express disapproval and protest. 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 Adonijah should not be reigning!]

**Support Reference:** Rhetorical Question

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| King | King |
| David | David |
| My lord | Your Majesty |
| the king | Your Majesty |
| have you … sworn | you solemnly promised |
| to your female servant | me |
| Solomon | Solomon |
| will reign | would become the king |
| my throne | your throne and rule |
| Adonijah | Adonijah |
| does … reign | has proclaimed himself king |

# 1 Kings 1:14

| ULT | UST |
| --- | --- |
| *Behold, you will still be speaking there with the king, and I, I will come after you, and I will fill your words."* | *Then, Bathsheba, while you are still talking to the king, I will come in and tell him that what you are saying to him about Adonijah is true."* |

ULT **Behold**
UST Then
(הִנֵּה)

See the discussion of the expression "behold" in the introduction to 1 Kings to decide how to represent it in your translation here and throughout the book.

**Support Reference:** Metaphor

ULT **and I, I will come after you**
UST I will come in
(וְאָנֹכִי אָבוֹא אַחֲרַיִךְ)

Nathan is stating the pronoun **I** separately, even though the verb translated as **I will come** already includes this meaning. He is doing that to emphasize that his action will take place at the same time as Bathsheba's action of **speaking** with King David. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [and right then, I will come after you]

**Support Reference:** Pronouns — When to Use Them

ULT **and I will fill your words**
UST and tell him that what you are saying to him about Adonijah is true
(וּמְלֵאתִי אֶת־דְּבָרַיִךְ)

Nathan is using **I will fill your words** as a common expression of his culture to mean "I will confirm what you have said." 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 will confirm what you have said]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king | the king |

# 1 Kings 1:15

| ULT | UST |
| --- | --- |
| *So Bathsheba came to the king, into the room. (Now the king had aged greatly, and Abishag the Shunammitess was serving the king.)* | *So Bathsheba went to see the king in his bedroom. (He was very old, and Abishag, who was from the city of Shunem, was taking care of him.)* |

ULT **So Bathsheba came**
UST So Bathsheba went
(וַתָּבֹא בַת־שֶׁבַע)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [So Bathsheba went]

**Support Reference:** Go and Come

ULT **into the room**
UST in his bedroom
(הַחֲדָרָה)

The author assumes that readers will understand that by **the room**, he means David’s bedroom. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and she went into his bedroom to speak with him]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **Now the king had aged greatly, and Abishag the Shunammitess was serving the king**
UST He was very old, and Abishag, who was from the city of Shunem, was taking care of him
(וְהַמֶּלֶךְ זָקֵן מְאֹד וַאֲבִישַׁג הַשּׁוּנַמִּית מְשָׁרֶת אֶת־הַמֶּלֶךְ)

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

**Support Reference:** Background Information

ULT **was serving the king**
UST was taking care of him
(מְשָׁרֶת אֶת־הַמֶּלֶךְ)

Since the author uses the phrase **the king** earlier in the verse, it may be more natural in your language to use a pronoun here. Alternate translation: [was serving him]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Bathsheba | Bathsheba |
| the king | the king |
| Now the king | He |
| had aged | was … old |
| was serving | was taking care of |
| the king | him |

# 1 Kings 1:16

| ULT | UST |
| --- | --- |
| *And Bathsheba bowed and prostrated herself to the king. And the king said, "What to you?"* | *Bathsheba bowed very low in front of the king. Then the king asked her, "What do you want?"* |

ULT **And Bathsheba bowed and prostrated herself to the king**
UST Bathsheba bowed very low in front of the king
(וַתִּקֹּד בַּת־שֶׁבַע וַתִּשְׁתַּחוּ לַמֶּלֶךְ)

Bowing and prostrating oneself to someone was a symbolic action by which a person showed great respect and submission. 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 Bathsheba bowed down and stretched herself out completely on the ground in front of the king to show him honor]

**Support Reference:** Symbolic Action

ULT **What to you**
UST What do you want
(מַה־לָּךְ)

The king is using **What to you** as a common expression of his culture to mean "What do you want?" or "What is your concern?" 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 your concern]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Bathsheba | Bathsheba |
| And … bowed | bowed very low |
| and prostrated herself | bowed very low |
| to the king | in front of the king |
| the king | the king |

# 1 Kings 1:17

| ULT | UST |
|---|---|
| *And she said to him, "My lord, you, you swore to your female servant by Yahweh your God, 'Surely Solomon your son will reign after me, and he will sit on my throne.'* | *She replied, "Your Majesty, you solemnly promised me, with Yahweh your God as your witness, that my son Solomon would become the king after you died. You promised that he would sit on your throne and rule.* |

ULT **you, you swore**
UST you solemnly promised
(אַתָּה נִשְׁבַּעְתָּ)

Bathsheba is stating the pronoun **you** separately, even though the verb translated as **you swore** already includes this meaning. She is doing that to emphasize the personal role of David in swearing this oath. 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 swore personally]

**Support Reference:** Pronouns — When to Use Them

ULT **by Yahweh your God, 'Surely Solomon your son will reign after me, and he will sit on my throne**
UST with Yahweh your God as your witness, that my son Solomon would become the king after you died. You promised that he would sit on your throne and rule
(בַּיהוָה אֱלֹהֶיךָ & כִּי־שְׁלֹמֹה בְּנֵךְ יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל־כִּסְאִי)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [by Yahweh your God that Solomon my son will surely reign after you, that yes, he will sit on your throne]

**Support Reference:** Quotes within Quotes

ULT **Surely Solomon your son will reign after me, and he will sit on my throne**
UST that my son Solomon would become the king after you died. You promised that he would sit on your throne and rule
(כִּי־שְׁלֹמֹה בְּנֵךְ יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל־כִּסְאִי)

See how you translated the similar expression in 1:13.

**Support Reference:** Parallelism

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| My lord | Your Majesty |

| ULT | UST |
| --- | --- |
| you swore | you solemnly promised |
| to your female servant | me |
| by Yahweh | with Yahweh … as your witness |
| your God | your God |
| Solomon | Solomon |
| will reign | would become the king |
| my throne | your throne and rule |

# 1 Kings 1:18

| ULT | UST |
| --- | --- |
| *But now, behold, Adonijah reigns, and now, my lord the king, you do not know.* | *But instead, Adonijah has made himself king without you knowing about it.* |

ULT **But now**
UST But instead
(וְעַתָּה)

The expression that the ULT translates here as **But now** is the same one that it translates as "And now" in many other contexts. The ULT translates the expression this way when a speaker is drawing a contrast while introducing his main point. See how you translated the comparable expression "And now" in 1:12.

**Support Reference:** Connecting Words and Phrases

ULT **and now, my lord the king**
UST you
(וְעַתָּה אֲדֹנִי הַמֶּלֶךְ)

Some ancient manuscripts read "and now." The ULT follows that reading. Other ancient manuscripts read "and 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 |
| --- | --- |
| Adonijah | Adonijah |
| reigns | has made himself king |
| my lord | you |
| the king | you |
| you do … know | knowing about it |

# 1 Kings 1:19

| ULT | UST |
| --- | --- |
| *And he has sacrificed ox and fatling and sheep to abundance, and he has called to all of the sons of the king and to Abiathar the priest and to Joab the commander of the army, but to Solomon your servant he has not called.* | *He has sacrificed many oxen and fat cattle and sheep, and he has invited most of your sons to the celebration. He has also invited Abiathar the priest and Joab, your army commander. But he has not invited your son Solomon.* |

ULT **ox and fatling and sheep**
UST oxen and fat cattle and sheep
(שׁוֹר וּמְרִיא־וְצֹאן)

In this verse, the words **ox**, **fatling**, and **sheep** are all singular in form, but each term refers to a group of animals that Adonijah has sacrificed. If it would be helpful in your language, you could use plural forms of these words in your translation. Alternate translation: [oxen and fatlings and sheep]

**Support Reference:** Collective Nouns

ULT **to all of the sons of the king**
UST most of your sons
(לְכָל־בְּנֵי הַמֶּלֶךְ)

See how you translated the similar expression in 1:9. Alternate translation: [to all of the other sons of the king]

**Support Reference:** Hyperbole

ULT **your servant**
UST your son
(עַבְדְּךָ)

When speaking to David, who is Solomon's father, Bathsheba calls Solomon **your servant** rather than "your son." She is probably doing that to emphasize that Solomon is serving David loyally and not going against his wishes the way Adonijah is doing. In your translation, you may be able to use a phrase that makes Solomon's relationship and loyalty to David clear, here and in 1:26. Alternate translation: [your loyal son]

**Support Reference:** Kinship

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And he has sacrificed | He has sacrificed |

| ULT | UST |
| --- | --- |
| ox | oxen |
| and sheep | and sheep |
| and he has called | and he has invited … to the celebration. He has … invited |
| the king | your |
| and to Abiathar | also … Abiathar |
| the priest | the priest |
| and to Joab | and Joab |
| the commander of | your … commander |
| but to Solomon | But … Solomon |
| your servant | your son |
| he has … called | he has … invited |

# 1 Kings 1:20

| ULT | UST |
| --- | --- |
| *And you, my lord the king, the eyes of all of Israel are on you, to declare to them who will sit on the throne of my lord the king after him.* | *Your Majesty, all the people of Israel are expecting you to tell them who will become the next king after you die.* |

ULT **And you**
UST Your Majesty
(וְאַתָּה)

Some ancient manuscripts read “And you.” The ULT follows that reading. Other ancient manuscripts read “And now.” 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 eyes of all of Israel are on you**
UST all the people of Israel are expecting you
(עֵינֵי כָל־יִשְׂרָאֵל עָלֶיךָ)

Bathsheba is using the common expression of her culture **the eyes of all of Israel are on you** to mean “all the Israelites are depending on 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: [all the Israelites are looking to you] or [all the Israelites are depending on you]

**Support Reference:** Idiom

ULT **who will sit on the throne of my lord the king after him**
UST who will become the next king after you die
(מִי יֵשֵׁב עַל־כִּסֵּא אֲדֹנִי־הַמֶּלֶךְ אַחֲרָיו)

Here, David’s **throne** represents his royal authority and rule. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [who will rule the Israelites as your successor]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| my lord | Your Majesty |
| the king | Your Majesty |

| ULT | UST |
| --- | --- |
| Israel | Israel |
| to declare | to tell |
| the throne of | will become the next king |
| my lord | will become the next king |
| the king | will become the next king |

# 1 Kings 1:21

| ULT | UST |
| --- | --- |
| *And it will happen, when my lord the king lies down with his fathers, that I will be, I and my son Solomon, offenders."* | *{If you do not confirm that you want Solomon to be king,} then after you have died, people will treat me and Solomon my son as rebels{, and they will execute us because we did not help Adonijah become king}."* |

**ULT when my lord the king lies down with his fathers**
**UST** after you have died
(כְּשָׁכַב אֲדֹנִי־הַמֶּלֶךְ עִם־אֲבֹתָיו)

Bathsheba is referring to death in a polite way by using the phrase **lies down with his fathers**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [when you, my lord the king, have passed away]

**Support Reference:** Euphemism

**ULT his fathers**
**UST** after … have died
(אֲבֹתָיו)

Bathsheba is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly. See the discussion of this image in the introduction to 1 Kings. Alternate translation: [his ancestors]

**Support Reference:** Metaphor

**ULT that I will be, I and my son Solomon, offenders**
**UST** people will treat me and Solomon my son as rebels{, and they will execute us because we did not help Adonijah become king}
(וְהָיִיתִי אֲנִי וּבְנִי שְׁלֹמֹה חַטָּאִים)

To make her appeal to David more effective, Bathsheba is first naming herself and then naming herself along with another person who is important to David, to show that the consequence she is describing would affect him as well. It might seem that her expression contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [that I and my son Solomon will be offenders]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| my lord | you |
| the king | you |
| when … lies down | after … have died |
| Solomon | Solomon |

# 1 Kings 1:22

| ULT | UST |
| --- | --- |
| *And behold, she was still speaking with the king, and Nathan the prophet came.* | *While Bathsheba was still talking with King David, the prophet Nathan arrived at the palace.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king | King David |
| and Nathan | Nathan |
| the prophet | the prophet |

# 1 Kings 1:23

| ULT | UST |
| --- | --- |
| *And they declared to the king, saying, "Behold, Nathan the prophet." And he came to the face of the king, and he prostrated himself to the king with his nose to the ground.* | *David's servants told him, "Nathan the prophet has come." {David told his servants to bring Nathan in,} so {Bathsheba left, and} Nathan came to where the king was. He knelt down and touched the ground with his face {to show great respect}.* |

ULT **And they declared to the king**
UST David's servants told him
(וַיַּגִּידוּ לַמֶּלֶךְ)

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 the king was told]

**Support Reference:** Pronouns — When to Use Them

ULT **Nathan the prophet**
UST Nathan the prophet
(נָתָן הַנָּבִיא)

The person speaking to 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: [Nathan the prophet is here]

**Support Reference:** Ellipsis

ULT **to the face of the king**
UST to where the king was
(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

ULT **and he prostrated himself to the king with his nose to the ground**
UST He knelt down and touched the ground with his face {to show great respect}
(וַיִּשְׁתַּ֥חוּ לַמֶּ֖לֶךְ עַל־אַפָּ֑יו אָ֖רְצָה)

The phrase **prostrated himself to the king with his nose to the ground** was a symbolic action by which Nathan showed complete submission and respect to King David. 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. The UST models one way to do that.

**Support Reference:** Symbolic Action

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And they declared | David's servants told |
| to the king | him |
| Nathan | Nathan |
| the prophet | the prophet |
| the king | the king |
| and he prostrated himself | He knelt down |
| to the king | to show great respect |

# 1 Kings 1:24

| ULT | UST |
| --- | --- |
| *And Nathan said, "My lord the king, you, have you said, 'Adonijah will reign after me, and he will sit on my throne'?* | *Then Nathan said, "Your Majesty, I do not recall you saying that Adonijah would become king after you.* |

ULT **you, have you said, 'Adonijah will reign after me, and he will sit on my throne**
UST I do not recall you saying that Adonijah would become king after you
(אַתָּה אָמַרְתָּ אֲדֹנִיָּהוּ יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל־כִּסְאִי)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [have you yourself said that Adonijah will reign after you, and he will sit on your throne]

**Support Reference:** Quotes within Quotes

ULT **you, have you said, 'Adonijah will reign after me, and he will sit on my throne**
UST I do not recall you saying that Adonijah would become king after you
(אַתָּה אָמַרְתָּ אֲדֹנִיָּהוּ יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל־כִּסְאִי)

Nathan is using the question form to clarify that David has not authorized Adonijah to become 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: [as I understand it, you never said, 'Adonijah will reign after me, and he will sit on my throne.']

**Support Reference:** Rhetorical Question

ULT **you, have you said**
UST I do not recall you saying that
(אַתָּה אָמַרְתָּ)

See how you translated the similar expression "you, you swore" in 1:17. Alternate translation: [have you personally said]

**Support Reference:** Pronouns — When to Use Them

ULT **Adonijah will reign after me, and he will sit on my throne**
UST Adonijah would become king after you
(אֲדֹנִיָּהוּ יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל־כִּסְאִי)

See how you translated the similar expression in 1:13.

**Support Reference:** Parallelism

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Nathan | Nathan |
| My lord | Your Majesty |
| the king | Your Majesty |
| Adonijah | Adonijah |
| will reign | would become king |
| my throne | would become king |

# 1 Kings 1:25

| ULT | UST |
| --- | --- |
| *For he has gone down today and sacrificed ox and fatling and sheep to abundance, and he has called to all of the sons of the king and to the commanders of the army and to Abiathar the priest. And behold them, eating and drinking to his face. And they are saying, 'May King Adonijah live!'* | *I ask about this because today he has gone to En Rogel and has sacrificed many oxen, fat cattle, and sheep. He has invited all of your other sons, Joab the army commander, and Abiathar the priest. They are all having a feast with him and telling him, 'We hope that you, King Adonijah, will reign for a long time!'* |

ULT **For**
UST I ask about this because
(כִּי)

Here the word **For** introduces not a reason but an explanation of what made Nathan ask his question in the previous verse. If the connection between this statement and the previous one is not clear, you may want to use a different connecting word or phrase to show how this statement relates to what comes before it. Alternate translation: [You see,]

**Support Reference:** Connecting Words and Phrases

ULT **he has gone down**
UST he has gone to En Rogel
(יָרַד)

To translate this expression and the several similar ones in this chapter that say "down" or "up," see the introduction to 1 Kings for a discussion of how speakers in this culture marked travel for change in elevation. In this particular context, Nathan may be saying **he has gone down** to mean that Adonijah has gone down from Jerusalem to some place away from the city where he can act more freely. Alternate translation: [he has gone away]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

ULT **ox and fatling and sheep**
UST oxen, fat cattle, and sheep
(שׁוֹר וּמְרִיא־וְצֹאן)

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

**Support Reference:** Collective Nouns

ULT **And behold them, eating and drinking**
UST They are all having a feast
(וְהִנָּם֩ אֹכְלִ֨ים וְשֹׁתִ֜ים)

Nathan is using **behold them** as a common expression of his culture to indicate that something is happening at the very moment he is speaking. 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 at this very moment they are eating and drinking]

**Support Reference:** Idiom

ULT **to his face**
UST with him
(לְפָנָ֑יו)

Here, **to his face** represents being in Adonijah's 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 guests]

**Support Reference:** Metonymy

ULT **And they are saying, 'May King Adonijah live**
UST and telling him, 'We hope that you, King Adonijah, will reign for a long time
(וַיֹּאמְר֣וּ יְחִ֤י הַמֶּ֙לֶךְ֙ אֲדֹנִיָּ֔הוּ)

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 are wishing Adonijah a long reign as king]

**Support Reference:** Quotes within Quotes

ULT **May King Adonijah live**
UST We hope that you, King Adonijah, will reign for a long time
(יְחִ֤י הַמֶּ֙לֶךְ֙ אֲדֹנִיָּ֔הוּ)

Nathan is reporting how Adonijah's guests are saluting him with the courteous expression that people in this culture would use to wish a ruler a long and prosperous reign. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Long live King Adonijah]

**Support Reference:** Politeness

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| and sacrificed | and has sacrificed |
| ox | oxen |
| and sheep | and sheep |
| and he has called | He has invited |
| the king | your |
| and to the commanders of | Joab the … commander |
| and to Abiathar | and Abiathar |
| the priest | the priest |
| King | King |
| Adonijah | Adonijah |

# 1 Kings 1:26

| ULT | UST |
| --- | --- |
| *But to me, me your servant, and to Zadok the priest and to Benaiah, the son of Jehoiada, and to Solomon your servant, he has not called.* | *But he did not invite me or Zadok the priest or Benaiah son of Jehoiada or your son Solomon.* |

**ULT But to me, me your servant, and to Zadok the priest**
**UST** But … me or Zadok the priest
(וְלִי אֲנִי־עַבְדֶּךָ וּלְצָדֹק הַכֹּהֵן)

To make his appeal to David more effective, Nathan is first naming himself, and then naming himself along with other people to show that they are affected as well. It might seem that his expression contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [But to me, your servant, and to Zadok the priest]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| your servant | But … me |
| and to Zadok | or Zadok |
| the priest | the priest |
| and to Benaiah | or Benaiah |
| Jehoiada | Jehoiada |
| and to Solomon | or … Solomon |
| your servant | your son |
| he has … called | he did … invite |

# 1 Kings 1:27

| ULT | UST |
| --- | --- |
| *Has this thing been done from with my lord the king and you have not made your servants know who will sit on the throne of my lord the king after him?"* | *It does not seem to me that you would have given Adonijah permission to hold this feast without telling me and your other officials that you wanted him to become the king after you died."* |

ULT **Has this thing been done from with my lord the king and you have not made your servants know who will sit on the throne of my lord the king after him**

UST It does not seem to me that you would have given Adonijah permission to hold this feast without telling me and your other officials that you wanted him to become the king after you died

(אִם מֵאֵת֙ אֲדֹנִ֣י הַמֶּ֔לֶךְ נִהְיָ֥ה הַדָּבָ֖ר הַזֶּ֑ה וְלֹ֤א הוֹדַעְתָּ֙ אֶת־עבדיך מִ֣י יֵשֵׁ֔ב עַל־כִּסֵּ֖א אֲדֹנִ֣י־הַמֶּ֑לֶךְ אַחֲרָֽיו׃)

Nathan is using the question form to express doubt that the king would have made a decision about succession without telling his closest advisors. 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 do not believe that my lord the king would have done this thing without making his servants know who would sit on the throne of my lord the king after him.]

**Support Reference:** Rhetorical Question

ULT **Has this thing been done from with my lord the king**

UST It does not seem to me that you would have given Adonijah permission to hold this feast

(אִם מֵאֵת֙ אֲדֹנִ֣י הַמֶּ֔לֶךְ נִהְיָ֥ה הַדָּבָ֖ר הַזֶּ֑ה)

The expression **Has this thing been done** uses 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: [Has my lord the king done this thing]

**Support Reference:** Active or Passive

> ULT **your servants**
> UST me and your other officials
> (אֶת־עבדיך)

Some ancient manuscripts read “your servants.” The ULT follows that reading. Other ancient manuscripts read “your servant.” 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 |
|---|---|
| my lord | you would have given Adonijah permission |
| the king | you would have given Adonijah permission |
| your servants | me and your other officials |
| you have … made … know | telling |
| the throne of | that you wanted him to become the king |
| my lord | that you wanted him to become the king |
| the king | that you wanted him to become the king |

# 1 Kings 1:28

| ULT | UST |
| --- | --- |
| *And King David answered and said, "Call to Bathsheba for me." And she came to the face of the king, and she stood to the face of the king.* | *Then King David said, "Tell Bathsheba to come back here again." So {Nathan left, and someone got Bathsheba and} she came back and stood in front of the king.* |

**ULT and said**
**UST** Then … said
(וַיֹּאמֶר)

See the discussion of the phrase "and said" in the introduction to 1 Kings. It 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 or in its other instances in the book.

**Support Reference:** Quotations and Quote Margins

**ULT And she came to the face of the king**
**UST** So {Nathan left, and someone got Bathsheba and} she came back and stood in front of the king
(וַתָּבֹא לִפְנֵי הַמֶּלֶךְ)

In this instance, **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: [And she came into the presence of the king]

**Support Reference:** Metonymy

**ULT and she stood to the face of the king**
**UST** and stood in front of the king
(וַתַּעֲמֹד לִפְנֵי הַמֶּלֶךְ)

In this instance, **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: [and she stood in front of the king]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| King | King |
| David | David |

| ULT | UST |
| --- | --- |
| Call | Tell … to come back here again |
| to Bathsheba | Bathsheba |
| the king | the king |
| the king | the king |

# 1 Kings 1:29

| ULT | UST |
| --- | --- |
| *And the king swore and said, "The life of Yahweh, who has rescued my life from every distress,* | *King David told her, "I am going to make you a solemn promise. I guarantee it by my devotion to Yahweh, who has saved me from all my troubles.* |

**ULT The life of Yahweh**

**UST** I guarantee it by my devotion to Yahweh
(יְהוָֹה)

Following the custom of his culture, David is swearing an oath and guaranteeing it by something that he holds sacred. Use a natural way in your language to express an oath. The content of the oath is in the next verse. The guarantee is in this verse. If you have already translated the book of 2 Samuel, see how you translated the similar expression in 2 Samuel 4:9. Alternate translation: [I swear by Yahweh, who has rescued my life from every distress]

**Support Reference:** Oath Formulas

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king | King David |
| And … swore | I am going to make you a solemn promise |
| Yahweh | I guarantee it by my devotion to Yahweh |
| has rescued | has saved |
| distress | my troubles |

# 1 Kings 1:30

| ULT | UST |
| --- | --- |
| *that just as I swore to you by Yahweh the God of Israel, saying, 'Surely Solomon your son will reign after me, and he will sit on my throne in my place,' surely thus I will do this day."* | *I promised you that your son Solomon would become the king after I died. I promised that he would sit on my throne and rule instead of me. I guaranteed that promise by my devotion to Yahweh, the God whom we Israelites worship. Now I am promising that I will make Solomon the king this very day."* |

ULT **that just as I swore to you … surely thus I will do this day**
UST I guaranteed that promise … Now I am promising that I will make Solomon the king this very day
(כִּי כַאֲשֶׁר נִשְׁבַּעְתִּי לָךְ & כִּי כֵן אֶעֱשֶׂה הַיּוֹם הַזֶּה)

If it would be more natural in your language, you may want to put the information about **just as I swore to you** with the information about what David would do. Alternate translation: [that surely thus I will do this day just as I swore to you]

**Support Reference:** Information Structure

ULT **saying, 'Surely Solomon your son will reign after me, and he will sit on my throne in my place,' surely thus I will do this day**
UST I promised you that your son Solomon would become the king after I died. I promised that he would sit on my throne and rule instead of me … Now I am promising that I will make Solomon the king this very day
(לֵאמֹר כִּי־שְׁלֹמֹה בְּנֵךְ יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל־כִּסְאִי תַּחְתָּי כִּי כֵן אֶעֱשֶׂה הַיּוֹם הַזֶּה)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [that surely Solomon your son would reign after me, and he would sit on my throne in my place, surely thus I will do this day]

**Support Reference:** Quotes within Quotes

ULT **Surely Solomon your son will reign after me, and he will sit on my throne in my place**
UST that your son Solomon would become the king after I died. I promised that he would sit on my throne and rule instead of me
(כִּי־שְׁלֹמֹה בְּנֵךְ יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל־כִּסְאִי תַּחְתָּי)

See how you translated the similar expression in 1:13. Alternate translation: [Surely Solomon your son will reign after me, yes, he will sit on my throne in my place]

**Support Reference:** Parallelism

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| I swore | I guaranteed that promise |
| by Yahweh | by my devotion to Yahweh |
| the God of | the God whom … worship |
| Israel | we Israelites |
| Solomon | Solomon |
| will reign | would become the king |
| my throne | my throne |
| day | day |

# 1 Kings 1:31

| ULT | UST |
|---|---|
| *And Bathsheba bowed, nostrils {to} the ground, and she prostrated herself to the king, and she said, "May my lord King David live to forever!"* | *Bathsheba knelt down and touched her face to the ground {to show gratitude and respect} and said, "Your Majesty, I hope that you will continue to reign for a long time!"* |

**ULT And Bathsheba bowed, nostrils {to} the ground, and she prostrated herself to the king**
UST Bathsheba knelt down and touched her face to the ground {to show gratitude and respect}
(וַתִּקֹּד בַּת־שֶׁבַע אַפַּיִם אָרְצָה וַתִּשְׁתַּחוּ לַמֶּלֶךְ)

See how you translated the similar expressions in 1:16 and 1:23.

**Support Reference:** Symbolic Action

**ULT May my lord King David live to forever**
UST Your Majesty, I hope that you will continue to reign for a long time
(יְחִי אֲדֹנִי הַמֶּלֶךְ דָּוִד לְעֹלָם)

See how you translated the similar expression in 1:25. Alternate translation: [Long live my lord King David]

**Support Reference:** Politeness

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Bathsheba | Bathsheba |
| And … bowed | knelt down |
| and she prostrated herself | knelt down |
| to the king | to show gratitude and respect |
| my lord | Your Majesty |
| King | Your Majesty |
| David | Your Majesty |
| to forever | for a long time |

# 1 Kings 1:32

| ULT | UST |
|---|---|
| *And King David said, "Call to me to Zadok the priest and to Nathan the prophet and to Benaiah, the son of Jehoiada." And they came to the face of the king.* | *Then King David ordered some of his servants, "Go and tell Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada to come here to me." {So servants went and got them, and} when they came in,* |

**ULT Call**
**UST** Go and tell … to come here
(קְרָאוּ)

The implied "you" in the imperative **Call** is plural. David is speaking to several of his servants. So use the plural form in your translation if your language marks that distinction.

**Support Reference:** Forms of 'You' — Singular

**ULT to the face of the king**
**UST** in
(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 |
|---|---|
| King | King |
| David | David |
| Call | Go and tell … to come here |
| to Zadok | Zadok |
| the priest | the priest |
| and to Nathan | Nathan |
| the prophet | the prophet |
| and to Benaiah | and Benaiah |
| Jehoiada | Jehoiada |
| the king | in |

# 1 Kings 1:33

| ULT | UST |
| --- | --- |
| *And the king said to them, "Take the servants of your master with you, and you shall make Solomon my son ride on the female mule that is to me, and you shall bring him down to Gihon.* | *David told them, "Put my son Solomon on the special mule that I ride as king. Gather my royal bodyguards and have them escort him to the spring at Gihon.* |

**ULT Take … your master with you, and you shall make Solomon my son ride … and you shall bring him down**

UST Put my son Solomon … Gather my royal bodyguards and have them escort him
(קְחוּ עִמָּכֶם & אֶת־עַבְדֵי אֲדֹנֵיכֶם וְהִרְכַּבְתֶּם אֶת־שְׁלֹמֹה בְּנִי & וְהוֹרַדְתֶּם אֹתוֹ)

The words **you** and **your** and the implied "you" in the imperative **Take** are plural in this verse and the next two verses because David is addressing Zadok, Nathan, and Benaiah. So use plural forms in your translation if your language marks that distinction.

**Support Reference:** Forms of 'You' — Singular

**ULT the servants of your master**

UST my royal bodyguards
(אֶת־עַבְדֵי אֲדֹנֵיכֶם)

By **the servants of your master**, David is referring to the Cherethites and Pelethites, his royal bodyguards, as 1:38 and the similar use of this phrase in 2 Samuel 20:6 indicate. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [to the Cherethites and Pelethites] or [my royal bodyguards]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT Take the servants of your master with you**

UST Gather my royal bodyguards
(קְחוּ עִמָּכֶם אֶת־עַבְדֵי אֲדֹנֵיכֶם)

By sending his royal bodyguards with Solomon, David was ensuring Solomon's safety. At the same time, this was a symbolic action that demonstrated that Solomon had royal 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: [Take my royal bodyguards with you to protect Solomon and to show that he is the new king]

**Support Reference:** Symbolic Action

ULT **and you shall make Solomon my son ride on the female mule that is to me**
UST Put my son Solomon on the special mule that I ride as king
(וְהִרְכַּבְתֶּם אֶת־שְׁלֹמֹה בְּנִי עַל־הַפִּרְדָּה אֲשֶׁר־לִי)

Having Solomon ride on his own **mule** was a symbolic action by which David showed that Solomon was his chosen successor as king, since this mule was a symbol of royal 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: [have Solomon my son ride on my royal mule]

**Support Reference:** Symbolic Action

ULT **to Gihon**
UST to the spring at Gihon
(אֶל־גִּחוֹן)

**Gihon** was a spring on the west side of Jerusalem. David may have chosen this location for the proclamation of Solomon as king because it was a public place where many people gathered. However, since Adonijah had proclaimed himself king at En Rogel on the east side of Jerusalem, David may also have chosen Gihon to symbolize his opposition to Adonijah and his full support for Solomon. If it would be helpful to your readers, you could explain the potential significance of this action. Alternate translation: [to Gihon, on the opposite side of Jerusalem from En Rogel]

**Support Reference:** Symbolic Action

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king | David |
| the servants of | my royal bodyguards |
| your master | my royal bodyguards |
| Solomon | Solomon |
| the female mule | the special mule |

# 1 Kings 1:34

| ULT | UST |
| --- | --- |
| *And Zadok the priest and Nathan the prophet shall anoint him there as king over Israel. And you shall blow on a shofar, and you shall say, 'May King Solomon live!'* | *There the two of you, Zadok and Nathan, must pour olive oil on his head to appoint him as the next king of Israel. Have someone blow a ram's horn, and have all the people there shout, 'We hope that King Solomon will reign for a long time!'* |

ULT **And Zadok the priest and Nathan the prophet shall anoint him there as king**
UST There the two of you, Zadok and Nathan, must pour olive oil on his head to appoint him as the next king
(וּמָשַׁח אֹתוֹ שָׁם צָדוֹק הַכֹּהֵן וְנָתָן הַנָּבִיא לְמֶלֶךְ)

The act of **anointing** was a symbolic action by which Zadok and Nathan would show that Solomon was being appointed as the legitimate king of Israel. 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 Zadok the priest and Nathan the prophet shall pour oil on his head to show that he is the legitimate king]

**Support Reference:** Symbolic Action

ULT **And Zadok the priest and Nathan the prophet shall anoint him**
UST the two of you, Zadok and Nathan, must pour olive oil on his head
(וּמָשַׁח אֹתוֹ צָדוֹק הַכֹּהֵן וְנָתָן הַנָּבִיא)

David is addressing **Zadok** and **Nathan** in the third person in order to give them specific instructions. If this would not be natural in your language, you could use second-person forms. Alternate translation: [And you, Zadok the priest, and you, Nathan the prophet, shall anoint him]

**Support Reference:** First, Second or Third Person

ULT **And you shall blow on a shofar**
UST Have someone blow a ram's horn
(וּתְקַעְתֶּם בַּשּׁוֹפָר)

The act of blowing on a **shofar** was a symbolic action by which David's supporters showed that Solomon was being proclaimed as the new 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: [And you shall blow on a shofar to proclaim him as king]

**Support Reference:** Symbolic Action

ULT **and you shall say, 'May King Solomon live**
UST and have all the people there shout, 'We hope that King Solomon will reign for a long time
(וַאֲמַרְתֶּם יְחִי הַמֶּלֶךְ שְׁלֹמֹה)

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 proclaim that Solomon is the king]

**Support Reference:** Quotes within Quotes

ULT **May King Solomon live**
UST We hope that King Solomon will reign for a long time
(יְחִי הַמֶּלֶךְ שְׁלֹמֹה)

See how you translated the similar expression in 1:25. Alternate translation: [Long live King Solomon]

**Support Reference:** Politeness

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Zadok | Zadok |
| the priest | Zadok |
| and Nathan | and Nathan |
| the prophet | and Nathan |
| And … shall anoint | the two of you … must pour olive oil |
| as king | to appoint him as the next king |
| Israel | Israel |
| on a shofar | a ram's horn |
| King | King |
| Solomon | Solomon |

# 1 Kings 1:35

| ULT | UST |
| --- | --- |
| *And you shall go up after him, and he shall come and sit on my throne, and he, he will reign in my place. And I have commanded him to be ruler over Israel and over Judah."* | *Then have him ride on the mule ahead of you as you return here. Solomon should come to the palace and sit on my throne. He will then be the king instead of me. He is the one I have chosen to rule over all the people of Israel and of Judah."* |

ULT **And you shall go up after him**
UST Then have him ride on the mule ahead of you as you return here
(וַעֲלִיתֶם אַחֲרָיו)

Going up **after** Solomon, that is, having him lead the way back to Jerusalem while they followed, was a symbolic action by which the people showed their support for Solomon as the new 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: [And you shall walk behind him to show your support as he leads the way back here to Jerusalem]

**Support Reference:** Symbolic Action

ULT **and he shall come and sit on my throne**
UST Solomon should come to the palace and sit on my throne
(וּבָא וְיָשַׁב עַל־כִּסְאִי)

Sitting on David's **throne** was a symbolic action by which Solomon showed that he was becoming king with authority over Israel and Judah. 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 shall come and take authority as king] or [and he shall come and assume his role as king]

**Support Reference:** Symbolic Action

> ULT **and he, he will reign in my place**
> UST He will then be the king instead of me
> (וְהוּא יִמְלֹךְ תַּחְתָּי)

David is stating the pronoun **he** separately, even though the verb translated as **he will reign** already includes this meaning. He is doing that to emphasize the personal role of Solomon as the one who will reign in his place. See how you translated the similar expression “you, you swore” in 1:17. Alternate translation: [and he is the one who will reign in my place]

**Support Reference:** Pronouns — When to Use Them

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| my throne | my throne |
| he will reign | will then be the king |
| ruler | to rule |
| Israel | all the people of Israel |
| Judah | of Judah |

# 1 Kings 1:36

| ULT | UST |
| --- | --- |
| *And Benaiah, the son of Jehoiada, answered the king and said, "Truly! May Yahweh, the God of my lord the king, say thus!* | *Benaiah son of Jehoiada replied, "We will do that! We know that Yahweh, the God whom you worship faithfully, wants Solomon to be the next king!* |

**ULT** **Truly**
**UST** We will do that
(אָמֵן)

Benaiah is using a phrase that expresses a strong feeling of agreement with the king's command and loyalty to him. 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 Benaiah was feeling, or you could say what made him agree so strongly. Alternate translation: [Yes, indeed!] or [I strongly agree!]

**Support Reference:** Exclamations

**ULT** **May Yahweh, the God of my lord the king, say thus**
**UST** We know that Yahweh, the God whom you worship faithfully, wants Solomon to be the next king
(כֵּן יֹאמַר יְהוָֹה אֱלֹהֵי אֲדֹנִי הַמֶּלֶךְ)

By **say thus**, Benaiah is not just wishing that Yahweh would say the same thing that David has just said. He is wishing that Yahweh would make this happen. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [May Yahweh, the God of my lord the king, make this happen]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Benaiah | Benaiah |
| Jehoiada | Jehoiada |
| the king | replied |
| Truly | We will do that |
| Yahweh | Yahweh |
| the God of | the God whom … worship faithfully |
| my lord | you |

| ULT | UST |
| --- | --- |
| the king | you |

# 1 Kings 1:37

| ULT | UST |
|---|---|
| *Just as Yahweh has been with my lord the king, so may he be with Solomon. And may he make his throne greater than the throne of my lord King David."* | *Your Majesty, Yahweh has helped you. We hope that he will also help Solomon and enable him to become an even greater king than you have been."* |

**ULT has been with my lord the king, so may he be with Solomon**
**UST** Your Majesty … has helped you. We hope that he will also help Solomon
(הָיָה עִם־אֲדֹנִי הַמֶּלֶךְ כֵּן יהי עִם־שְׁלֹמֹה)

The phrase **has been with** is a common expression of his culture to mean "has helped." 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 helped my lord the king, so may he help Solomon]

**Support Reference:** Idiom

**ULT And may he make his throne greater than the throne of my lord King David**
**UST** and enable him to become an even greater king than you have been
(וְיַגְדֵּל אֶת־כִּסְאוֹ מִכִּסֵּא אֲדֹנִי הַמֶּלֶךְ דָּוִד)

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: [And may he make his reign greater than the reign of my lord King David]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Yahweh | Yahweh |
| my lord | Your Majesty … you |
| the king | Your Majesty … you |
| Solomon | Solomon |
| his throne | king |
| than the throne of | than you have been |
| my lord | than you have been |
| King | than you have been |
| David | than you have been |

# 1 Kings 1:38

| ULT | UST |
| --- | --- |
| *Then Zadok the priest and Nathan the prophet and Benaiah, the son of Jehoiada, and the Cherethite and the Pelethite went down, and they made Solomon ride on the female mule of King David. And they brought him to Gihon.* | *So Zadok, Nathan, Benaiah, and the elite corps of royal bodyguards put Solomon on King David's special mule and escorted him to the spring at Gihon.* |

ULT **Then Zadok the priest and Nathan the prophet and Benaiah, the son of Jehoiada, and the Cherethite and the Pelethite went down, and they made Solomon ride on the female mule of King David. And they brought him to Gihon**

UST So Zadok, Nathan, Benaiah, and the elite corps of royal bodyguards put Solomon on King David's special mule and escorted him to the spring at Gihon

(וַיֵּרֶד צָדוֹק֩ הַכֹּהֵ֨ן וְנָתָ֜ן הַנָּבִ֗יא וּבְנָיָ֤הוּ בֶן־יְהוֹיָדָע֙ וְהַכְּרֵתִ֣י וְהַפְּלֵתִ֔י וַיַּרְכִּ֥בוּ אֶת־שְׁלֹמֹ֖ה עַל־פִּרְדַּ֣ת הַמֶּ֣לֶךְ דָּוִ֑ד וַיּוֹלִכ֖וּ אֹת֥וֹ עַל־גִּיחֽוֹן)

The author is describing one event before describing another event that preceded it. If it would be helpful in your language, you may wish to relate these events in the order in which they happened. Alternate translation: [Then Zadok the priest and Nathan the prophet and Benaiah, the son of Jehoiada, and the Cherethite and the Pelethite made Solomon ride on the female mule of King David, and they went down and brought him to Gihon]

**Support Reference:** Order of Events

ULT **and the Cherethite and the Pelethite**

UST and the elite corps of royal bodyguards

(וְהַכְּרֵתִ֣י וְהַפְּלֵתִ֔י)

In this verse, the words **Cherethite** and **Pelethite** are singular in form, but they refer to all of the members of these groups. If it would be helpful in your language, you could use the plural form of these words. Alternate translation: [and the Cherethites and the Pelethites]

**Support Reference:** Collective Nouns

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Zadok | Zadok |
| the priest | Zadok |
| and Nathan | Nathan |
| the prophet | Nathan |
| and Benaiah | Benaiah |
| Jehoiada | Benaiah |
| and the Cherethite | and the elite corps of royal bodyguards |

| ULT | UST |
| --- | --- |
| Solomon | Solomon |
| the female mule of | special mule |
| King | King |
| David | David’s |

# 1 Kings 1:39

| ULT | UST |
| --- | --- |
| *And Zadok the priest took the horn of oil from the tent, and he anointed Solomon. And they blew on the shofar, and all of the people said, "May King Solomon live!"* | *There Zadok took the container of olive oil that he had brought from the sacred tent and poured the oil on Solomon's head to show that he would be the next king. Then someone blew a ram's horn, and all the people who had gathered for the ceremony shouted, "We hope that King Solomon will reign for a long time!"* |

ULT **And they blew on the shofar**
UST Then someone blew a ram's horn
(וַיִּתְקְעוּ בַּשּׁוֹפָר)

Here the pronoun **they** represents the person whom Zadok, Nathan, and Benaiah instructed to blow **on the shofar** to proclaim that Solomon was the new king. (It is likely that a single **shofar** would have been used for this official purpose.) Alternate translation: [And they had someone blow on a shofar]

**Support Reference:** Metonymy

ULT **all of the people**
UST all the people who had gathered for the ceremony
(כָּל־הָעָם)

The author says **all of the people** as a generalization to mean all those who were present at this ceremony. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [all of the people who were there]

**Support Reference:** Hyperbole

ULT **May King Solomon live**
UST We hope that King Solomon will reign for a long time
(יְחִי הַמֶּלֶךְ שְׁלֹמֹה)

See how you translated the similar expression in 1:25. Alternate translation: [Long live King Solomon]

**Support Reference:** Politeness

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Zadok | Zadok |
| the priest | Zadok |

| ULT | UST |
| --- | --- |
| the horn of | the container of |
| oil | olive oil |
| the tent | the sacred tent |
| and he anointed | and poured the oil on … to show that he would be the next king |
| Solomon | Solomon’s head |
| on the shofar | a ram’s horn |
| King | King |
| Solomon | Solomon |

# 1 Kings 1:40

| ULT | UST |
|---|---|
| *Then all of the people went up after him. And the people were piping with pipes and rejoicing a great rejoicing. And the earth was split by their sound.* | *Then all those people followed Solomon back to Jerusalem. They were playing flutes and shouting joyfully. They were making a very loud noise that echoed off the ground.* |

ULT **And the people were piping with pipes and rejoicing a great rejoicing**
UST They were playing flutes and shouting joyfully
(וְהָעָם מְחַלְלִים בַּחֲלִלִּים וּשְׂמֵחִים שִׂמְחָה גְּדוֹלָה)

The author is using two constructions in which a verb and its object come from the same root. You may be able to use the same constructions in your language to express the meaning here. Alternatively, your language may have another way of saying these things. Alternate translation: [And the people were making music on pipes and rejoicing very greatly]

**Support Reference:** Poetry

ULT **And the earth was split by their sound**
UST They were making a very loud noise that echoed off the ground
(וַתִּבָּקַע הָאָרֶץ בְּקוֹלָם)

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: [And they made a very loud sound, such as there is during an earthquake]

**Support Reference:** Hyperbole

ULT **And the earth was split by their sound**
UST They were making a very loud noise that echoed off the ground
(וַתִּבָּקַע הָאָרֶץ בְּקוֹלָם)

The expression **was split** is a passive verbal form. If you decide to represent the author's actual overstatement in your translation, 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 sound they made split the earth]

**Support Reference:** Active or Passive

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| were piping | were playing |
| with pipes | flutes |

| ULT | UST |
| --- | --- |
| and rejoicing | and shouting joyfully |
| a … rejoicing | and shouting joyfully |
| the earth | the ground |

# 1 Kings 1:41

| ULT | UST |
| --- | --- |
| *And Adonijah and all of the called ones who {were} with him heard, and they had finished eating. And Joab heard the sound of the shofar, and he said, "Why is the sound of the city being noisy?"* | *As Adonijah and all his guests were finishing eating at their celebration, they heard the noise. When Joab heard someone blowing a ram's horn, he asked, "Why is there so much noise in the city?"* |

ULT **And Adonijah and all of the called ones who {were} with him heard, and they had finished eating**

UST As Adonijah and all his guests were finishing eating at their celebration, they heard the noise

(וַיִּשְׁמַע אֲדֹנִיָּהוּ וְכָל־הַקְּרֵאִים אֲשֶׁר אִתּוֹ וְהֵם כִּלּוּ לֶאֱכֹל)

The connector **and** in **and they had finished eating** indicates that Adonijah and his guests **heard** the noise at the same time as when they **finished eating**. If it would be helpful to your readers, you could describe the time relationship more explicitly. Alternate translation: [And Adonijah and all of the called ones who were with him heard the sound just as they finished eating]

**Support Reference:** Connect — Simultaneous Time Relationship

ULT **and all of the called ones**

UST and all … guests

(וְכָל־הַקְּרֵאִים)

The expression **called 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: [and all of the ones he had called]

**Support Reference:** Active or Passive

ULT **Why is the sound of the city being noisy**

UST Why is there so much noise in the city

(מַדּוּעַ קוֹל־הַקְּרִיָה הוֹמָה)

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: [Why is the city being noisy]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Adonijah | Adonijah |
| the called ones | guests |
| Joab | Joab |
| the shofar | a ram’s horn |

# 1 Kings 1:42

| ULT | UST |
| --- | --- |
| *He was still speaking, and behold, Jonathan, the son of Abiathar the priest, came. And Adonijah said, "Come, for you are a man of valor, and you will bring good news."* | *While he was still speaking, Jonathan son of Abiathar the priest, arrived. Adonijah told him, "Come in! You are the kind of important person that someone would have sent to bring me good news!"* |

**ULT Come, for you are a man of valor, and you will bring good news**
**UST** Come in! You are the kind of important person that someone would have sent to bring me good news
(בֹּא כִּי אִישׁ חַיִל אַתָּה וְטוֹב תְּבַשֵּׂר)

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 man of valor, and you will bring good news, come]

**Support Reference:** Connect — Reason-and-Result Relationship

**ULT you are a man of valor, and you will bring good news**
**UST** You are the kind of important person that someone would have sent to bring me good news
(אִישׁ חַיִל אַתָּה וְטוֹב תְּבַשֵּׂר)

Adonijah is using **a man of valor** as a common expression of his culture to mean "an important person" or "a worthy 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 are an important person, and you will bring good news]

**Support Reference:** Idiom

> ULT **you are a man of valor, and you will bring good news**
> UST You are the kind of important person that someone would have sent to bring me good news
> (אִישׁ חַיִל אַתָּה וְטוֹב תְּבַשֵּׂר)

Adonijah assumes that his listeners will understand that, based on the customs of this culture, he believes that someone has sent Jonathan to bring **good news** to him, since Jonathan, as a high priest's son, is person of rank. (See the comparable episode in 2 Samuel 18:19–23, where Joab does not want to send Ahimaaz, similarly a person of rank as a high priest's son, to bring bad news to David.) You could indicate this explicitly in your translation if that would be helpful to your readers. The UST models one way to do that.

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Jonathan | Jonathan |
| Abiathar | Abiathar |
| the priest | the priest |
| And Adonijah | Adonijah |
| and … good | good news |

# 1 Kings 1:43

| ULT | UST |
| --- | --- |
| *And Jonathan answered and said to Adonijah, "Truly, our master King David has made Solomon reign.* | *Jonathan replied, "No, the truth is that His Majesty King David has just made Solomon the next king.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jonathan | Jonathan |
| to Adonijah | replied |
| our master | His Majesty |
| King | King |
| David | David |
| Solomon | Solomon |
| has made … reign | has just made … the next king |

# 1 Kings 1:44

| ULT | UST |
| --- | --- |
| *And the king sent with him Zadok the priest and Nathan the prophet and Benaiah, the son of Jehoiada, and the Cherethite and the Pelethite. And they made him ride on the female mule of the king.* | *David sent Zadok, Nathan, Benaiah, and his elite corps of royal bodyguards to go with Solomon. They put Solomon on the special mule that David rides as king.* |

**ULT and the Cherethite and the Pelethite**
**UST** and his elite corps of royal bodyguards
(וְהַכְּרֵתִי וְהַפְּלֵתִי)

See how you translated the similar expression in 1:38. Alternate translation: [and the Cherethites and the Pelethites]

**Support Reference:** Collective Nouns

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king | David |
| Zadok | Zadok |
| the priest | Zadok |
| Nathan | Nathan |
| the prophet | Nathan |
| and Benaiah | Benaiah |
| Jehoiada | Benaiah |
| and the Cherethite | and his elite corps of royal bodyguards |
| the female mule of | the special mule |
| the king | that David rides as king |

# 1 Kings 1:45

| ULT | UST |
| --- | --- |
| *And Zadok the priest and Nathan the prophet anointed him as king at Gihon, and they have come up from there rejoicing, and the city is agitated. This {is} the sound that you have heard.* | *They all went to the spring at Gihon, and there Zadok and Nathan poured olive oil on his head to show that he would be the next king. Then they returned from there to the city, celebrating the whole way. Many people in the city are celebrating with them. That is why you are hearing this loud noise.* |

ULT **and the city is agitated**
UST Many people in the city are celebrating with them
(וַתֹּהַם הַקִּרְיָה)

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

**Support Reference:** Metonymy

ULT **and the city is agitated**
UST Many people in the city are celebrating with them
(וַתֹּהַם הַקִּרְיָה)

The expression **is agitated** 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 this has agitated the people of the city] or [and this has excited the people of the city]

**Support Reference:** Active or Passive

ULT **you have heard**
UST you are hearing
(שְׁמַעְתֶּם)

The word **you** is plural here because Jonathan means that Adonijah and all of his guests **have heard** this **sound**. So use the plural form in your translation if your language marks that distinction.

**Support Reference:** Forms of 'You' — Singular

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Zadok | Zadok |

| ULT | UST |
| --- | --- |
| the priest | Zadok |
| and Nathan | and Nathan |
| the prophet | and Nathan |
| And … anointed | poured olive oil |
| as king | to show that he would be the next king |
| rejoicing | celebrating the whole way |

# 1 Kings 1:46

| ULT | UST |
| --- | --- |
| *And also, Solomon is sitting on the throne of the kingdom.* | *Right now, Solomon is sitting on the throne where the Israelite king sits.* |

**ULT the throne of the kingdom**
**UST** the throne where the Israelite king sits
(כִּסֵּא הַמְּלוּכָה)

Jonathan is using this possessive form to describe the **throne** that symbolizes the Israelite king's rule over his **kingdom**. 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 royal throne]

**Support Reference:** Possession

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | Solomon |
| the throne of | the throne where |
| the kingdom | the Israelite king sits |

# 1 Kings 1:47

| ULT | UST |
| --- | --- |
| *And also, the servants of the king came to bless our master King David, saying, 'May God make the name of Solomon better than your name, and may he make his throne greater than your throne.' And the king bowed himself on the bed.* | *Furthermore, the palace officials came to His Majesty King David and thanked him {for appointing Solomon as the king}. They said, 'We want God to make Solomon even more famous than you have been. We want God to enable him to be an even better king than you have been.' When they said that, the king, lying on his bed, bowed his head to worship Yahweh {and show that he agreed with what they had said}.* |

ULT **our master**
UST His Majesty
(אֶת־אֲדֹנֵינוּ)

By **our**, Jonathan means to include both himself and his listeners, so use the inclusive form of that word if your language marks that distinction.

**Support Reference:** Exclusive and Inclusive 'We'

ULT **saying, 'May God make the name of Solomon better than your name, and may he make his throne greater than your throne**
UST They said, 'We want God to make Solomon even more famous than you have been. We want God to enable him to be an even better king than you have been
(לֵאמֹר֮ יֵיטֵב אלהיך אֶת־שֵׁם שְׁלֹמֹה מִשְּׁמֶךָ וְיגְַדֵּל אֶת־כִּסְאוֹ מִכִּסְאֶךָ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [telling him that they wished that God would make the name of Solomon better than his name and make Solomon's throne greater than his throne]

**Support Reference:** Quotes within Quotes

ULT **saying**
UST They said
(לֵאמֹר֮)

While you may have decided that in other contexts it was not be necessary to represent the term "saying" explicitly in your translation when it introduces a direct quotation, it may be helpful to do that here. Alternate translation: [They said]

**Support Reference:** Quotations and Quote Margins

**ULT May God make the name of Solomon better than your name**
**UST** We want God to make Solomon even more famous than you have been
(יֵיטֵב אלהיך אֶת־שֵׁם שְׁלֹמֹה מִשְּׁמֶךָ)

Here, **name** represents reputation or honor. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [May God make the reputation of Solomon better than your reputation]

**Support Reference:** Metonymy

**ULT and may he make his throne greater than your throne**
**UST** We want God to enable him to be an even better king than you have been
(וְיגַדֵּל אֶת־כִּסְאוֹ מִכִּסְאֶךָ)

See how you translated the similar expression in 1:37. Alternate translation: [and may he make his reign greater than your reign]

**Support Reference:** Metonymy

**ULT And the king bowed himself on the bed**
**UST** When they said that, the king, lying on his bed, bowed his head to worship Yahweh {and show that he agreed with what they had said}
(וַיִּשְׁתַּחוּ הַמֶּלֶךְ עַל־הַמִּשְׁכָּב)

Bowing himself on his bed was a symbolic action by which David worshiped God in order to join in his servants' prayer for Solomon. 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 on his bed, the king bowed his head in worship to join in their prayer]

**Support Reference:** Symbolic Action

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the servants of | the … officials |
| the king | palace |
| to bless | and thanked him {for appointing Solomon as the king} |
| our master | His Majesty |
| King | King |
| David | David |
| God | God |
| Solomon | Solomon |
| May … make … better | We want … to make … even more |
| his throne | king |

| ULT | UST |
| --- | --- |
| than your throne | than you have been |
| the king | When they said that, the king |
| And … bowed himself | bowed his head to worship Yahweh {and show that he agreed with what they had said} |

# 1 Kings 1:48

| ULT | UST |
| --- | --- |
| *And also, thus said the king, ‘Blessed {be} Yahweh, the God of Israel, who today has given a sitter on my throne, and my eyes are seeing.’”* | *Then King David said, ‘I praise Yahweh, the God whom we Israelites worship, because he has allowed one of my sons to become the king today while I am still alive to hear about it.’”* |

ULT **thus said the king, ‘Blessed {be} Yahweh, the God of Israel, who today has given a sitter on my throne, and my eyes are seeing**
UST King David said, ‘I praise Yahweh, the God whom we Israelites worship, because he has allowed one of my sons to become the king today while I am still alive to hear about it
(כָּכָה אָמַר הַמֶּלֶךְ בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר נָתַן הַיּוֹם יֹשֵׁב עַל־כִּסְאִי וְעֵינַי רֹאוֹת)

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 king said that he blessed Yahweh, the God of Israel, who today had given a sitter on his throne, and his eyes were seeing]

**Support Reference:** Quotes within Quotes

ULT **Blessed {be} Yahweh**
UST I praise Yahweh
(בָּרוּךְ יְהוָה)

The expression **Blessed be Yahweh** uses a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [May people bless Yahweh] or [May people praise Yahweh]

**Support Reference:** Active or Passive

ULT **who today has given a sitter on my throne, and my eyes are seeing**
UST because he has allowed one of my sons to become the king today while I am still alive to hear about it
(אֲשֶׁר נָתַן הַיּוֹם יֹשֵׁב עַל־כִּסְאִי וְעֵינַי רֹאוֹת)

The word that the ULT translates as **and** indicates that Yahweh **has given** someone to sit on David’s throne (that is, to be the next king) at the same time when David’s **eyes** were still **seeing**. If it would be helpful to your readers, you could describe the time relationship more explicitly. Alternate translation: [who today has given a sitter on my throne while I am still alive to see it]

**Support Reference:** Connect — Simultaneous Time Relationship

ULT **a sitter on my throne**
UST one of my sons to become the king
(יֹשֵׁב עַל־כִּסְאִי)

Here, **a sitter on my throne** represents someone who would rule as king. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [someone to succeed me as king] or [a son to continue my dynasty]

**Support Reference:** Metonymy

ULT **and my eyes are seeing**
UST while I am still alive to hear about it
(וְעֵינַי רֹאוֹת)

King David is using **my eyes** to mean all of him in the act of seeing Solomon sit on his throne. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and I myself am seeing]

**Support Reference:** Synecdoche

ULT **and my eyes are seeing**
UST while I am still alive to hear about it
(וְעֵינַי רֹאוֹת)

David is speaking here as if he were actually **seeing** Solomon sitting on his throne. He means that this has happened during his own lifetime. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [while I am still alive to experience it]

**Support Reference:** Metaphor

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| the king | King David |
| Blessed | I praise |
| {be} Yahweh | Yahweh |
| the God of | the God whom … worship |
| Israel | we Israelites |
| my throne | one of my sons to become the king |

# 1 Kings 1:49

| ULT | UST |
| --- | --- |
| *Then all of the called ones who {were} with Adonijah trembled and arose. And they went, a man to his way.* | *This report made all of Adonijah's guests very afraid. They all got up immediately and left. The group scattered in different directions.* |

**ULT all of the called ones who {were} with Adonijah**
**UST** all of Adonijah's guests
(כָּל־הַקְּרֵאִים אֲשֶׁר לַאֲדֹנִיָּהוּ)

The expression **the called 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: [all of the ones whom Adonijah had called, who were still with him]

**Support Reference:** Active or Passive

**ULT Then all of the called ones who {were} with Adonijah trembled**
**UST** This report made all of Adonijah's guests very afraid
(וַיֶּחֶרְדוּ & כָּל־הַקְּרֵאִים אֲשֶׁר לַאֲדֹנִיָּהוּ)

By **trembled**, the author means that the guests at Adonijah's feast were shaking with fear because they realized that they had supported the wrong person to be king and might be punished. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Then all of the called ones who were with Adonijah trembled with fear]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT And they went, a man to his way**
**UST** The group scattered in different directions
(וַיֵּלְכוּ אִישׁ לְדַרְכּוֹ)

The author is using the phrase **a man to his way** as a common expression of his culture to mean "each one in the direction of his own home." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [And they all went separately back to their own homes]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the called ones | guests |
| {were} with Adonijah | Adonijah’s |
| Then … trembled | This report made … very afraid |

# 1 Kings 1:50

| ULT | UST |
| --- | --- |
| *And Adonijah was afraid from the face of Solomon. And he arose and went and grasped the horns of the altar.* | *Adonijah was afraid of what Solomon would do to him. So he went to the sacred tent and held onto the projections at the corners of the altar {because Israelites could do that so no one would harm them}.* |

ULT **from the face of Solomon**
UST of what Solomon would do to him
(מִפְּנֵי שְׁלֹמֹה)

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

**Support Reference:** Idiom

ULT **And he arose**
UST So he went to the sacred tent
(וַיָּקָם)

The implication is that Adonijah **arose** from the table and left the feast that he was hosting at En Rogel. You could include this information if that would be helpful to your readers. Alternate translation: [And he left En Rogel]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and went**
UST So he went to the sacred tent
(וַיֵּלֶךְ)

By **went**, the author means that Adonijah went to the sacred tent. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and went to the sacred tent]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and grasped the horns of the altar**
UST and held onto the projections at the corners of the altar {because Israelites could do that so no one would harm them}
(וַיַּחֲזֵק בְּקַרְנוֹת הַמִּזְבֵּחַ)

Grasping the **horns of the altar** was a symbolic action by which Adonijah showed that he was seeking sanctuary and asking for mercy. 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 grasped the horns of the altar to seek sanctuary and ask for mercy]

**Support Reference:** Symbolic Action

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And Adonijah | Adonijah |
| was afraid | was afraid |
| Solomon | Solomon |
| the horns of | projections at the corners of the |
| the altar | the … altar |

# 1 Kings 1:51

| ULT | UST |
| --- | --- |
| *And it was declared to Solomon, saying, "Behold, Adonijah fears King Solomon. And behold, he has grasped the horns of the altar, saying, 'Let King Solomon swear to me as today if he will kill his servant with the sword.'"* | *Then someone told Solomon, "Listen, Adonijah is afraid of you, so he has gone to the sacred tent and is holding onto the altar. He is saying, 'Before I leave the sacred tent, I want King Solomon to swear to me that he will not order his soldiers to execute me.'"* |

ULT **And it was declared to Solomon**
UST Then someone told Solomon
(וַיֻּגַּד לִשְׁלֹמֹה)

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 Solomon]

**Support Reference:** Active or Passive

ULT **saying, 'Let King Solomon swear to me as today if he will kill his servant with the sword**
UST He is saying, 'Before I leave the sacred tent, I want King Solomon to swear to me that he will not order his soldiers to execute me
(לֵאמֹר יִשָּׁבְעִ־לִי כַיּוֹם הַמֶּלֶךְ שְׁלֹמֹה אִם־יָמִית אֶת־עַבְדּוֹ בֶּחָרֶב)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and has said that he wants you to swear as today that you will not kill him with the sword]

**Support Reference:** Quotes within Quotes

ULT **as today**
UST Before I leave the sacred tent
(כַּיּוֹם)

Adonijah is using the expression **as today** as a common expression of his culture to mean "first." 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: [first]

**Support Reference:** Idiom

ULT **Let King Solomon swear to me as today**
UST Before I leave the sacred tent, I want King Solomon to swear to me
(יִשָּׁבַע־לִי כַיּוֹם הַמֶּלֶךְ שְׁלֹמֹה)

By **Let King Solomon swear to me as today**, Adonijah means he wants Solomon to promise not to kill him before he, Adonijah, lets go of the altar. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [I will not let go of the horns of the altar until King Solomon swears to me first] or [I will not leave the sanctuary unless King Solomon swears to me first]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **if he will kill his servant with the sword**
UST that he will not order his soldiers to execute me
(אִם־יָמִית אֶת־עַבְדּוֹ בֶּחָרֶב)

Adonijah anticipates that, following the custom of his culture, Solomon would swear an oath by 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: [that he will not kill his servant with the sword]

**Support Reference:** Oath Formulas

ULT **if he will kill his servant with the sword**
UST that he will not order his soldiers to execute me
(אִם־יָמִית אֶת־עַבְדּוֹ בֶּחָרֶב)

Adonijah is not referring to a specific **sword**. He means any sword that David might command his soldiers to use to kill him. Adonijah is likely referring to beheading. 2 Samuel 16:9 suggests that this would have been the punishment for rebellion against the king. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [that he will not command his soldiers to cut my head off with a sword]

**Support Reference:** Generic Noun Phrases

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And it was declared | Then someone told |
| to Solomon | Solomon |
| Adonijah | Adonijah |
| fears | is afraid of |

| ULT | UST |
| --- | --- |
| King | you |
| Solomon | you |
| the horns of | the altar |
| the altar | the altar |
| King | King |
| Solomon | Solomon |
| Let … swear | I want … to swear |
| he will kill | he will … order his soldiers to execute |
| his servant | me |
| with the sword | he will … order his soldiers to execute |

# 1 Kings 1:52

| ULT | UST |
| --- | --- |
| *And Solomon said, "If he will be a son of valor, from his hair shall not fall to the ground. But if evil is found in him, then he shall die."* | *Solomon promised, "If he behaves honorably, I will not harm him at all. But if I discover that he is actually disloyal to me, I will have my soldiers execute him."* |

ULT **a son of valor**
UST he behaves honorably
(לְבֶן־חַיִל)

In certain contexts, biblical authors and characters use the common expression of their culture **son of** to indicate that a person has the characteristic of something. In this case, Solomon means that Adonijah would have to prove that he was a person of trustworthy character by taking no further actions to try to become king. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [a man of trustworthy character]

**Support Reference:** Idiom

ULT **from his hair shall not fall to the ground**
UST I will not harm him at all
(לֹא־יִפֹּל מִשַּׂעֲרָתוֹ אָרְצָה)

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: [nothing from his hair shall fall to the ground] or [not a single one of his hairs shall fall to the ground]

**Support Reference:** Ellipsis

ULT **from his hair shall not fall to the ground**
UST I will not harm him at all
(לֹא־יִפֹּל מִשַּׂעֲרָתוֹ אָרְצָה)

Solomon is using one small part of Adonijah, a single strand from his **hair**, to emphasize that he will not harm him at all. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will not harm him in the slightest way]

**Support Reference:** Synecdoche

> ULT **But if evil is found in him**
> UST But if I discover that he is actually disloyal to me
> (וְאִם־רָעָה תִמָּצֵא־בֽוֹ)

The expression **is found** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [But if I find evil in him]

**Support Reference:** Active or Passive

> ULT **But if evil is found in him**
> UST But if I discover that he is actually disloyal to me
> (וְאִם־רָעָה תִמָּצֵא־בֽוֹ)

Here Solomon is speaking as if **evil** were an object that could be **found** inside of Adonijah. He is describing the possibility of discovering that Adonijah has been acting with evil intentions. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [But if I find evidence that his intentions are evil]

**Support Reference:** Metaphor

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Solomon | Solomon |
| to the ground | I will … harm him at all |
| evil | I discover that … is actually disloyal to me |
| in him | he |

# 1 Kings 1:53

| ULT | UST |
|---|---|
| *And King Solomon sent, and they brought him down from beside the altar. And he came and prostrated himself to King Solomon. And Solomon said to him, "Go to your house."* | *Then King Solomon sent some men to get Adonijah, and they brought him back from the altar. He came to Solomon and bowed down respectfully in front of him. Then Solomon told him, "You may go home."* |

**ULT And King Solomon sent**
**UST** Then King Solomon sent some men to get Adonijah
(וַיִּשְׁלַ֤ח הַמֶּ֙לֶךְ שְׁלֹמֹ֔ה)

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 King Solomon sent some soldiers]

**Support Reference:** Ellipsis

**ULT And he came and prostrated himself to King Solomon**
**UST** He came to Solomon and bowed down respectfully in front of him
(וַיָּבֹ֣א וַיִּשְׁתַּחוּ֮ לַמֶּ֣לֶךְ שְׁלֹמֹה֒)

Prostrating himself was a symbolic action by which Adonijah showed submission to Solomon as the legitimate king of Israel. 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 came and bowed to the ground in front of King Solomon to show his submission]

**Support Reference:** Symbolic Action

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| King | King |
| Solomon | Solomon |
| the altar | the altar |
| and prostrated himself | and bowed down respectfully in front of him |
| to King | to Solomon |
| Solomon | to Solomon |
| Solomon | Solomon |
| to your house | home |

# 1 Kings 2

## 1 Kings 2 Chapter Introduction

### Structure and Formatting

1. David’s last advice to Solomon (2:1–12)
2. Solomon’s punishment of Adonijah (2:13–25)
3. Solomon’s punishment of Abiathar (2:26–27)
4. Solomon’s punishment of Joab (2:28–35)
5. Solomon’s punishment of Shimei (2:36–46)

The author says in 2:12, “And Solomon sat on the throne of David his father, and his kingdom was established greatly.” He says similarly in 2:46, “And the kingdom was established in the hand of Solomon.” These two statements introduce and conclude the four accounts in which Solomon deals with the men who could have been a threat to him (Adonijah, Abiathar, Joab, and Shimei). Try to translate the statements in such a way that your readers will recognize their similarity and understand that the author uses them to mark off this group of accounts.

### Religious and Cultural Concepts in This Chapter

#### David’s final instructions to Solomon

This chapter begins with David giving Solomon his final instructions. This was the equivalent of a final will and testament. David’s words to Solomon are a summary of his life’s wisdom, and they are also a transfer of the spiritual and political responsibilities of the kingship. David charges Solomon to follow Yahweh’s laws, reminding him that the covenant promises that Yahweh made to his family were conditional on their obedience. David also gives specific instructions regarding several individuals. He tells Solomon to punish people who had harmed him and his kingdom but to reward people who had helped him. This demonstrates that in this culture, a king had the right to issue decrees

that would be carried out even after his death. Consider how your language indicates that a person is speaking from a position of power and authority, but also consider how a father would speak to a son even if he were in royal authority over him.

## Translation Issues in This Chapter

### Phrases the author uses to conclude accounts of kings' reigns

In 2:10–11, the author describes the death and burial of David and says for how many years he ruled as king. This is the first instance in the book of these particular phrases that the author will use regularly to conclude accounts of kings' reigns. So that your readers will appreciate their role, be careful to translate these phrases consistently in each of their occurrences.

# 1 Kings 2:1

| ULT | UST |
| --- | --- |
| *Now the days of David to die approached, and he commanded Solomon his son, saying,* | *Later, David realized that he was about to die, so he gave some final instructions to his son Solomon. He said,* |

ULT **Now the days of David to die approached, and he commanded Solomon his son**
UST Later, David realized that he was about to die, so he gave some final instructions to his son Solomon
(וַיִּקְרְבוּ יְמֵי־דָוִד לָמוּת וַיְצַו אֶת־שְׁלֹמֹה בְנוֹ)

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 the days of David to die approached, and he commanded**
UST Later, David realized that he was about to die, so he gave some final instructions to
(וַיִּקְרְבוּ יְמֵי־דָוִד לָמוּת וַיְצַו)

The author is speaking of these **days** as if they had been a living thing that could have approached. Your language may speak of time in a similar way. If not, you could state the meaning plainly. Alternate translation: [And the time came for David to die, so he commanded] or [Now when David was about to die, he commanded]

**Support Reference:** Personification

ULT **Now the days of David to die approached**
UST Later, David realized that he was about to die
(וַיִּקְרְבוּ יְמֵי־דָוִד לָמוּת)

Here, the word **days** represents "time," since time consists of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Now the time for David to die approached]

**Support Reference:** Metonymy

> ULT **saying**
> UST He said
> (לֵאמֹֽר)

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

**Support Reference:** Quotations and Quote Margins

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the days of | Later … realized that he was about |
| David | David |
| Solomon | Solomon |

# 1 Kings 2:2

| ULT | UST |
| --- | --- |
| *“I am going in the way of all of the earth. So you shall be strong, and you shall be a man.* | *“I am about to die, as everyone on earth does. {Then you will be the king, so} you must show strong character and great maturity.* |

ULT **I am going in the way of all of the earth**
UST I am about to die, as everyone on earth does
(אָנֹכִי הֹלֵךְ בְּדֶרֶךְ כָּל־הָאָרֶץ)

David is referring to death in a polite way by using the phrase **going in the way of all of the earth**. Depending on what is helpful in your language, you could use a polite way of referring to death in your language, or you could state this plainly. Alternate translation: [I am about to pass away] or [My time to die has come]

**Support Reference:** Euphemism

ULT **I am going**
UST I am about to die, as
(אָנֹכִי הֹלֵךְ)

David is using the present tense **I am going** to describe something that is going to happen in the future. He is doing that in order to show that the event will happen soon. If it would be clearer in your language, you could use the future tense. Alternate translation: [I am about to go]

**Support Reference:** Irregular Use of Tenses

ULT **the earth**
UST on earth
(הָאָרֶץ)

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

**Support Reference:** Metonymy

> ULT **So you shall be strong, and you shall be a man**
> UST {Then you will be the king, so} you must show strong character and great maturity
> (וְחָזַקְתָּ וְהָיִיתָ לְאִישׁ)

David is using the term **man** to represent a person who is courageous. He means that an experienced, full-grown man would be courageous in situations where younger, inexperienced boys and youths would not. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [So you shall be strong, and you shall be courageous]

**Support Reference:** Metonymy

> ULT **So you shall be strong, and you shall be a man**
> UST {Then you will be the king, so} you must show strong character and great maturity
> (וְחָזַקְתָּ וְהָיִיתָ לְאִישׁ)

The phrases **you shall be strong** and **you shall be a man** 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: [So you must be very determined]

**Support Reference:** Parallelism

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the earth | on earth |

# 1 Kings 2:3

| ULT | UST |
| --- | --- |
| *And you shall keep the keeping of Yahweh your God, to walk in his ways, to keep his statutes, his commandments, and his judgments, and his testimonies, as written in the law of Moses, so that you may succeed {in} all that you do and everywhere that you turn there,* | *Do what Yahweh your God has told you to do. Conduct yourself as he wants you to do. Obey every one of the commandments that Moses recorded in the laws that he gave us. If you do this, you will prosper in all that you do and wherever you go.* |

ULT **And you shall keep the keeping of Yahweh your God**
UST Do what Yahweh your God has told you to do
(וְשָׁמַרְתָּ֞ אֶת־מִשְׁמֶ֣רֶת ׀ יְהוָ֣ה אֱלֹהֶ֗יךָ)

David is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [And you shall keep the charge of Yahweh your God]

**Support Reference:** Poetry

ULT **the keeping of Yahweh your God**
UST what Yahweh your God has told you to do
(אֶת־מִשְׁמֶ֣רֶת ׀ יְהוָ֣ה אֱלֹהֶ֗יךָ)

The author is using the possessive form to describe a **keeping** that **Yahweh** has required. 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 things that Yahweh your God requires you to keep]

**Support Reference:** Possession

ULT **to walk in his ways**
UST Conduct yourself as he wants you to do
(לָלֶ֣כֶת בִּדְרָכָ֔יו)

See the discussion in the introduction to 1 Kings of how the author and characters use the idea of walking to mean living. Alternate translation: [to live as he wants people to live]

**Support Reference:** Metaphor

ULT **his statutes, his commandments, and his judgments, and his testimonies**
UST every one of the commandments
(חֻקֹּתָיו מִצְוֹתָיו וּמִשְׁפָּטָיו וְעֵדוֹתָיו)

The terms **statutes**, **commandments**, **judgments**, and **testimonies** mean similar things. David is using these terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [everything that he has commanded]

**Support Reference:** Doublet

ULT **as written in the law of Moses**
UST that Moses recorded in the laws that he gave us
(כַּכָּתוּב בְּתוֹרַת מֹשֶׁה)

The expression **as written** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [as Moses wrote in the law]

**Support Reference:** Active or Passive

ULT **{in} all that you do and everywhere that you turn there**
UST in all that you do and wherever you go
(אֵת כָּל־אֲשֶׁר תַּעֲשֶׂה וְאֵת כָּל־אֲשֶׁר תִּפְנֶה שָׁם)

The phrases **all that you do** and **everywhere that you turn there** 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: [in everything that you seek to accomplish]

**Support Reference:** Doublet

ULT **and everywhere that you turn there**
UST and wherever you go
(וְאֵת כָּל־אֲשֶׁר תִּפְנֶה שָׁם)

It might seem that the expression **everywhere that you turn there** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [and everywhere that you go]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Yahweh | Yahweh |
| your God | your God |
| his statutes | every one of the commandments |
| and his judgments | every one of the commandments |
| and his testimonies | every one of the commandments |
| in the law of Moses | Moses … in the laws that he gave us |
| Moses | Moses |

# 1 Kings 2:4

| ULT | UST |
| --- | --- |
| *so that Yahweh may raise up his word, which he spoke about me, saying, 'If your sons keep their way, to walk to my face in truth with all of their heart and with all of their soul,' saying, 'a man to you will not be cut off from upon the throne of Israel.'* | *If you continually do that, Yahweh will do what he promised me. He said, 'If your descendants do what I tell them to do, and faithfully obey my commands with all their inner beings, they will always be the ones who will rule Israel.'* |

ULT **so that Yahweh may raise up his word**
UST If you continually do that, Yahweh will do what he promised
(לְמַעַן֙ יָקִ֣ים יְהוָ֔ה אֶת־דְּבָר֖וֹ)

Here, **word** represents what Yahweh said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [so that Yahweh may raise up what he said]

**Support Reference:** Metonymy

ULT **so that Yahweh may raise up his word**
UST If you continually do that, Yahweh will do what he promised
(לְמַעַן֙ יָקִ֣ים יְהוָ֔ה אֶת־דְּבָר֖וֹ)

David is speaking as if Yahweh's **word**, or what Yahweh said, were an object that Yahweh could **raise up**. He means that Yahweh will cause what he said to happen. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [so that Yahweh may make what he said happen]

**Support Reference:** Metaphor

> ULT **saying, ‘If your sons keep their way, to walk to my face in truth with all of their heart and with all of their soul,’ saying, ‘a man to you will not be cut off from upon the throne of Israel**
> UST He said, ‘If your descendants do what I tell them to do, and faithfully obey my commands with all their inner beings, they will always be the ones who will rule Israel
> (לֵאמֹ֗ר אִם־יִשְׁמְר֨וּ בָנֶ֜יךָ אֶת־דַּרְכָּ֗ם לָלֶ֤כֶת לְפָנַי֙ בֶּאֱמֶ֔ת בְּכָל־לְבָבָ֖ם וּבְכָל־נַפְשָׁ֑ם לֵאמֹ֕ר לֹא־יִכָּ֥רֶת לְךָ֖ אִ֔ישׁ מֵעַ֖ל כִּסֵּ֥א יִשְׂרָאֵֽל)

If you have been representing the term “saying” in your translation when it introduces a direct quotation, you could probably omit the second instance of **saying** here, since it occurs within the same quotation as the first instance. Alternate translation: [when he said, ‘If your sons keep their way, to walk to my face in truth with all of their heart and with all of their soul, then a man to you will not be cut off from upon the throne of Israel]

**Support Reference:** Quotations and Quote Margins

> ULT **saying, ‘If your sons keep their way, to walk to my face in truth with all of their heart and with all of their soul,’ saying, ‘a man to you will not be cut off from upon the throne of Israel**
> UST He said, ‘If your descendants do what I tell them to do, and faithfully obey my commands with all their inner beings, they will always be the ones who will rule Israel
> (לֵאמֹ֗ר אִם־יִשְׁמְר֨וּ בָנֶ֜יךָ אֶת־דַּרְכָּ֗ם לָלֶ֤כֶת לְפָנַי֙ בֶּאֱמֶ֔ת בְּכָל־לְבָבָ֖ם וּבְכָל־נַפְשָׁ֑ם לֵאמֹ֕ר לֹא־יִכָּ֥רֶת לְךָ֖ אִ֔ישׁ מֵעַ֖ל כִּסֵּ֥א יִשְׂרָאֵֽל)

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 if my sons kept their way, to walk to his face in truth with all of their heart and with all of their soul, then a man to me would not be cut off from upon the throne of Israel]

**Support Reference:** Quotes within Quotes

> ULT **your sons keep their way**
> UST your descendants do what I tell them to do
> (יִשְׁמְר֨וּ בָנֶ֜יךָ אֶת־דַּרְכָּ֗ם)

See how you translated the similar expression in 2:3. Alternate translation: [your sons live as they should]

**Support Reference:** Metaphor

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

Here Yahweh was speaking as if future generations were actually **sons**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [your descendants]

**Support Reference:** Metaphor

ULT **to my face**
UST my
(לְפָנַ֑י)

Here, **to my face** represents being in Yahweh's presence. 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 **in truth**
UST faithfully
(בֶּאֱמֶ֔ת)

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

**Support Reference:** Abstract Nouns

ULT **with all of their heart and with all of their soul**
UST with all their inner beings
(בְּכָל־לְבָבָ֖ם וּבְכָל־נַפְשָׁ֑ם)

Yahweh is referring to all of a person by naming two major components of a person, his **heart** and his **soul**. These represent overlapping aspects of the inner life of a person, representing a person's thoughts, feelings, desires, and intentions. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [with their entire being]

**Support Reference:** Metaphor

ULT **with all of their heart and with all of their soul**
UST with all their inner beings
(בְּכָל־לְבָבָם וּבְכָל־נַפְשָׁם)

In this verse, the words **heart** and **soul** are singular in form, but they refer to all David's sons as a group. If it would be helpful in your language, you could use plural forms of these words. Alternate translation: [with all of their hearts and with all of their souls] or [with their entire beings]

**Support Reference:** Collective Nouns

ULT **a man to you**
UST they will always be the ones
(לְךָ אִישׁ)

The phrase **a man to you** is a possessive form. It means "a man who belongs to you," and it describes someone who is a male descendant of David. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [one of your male descendants]

**Support Reference:** Possession

ULT **a man to you will not be cut off from upon**
UST they will always be the ones who will rule
(לֹא־יִכָּרֵת לְךָ אִישׁ מֵעַל)

This is a double negative, consisting of the negative **not** and the verb **cut off**. If it would be clearer in your language, you could use a positive expression to translate this. Alternate translation: [a man to you will always be on]

**Support Reference:** Double Negatives

ULT **a man to you will not be cut off**
UST they will always be the ones
(לֹא־יִכָּרֵת לְךָ אִישׁ)

The expression **will not 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: [I will not cut off a man to you]

**Support Reference:** Active or Passive

ULT **a man to you will not be cut off**
UST they will always be the ones
(לְֹא־יִכָּרֵת לְךָ֥ אִֽישׁ)

Here Yahweh is speaking as David's descendants could be **cut off** from the throne. This image depicts someone being removed from power as if they were being physically separated from the throne, like a branch being cut from a tree. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [a man to you will not be removed] or [I will not remove a man to you]

**Support Reference:** Metaphor

ULT **from upon the throne of Israel**
UST who will rule Israel
(מֵעַ֖ל כִּסֵּ֣א יִשְׂרָאֵֽל)

The **throne of Israel** represents rule and authority as king over Israel. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from reigning over Israel] or [from being the king of Israel]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Yahweh | Yahweh |
| their soul | their inner beings |
| the throne of | who will rule |
| Israel | Israel |

# 1 Kings 2:5

| ULT | UST |
| --- | --- |
| *And also, you, you know what Joab, the son of Zeruiah, did to me, what he did to two of the commanders of the armies of Israel, to Abner, the son of Ner, and to Amasa, the son of Jether, that he murdered them. For he put the blood of war in peace, and he put the blood of war on his belt that {was} on his loins and on his sandal that {was} on his feet.* | *There is something else that I want you to do. You know very well how Joab son of Zeruiah acted contrary to my wishes and interests. He murdered two men whom I wanted to be my army commander, first Abner son of Ner, then Amasa son of Jether. Previously those men had led armies that were fighting wars against my army, which Joab was commanding. But he murdered them during a peaceful time when they were not his opponents in war. He pretended to be friendly to them so that he could get close to them, but then he stabbed them, and he was so close that their blood got on his clothing.* |

ULT **you, you know**
UST You know very well
(אַתָּה יָדַעְתָּ)

David 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 Solomon knows what Joab has done, and so he has a responsibility to punish Joab. 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]

**Support Reference:** Pronouns — When to Use Them

ULT **what Joab, the son of Zeruiah, did to me, what he did**
UST how Joab son of Zeruiah acted contrary to my wishes and interests. He murdered
(אֵת אֲשֶׁר־עָשָׂה לִי יוֹאָב בֶּן־צְרוּיָה אֲשֶׁר עָשָׂה)

Joab did not do the things that David describes directly **to** David. When David says that these were things that Joab **did to me**, he is speaking of the effects of Joab's actions on him. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [how Joab, the son of Zeruiah, harmed me by what he did]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **For he put the blood of war in peace**
UST Previously those men had led armies that were fighting wars against my army, which Joab was commanding. But he murdered them during a peaceful time when they were not his opponents in war
(וַיָּשֶׂם דְּמֵי־מִלְחָמָה בְּשָׁלֹם)

David is speaking as if **peace** were actually a container into which Joab had put **the blood of war**. He means that Joab took revenge during a time of peace against people who had killed others during a war. (In 2 Samuel 3:30, the author says explicitly, in the case of Abner, how wrong this was.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [For he took revenge during a time of peace against people who had killed others during a war]

**Support Reference:** Metaphor

ULT **the blood of war on his belt that {was} on his loins and on his sandal that {was} on his feet**
UST He pretended to be friendly to them so that he could get close to them, but then he stabbed them, and he was so close that their blood got on his clothing
(דְּמֵי מִלְחָמָה בַּחֲגֹרָתוֹ אֲשֶׁר בְּמָתְנָיו וּבְנַעֲלוֹ אֲשֶׁר בְּרַגְלָיו)

David is using the fact that Joab got the **blood** of his victims on his **belt** and **sandal** to indicate that Joab murdered them treacherously at close range. (Joab had pretended that he wanted to speak with Abner privately, 2 Samuel 3:26–27, and he had pretended that he was coming close to Amasa to greet him 2 Samuel 20:8–10.) If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and he murdered his victims treacherously at close range]

**Support Reference:** Metonymy

ULT **and on his sandal that {was} on his feet**
UST and he was so close that their blood got on his clothing
(וּבְנַעֲלוֹ אֲשֶׁר בְּרַגְלָיו)

In this verse, the word **sandal** is singular in form, but it refers to both of Joab's sandals. If it would be helpful in your language, you could use the plural or dual form of "sandal." Alternate translation: [and on his sandals that were]

**Support Reference:** Collective Nouns

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| you know | You know very well |

| ULT | UST |
| --- | --- |
| Joab | Joab |
| the commanders of | men whom I wanted to be … commander |
| Israel | my |
| to Abner | first Abner |
| that he murdered them | He murdered |
| the blood | Previously those men had led armies that were fighting wars against my army, which Joab was commanding |
| in peace | But he murdered them during a peaceful time when they were not his opponents in war |
| the blood of | He pretended to be friendly to them so that he could get close to them, but then he stabbed them |
| on his belt | and he was so close that their blood got on his clothing |
| {was} on his loins | and he was so close that their blood got on his clothing |
| and on his sandal | and he was so close that their blood got on his clothing |

# 1 Kings 2:6

| ULT | UST |
| --- | --- |
| *And you shall act according to your wisdom, and you shall not let his gray hair go down in peace to Sheol.* | *I am confident that you are wise enough to know how to make sure that he does not die a peaceful death in old age.* |

ULT **And you shall act according to your wisdom, and you shall not let his gray hair go down in peace to Sheol**
UST I am confident that you are wise enough to know how to make sure that he does not die a peaceful death in old age
(וְעָשִׂיתָ כְּחָכְמָתֶךָ וְלֹא־תוֹרֵד שֵׂיבָתוֹ בְּשָׁלֹם שְׁאֹל)

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause explains the purpose for the action that the first phrase describes. You could also use a connecting word that more specifically shows the relationship between the clauses. Alternate translation: [And so that you do not let his gray hair go down in peace to Sheol, you shall act according to your wisdom] or [And you shall act according to your wisdom, so that you do not let his gray hair go down in peace to Sheol]

**Support Reference:** Connect — Goal (Purpose) Relationship

ULT **And you shall act according to your wisdom**
UST I am confident that you are wise enough to know how to make sure that
(וְעָשִׂיתָ כְּחָכְמָתֶךָ)

If your language does not use an abstract noun for the idea of **wisdom**, you could express the same idea in another way. Alternate translation: [And you shall act wisely toward him] or [And you shall act shrewdly toward him]

**Support Reference:** Abstract Nouns

ULT **and you shall not let his gray hair go down in peace to Sheol**
UST he does not die a peaceful death in old age
(וְלֹא־תוֹרֵד שֵׂיבָתוֹ בְּשָׁלֹם שְׁאֹל)

By using the phrase **you shall not let his gray hair go down in peace to Sheol**, David is referring in an indirect way to Solomon executing Joab. Depending on what is helpful in your language, you could use an indirect way of referring to this in your language, as the UST does, or you could state the meaning plainly. Alternate translation: [make sure that you execute him]

**Support Reference:** Euphemism

ULT **and you shall not let his gray hair go down in peace to Sheol**
UST he does not die a peaceful death in old age
(וְלֹא־תוֹרֵד שֵׂיבָתוֹ בְּשָׁלֹם שְׁאֹל)

This is a double negative, consisting of the negative particle **not** and the verbal phrase **go down in peace**, which is negative in this context from David's perspective. If it would be clearer in your language, you could use a positive expression to translate this. Alternate translation: [and you shall make sure that that old man dies a violent death by execution, as he deserves]

**Support Reference:** Double Negatives

ULT **his gray hair**
UST in old age
(שֵׂיבָתוֹ)

David is using **gray hair** to represent Joab in his old age. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [that old man]

**Support Reference:** Synecdoche

ULT **in peace**
UST a peaceful death
(בְּשָׁלֹם)

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 |
|---|---|
| according to your wisdom | I am confident that you are wise enough to know how |
| in peace | a peaceful death |
| to Sheol | he does … die |

# 1 Kings 2:7

| ULT | UST |
|---|---|
| *But to the sons of Barzillai the Gileadite do covenant faithfulness, and let them be among the eaters at your table. For thus they came near to me, when I fled from the face of Absalom your brother.* | *But act kindly toward the children of Barzillai the Gileadite. Let them eat meals with you in the palace. Do that because Barzillai helped me when I was running away from your older brother Absalom.* |

ULT **But to the sons of Barzillai the Gileadite do covenant faithfulness, and let them be among the eaters at your table. For thus they came near to me, when I fled from the face of Absalom your brother**
UST But act kindly toward the children of Barzillai the Gileadite. Let them eat meals with you in the palace. Do that because Barzillai helped me when I was running away from your older brother Absalom
(וְלִבְנֵי בַרְזִלַּי הַגִּלְעָדִי תַּעֲשֶׂה־חֶסֶד וְהָיוּ בְּאֹכְלֵי שֻׁלְחָנֶךָ כִּי־כֵן קָרְבוּ אֵלַי בְּבָרְחִי מִפְּנֵי אַבְשָׁלוֹם אָחִיךָ)

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 sons of Barzillai the Gileadite came near to me when I fled from the face of Absalom your brother, do covenant faithfulness to them, and let them be among the eaters at your table]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **But to the sons of Barzillai the Gileadite do covenant faithfulness**
UST But act kindly toward the children of Barzillai the Gileadite
(וְלִבְנֵי בַרְזִלַּי הַגִּלְעָדִי תַּעֲשֶׂה־חֶסֶד)

If your language does not use an abstract noun for the idea of **covenant faithfulness**, you could express the same idea in another way. Alternate translation: [But act in a kind way toward the sons of Barzillai the Gileadite]

**Support Reference:** Abstract Nouns

ULT **But to the sons of**
UST But … toward the children of
(וְלִבְנֵי)

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

**Support Reference:** When Masculine Words Include Women

ULT **among the eaters at your table**
UST eat meals with you in the palace
(בְּאֹכְלֵי שֻׁלְחָנֶךָ)

The phrase **eaters at your table** represents those who regularly eat with the king in his palace. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [among those who dine with you in your palace]

**Support Reference:** Metonymy

ULT **they came near to me**
UST Barzillai helped me
(קָרְבוּ אֵלָי)

David says that Barzilla and his family **came near to me** to mean that they helped and supported him. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [they assisted me]

**Support Reference:** Metaphor

ULT **from the face of**
UST from
(מִפְּנֵי)

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

**Support Reference:** Idiom

ULT **your brother**
UST your older brother
(אָחִיךָ)

Absalom and Solomon had the same father, David, but they had different mothers. Absalom was also older than Solomon. Your language may have its own term or expression for their relationship, marking these things. Alternate translation: [your half-brother]

**Support Reference:** Kinship

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the Gileadite | the Gileadite |
| covenant faithfulness | kindly |

| ULT | UST |
| --- | --- |
| Absalom | Absalom |

# 1 Kings 2:8

| ULT | UST |
| --- | --- |
| *And behold, with you {is} Shimei, the son of Gera, the Benjaminite from Bahurim. And he, he cursed me with a severe curse on the day of my going to Mahanaim. But he, he went down to meet me {at} the Jordan, and I swore to him by Yahweh, saying, 'If I should kill you with the sword.'* | *I also want you to punish Shimei son of Gera, that Benjaminite from the town of Bahurim. Remember that he cursed me terribly on the day when I left Jerusalem and fled to the town of Mahanaim. Later he came to welcome me back when I was crossing the Jordan River to return to my royal palace{, and he asked me to forgive him}. I solemnly promised him that I would not execute him. I guaranteed that promise by my devotion to Yahweh.* |

ULT **And behold**
UST I also want you to punish
(וְהִנֵּה)

See how you translated the similar expression in 1:14. Alternate translation: [Now listen]

**Support Reference:** Metaphor

ULT **with you {is} Shimei, the son of Gera, the Benjaminite from Bahurim**
UST I also want you to punish Shimei son of Gera, that Benjaminite from the town of Bahurim
(עִמְּךָ֖ שִׁמְעִ֣י בֶן־גֵּרָ֑א בֶּן־הַיְמִינִ֖י מִבַּחֻרִ֥ים)

David is using the phrase **with you** as a common expression of his culture to indicate that Shimei is still alive in Solomon's kingdom and therefore under his jurisdiction and authority. (David does not mean that Shimei is nearby Solomon. Solomon later required Shimei to live near him in Jerusalem, as 2:36 indicates, but he had not done that yet.) 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: [Shimei, the son of Gera, the Benjaminite from Bahurim, is still there for you to deal with]

**Support Reference:** Idiom

> ULT **And he, he cursed me with a severe curse**
> UST Remember that he cursed me terribly
> (וְהוּא קִלְלַנִי קְלָלָה נִמְרֶצֶת)

David is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [And he, he cursed me severely]

**Support Reference:** Poetry

> ULT **And he, he cursed me**
> UST Remember that he cursed me
> (וְהוּא קִלְלַנִי)

David is stating the pronoun **he** separately, even though the verb translated as **he cursed** already includes this meaning. He is doing that in order to emphasize the contrast between the bad thing that Shimei did and the good thing that Barzillai did. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [And for his part, he cursed me]

**Support Reference:** Pronouns — When to Use Them

> ULT **on the day of my going to Mahanaim. But he, he went down to meet me {at} the Jordan**
> UST on the day when I left Jerusalem and fled to the town of Mahanaim. Later he came to welcome me back when I was crossing the Jordan River to return to my royal palace
> (בְּיוֹם לֶכְתִּי מַחֲנָיִם וְהוּא־יָרַד לִקְרָאתִי הַיַּרְדֵּן)

David is referring to how **Shimei** cursed him as he fled from his son Absalom and went to **Mahanaim** (see 2 Samuel 16:5–10). David is then referring to how he returned to Jerusalem after Absalom's death. When he was about to cross the **Jordan** to go back to Jerusalem, Shimei met him and asked for forgiveness (see 2 Samuel 19:15–23). If it would be helpful in your language, you could make those ideas more explicit or include some extra information in a footnote. Alternate translation: [on the day of my going to Mahanaim to escape from Absalom. And he himself went down to meet me at the Jordan when I was returning to Jerusalem after Absalom died]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **But he, he went down to meet me**
UST Later he came to welcome me back
(וְהוּא־יָרַד לִקְרָאתִי)

In a context such as this, your language might say **came** instead of **went**. Alternate translation: [But he himself came down to meet me]

**Support Reference:** Go and Come

ULT **But he, he went down to meet me**
UST Later he came to welcome me back
(וְהוּא־יָרַד לִקְרָאתִי)

In keeping with the conventions of his culture, David is marking travel for change in elevation. See how you translated the similar expression in 1:25. Alternate translation: [But he himself came to meet me]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

ULT **But he, he went down to meet me**
UST Later he came to welcome me back
(וְהוּא־יָרַד לִקְרָאתִי)

See how you translated the similar expression “you, you swore” in 1:17. Alternate translation: [But he came personally to meet me]

**Support Reference:** Pronouns — When to Use Them

ULT **saying, ‘If I should kill you with the sword**
UST { … and he asked me to forgive him}. I solemnly promised … that I would not execute him
(לֵאמֹר אִם־אֲמִיתְךָ בַּחֶרֶב)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [telling him that I would not kill him with the sword]

**Support Reference:** Quotes within Quotes

> ULT **If I should kill you with the sword**
> UST that I would not execute him
> (אִם־אֲמִיתְךָ בַּחֶרֶב)

Following the custom of his culture, David was swearing an oath by 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 will not kill you with the sword]

**Support Reference:** Oath Formulas

> ULT **If I should kill you with the sword**
> UST that I would not execute him
> (אִם־אֲמִיתְךָ בַּחֶרֶב)

David was not referring to a specific **sword**. See how you translated the similar expression in 1:51. Alternate translation: [If I should kill you with a sword]

**Support Reference:** Generic Noun Phrases

> ULT **If I should kill you with the sword**
> UST that I would not execute him
> (אִם־אֲמִיתְךָ בַּחֶרֶב)

David was using himself to represent the soldiers whom he would command to kill Shimei. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I will not command my soldiers to cut your head off with a sword]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| {is} Shimei | Shimei |
| the Benjaminite | that Benjaminite |
| he cursed me | cursed me |
| with a … curse | terribly |
| on the day of | on the day when |
| {at} the Jordan | when I was crossing the Jordan River to return to my royal palace |
| and I swore | { … and he asked me to forgive him}. I solemnly promised |
| by Yahweh | I guaranteed that promise by my devotion to Yahweh |
| I should kill you | I would … execute him |

| ULT | UST |
| --- | --- |
| with the sword | I would … execute him |

# 1 Kings 2:9

| ULT | UST |
| --- | --- |
| *But now, may you not acquit him. For you {are} a wise man, and you know what you shall do to him. And you shall make his gray hair go down with blood to Sheol."* | *But now you must surely punish him. You are a wise man, so you will know what you should do to him. Make sure that he does not die peacefully in his old age."* |

ULT **But now**
UST But now
(וְעַתָּה)

See how you translated the similar expression in 1:18.

**Support Reference:** Connecting Words and Phrases

ULT **may you not acquit him**
UST you must surely punish him
(אַל־תְּנַקֶּהוּ)

David is using a figure of speech here that emphasizes a positive meaning by using a negative word, **not**, together with a mild expression that is the opposite of the intended meaning. If it would be helpful in your language, you could emphasize the positive meaning in a strong way. Alternate translation: [be sure that you punish him]

**Support Reference:** Litotes

ULT **For**
UST are a … man
(כִּי)

Here the word **For** introduces not a reason but an explanation. Alternate translation: [After all,]

**Support Reference:** Connecting Words and Phrases

ULT **And you shall make his gray hair go down with blood to Sheol**
UST Make sure that he does not die peacefully in his old age
(וְהוֹרַדְתָּ אֶת־שֵׂיבָתוֹ בְּדָם שְׁאוֹל)

Here, one part of an elderly person, **gray hair**, represents the entire person. See how you translated the similar expression in 2:6. Alternate translation: [And you shall make that old man go down with blood to Sheol]

**Support Reference:** Synecdoche

> ULT **And you shall make his gray hair go down with blood to Sheol**
> UST Make sure that he does not die peacefully in his old age
> (וְהוֹרַדְתָּ אֶת־שֵׂיבָתוֹ בְּדָם שְׁאוֹל)

Here, **blood** represents a violent death. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And you shall make that old man go down violently to Sheol]

**Support Reference:** Metonymy

> ULT **And you shall make his gray hair go down with blood to Sheol**
> UST Make sure that he does not die peacefully in his old age
> (וְהוֹרַדְתָּ אֶת־שֵׂיבָתוֹ בְּדָם שְׁאוֹל)

See how you translated the similar expression in 2:6. Alternate translation: [and you shall make sure that that old man dies a violent death by execution, as he deserves]

**Support Reference:** Euphemism

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| wise | wise |
| and you know | so you will know |
| to Sheol | Make sure that he does … die |

# 1 Kings 2:10

| ULT | UST |
| --- | --- |
| *And David lay down with his fathers, and he was buried in the City of David.* | *After David gave these instructions to Solomon, he died. The Israelites buried him in the part of Jerusalem that they called the City of David.* |

ULT **And David lay down with his fathers, and he was buried in the City of David**
UST After David gave these instructions to Solomon, he died. The Israelites buried him in the part of Jerusalem that they called the City of David
(וַיִּשְׁכַּב דָּוִד עִם־אֲבֹתָיו וַיִּקָּבֵר בְּעִיר דָּוִד)

In this verse and the next verse, the author is using phrases that he will also use throughout the book to conclude his accounts of the reigns of other kings. The occurrence of these recurring phrases signals the end of a story. Use a natural form in your language for expressing the conclusion of a story, and try to translate all the occurrences of these phrases consistently so that their purpose will be evident. Alternate translation: [text]

**Support Reference:** End of Story

ULT **And David lay down with his fathers**
UST After David gave these instructions to Solomon, he died
(וַיִּשְׁכַּב דָּוִד עִם־אֲבֹתָיו)

See how you translated the similar expression in 1:21. Alternate translation: [And David passed away]

**Support Reference:** Euphemism

ULT **his fathers**
UST After … gave these instructions to Solomon, he died
(אֲבֹתָיו)

See how you translated the similar expression in 1:21. Alternate translation: [his ancestors]

**Support Reference:** Metaphor

ULT **and he was buried**
UST The Israelites buried him
(וַיִּקָּבֵר)

The expression **he 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 people buried him]

**Support Reference:** Active or Passive

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| David | David |
| and he was buried | The Israelites buried him |
| in the City of David | in the part of Jerusalem that they called the City of David |
| David | David |

# 1 Kings 2:11

| ULT | UST |
|---|---|
| *And the days that David had reigned over Israel {were} 40 years. In Hebron he had reigned 7 years, and in Jerusalem he had reigned 33 years.* | *David had been the king of Israel for 40 years. He had ruled for 7 years in Hebron and for 33 years in Jerusalem.* |

ULT **And the days that David had reigned over Israel {were} 40 years. In Hebron he had reigned 7 years, and in Jerusalem he had reigned 33 years**

UST David had been the king of Israel for 40 years. He had ruled for 7 years in Hebron and for 33 years in Jerusalem

(וְהַיָּמִים אֲשֶׁר מָלַךְ דָּוִד עַל־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה בְּחֶבְרוֹן מָלַךְ שֶׁבַע שָׁנִים וּבִירוּשָׁלַם מָלַךְ שְׁלֹשִׁים וְשָׁלֹשׁ שָׁנִים)

If it would be more natural in your language, you could state the smaller numbers first and then give the total. Alternate translation: [David reigned in Hebron 7 years, and he reigned in Jerusalem 33 years. So all the days that David reigned over Israel {were} 40 years]

**Support Reference:** Information Structure

ULT **And the days … {were} 40 years**

UST had been the king … for 40 years

(וְהַיָּמִים & אַרְבָּעִים שָׁנָה)

Here, **days** represent time, since time consists of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the time … was 40 years]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And the days | had been the king |
| David | David |
| had reigned | had been the king |
| Israel | Israel |
| years | for … years |
| In Hebron | in Hebron |
| he had reigned | He had ruled |
| years | for … years |
| and in Jerusalem | and … in Jerusalem |
| he had reigned | He had ruled |

| ULT | UST |
| --- | --- |
| years | for … years |

# 1 Kings 2:12

| ULT | UST |
| --- | --- |
| *And Solomon sat on the throne of David his father, and his kingdom was established greatly.* | *Then Solomon became the king in place of his father David. Yahweh enabled him to take firm control of the entire kingdom.* |

**ULT And Solomon sat on the throne of David his father, and his kingdom was established greatly**
**UST** Then Solomon became the king in place of his father David. Yahweh enabled him to take firm control of the entire kingdom
(וּשְׁלֹמֹה יָשַׁב עַל־כִּסֵּא דָּוִד אָבִיו וַתִּכֹּן מַלְכֻתוֹ מְאֹד)

The author is using this statement 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 Solomon sat on the throne of David his father**
**UST** Then Solomon became the king in place of his father David
(וּשְׁלֹמֹה יָשַׁב עַל־כִּסֵּא דָּוִד אָבִיו)

See how you translated the similar expression in 1:20. Alternate translation: [Then Solomon succeeded his father David as king]

**Support Reference:** Metonymy

**ULT and his kingdom was established**
**UST** Yahweh enabled him to take … control of the … kingdom
(וַתִּכֹּן מַלְכֻתוֹ)

The expression **was 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: [and Yahweh established his kingdom]

**Support Reference:** Order of Events

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And Solomon | Then Solomon |
| the throne of | became the king in place of |
| David | David |
| his kingdom | the … kingdom |

| ULT | UST |
| --- | --- |
| and … was established | Yahweh enabled him to take … control of |

# 1 Kings 2:13

| ULT | UST |
| --- | --- |
| *Now Adonijah, the son of Haggith, came to Bathsheba, the mother of Solomon. And she said, "{Is} your coming {in} peace?" And he said, "{In} peace."* | *One day Adonijah came to speak with Solomon's mother Bathsheba. She asked him, "Have you come as a friend?" He replied, "Yes, as a friend."* |

ULT **Now Adonijah, the son of Haggith, came to Bathsheba, the mother of Solomon**
UST One day Adonijah came to speak with Solomon's mother Bathsheba
(וַיָּבֹא אֲדֹנִיָּהוּ בֶן־חַגִּית אֶל־בַּת־שֶׁבַע אֵם־שְׁלֹמֹה)

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

**Support Reference:** Introduction of a New Event

ULT **Bathsheba, the mother of Solomon**
UST Solomon's mother Bathsheba
(בַּת־שֶׁבַע אֵם־שְׁלֹמֹה)

The author identifies Bathsheba here as **the mother of Solomon**, and he seems to mean that Adonijah came to speak to her in her official role of queen mother. That was an important and honored role in the royal courts of this culture, as Solomon's respectful actions in 2:19 show. Your language may have its own term or expression for this role and relationship. Alternate translation: [Bathsheba, the queen mother]

**Support Reference:** Kinship

ULT **{in} peace … {In} peace**
UST as a friend … Yes, as a friend
(הַשָּׁלוֹם & שָׁלוֹם)

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

**Support Reference:** Abstract Nouns

ULT **{In} peace**
UST Yes, as a friend
(שָׁלוֹם)

Adonijah 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, I have come in peace]

**Support Reference:** Ellipsis

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Adonijah | Adonijah |
| Bathsheba | Bathsheba |
| Solomon | Solomon’s |
| {in} peace | as a friend |
| {In} peace | Yes, as a friend |

# 1 Kings 2:14

| ULT | UST |
| --- | --- |
| *And he said, “A word {is} to me for you.” And she said, “Speak.”* | *But then he said, “I want to ask you to do something for me.” She replied, “Tell me what you want me to do.”* |

**ULT A word {is} to me for you**
**UST** I want to ask you to do something for me
(דָּבָר לִי אֵלַיִךְ)

Adonijah is using **A word is to me for you** as a common expression of his culture to mean “I have something to discuss with 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: [I have a matter to discuss with you] or [I would like to speak with you about something]

**Support Reference:** Idiom

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

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

# 1 Kings 2:15

| ULT | UST |
| --- | --- |
| *And he said, "You, you know that the kingdom was to me, and all of Israel had set their faces on me to reign. But the kingdom turned and became to my brother, for it was to him from Yahweh.* | *He said, "You certainly know that all the Israelite people expected me to be their king {because I am David's oldest living son}. But that did not happen. Instead, my younger brother became king, because that is what Yahweh wanted.* |

ULT **You, you know**
UST You certainly know
(אַתָּ֣ה יָדַ֔עְתָּ)

See how you translated the same expression in 2:5. Alternate translation: [You know quite well]

**Support Reference:** Pronouns — When to Use Them

ULT **and all of Israel had set their faces on me to reign**
UST all the Israelite people expected me … their king {because I am David's oldest living son}
(וְעָלַ֗י שָׂמ֛וּ כָּל־יִשְׂרָאֵ֥ל פְּנֵיהֶ֖ם לִמְלֹ֑ךְ)

Adonijah is using the term **Israel** to mean the Israelite people, who were descendants of a man named Israel, also known as Jacob. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and all of the Israelites had set their faces on me to reign]

**Support Reference:** Metonymy

ULT **and all of Israel had set their faces on me to reign**
UST all the Israelite people expected me … their king {because I am David's oldest living son}
(וְעָלַ֗י שָׂמ֛וּ כָּל־יִשְׂרָאֵ֥ל פְּנֵיהֶ֖ם לִמְלֹ֑ךְ)

Adonijah is using **had set their faces on me** as a common expression of his culture to mean "were expecting me to be their next 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: [and all of the Israelites were looking to me as their next king] or [and all of the Israelites were expecting me to reign]

**Support Reference:** Idiom

ULT **and all of Israel … on me**
UST all the Israelite people … me
(וְעָלַי & כָּל־יִשְׂרָאֵל)

Adonijah is saying **all** as an overstatement for emphasis. It is not true that every Israelite wanted him to be the king. Instead, as Bathsheba said in 1:20, the Israelites were waiting for David to tell them who the next king would be. However, it would be good to show in your translation that Adonijah is making an overstatement to try to persuade Bathsheba to do what he wants. So we recommend that you do not translate his statement as a less emphatic one.

**Support Reference:** Hyperbole

ULT **But the kingdom turned and became to my brother, for it was to him from Yahweh**
UST But that did not happen. Instead, my younger brother became king, because that is what Yahweh wanted
(וַתִּסֹּב הַמְּלוּכָה וַתְּהִי לְאָחִי כִּי מֵיְהוָה הָיְתָה 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: [But since it was to him from Yahweh, the kingdom turned and became to my brother]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **But the kingdom turned and became to my brother**
UST But that did not happen. Instead, my younger brother became king
(וַתִּסֹּב הַמְּלוּכָה וַתְּהִי לְאָחִי)

Adonijah is speaking of **the kingdom** of Israel as if it had been a living thing that could have **turned** and moved from him to his **brother**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But my brother became the king instead]

**Support Reference:** Personification

ULT **to my brother**
UST my younger brother
(לְאָחִי)

See how you translated the similar expression in 2:7. Alternate translation: [my younger brother] or [my half-brother]

**Support Reference:** Kinship

> ULT **it was to him from Yahweh**
> UST that is what Yahweh wanted
> (מֵיְהוָה הָיְתָה לוֹ)

Adonijah is using **it was to him from Yahweh** as a common expression of his culture to mean "Yahweh wanted him to have 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: [Yahweh wanted him to have it]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| you know | certainly know |
| the kingdom | their king {because I am David's oldest living son} |
| Israel | the Israelite people |
| to reign | their king {because I am David's oldest living son} |
| the kingdom | became king |
| from Yahweh | is what Yahweh wanted |

# 1 Kings 2:16

| ULT | UST |
| --- | --- |
| *And now, one request I am requesting from you. Do not turn away my face." And she said to him, "Speak."* | *But I want to request one thing from you. Please do not refuse to do it." She replied, "Tell me what you want me to do."* |

**ULT** **And now**
**UST** But
(וְעַתָּה)

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

**Support Reference:** Connecting Words and Phrases

**ULT** **one request I am requesting from you**
**UST** I want to request one thing from you
(שְׁאֵלָה אַחַת אָנֹכִי שֹׁאֵל מֵאִתָּךְ)

Adonijah 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: [I would like to make one request of you]

**Support Reference:** Poetry

**ULT** **Do not turn away my face**
**UST** Please do not refuse to do it
(אַל־תָּשֵׁבִי אֶת־פָּנָי)

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 do not turn away my face]

**Support Reference:** Imperatives — Other Uses

> ULT **Do not turn away my face**
> UST Please do not refuse to do it
> (אַל־תָּשֵׁבִי אֶת־פָּנָי)

Adonijah is using **turn away my face** as a common expression of his culture to mean "refuse my request." If this phrase does not have that meaning in your language, here and in verses 17 and 20 you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [Please do not turn me down] or [Please do not refuse my request]

**Support Reference:** Idiom

> ULT **Speak**
> UST Tell me what you want me to do
> (דַּבֵּר)

See how you translated the similar expression in 2:14. Alternate translation: [You may speak]

**Support Reference:** Imperatives — Other Uses

# 1 Kings 2:17

| ULT | UST |
| --- | --- |
| *And he said, "Please speak to King Solomon, for he will not turn away your face, that he may give to me Abishag the Shunammitess for a wife."* | *He said, "Please ask King Solomon to allow me to marry Abishag, that woman from the city of Shunem. I am sure that he will agree to do anything you ask him to do."* |

**ULT Please speak to King Solomon, for he will not turn away your face**

**UST** Please ask King Solomon … I am sure that he will agree to do anything you ask him to do

(אִמְרִי־נָא לִשְׁלֹמֹה הַמֶּלֶךְ כִּי לֹא־יָשִׁיב אֶת־פָּנֶיךָ)

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 will not turn away your face, please speak to King Solomon]

**Support Reference:** Connect — Reason-and-Result Relationship

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| King | King |
| to … Solomon | Solomon |

# 1 Kings 2:18

| ULT | UST |
| --- | --- |
| *And Bathsheba said, "Good. I, I will speak about you to the king."* | *Bathsheba replied, "All right, I will go and ask the king to allow you to marry her."* |

ULT **Good**
UST All right
(טֹוב)

In this context, Bathsheba is not necessarily using the expression **Good** to mean that she thinks that what Adonijah is asking is a good thing. Instead, she is using the expression to indicate that she agrees with his request and will do what he asks. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [Okay] or [I agree]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **I, I will speak**
UST I will go and ask
(אָנֹכִי אֲדַבֵּר)

Bathsheba is stating the pronoun **I** separately, even though the verb translated as **I will speak** already includes this meaning. She is doing that to emphasize that she is making a promise to Adonijah. 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 promise that I will speak]

**Support Reference:** Pronouns — When to Use Them

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Bathsheba | Bathsheba |
| Good | All right |
| the king | the king |

# 1 Kings 2:19

| ULT | UST |
| --- | --- |
| *And Bathsheba came to King Solomon to speak to him about Adonijah. And the king arose to meet her, and he bowed down to her. And he sat on his throne, and he set a throne for the mother of the king, and she sat at his right side.* | *So Bathsheba went to King Solomon to tell him what Adonijah wanted. When she arrived, the king got up from his throne and bowed down to her {to honor her}. Then he sat down on his throne again, and he had his servants bring a throne for her to sit on as the queen mother. He had her sit {in a place of honor} on his right side.* |

ULT **And Bathsheba came**
UST So Bathsheba went
(וַתָּבֹא בַת־שֶׁבַע)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [And Bathsheba went]

**Support Reference:** Go and Come

ULT **And the king arose to meet her, and he bowed down to her**
UST When she arrived, the king got up from his throne and bowed down to her {to honor her}
(וַיָּקָם הַמֶּלֶךְ לִקְרָאתָהּ וַיִּשְׁתַּחוּ לָהּ)

When Solomon **arose** and **bowed down** to Bathsheba, those were symbolic actions by which he showed great respect for her as the queen mother. 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 the king stood up respectfully to greet her and bowed down to honor her]

**Support Reference:** Symbolic Action

ULT **and he set a throne for the mother of the king, and she sat at his right side**
UST and he had his servants bring a throne for her to sit on as the queen mother. He had her sit {in a place of honor} on his right side
(וַיָּשֶׂם כִּסֵּא לְאֵם הַמֶּלֶךְ וַתֵּשֶׁב לִימִינוֹ)

The setting of a throne for Bathsheba at Solomon's right side was a symbolic action by which Solomon showed his great respect for his mother and her high status in the kingdom. 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 honored his mother by placing a throne for her at his right side]

**Support Reference:** Symbolic Action

ULT **for the mother of the king**
UST for her to sit on as the queen mother
(לְאֵם הַמֶּלֶךְ)

The term **mother of the king** refers to the queen mother, the king's mother, who had special honor and authority in the royal court. Your language may have its own term or expression for this relationship. Alternate translation: [for her as the queen mother]

**Support Reference:** Kinship

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Bathsheba | Bathsheba |
| King | King |
| Solomon | Solomon |
| Adonijah | Adonijah |
| the king | the king |
| and he bowed down | and bowed down … to honor her |
| his throne | his throne |
| a throne | a throne |
| the king | queen |
| at his right side | {in a place of honor} on his right side |

# 1 Kings 2:20

| ULT | UST |
| --- | --- |
| *And she said, "One small request I am requesting from you. Do not turn away my face." And the king said to her, "Request, my mother, for I will not turn away your face."* | *Then she said, "I want to request one small thing from you. Please do not refuse to do it." The king replied, "I will not refuse to do what you ask. So please tell me what you want, madam."* |

ULT **One small request I am requesting from you**
UST I want to request one small thing from you
(שְׁאֵלָה אַחַת קְטַנָּה אָנֹכִי שֹׁאֵלֶת מֵאִתָּךְ)

Bathsheba 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: [I would like to make one small request of you]

**Support Reference:** Poetry

ULT **Do not turn away my face**
UST Please do not refuse to do it
(אַל־תָּשֹׁב אֶת־פָּנָי)

See how you translated the similar expression in 2:16. Alternate translation: [Please do not turn me down] or [Please do not refuse my request]

**Support Reference:** Idiom

ULT **Request, my mother, for I will not turn away your face**
UST I will not refuse to do what you ask. So please tell me what you want, madam
(שַׁאֲלִי אִמִּי כִּי לֹא־אָשִׁיב אֶת־פָּנַיִךְ)

If it would be more natural in your language, you could reverse the order of these phrases, since **for I will not turn away your face** gives the reason for the result described in **Request, my mother**. Alternate translation: [I will not turn away your face, so request, my mother]

**Support Reference:** Connect — Reason-and-Result Relationship

> ULT **Request**
> UST please tell me what … want
> (שַׁאֲלִי)

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 make your request]

**Support Reference:** Imperatives — Other Uses

> ULT **my mother**
> UST you … madam
> (אִמִּי)

Solomon is using the courteous expression that a king in this culture would use to address his mother. The queen mother was an important figure in the royal courts of this culture. There may be a comparable expression from your culture that you can use in your translation. Alternate translation: [my lady]

**Support Reference:** Politeness

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king | The king |

# 1 Kings 2:21

| ULT | UST |
| --- | --- |
| *And she said, "Let Abishag the Shunammitess be given to Adonijah your brother for a wife."* | *She said, "Allow your older brother Adonijah to marry Abishag, the woman from the city of Shunem."* |

ULT **Let Abishag the Shunammitess be given to Adonijah**
UST Allow … Adonijah … Abishag, the woman from the city of Shunem
(יִתֵּן אֶת־אֲבִישַׁג הַשֻּׁנַמִּית לַאֲדֹנִיָּהוּ)

The expression **be given** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Give Abishag the Shunammitess to Adonijah] or [Allow Adonijah to marry Abishag the Shunammitess]

**Support Reference:** Active or Passive

ULT **your brother**
UST your older brother
(אָחִיךָ)

See how you translated the similar expression in 2:7. Alternate translation: [your half-brother] or [your older brother]

**Support Reference:** Kinship

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| to Adonijah | Adonijah |

# 1 Kings 2:22

| ULT | UST |
| --- | --- |
| *And King Solomon answered and said to his mother, "And why are you requesting Abishag the Shunammitess for Adonijah? Then request for him the kingdom, for he is my brother, older than me, and for him and for Abiathar the priest and for Joab, the son of Zeruiah!"* | *King Solomon replied, "You should not be asking me to allow Adonijah to marry Abishag! That is just like asking me to allow him to be the king instead of me. After all, he is my older brother{, so he may still think he deserves to be the king.} If I allow this, Adonijah will become the king {instead of me}, and only Abiathar will be the high priest {instead of Zadok as well} and Joab will remain the army commander."* |

**ULT And King Solomon answered and said to his mother**
**UST** King Solomon replied
(וַיַּעַן הַמֶּלֶךְ שְׁלֹמֹה וַיֹּאמֶר לְאִמּוֹ)

See how you translated the similar expression in 1:28. Alternate translation: [And King Solomon answered his mother]

**Support Reference:** Quotations and Quote Margins

**ULT And why are you requesting Abishag the Shunammitess for Adonijah**
**UST** You should not be asking me to allow Adonijah to marry Abishag
(וְלָמָּה אַתְּ שֹׁאֶלֶת אֶת־אֲבִישַׁג הַשֻּׁנַמִּית לַאֲדֹנִיָּהוּ)

Solomon is using the question form to express strong disapproval. 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 requesting Abishag the Shunammitess for Adonijah!]

**Support Reference:** Rhetorical Question

**ULT Then request for him the kingdom, for he is my brother, older than me**
**UST** That is just like asking me to allow him to be the king instead of me. After all, he is my older brother{, so he may still think he deserves to be the king … }
(וְשַׁאֲלִי־לוֹ אֶת־הַמְּלוּכָה כִּי הוּא אָחִי הַגָּדוֹל 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: [Then, since he is my brother, older than me, request for him the kingdom]

**Support Reference:** Connect — Reason-and-Result Relationship

**ULT Then request for him the kingdom**
**UST** That is just like asking me to allow him to be the king instead of me
(וַשַּׁאֲלִי־לוֹ אֶת־הַמְּלוּכָה)

In this figure of speech, Solomon actually means to communicate the opposite of the literal meaning of what he says. He does not really want his mother to request the kingdom for Adonijah. Instead, he is expressing his anger at what she has already requested, suggesting that she might as well ask for the kingdom itself. If a speaker of your language would not do that, you could translate the meaning plainly. Alternate translation: [By asking this, you are effectively asking me to let him become the king]

**Support Reference:** Irony

**ULT Then request for him the kingdom**
**UST** That is just like asking me to allow him to be the king instead of me
(וַשַּׁאֲלִי־לוֹ אֶת־הַמְּלוּכָה)

Solomon's response shows that requesting to marry the previous king's consort was a symbolic action equivalent to claiming the throne. If it would be helpful to your readers, you could explain the significance of this request in the text of your translation or in a footnote. Alternate translation: [By asking that I allow him to marry a woman who was a consort of the previous king, you are effectively asking me to let him become the king]

**Support Reference:** Symbolic Action

**ULT and for him and for Abiathar**
**UST** If I allow this, Adonijah will become the king {instead of me}, and only Abiathar
(וְלוֹ וּלְאֶבְיָתָר)

If the connection between this statement and the previous one is not clear, you may want to use a different connecting word to show how this statement relates to what comes before it. Alternate translation: [and not only for him, but also for Abiathar]

**Support Reference:** Connecting Words and Phrases

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| King | King |
| Solomon | Solomon |
| for Adonijah | to allow Adonijah to marry |
| the kingdom | to allow … to be the king instead of me |
| and for Abiathar | and only Abiathar |
| the priest | |

| ULT | UST |
| --- | --- |
| | will be the high priest {instead of Zadok as well} |
| and for Joab | and Joab will remain the army commander |

# 1 Kings 2:23

| ULT | UST |
| --- | --- |
| *And King Solomon swore by Yahweh, saying, "Thus may God do to me, and thus may he add, for against his life Adonijah has spoken this word.* | *Then Solomon made a solemn promise, guaranteeing it by his devotion to Yahweh. He said, "By asking to marry Abishag, Adonijah {has shown that he is not truly loyal to me, so he} deserves to die! If I do not execute him, may God kill me instead and do other terrible things to me.* |

ULT **Thus may God do to me, and thus may he add, for against his life Adonijah has spoken this word**

UST By asking to marry Abishag, Adonijah {has shown that he is not truly loyal to me, so he} deserves to die! If I do not execute him, may God kill me instead and do other terrible things to me

(כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יוֹסִיף כִּי בְנַפְשׁוֹ דִּבֶּר אֲדֹנִיָּהוּ אֶת־הַדָּבָר הַזֶּה)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since against his life Adonijah has spoken this word, thus may God do to me, and thus may he add]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **Thus may God do to me, and thus may he add**

UST If I do not execute him, may God kill me instead and do other terrible things to me

(כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יוֹסִיף)

Following the custom of his culture, Solomon is swearing an oath by stating one part of a condition but not the other. In this case, Solomon states the second part of a condition ("then") but not the first part ("if"). If it would be helpful to your readers, you could explicitly state the first part of this condition. Alternate translation: [If I do not execute Adonijah, thus may God do to me, and thus may he add]

**Support Reference:** Oath Formulas

ULT **and thus may he add**
UST and do other terrible things to me
(וְכֹה יוֹסִיף)

Solomon is using **thus may he add** as a common expression of his culture to mean "may he do even worse." 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 3:17. Alternate translation: [and more besides] or [and may he do even worse]

**Support Reference:** Idiom

ULT **against his life Adonijah has spoken this word**
UST By asking to marry Abishag, Adonijah {has shown that he is not truly loyal to me … } … { … he} deserves to die
(בְּנַפְשׁוֹ דִּבֶּר אֲדֹנִיָּהוּ אֶת־הַדָּבָר הַזֶּה)

Solomon is using **against his life** as a common expression of his culture to mean "at the cost of his life" or "causing his own death." 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 cost of his life Adonijah has spoken this word] or [Adonijah has caused his own death by speaking this word]

**Support Reference:** Idiom

ULT **has spoken this word**
UST By asking to marry Abishag … has shown
(דִּבֶּר & אֶת־הַדָּבָר הַזֶּה)

Here, **word** represents what Adonijah requested by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [has made this request]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| King | Solomon |
| Solomon | Solomon |
| And … swore | Then … made a solemn promise |
| by Yahweh | guaranteeing it by his devotion to Yahweh |
| God | God |

| ULT | UST |
| --- | --- |
| Adonijah | Adonijah |

# 1 Kings 2:24

| ULT | UST |
| --- | --- |
| *And now, the life of Yahweh, who has established me and made me sit on the throne of David my father, and who has made a house for me, just as he said, surely Adonijah shall be killed today."* | *I solemnly promise that I am going to order someone to execute Adonijah today! I guarantee that promise by my devotion to Yahweh, who has made me the ruler over Israel, as my father David was. By making me the king, Yahweh has fulfilled his promise to David that his descendants would be kings of Israel."* |

ULT **the life of Yahweh**
UST I … promise … I guarantee that promise by my devotion to Yahweh
(חַי־יְהוָה)

Following the custom of his culture, Solomon 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]

**Support Reference:** Oath Formulas

ULT **who has established me and made me sit on the throne of David my father**
UST who has made me the ruler over Israel, as my father David was
(אֲשֶׁר הֵכִינַנִי ויושיבני עַל־כִּסֵּא דָּוִד אָבִי)

The phrase **established me and made me sit** expresses a single idea. The term **established** tells how God has **made** Solomon **sit on the throne**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [who has made me sit securely on the throne of David my father]

**Support Reference:** Hendiadys

ULT **who has established me and made me sit on the throne of David my father**
UST who has made me the ruler over Israel, as my father David was
(אֲשֶׁר הֵכִינַנִי ויושיבני עַל־כִּסֵּא דָּוִד אָבִי)

Here, **throne** represents being king and having authority to rule. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [who has established me as the king who will rule as David my father did]

**Support Reference:** Metonymy

ULT **and who has made a house for me, just as he said**
UST By making me the king, Yahweh has fulfilled his promise to David that his descendants would be kings of Israel
(וַאֲשֶׁר עָשָׂה־לִּי בַּיִת כַּאֲשֶׁר דִּבֶּר)

Solomon is speaking as if a royal dynasty, a succession of kings who are all descendants of an original king, were actually a **house**. He is referring to what Yahweh **said** to David in 2 Samuel 7:11, "Yahweh will make a house for you. … I will raise up after you your seed … and I will establish his kingdom." Solomon says here that Yahweh has made a house **for me** because he is part of that promised royal dynasty. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and who has made me part of the royal dynasty he promised to David]

**Support Reference:** Metaphor

ULT **Adonijah shall be killed**
UST I am going to order someone to execute Adonijah
(יוּמַת אֲדֹנִיָּהוּ)

The expression **shall 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: [I will have my soldiers kill Adonijah]

**Support Reference:** Active or Passive

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Yahweh | I … promise … I guarantee that promise by my devotion to Yahweh |
| has established me | has made me the ruler over Israel |
| the throne of | has made me the ruler over Israel |
| David | as … David was |
| a house | the king … that his descendants would be kings of Israel |
| Adonijah | Adonijah |
| shall be killed | I am going to order someone to execute |

# 1 Kings 2:25

| ULT | UST |
| --- | --- |
| *And King Solomon sent by the hand of Benaiah, the son of Jehoiada, and he attacked him, and he died.* | *Then King Solomon ordered Benaiah son of Jehoiada to go and kill Adonijah, and Benaiah did that.* |

**ULT And … sent by the hand of Benaiah, the son of Jehoiada**
**UST** Then … ordered Benaiah son of Jehoiada to go and kill Adonijah
(וַיִּשְׁלַח֙ בְּיַ֣ד בְּנָיָ֔הוּ בֶּן־יְהוֹיָדָ֖ע)

The **hand** of Benaiah represents his agency in acting on behalf of Solomon, with his authority. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [authorized Benaiah, the son of Jehoiada, to act on his behalf]

**Support Reference:** Metonymy

**ULT him**
**UST** and Benaiah did that
(בּ֑וֹ)

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

**Support Reference:** Pronouns — When to Use Them

**ULT and he died**
**UST** and Benaiah did that
(וַיָּ֖מָת)

Here the word **and** introduces what happened as a result of Benaiah attacking Adonijah. If it would be helpful in your language, you could use a different word or phrase that introduces a result. Alternate translation: [so that he died] or [and as a result, he died]

**Support Reference:** Connecting Words and Phrases

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| King | King |
| Solomon | Solomon |
| Benaiah | Benaiah |
| Jehoiada | Jehoiada |

# 1 Kings 2:26

| ULT | UST |
| --- | --- |
| *And to Abiathar the priest the king said, "Go {to} Anathoth, to your fields. For you {are} a man of death, but I will not kill you on this day, because you carried the Box of my Lord Yahweh to the face of David my father and because you were afflicted with everything {with} which my father was afflicted."* | *Then Solomon {summoned} Abiathar the priest and told him, "Go to the town of Anathoth, to your land there. You deserve to die {as your punishment for being disloyal to me}. But I will not execute you now, since you brought Yahweh's sacred chest to David my father {when he had to flee from Jerusalem}. You also endured the same troubles that he endured {because you remained loyal to him when Absalom rebelled against him}."* |

ULT **to your fields**
UST to your land there
(עַל־שָׂדֶיךָ)

Solomon is using Abiathar's **fields** to represent all of the property on which Abiathar lives, including his home. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to your home]

**Support Reference:** Synecdoche

ULT **For**
UST deserve to die {as your punishment for being disloyal to me}
(כִּי)

Here the word **For** introduces not a reason but an assertion. Alternate translation: [Truly]

**Support Reference:** Connecting Words and Phrases

ULT **you {are} a man of death**
UST You deserve to die {as your punishment for being disloyal to me}
(אִישׁ מָוֶת אָתָּה)

Solomon is using the phrase **a man of death** as a common expression of his culture to mean "someone who deserves to 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: [you deserve to die]

**Support Reference:** Idiom

ULT **but I will not kill you on this day, because you carried the Box of my Lord Yahweh to the face of David my father and because you were afflicted with everything {with} which my father was afflicted**
UST But I will not execute you now, since you brought Yahweh's sacred chest to David my father {when he had to flee from Jerusalem}. You also endured the same troubles that he endured {because you remained loyal to him when Absalom rebelled against him}
(וּבַיּוֹם הַזֶּה לֹא אֲמִיתְךָ כִּי־נָשָׂאתָ אֶת־אֲרוֹן אֲדֹנָי יְהוִה לִפְנֵי דָוִד אָבִי וְכִי הִתְעַנֵּיתָ בְּכֹל אֲשֶׁר־הִתְעַנָּה אָבִי)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [but because you carried the Box of my Lord Yahweh to the face of David my father and because you were afflicted with everything with which my father was afflicted, I will not kill you on this day]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **I will not kill you**
UST I will not execute you
(לֹא אֲמִיתְךָ)

See the discussion in the introduction to 1 Kings of how the author and characters often use the name of one person who is involved in something, often the person who is responsible for it or who is directing it, to represent everyone who is involved. In this case, Solomon does not mean that he personally will not kill Abiathar, but that he will not direct someone to kill him. Alternate translation: [I will not have one of my soldiers kill you]

**Support Reference:** Synecdoche

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

Here, **the face of David** represents David's presence. If it would be helpful in your language, you could use an equivalent expression or plain language. (Solomon is describing what Abiathar did in 2 Samuel 15:24–29.) Alternate translation: [into the presence of David]

**Support Reference:** Metonymy

ULT **you were afflicted with everything {with} which my father was afflicted**
UST You … endured the same troubles that he endured {because you remained loyal to him when Absalom rebelled against him}
(הִתְעַנִּ֖יתָ בְּכֹ֣ל אֲשֶׁר־הִתְעַנָּ֣ה אָבִ֑י)

The expression **you were afflicted** 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: [everything that afflicted my father also afflicted you] or [you shared in all of my father's afflictions]

**Support Reference:** Active or Passive

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And to Abiathar | Then … Abiathar |
| the priest | the priest |
| the king | Solomon |
| I will … kill you | I will … execute you |
| but … on … day | But … now |
| the Box of | sacred chest |
| my Lord | Yahweh's |
| my Lord Yahweh | Yahweh's |
| Yahweh | Yahweh's |
| David | David |
| you were afflicted | You … endured … troubles … because you remained loyal to him when Absalom rebelled against him |
| was afflicted | endured |

# 1 Kings 2:27

| ULT | UST |
| --- | --- |
| *So Solomon drove out Abiathar from being a priest to Yahweh, to fulfill the word of Yahweh that he had spoken concerning the house of Eli at Shiloh.* | *So Solomon dismissed Abiathar from being Yahweh's high priest. As a result, he made happen what Yahweh had said would happen to the descendants of Eli. Many years before at Shiloh, Yahweh had said {that someday they would no longer serve him as priests}.* |

ULT **the word of Yahweh**
UST what Yahweh had said would happen
(אֶת־דְּבַר יְהוָֹה)

Here, **word** represents what Yahweh said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the pronouncement of Yahweh]

**Support Reference:** Metonymy

ULT **that he had spoken concerning the house of Eli at Shiloh**
UST to the descendants of Eli. Many years before at Shiloh, Yahweh had said {that someday they would no longer serve him as priests}
(אֲשֶׁר דִּבֶּר עַל־בֵּית עֵלִי בְּשִׁלֹה)

You may want to arrange the phrases in this sentence in such a way as to make clear that this was not something that Yahweh had said would happen to Eli and his family there **at Shiloh**. Instead, it was something that Yahweh had **spoken** in Shiloh. Alternate translation: [that he had spoken at Shiloh concerning the house of Eli]

**Support Reference:** Information Structure

ULT **the house of Eli**
UST the descendants of Eli
(בֵּית עֵלִי)

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

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | Solomon |

| ULT | UST |
| --- | --- |
| So … drove out | So … dismissed |
| Abiathar | Abiathar |
| a priest | high priest |
| to Yahweh | Yahweh’s |
| to fulfill | As a result, he made happen |
| the word of Yahweh | what Yahweh had said would happen |
| the house of | the descendants of |
| at Shiloh | at Shiloh |

# 1 Kings 2:28

| ULT | UST |
| --- | --- |
| *And the report came to Joab, for Joab had turned aside after Adonijah, but he had not turned aside after Absalom. And Joab fled to the tent of Yahweh, and he grasped the horns of the altar.* | *Joab had supported Adonijah when he tried to become the king, although he had not supported Absalom earlier. So when Solomon punished Adonijah and Abiathar{, who had also supported him}, someone came and told Joab about that. Joab ran to the sacred tent and held onto the projections at the corners of the altar {because he thought no one would harm him there}.* |

ULT **And the report came to Joab, for Joab had turned aside after Adonijah, but he had not turned aside after Absalom**

UST Joab had supported Adonijah when he tried to become the king, although he had not supported Absalom earlier. So when Solomon punished Adonijah and Abiathar{, who had also supported him}, someone came and told Joab about that

(וַתִּשָּׁמַע הַבָּאָה עַד־יוֹאָב כִּי יוֹאָב נָטָה אַחֲרֵי אֲדֹנִיָּה וְאַחֲרֵי אַבְשָׁלוֹם לֹא נָטָה)

If it would be more natural in your language, you could put the first phrase at the end, since the next two phrases give the reason for the result that the first phrase describes. Alternate translation: [And since Joab had turned aside after Adonijah, though he had not turned aside after Absalom, the report came to Joab]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **And the report came to Joab**

UST when Solomon punished Adonijah and Abiathar{, who had also supported him}, someone came and told Joab about that

(וַתִּשָּׁמַע הַבָּאָה עַד־יוֹאָב)

The author is speaking of **the report** as if it were a living thing that could travel to Joab. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And someone reported these things to Joab]

**Support Reference:** Personification

ULT **Joab had turned aside after Adonijah, but he had not turned aside after Absalom**
UST Joab had supported Adonijah when he tried to become the king, although he had not supported Absalom earlier
(יוֹאָב נָטָה אַחֲרֵי אֲדֹנִיָּה וְאַחֲרֵי אַבְשָׁלוֹם לֹא נָטָה)

The phrase **turned aside** speaks of loyalty here as if it were a path that a person could walk on. Earlier, Joab had not stopped being loyal to David and become loyal to Absalom instead. However, Joab had now stopped being loyal to King David (who wanted Solomon to be king) and had become loyal to Adonijah instead. That is what the author means. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Joab had stopped being loyal to David and to Solomon, his chosen king, and had become loyal instead to Adonijah, even though earlier he had not stopped being loyal to David and become loyal to Absalom]

**Support Reference:** Metaphor

ULT **and he grasped the horns of the altar**
UST and held onto the projections at the corners of the altar {because he thought no one would harm him there}
(וַיַּחֲזֵק בְּקַרְנוֹת הַמִּזְבֵּחַ)

See how you translated the similar expression in 1:50. Alternate translation: [and he grasped the horns of the altar to claim the right of safety within the sanctuary]

**Support Reference:** Symbolic Action

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And the report | when Solomon punished Adonijah and Abiathar{, who had also supported him}, someone came and told … about that |
| Joab | Joab |
| Joab | Joab |
| Adonijah | Adonijah when he tried to become the king |
| Absalom | Absalom |
| Joab | Joab |
| the tent of | the … tent |
| Yahweh | sacred |
| the horns of | the projections at the corners of |
| the altar | the altar |

# 1 Kings 2:29

| ULT | UST |
| --- | --- |
| *And it was declared to King Solomon that Joab had fled to the tent of Yahweh, and behold, {he was} beside the altar. And Solomon sent Benaiah, the son of Jehoiada, saying, "Go, attack him."* | *When someone told Solomon that Joab had run to the sacred tent and was alongside the altar, Solomon told Benaiah, "Go and execute Joab."* |

ULT **And it was declared**
UST When 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 **to King Solomon that Joab had fled to the tent of Yahweh, and behold, {he was} beside the altar**
UST Solomon that Joab had run to the sacred tent and was alongside the altar
(לַמֶּלֶךְ שְׁלֹמֹה כִּי גַם יוֹאָב אֶל־אֹהֶל יְהוָה וְהִנֵּה אֵצֶל הַמִּזְבֵּחַ)

If it would be more natural in your language, you could express this as a direct quotation. Alternate translation: [to King Solomon, "Joab has fled to the tent of Yahweh, and behold, he is beside the altar"]

**Support Reference:** Direct and Indirect Quotations

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And it was declared | When someone told |
| to King | Solomon |
| Solomon | Solomon |
| Joab | Joab |
| the tent of | the … tent |
| Yahweh | sacred |
| the altar | the altar |
| Solomon | Solomon |
| Benaiah | Benaiah |
| Jehoiada | Benaiah |

# 1 Kings 2:30

| ULT | UST |
| --- | --- |
| *And Benaiah came to the tent of Yahweh, and he said to him, "Thus says the king, 'Come out!'" And he said, "No, for here I will die." And Benaiah brought back word to the king, saying, "Thus Joab spoke, and thus he answered me."* | *So Benaiah went to the sacred tent and told Joab, "The king commands you to come out." But Joab replied, "No, {if I must die,} I will die here." So Benaiah went back to the king and reported how Joab had responded when he told him to come out of the sacred tent.* |

ULT **And Benaiah came**
UST So Benaiah went
(וַיָּבֹא בְנָיָהוּ)

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

**Support Reference:** Go and Come

ULT **and he said to him**
UST and told Joab
(וַיֹּאמֶר אֵלָיו)

The pronoun **he** refers to Benaiah, while the pronoun **him** refers to Joab. It may be helpful to clarify this for your readers. Alternate translation: [and Benaiah said to Joab]

**Support Reference:** Pronouns — When to Use Them

ULT **Thus says the king, 'Come out**
UST The king commands you to come out
(כֹּה־אָמַר הַמֶּלֶךְ צֵא)

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 king orders you to come out!]

**Support Reference:** Quotes within Quotes

ULT **for here I will die**
UST {if I must die,} I will die here
(כִּי פֹה אָמֻות)

In this figure of speech, Joab actually means to communicate the opposite of the literal meaning of his words. Rather than truly wanting to die, he is defiantly saying that he will not come out of the tent, believing that he will not **die** if he remains there. If a speaker of your language would not do that, you could translate the meaning plainly. Alternate translation: [if you are going to kill me, you are going to have to come in and kill me here]

**Support Reference:** Irony

ULT **word**
UST and reported
(דָּבָר)

Here, **word** represents the report that Benaiah gave Solomon by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [a report]

**Support Reference:** Metonymy

ULT **saying, "Thus Joab spoke, and thus he answered me**
UST and reported how Joab had responded when he told him to come out of the sacred tent
(לֵאמֹר כֹּה־דִבֶּר יוֹאָב וְכֹה עָנָנִי)

The author is using these phrases to indicate that Benaiah reported to Solomon what Joab had said to him. These are not the actual words that Benaiah spoke. So it may be more natural in your language to express this as an indirect quotation. Alternate translation: [telling him what Joab had said in response to him]

**Support Reference:** Direct and Indirect Quotations

ULT **Thus Joab spoke, and thus he answered me**
UST how Joab had responded when he told him to come out of the sacred tent
(כֹּה־דִבֶּר יוֹאָב וְכֹה עָנָנִי)

These two phrases mean basically the same thing. The second phrase emphasizes the meaning of the first one by repeating the same idea with different words. If it would be helpful to your readers, if you choose to represent this as a direct quotation, you could combine them and express the emphasis in another way. Alternate translation: [Thus Joab replied to me]

**Support Reference:** Parallelism

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Benaiah | Benaiah |
| the tent of | the … tent |
| Yahweh | sacred |
| the king | The king |
| Benaiah | Benaiah |
| the king | the king |
| Joab | Joab |

# 1 Kings 2:31

| ULT | UST |
| --- | --- |
| *And the king said to him, "Do just as he has spoken and attack him and bury him. And you shall remove the blood that Joab poured out without cause from upon me and from upon the house of my father.* | *The king replied to him, "Do just what he has said. Kill him and bury his body. If you do that, Yahweh will not punish me or my family for not providing justice for the two men whom Joab killed in peacetime for what they did during a war.* |

ULT **and attack him and bury him**
UST Kill him and bury his body
(וּפְגַע־בּוֹ וּקְבַרְתָּו)

Solomon assumes that Benaiah will know that he means that Benaiah is to **attack** and kill Joab even though he is still inside the sacred tent, where Israelites ordinarily would have sanctuary. Solomon was able to order this because the Law of Moses said in Exodus 21:14 that a murderer was not entitled to sanctuary within the sacred tent. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and attack and kill him there in the sacred tent, since as a murderer he is not entitled to sanctuary. Then bury him]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and attack him**
UST Kill him
(וּפְגַע־בּוֹ)

By **attack him**, Solomon means that Benaiah is to kill Joab. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and kill him with your sword]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **And you shall remove the blood that Joab poured out without cause from upon me and from upon the house of my father**
UST If you do that, Yahweh will not punish me or my family for not providing justice for the two men whom Joab killed in peacetime for what they did during a war
(וְהַסִרֹתָ ׀ דְּמֵי חִנָּם אֲשֶׁר שָׁפַךְ יוֹאָב מֵעָלַי וּמֵעַל בֵּית אָבִי)

Solomon is speaking as if Joab had actually **poured out** the **blood** of Abner and Amasa when he murdered them **without cause**. Solomon is also speaking as if their blood were now **upon** him and his extended family. He means that as the king, he is responsible to provide justice for these innocent victims by executing their murderer, and if he does not, God will hold him and his family accountable. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And you shall ensure that God does not hold me and the house of my father accountable for failing to punish Joab for murdering two innocent men]

**Support Reference:** Metaphor

ULT **And you shall remove**
UST If you do that, Yahweh will not punish
(וְהַסִרֹתָ)

Here, the word **and** introduces what will happen as a result of Benaiah executing and burying Joab. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: [And in that way you will remove] or [And as a result, you will remove]

**Support Reference:** Connecting Words and Phrases

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

Your language may have its own term or expression for this relationship. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 9:20. Alternate translation: [my extended family]

**Support Reference:** Kinship

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| the king | The king |
| and bury him | and bury his body |
| the blood | for not providing justice for the two men whom … killed |

| ULT | UST |
| --- | --- |
| Joab | Joab |
| the house of | my family |

# 1 Kings 2:32

| ULT | UST |
| --- | --- |
| *And Yahweh will return his blood on his head because he attacked two men more righteous and better than him, and he killed them with the sword, and my father David did not know, Abner, the son of Ner, the commander of the army of Israel, and Amasa, the son of Jether, the commander of the army of Judah.* | *{When you execute Joab,} Yahweh will be punishing him for attacking and violently killing Abner, the commander of the army of Israel, and Amasa, the commander of the army of Judah. Those two men were both much better men than he was. My father David did not know that Joab was planning to murder them.* |

ULT **And Yahweh will return his blood on his head**
UST {When you execute Joab,} Yahweh will be punishing him
(וְהֵשִׁיב יְהוָה אֶת־דָּמוֹ עַל־רֹאשׁוֹ)

Solomon is using **return his blood on his head** as a common expression of his culture to mean that Yahweh will hold Joab morally and legally responsible and punish him for the **blood** (that is, the murders) of Abner and 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: [He has blood on his hands, and Yahweh will hold him accountable for that] or [And Yahweh will punish him for committing murder]

**Support Reference:** Idiom

ULT **his blood**
UST When you execute Joab … will be punishing him
(אֶת־דָּמוֹ)

Solomon is using the possessive form to describe **blood** that Joab shed when he murdered Abner and Amasa. 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 blood that he shed]

**Support Reference:** Possession

ULT **more righteous and better than him**
UST were both much better men than he was
(צַדִּקִים וְטוֹבִים מִמֶּנּוּ)

The terms **more righteous** and **better** mean similar things. Solomon 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: [much more righteous]

**Support Reference:** Doublet

ULT **and my father David did not know**
UST My father David did not know
(וְאָבִי דָוִד לֹא יָדָע)

Solomon 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 my father David did not know his intentions]

**Support Reference:** Ellipsis

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Yahweh | Yahweh |
| righteous | were both much better men |
| and better | were both much better men |
| and he killed them | that Joab was planning to murder them |
| with the sword | that Joab was planning to murder them |
| David | David |
| did … know | did … know |
| Abner | Abner |
| the commander of | the commander of |
| Israel | Israel |
| the commander of | the commander of |
| Judah | Judah |

# 1 Kings 2:33

| ULT | UST |
| --- | --- |
| *And their blood will return on the head of Joab and on the head of his seed to forever. But for David and for his seed and for his house and for his throne will be peace until forever from with Yahweh."* | *Yahweh will always hold Joab and his descendants responsible because he murdered Abner and Amasa. But {because David had nothing to do with those murders,} Yahweh will always make things go well for David's descendants who rule over Israel as he did."* |

ULT **And their blood will return on the head of Joab and on the head of his seed**
UST Yahweh will … hold Joab and his descendants responsible because he murdered Abner and Amasa
(וְשָׁבוּ דְמֵיהֶם בְּרֹאשׁ יוֹאָב וּבְרֹאשׁ זַרְעוֹ)

See how you translated the similar expression in the previous verse. Alternate translation: [And Joab and his seed will experience the just consequences for their murders]

**Support Reference:** Idiom

ULT **their blood**
UST Yahweh will … hold … responsible because he murdered Abner and Amasa
(דְּמֵיהֶם)

Here, **blood** represents the deaths or murders of these men. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [their deaths] or [their murders]

**Support Reference:** Metonymy

ULT **his seed … and for his seed**
UST and his descendants … for David's descendants
(זַרְעוֹ & וּלְזַרְעוֹ)

Here, Solomon is speaking of a person's descendants as if they were **seed**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [his offspring … and for his offspring] or [his descendants … and for his descendants]

**Support Reference:** Metaphor

ULT **and for his house**
UST who rule over Israel as he did
(וּלְבֵיתוֹ)

See how you translated the similar expression in 2:24. Alternate translation: [and for his dynasty]

**Support Reference:** Metaphor

ULT **and for his throne**
UST who rule over Israel as he did
(וּלְכִסְאוֹ)

See how you translated the similar expression in 2:4. Alternate translation: [and for his kingdom]

**Support Reference:** Metonymy

ULT **will be peace**
UST things go well
(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. Alternate translation: [it will be peaceful]

**Support Reference:** Abstract Nouns

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| their blood | Yahweh will … hold … responsible because he murdered Abner and Amasa |
| Joab | Joab |
| his seed | and his descendants |
| to forever | always |
| But for David | But {because David had nothing to do with those murders … } |
| and for his seed | for David's descendants |
| and for his house | who rule over Israel as he did |
| and for his throne | who rule over Israel as he did |
| peace | things go well |
| forever | always |
| Yahweh | Yahweh will … make |

# 1 Kings 2:34

| ULT | UST |
| --- | --- |
| *And Benaiah, the son of Jehoiada, went up and attacked him and killed him. And he was buried in his house in the wilderness.* | *So Benaiah went to the sacred tent and executed Joab. Joab's family buried his body on his property in the desolate area within the territory of the tribe of Judah.* |

**ULT and attacked him**
**UST** and executed Joab
(וַיִּפְגַּע־בּוֹ)

The pronoun **him** refers to Joab. It may be helpful to clarify this for your readers. Alternate translation: [and attacked Joab]

**Support Reference:** Pronouns — When to Use Them

**ULT And he was buried**
**UST** Joab's family buried his body
(וַיִּקָּבֵר)

The expression **he 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 people buried him]

**Support Reference:** Active or Passive

**ULT in his house**
**UST** on his property
(בְּבֵיתוֹ)

Here, **house** represents the entire location where Joab lived, including the surrounding land. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [on his own land]

**Support Reference:** Synecdoche

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
| --- | --- |
| Benaiah | Benaiah |
| Jehoiada | Benaiah |
| and killed him | and executed |
| And he was buried | Joab's family buried his body |
| in his house | on his property |

| ULT | UST |
| --- | --- |
| in the wilderness | in the desolate area within the territory of the tribe of Judah |

# 1 Kings 2:35

| ULT | UST |
| --- | --- |
| *And the king put Benaiah, the son of Jehoiada, in place of him over the army, and the king put Zadok the priest in place of Abiathar.* | *Then King Solomon appointed Benaiah to be the army commander instead of Joab, and he appointed Zadok to be the only high priest, instead of Abiathar being a high priest as well.* |

**ULT in place of him**
**UST** instead of Joab
(תַּחְתָּיו)

The pronoun **him** refers to Joab. It may be helpful to clarify this for your readers. Alternate translation: [in place of Joab]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king | King Solomon |
| Benaiah | Benaiah |
| Jehoiada | Benaiah |
| the king | he |
| Zadok | Zadok |
| the priest | to be the only high priest |
| Abiathar | Abiathar |

# 1 Kings 2:36

| ULT | UST |
|---|---|
| *And the king sent and called for Shimei, and he said to him, "Build a house for yourself in Jerusalem and dwell there. And do not go out from there where or where.* | *Then the king sent a messenger to summon Shimei. {When Shimei arrived,} the king told him, "You must come and live here in Jerusalem. Build a house for yourself and stay in it. Do not leave the city to go anywhere else.* |

ULT **there … from there**
UST here … the city
(שָׁם & מִשָּׁם)

Since Solomon is in Jerusalem as he is speaking with Shimei, it may be more natural in your language to say "here" rather than **there**. Alternate translation: [here … from here]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **where or where**
UST to go anywhere else
(אָנָּה וָאָנָּה)

Solomon is using **where or where** as a common expression of his culture to mean "to any other 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: [to any other place]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king | the king |
| and called | to summon |
| for Shimei | Shimei |
| a house | a house |
| in Jerusalem | in Jerusalem |

# 1 Kings 2:37

| ULT | UST |
| --- | --- |
| *And it will happen on the day of your going out and you pass over the wadi of Kidron, knowing, you shall know that dying, you shall die. Your blood will be on your head."* | *You can be sure that if you ever leave Jerusalem and go farther from the city than the Kidron Brook, I will have one of my soldiers execute you, and it will be your own fault."* |

ULT **And it will happen on the day of your going out and you pass over the wadi of Kidron, knowing, you shall know that dying, you shall die**

UST You can be sure that if you ever leave Jerusalem and go farther from the city than the Kidron Brook, I will have one of my soldiers execute you

(וְהָיָה ׀ בְּיוֹם צֵאתְךָ֙ וְעָבַרְתָּ֣ אֶת־נַ֔חַל קִדְרֹ֖ון יָדֹ֣עַ תֵּדַ֑ע כִּ֥י מֹ֛ות תָּמֻ֖ות)

Solomon is using the instructional form **you shall know** to indicate something that Shimei is to know right then, at the time when he is speaking, not at some future time when he might **pass over the wadi of Kidron**. If it would be helpful in your language, you could put the information that Shimei is to know this at the beginning of the sentence. Alternate translation: [And knowing, you shall know that it will happen, on the day of your going out and you pass over the wadi of Kidron, that dying, you shall die]

**Support Reference:** Information Structure

ULT **on the day of your going out and you pass over the wadi of Kidron**

UST you ever leave Jerusalem and go farther from the city than the Kidron Brook

(בְּיוֹם צֵאתְךָ֙ וְעָבַרְתָּ֣ אֶת־נַ֔חַל קִדְרֹ֖ון)

Solomon is using one way of leaving Jerusalem (crossing **the wadi of Kidron**, which was on the east side of Jerusalem) to mean leaving Jerusalem in any way at all. Solomon may refer to this way of leaving Jerusalem because it is the one that Shimei is most likely to use to return to his home in Bahurim. However, the example of the wadi of Kidron also provides a limit to how far Shimei may go from the city in any direction. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [if at any time you go farther from Jerusalem in any direction than the distance to the wadi of Kidron]

**Support Reference:** Synecdoche

ULT **on the day of your going out**
UST you ever leave Jerusalem
(בְּיוֹם צֵאתְךָ)

Solomon is using the expression **the day of your going out** to refer to any occasion on which Shimei might leave Jerusalem. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [if on any occasion you leave the city]

**Support Reference:** Metonymy

ULT **knowing, you shall know that dying, you shall die**
UST You can be sure that … I will have one of my soldiers execute you
(יָדֹעַ תֵּדַע כִּי מוֹת תָּמוּת)

Solomon is repeating forms of the verbs "know" and "die" in order to intensify his expression of the ideas that they convey. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [you shall know for certain that you shall surely die]

**Support Reference:** Reduplication

ULT **Your blood will be on your head**
UST and it will be your own fault
(דָּמְךָ יִהְיֶה בְרֹאשֶׁךָ)

Solomon is using **Your blood will be on your head** as a common expression of his culture to mean "You will be responsible for your own death." 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 2 Samuel, see how you translated the similar expression in 2 Samuel 3:29. Alternate translation: [You will be responsible for your own death] or [You will have dug your own grave]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| on the day of | ever |
| the wadi of | the … Brook |
| knowing | You can be sure |

| ULT | UST |
| --- | --- |
| you shall know | You can be sure |

# 1 Kings 2:38

| ULT | UST |
|---|---|
| *And Shimei said to the king, "The word is good. Just as my lord the king has spoken, thus will your servant do." And Shimei dwelled in Jerusalem many days.* | *Shimei replied, "I agree, Your Majesty. I will do what you have said." Then Shimei {moved to Jerusalem and} stayed in the city for a long time.* |

ULT **The word is good**
UST I agree
(טֹוב הַדָּבָר)

Shimei is using the term **word** to represent what Solomon has said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [What you have said is good]

**Support Reference:** Metonymy

ULT **The word is good**
UST I agree
(טֹוב הַדָּבָר)

As in the case of Bathsheba in 2:18, Shimei is not necessarily using the expression **good** to mean that she thinks that what Solomon is requiring is a good thing. Instead, he is using the expression to indicate that he agrees to do what Solomon is requiring. See how you translated the similar expression in 2:18. Alternate translation: [I agree to do what you have said]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **Just as my lord the king has spoken, thus will your servant do**
UST Your Majesty. I will do what you have said
(כַּאֲשֶׁר דִּבֶּר אֲדֹנִי הַמֶּלֶךְ כֵּן יַעֲשֶׂה עַבְדֶּךָ)

See how you translated the expression "my lord the king" in 1:2 and the expression "your … servant" in 1:13. Alternate translation: [Just as you, my lord the king, have spoken, thus will I, your servant, do]

**Support Reference:** First, Second or Third Person

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Shimei | Shimei |
| to the king | replied |
| is good | I agree |

| ULT | UST |
| --- | --- |
| my lord | Your Majesty |
| the king | Your Majesty |
| your servant | I |
| Shimei | Shimei |
| in Jerusalem | to Jerusalem … in the city |
| days | for a … time |

# 1 Kings 2:39

| ULT | UST |
|---|---|
| *And it happened at the end of three years that two of the slaves of Shimei fled to Achish, the son of Maacah, the king of Gath. And they declared to Shimei, saying, "Behold, your slaves {are} in Gath."* | *But three years later, two of Shimei's slaves ran away. They fled to the city of Gath, and the king of the city, Achish son of Maacah, allowed them to stay there. When someone told Shimei that his slaves were in Gath,* |

ULT **And it happened**
UST But
(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. See the discussion of this phrase in the introduction to 1 Kings.

**Support Reference:** Introduction of a New Event

ULT **And they declared to Shimei**
UST When someone told Shimei
(וַיַּגִּידוּ לְשִׁמְעִי)

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 Shimei was told]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| years | years |
| the slaves of | slaves |
| Shimei | Shimei's |
| Maacah | Maacah |
| the king of | and the king of the city … allowed them to stay there |
| Gath | the city of Gath |
| And they declared | When someone told |
| to Shimei | Shimei |
| your slaves | his slaves |
| {are} in Gath | were in Gath |

# 1 Kings 2:40

| ULT | UST |
|---|---|
| *So Shimei arose and saddled his donkey and went to Gath, to Achish, to seek his slaves. And Shimei went and brought back his slaves from Gath.* | *he traveled on his donkey to that city. He found his slaves staying with King Achish, and he took them back home with him.* |

ULT **So Shimei arose**
UST he traveled on
(וַיָּקָם שִׁמְעִי)

The author does not mean that Shimei was sitting down or lying down and stood up. Instead, he is using the term **arose** to mean that Shimei took action. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [So Shimei took action]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and saddled his donkey and went**
UST traveled on his donkey
(וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיֵּלֶךְ)

The author is using saddling the **donkey**, the first thing that Shimei did in order to travel to Gath, to represent his entire journey. 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 saddled his donkey and rode on it]

**Support Reference:** Synecdoche

ULT **And Shimei went and brought back his**
UST and he took them
(וַיֵּלֶךְ שִׁמְעִי וַיָּבֵא)

Since the author says in the previous sentence that Shimei **went** to Gath, it may not be natural in your language to repeat the term **went** in this sentence. If not, you can leave out the second instance of the word. Alternate translation: [Then Shimei returned with]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Shimei | he |
| his donkey | his donkey |

| ULT | UST |
| --- | --- |
| to Gath | to that city |
| to seek | He found |
| his slaves | his slaves |
| Shimei | he |
| slaves | home with him |
| from Gath | back |

# 1 Kings 2:41

| ULT | UST |
| --- | --- |
| *And it was declared to Solomon that Shimei had gone from Jerusalem {to} Gath and had returned.* | *But someone told King Solomon that Shimei had left Jerusalem and gone to Gath, even though he was now back in Jerusalem.* |

**ULT And it was declared to Solomon**
**UST** But someone told King Solomon
(וַיֻּגַּד לִשְׁלֹמֹה)

The expression **it was declared to Solomon** 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 Solomon]

**Support Reference:** Active or Passive

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And it was declared | But someone told |
| to Solomon | King Solomon |
| Shimei | Shimei |
| from Jerusalem | Jerusalem |
| {to} Gath | and gone to Gath |

# 1 Kings 2:42

| ULT | UST |
| --- | --- |
| *And the king sent and called for Shimei, and he said to him, "Did I not make you swear by Yahweh and testify against you, saying, 'On the day of your going out, and you go where or where, knowing, you shall know that dying, you shall die'? And you said to me, 'The word I have heard is good.'* | *So the king sent a messenger to summon Shimei. {When Shimei arrived,} he said to him, "I made you promise solemnly, with Yahweh as your witness, that you would not leave Jerusalem. I told you that you could be sure that I would execute you if you ever left Jerusalem to go anywhere else. And you replied to me, 'I agree, Your Majesty. I will do what you have said.'* |

ULT **Did I not make you swear by Yahweh and testify against you, saying, 'On the day of your going out, and you go where or where, knowing, you shall know that dying, you shall die**

UST I made you promise solemnly, with Yahweh as your witness, that you would not leave Jerusalem. I told you that you could be sure that I would execute you if you ever left Jerusalem to go anywhere else

(הֲלֹוא הִשְׁבַּעְתִּיךָ בַּיהוָה וָאָעֵד בְּךָ לֵאמֹר בְּיֹום צֵאתְךָ וְהָלַכְתָּ אָנָה וָאָנָה יָדֹעַ תֵּדַע כִּי מֹות תָּמוּת)

Solomon is using the question form to rebuke Shimei and remind him that he had commanded something and that Shimei had agreed. 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 certainly made you swear by Yahweh and testified against you, saying, 'On the day of your going out, and you go where or where, knowing, you shall know that dying, you shall die'!]

**Support Reference:** Rhetorical Question

ULT **and testify against you, saying, 'On the day of your going out, and you go where or where, knowing, you shall know that dying, you shall die**

UST I told you that you could be sure that I would execute you if you ever left Jerusalem to go anywhere else

(וָאָעֵד בְּךָ לֵאמֹר בְּיֹום צֵאתְךָ וְהָלַכְתָּ אָנָה וָאָנָה יָדֹעַ תֵּדַע כִּי מֹות תָּמוּת)

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 testify against you that on the day of your going out, if you went where or where, knowing, you would know that dying, you would die?]

**Support Reference:** Quotes within Quotes

ULT **On the day of your going out**
UST if you ever left Jerusalem
(בְּיוֹם צֵאתְךָ)

See how you translated the similar expression in 2:37. Alternate translation: [if on any occasion you leave the city]

**Support Reference:** Metonymy

ULT **and you go where or where**
UST to go anywhere else
(וְהָלַכְתָּ אָנָה וָאָנָה)

See how you translated the similar expression in 2:36. Alternate translation: [and you go to any other place]

**Support Reference:** Idiom

ULT **knowing, you shall know that dying, you shall die**
UST that you could be sure that I would execute you
(יָדֹעַ תֵּדַע כִּי מוֹת תָּמוּת)

See how you translated the similar expression in 2:37. Alternate translation: [you shall know for certain that you shall surely die]

**Support Reference:** Reduplication

ULT **knowing, you shall know**
UST that you could be sure
(יָדֹעַ תֵּדַע)

See how you translated the similar expression in 2:37. Alternate translation: [know for certain]

**Support Reference:** Statements — Other Uses

ULT **And you said to me, 'The word I have heard is good**
UST And you replied to me, 'I agree, Your Majesty. I will do what you have said
(וַתֹּאמֶר אֵלַי טוֹב הַדָּבָר שָׁמָעְתִּי)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And you told me that the word you had heard was good]

**Support Reference:** Quotes within Quotes

> ULT **The word I have heard is good**
> UST I agree … I will do what you have said
> (טֹוב הַדָּבָר שָׁמָעְתִּי)

See how you translated the similar expression in 2:38. Alternate translation: [I accept the conditions you describe]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king | the king |
| and called | to summon |
| for Shimei | Shimei |
| Did I … make you swear | I made you promise solemnly … that you would not leave Jerusalem |
| by Yahweh | with Yahweh as your witness |
| and testify | I told |
| On the day of | if … ever |
| knowing | that you could be sure |
| you shall know | that you could be sure |
| is good | I agree … I will do what you have said |
| Did I … make you swear by Yahweh | I made you promise solemnly, with Yahweh as your witness, that you would not leave Jerusalem |

# 1 Kings 2:43

| ULT | UST |
| --- | --- |
| *So why did you not keep the oath of Yahweh and the command that I commanded upon you?"* | *So you should have done what you solemnly promised to Yahweh! You should not have disobeyed what I commanded you!"* |

**ULT So why did you not keep the oath of Yahweh and the command that I commanded upon you**
**UST** So you should have done what you solemnly promised to Yahweh! You should not have disobeyed what I commanded you
(וּמַדּוּעַ לֹא שָׁמַרְתָּ אֵת שְׁבֻעַת יְהוָה וְאֶת־הַמִּצְוָה אֲשֶׁר־צִוִּיתִי עָלֶיךָ)

Solomon is using the question form to rebuke Shimei for breaking his oath. 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 ought to have kept the oath of Yahweh and the command that I commanded upon you!]

**Support Reference:** Rhetorical Question

**ULT the oath of Yahweh**
**UST** what you solemnly promised to Yahweh
(אֵת שְׁבֻעַת יְהוָה)

Solomon is using the possessive form to describe an **oath** that he made Shimei swear to **Yahweh**. This is not stated explicitly in 2:37–38, but the solemn form of Solomon's pronouncement and Shimei's agreement, "The word is good," apparently constituted Solomon making Shimei swear. 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 oath that you swore to Yahweh]

**Support Reference:** Possession

**ULT and the command that I commanded upon you**
**UST** You should not have disobeyed what I commanded you
(וְאֶת־הַמִּצְוָה אֲשֶׁר־צִוִּיתִי עָלֶיךָ)

Solomon is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [and the command that I imposed on you] or [and the command that I gave you]

**Support Reference:** Poetry

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the oath of | what you solemnly promised to |
| Yahweh | Yahweh |

# 1 Kings 2:44

| ULT | UST |
| --- | --- |
| *And the king said to Shimei, "You, you know all of the evil that your heart knows, which you did to David my father. And Yahweh will return your evil on your head.* | *The king also said to Shimei, "You know quite well in your inner being what evil things you did to my father David. Now Yahweh is going to punish you for doing those evil things.* |

ULT **You, you know all of the evil that your heart knows, which you did to David my father**
UST You know quite well in your inner being what evil things you did to my father David
(אַתָּה יָדַעְתָּ אֵת כָּל־הָרָעָה אֲשֶׁר יָדַע לְבָבְךָ אֲשֶׁר עָשִׂיתָ לְדָוִד אָבִי)

In this context, the **heart** represents a person's conscience. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Your own conscience is making you fully aware of all the evil that you did to David my father]

**Support Reference:** Metaphor

ULT **You, you know**
UST You know quite well
(אַתָּה יָדַעְתָּ)

See how you translated the similar expression in 2:5. Alternate translation: [You know quite well]

**Support Reference:** Pronouns — When to Use Them

ULT **all of the evil that your heart knows, which you did to David my father**
UST in your inner being what evil things you did to my father David
(אֵת כָּל־הָרָעָה אֲשֶׁר יָדַע לְבָבְךָ אֲשֶׁר עָשִׂיתָ לְדָוִד אָבִי)

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: [all of the evil things that you did to David my father, which your heart knows]

**Support Reference:** Abstract Nouns

**ULT** **And Yahweh will return your evil on your head**
**UST** Now Yahweh is going to punish you for doing those evil things
(וְהֵשִׁ֤יב יְהוָה֙ אֶת־רָעָתְךָ֣ בְּרֹאשֶׁ֔ךָ)

See how you translated the similar expression in 2:32. Alternate translation: [And Yahweh will hold you accountable for the evil things you have done] or [And Yahweh will punish you for the evil things you have done]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king | The king |
| Shimei | Shimei |
| you know | You know |
| the evil | evil things |
| knows | in your inner being |
| to David | to … David |
| Yahweh | Yahweh |
| your evil | for doing those evil things |

# 1 Kings 2:45

| ULT | UST |
| --- | --- |
| *But King Solomon will be blessed, and the throne of David will be established to the face of Yahweh to forever."* | *But Yahweh will bless me, and he will always enable David's descendants to rule Israel."* |

**ULT But King Solomon will be blessed**
**UST** But … will bless me
(וְהַמֶּלֶךְ שְׁלֹמֹה בָּרוּךְ)

In making a solemn royal pronouncement to Shimei, Solomon is speaking of himself regally in the third person. 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: [But I, King Solomon, will be blessed]

**Support Reference:** First, Second or Third Person

**ULT But King Solomon will be blessed**
**UST** But … will bless me
(וְהַמֶּלֶךְ שְׁלֹמֹה בָּרוּךְ)

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: [But Yahweh will bless King Solomon] or [But Yahweh will bless me, King Solomon]

**Support Reference:** Active or Passive

**ULT and the throne of David will be established to the face of Yahweh**
**UST** Yahweh … and he will … enable David's descendants to rule Israel
(וְכִסֵּא דָּוִד יִהְיֶה נָכוֹן לִפְנֵי יְהוָה)

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 Yahweh will establish the throne of David to his face]

**Support Reference:** Active or Passive

> ULT **and the throne of David**
> UST David's descendants to rule Israel
> (וְכִסֵּא דָוִד)

See how you translated the similar expression in 1:48. Alternate translation: [and the dynasty of David]

**Support Reference:** Metonymy

> ULT **to the face of Yahweh**
> UST Yahweh … and he
> (לִפְנֵי יְהוָה)

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

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| But King | But … me |
| Solomon | But … me |
| will be blessed | will bless |
| and the throne of | descendants to rule Israel |
| David | David's |
| be established | will … enable |
| Yahweh | Yahweh … and he |
| forever | always |

# 1 Kings 2:46

| ULT | UST |
| --- | --- |
| *And the king commanded Benaiah, the son of Jehoiada, and he went out and attacked him, and he died. And the kingdom was established in the hand of Solomon.* | *Then the king ordered Benaiah son of Jehoiada to execute Shimei. Benaiah took him out of the palace and executed him with this sword. {By executing Adonijah, Joab, and Shimei and exiling Abiathar,} Solomon obtained complete control of the kingdom of Israel.* |

ULT **and he went out**
UST Benaiah took him out of the palace
(וַיֵּצֵ֔א)

The implication is that Benaiah brought Shimei out of the palace in order to kill him. You could include this information if that would be helpful to your readers. Alternate translation: [and he brought him out]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **And the kingdom was established**
UST By executing Adonijah, Joab, and Shimei and exiling Abiathar … obtained … of the kingdom of Israel
(וְהַמַּמְלָכָ֖ה נָכוֹנָ֑ה)

The expression **was 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: [So Yahweh established the kingdom]

**Support Reference:** Active or Passive

ULT **in the hand of Solomon**
UST Solomon … complete control
(בְּיַד־שְׁלֹמֹֽה)

Here, **hand** represents the power or control of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [in the power of Solomon] or [under the control of Solomon]

**Support Reference:** Metonymy

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
| --- | --- |
| the king | the king |

| ULT | UST |
| --- | --- |
| Benaiah | Benaiah |
| Jehoiada | Jehoiada |
| And the kingdom | of the kingdom of Israel |
| was established | By executing Adonijah, Joab, and Shimei and exiling Abiathar … obtained |
| Solomon | Solomon |

# 1 Kings 3

## 1 Kings 3 Chapter Introduction

### Structure and Formatting

1. Yahweh appears to Solomon, and Solomon asks for wisdom (3:1–15)
2. Solomon demonstrates that Yahweh has given him great wisdom (316–28)

### Religious and Cultural Concepts in This Chapter

#### Royal alliances through marriage

This chapter opens with Solomon marrying the daughter of Pharaoh. In the ancient world, rulers married the daughters of other rulers in order to form alliances with their kingdoms. Marrying into the Egyptian royal family was a significant diplomatic initiative by Solomon. It secured a powerful alliance with the dominant empire of the time, and this provided stability on Israel's southern border. This marriage, however, also introduced a religious tension, since the foreign princess, Pharaoh's daughter, brought her own gods and customs with her. As chapter 11 later describes, when Solomon built shrines in Jerusalem for other gods so that his foreign wives could worship them there, this greatly angered Yahweh and led to great trouble for the people of Israel.

#### The significance of "high places"

The author notes at the beginning of this chapter that Solomon and the people were offering sacrifices at "high places." Before Solomon built the temple in Jerusalem, it was common for the Israelites to worship and offer sacrifices at various local shrines built on the tops of hills. While the law of Moses commanded that all sacrifices eventually be made at a single, central sanctuary, this practice was tolerated until the temple was completed. So the author is not condemning Solomon's actions at the "great high place" of Gibeon, since he was worshiping Yahweh there. However, the worship of foreign gods at high places became a serious problem later in the history of Israel, as the books of 1 Kings and 2 Kings describe. So the author is being careful to specify that Solomon

worshiped at Gibeon, and Yahweh appeared to him there, only because the temple had not yet been constructed.

## Dreams as revelations from God

A pivotal moment in this chapter is Yahweh's appearance to Solomon in a dream. In ancient Israelite culture, dreams were one of the primary ways in which God communicated with his people, especially with prophets and kings. In this dream, when Yahweh asked Solomon what he wanted, Solomon asked for "a hearing heart to judge your people, to discern between good and evil." His request for the spiritual and judicial discernment needed to rule justly pleased Yahweh, since he was prioritizing the welfare of the people and his role as God's representative over personal wealth or power.

# 1 Kings 3:1

| ULT | UST |
| --- | --- |
| *And Solomon made himself a son-in-law to Pharaoh, the king of Egypt. And he took the daughter of Pharaoh and brought her into the City of David until his finishing to build his house and the house of Yahweh and the wall of Jerusalem round about.* | *Then Solomon made a marriage alliance with Pharaoh, the king of Egypt. Solomon married his daughter and brought her to live in the part of Jerusalem that people called the City of David. She lived there until Solomon's workers had finished building his palace, the temple of Yahweh, and the wall around Jerusalem.* |

**ULT And Solomon made himself a son-in-law to Pharaoh**
**UST** Then Solomon made a marriage alliance with Pharaoh
(וַיִּתְחַתֵּן שְׁלֹמֹה אֶת־פַּרְעֹה)

Your language may have its own term or expression for this relationship. If you have already translated the book of 1 Samuel, see how you described the same relationship in 1 Samuel 18:18. Alternate translation: [And Solomon made himself a daughter's husband to Pharaoh]

**Support Reference:** Kinship

**ULT And he took the daughter of Pharaoh**
**UST** Solomon married his daughter
(וַיִּקַּח אֶת־בַּת־פַּרְעֹה)

When the author says that Solomon **took** Pharaoh's daughter, the implication is that he married her. You could include this information if that would be helpful to your readers. Alternate translation: [And he married the daughter of Pharaoh]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT and the house of Yahweh**
**UST** the temple of Yahweh
(וְאֶת־בֵּית יְהוָה)

See the discussion in the introduction to 1 Kings of the use of the term **house** to mean "temple." Alternate translation: [and the temple of Yahweh] or [and Yahweh's temple]

**Support Reference:** Metaphor

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | Solomon |
| Pharaoh | Pharaoh |
| the king of | the king of |

| ULT | UST |
| --- | --- |
| the king of Egypt | the king of Egypt |
| Egypt | Egypt |
| Pharaoh | his |
| the City of David | the part of Jerusalem that people called the City of David |
| David | David |
| his house | his palace |
| the house of Yahweh | the temple of Yahweh |
| Jerusalem | Jerusalem |

# 1 Kings 3:2

| ULT | UST |
| --- | --- |
| *However, the people were sacrificing at the high places because a house had not been built for the name of Yahweh up to those days.* | *Solomon had not yet built a temple where people could worship Yahweh, so the Israelite people were still offering sacrifices to him at shrines on the tops of hills.* |

ULT **However, the people were sacrificing at the high places**
UST so the Israelite people were still offering sacrifices to him at shrines on the tops of hills
(רַק הָעָם מְזַבְּחִים בַּבָּמוֹת)

The author is providing background information to help readers understand what happens next in the story. Readers might have been scandalized that Solomon was sacrificing at a high place, and the author wants them to appreciate that Solomon did this only because the temple had not yet been built. In your translation, introduce this information in a way that would be natural in your own language and culture.

**Support Reference:** Background Information

ULT **However**
UST so
(רַק)

If the connection between this statement and the previous one is not clear, you may want to use a different connecting word to show how this statement relates to what comes before it. Alternate translation: [In the meantime] or [Meanwhile]

**Support Reference:** Connecting Words and Phrases

ULT **the people were sacrificing at the high places because a house had not been built for the name of Yahweh up to those days**
UST Solomon had not yet built a temple where people could worship Yahweh, so the Israelite people were still offering sacrifices to him at shrines on the tops of hills
(הָעָם מְזַבְּחִים בַּבָּמוֹת כִּי לֹא־נִבְנָה בַיִת לְשֵׁם יְהוָה עַד הַיָּמִים הָהֵם)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [because a house had not been built for the name of Yahweh up to those days, the people were sacrificing at the high places]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **a house had not been built**
UST Solomon had not … built a temple
(לֹא־נִבְנָה בַּיִת)

The expression **had not been built** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [no one had built a temple]

**Support Reference:** Active or Passive

ULT **for the name of Yahweh**
UST where people could worship Yahweh
(לְשֵׁם יְהוָה)

In this context, the term **name** could refer to: (1) people calling on Yahweh by name as their God and thus worshiping him. What Solomon says in 8:41–43 in his prayer of dedication for the temple suggests that this could be the meaning. Alternate translation: [for the worship of Yahweh] or (2) the reputation of Yahweh. This would be similar to the meaning of [name] in 1:47. Alternate translation: [for the reputation of Yahweh] or [to make Yahweh's greatness known]

**Support Reference:** Metonymy

ULT **those days**
UST yet
(הַיָּמִים הָהֵם)

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

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| were sacrificing | were still offering sacrifices to him |
| at the high places | at shrines on the tops of hills |
| a house | a temple |
| Yahweh | Yahweh |
| days | yet |

# 1 Kings 3:3

| ULT | UST |
| --- | --- |
| *And Solomon loved Yahweh, to walk in the statutes of David his father, but at the high places he was sacrificing and burning incense.* | *Solomon loved Yahweh, and so he obeyed Yahweh just as his father David had done. But he, too, offered sacrifices and burned incense on hilltop shrines {before he built the temple}.* |

**ULT And Solomon loved Yahweh, to walk in the statutes of David his father**
**UST** Solomon loved Yahweh, and so he obeyed Yahweh just as his father David had done
(וַיֶּאֱהַב שְׁלֹמֹה אֶת־יְהוָה לָלֶכֶת בְּחֻקּוֹת דָּוִד אָבִיו)

The second phrase describes the result of what the first phrase describes. It may be helpful to use a connector in your language that makes this clear. Alternate translation: [And Solomon loved Yahweh, and as a result, he walked in the statutes of David his father] or [And because Solomon loved Yahweh, he walked in the statutes of David his father]

**Support Reference:** Connect — Reason-and-Result Relationship

**ULT to walk in the statutes of David his father**
**UST** and so he obeyed Yahweh just as his father David had done
(לָלֶכֶת בְּחֻקּוֹת דָּוִד אָבִיו)

See how you translated the similar expression in 2:3. Alternate translation: [to live as David his father had lived]

**Support Reference:** Metaphor

**ULT in the statutes of David his father**
**UST** and so he obeyed Yahweh just as his father David had done
(בְּחֻקּוֹת דָּוִד אָבִיו)

In this context, the word **statutes** could mean: (1) the customs that David followed, specifically in obedience to Yahweh. Alternate translation: [in the customs of David his father] or [in the obedient manner of David his father] or (2) instructions that David gave to Solomon to obey Yahweh. Alternate translation: [according to the instructions that David his father had given him]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | Solomon |
| And … loved | loved |

| ULT | UST |
| --- | --- |
| Yahweh | Yahweh |
| in the statutes of | and so he obeyed Yahweh just as … had done |
| David | David |
| at the high places | on hilltop shrines |
| was sacrificing | offered sacrifices … before he built the temple |
| and burning incense | and burned incense |

# 1 Kings 3:4

| ULT | UST |
|---|---|
| *And the king went to Gibeon to sacrifice there, for it was the great high place. Solomon offered a thousand burnt offerings on that altar.* | *One day King Solomon went to the city of Gibeon to offer sacrifices. He went there because the main place of worship for the Israelites was there at that time. Solomon offered a thousand sacrifices that he burned completely on the altar.* |

ULT **And the king went to Gibeon to sacrifice there, for it was the great high place**
UST One day King Solomon went to the city of Gibeon to offer sacrifices. He went there because the main place of worship for the Israelites was there at that time
(וַיֵּלֶךְ הַמֶּלֶךְ גִּבְעֹנָה לִזְבֹּחַ שָׁם כִּי הִיא הַבָּמָה הַגְּדוֹלָה)

See how you translated the phrase “And it happened” in 2:39, where it similarly introduces a new event.

**Support Reference:** Introduction of a New Event

ULT **And the king went to Gibeon to sacrifice there, for it was the great high place**
UST One day King Solomon went to the city of Gibeon to offer sacrifices. He went there because the main place of worship for the Israelites was there at that time
(וַיֵּלֶךְ הַמֶּלֶךְ גִּבְעֹנָה לִזְבֹּחַ שָׁם כִּי הִיא הַבָּמָה הַגְּדוֹלָה)

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 Gibeon was the great high place, the king went to sacrifice there]

**Support Reference:** Connect — Reason-and-Result Relationship

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king | King Solomon |
| to Gibeon | to the city of Gibeon |
| to sacrifice | to offer sacrifices |
| was the … high place | the … place of worship for the Israelites |
| Solomon | Solomon |
| burnt offerings | sacrifices that he burned completely |
| altar | altar |

# 1 Kings 3:5

| ULT | UST |
| --- | --- |
| *At Gibeon, Yahweh appeared to Solomon in a dream that night. And God said, "Ask! What shall I give to you?"* | *That night, while Solomon was still at Gibeon, Yahweh appeared to him in a dream. He told him, "Tell me what you want, and I will give it to you."* |

**ULT Ask**
**UST** Tell me
(שְׁאַל)

This is an imperative, but it communicates permission rather than a command. Use a form in your language that communicates permission. See how you translated the similar expression in 2:14. Alternate translation: [You may ask]

**Support Reference:** Imperatives — Other Uses

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| At Gibeon | while … was still at Gibeon |
| Yahweh | Yahweh |
| Solomon | Solomon … him |
| in a dream | in a dream |
| God | He |

# 1 Kings 3:6

| ULT | UST |
| --- | --- |
| *And Solomon said, "You, you did great covenant faithfulness with your servant David, my father because he walked to your face in faithfulness and in righteousness and in uprightness of heart with you. And you have kept for him this great covenant faithfulness, and you have given to him a son sitting on his throne, as {it is} this day.* | *Solomon replied, "My father David worshiped you, and you always treated him with great kindness. You did that because he was faithful to you, he treated other people properly, and he was honest with you about what he was truly thinking and planning. You have continued to treat him with great kindness by allowing me, his son, to become the next king of Israel after him. That is what I am right now.* |

ULT **You, you did great covenant faithfulness with your servant David, my father because he walked to your face in faithfulness and in righteousness and in uprightness of heart with you**

UST My father David worshiped you, and you always treated him with great kindness. You did that because he was faithful to you, he treated other people properly, and he was honest with you about what he was truly thinking and planning

(אַתָּה עָשִׂיתָ עִם־עַבְדְּךָ דָוִד אָבִי֙ חֶסֶד גָּדוֹל֔ כַּאֲשֶׁר֙ הָלַ֣ךְ לְפָנֶ֔יךָ בֶּאֱמֶ֥ת וּבְצֶדֶ֖קָה וּבְיֹשֶׁ֣ר לֵבָ֑ב עִמָּֽךְ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because your servant David, my father, walked to your face in faithfulness and in righteousness and in uprightness of heart with you, you, you did great covenant faithfulness with him]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **You, you did**

UST and you always treated him

(אַתָּה עָשִׂיתָ)

See how you translated the similar expression in 1:17. Alternate translation: [You personally did]

**Support Reference:** Pronouns — When to Use Them

> ULT **to your face**
> UST he was faithful to you
> (לְפָנֶיךָ)

Here, **to your face** represents being in Yahweh's presence. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in your presence]

**Support Reference:** Metonymy

> ULT **and in uprightness of heart**
> UST and he was honest … about what he was truly thinking and planning
> (וּבִיׁשְׁרַת לֵבָב)

Here, the **heart** represents a person's inner motives and intentions. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and with upright motives and intentions]

**Support Reference:** Metaphor

> ULT **And you have kept for him this great covenant faithfulness, and you have given to him a son sitting on his throne**
> UST You have continued to treat him with great kindness by allowing me, his son, to become the next king of Israel after him
> (וַתִּשְׁמָר־לוֹ אֶת־הַחֶסֶד הַגָּדוֹל הַזֶּה וַתִּתֶּן־לוֹ בֵּן יֹשֵׁב עַל־כִּסְאוֹ)

Here, the word **and** introduces an explanation of how God kept his covenant faithfulness to David. If it would be clearer in your language, you could use a connecting word that more specifically shows this relationship. Alternate translation: [And you have kept for him this great covenant faithfulness by giving to him a son sitting on his throne]

**Support Reference:** Connecting Words and Phrases

> ULT **sitting on his throne**
> UST to become the next king of Israel after him
> (יֹשֵׁב עַל־כִּסְאוֹ)

Here, **sitting on his throne** represents ruling as king. 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 2:24. Alternate translation: [who is ruling the Israelites as he did]

**Support Reference:** Metonymy

> ULT **as {it is} this day**
> UST That is what I am right now
> (כַּיּוֹם הַזֶּה)

Solomon is using the term **this day** to refer to a specific time, his own present time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as it is at this time]

**Support Reference:** Metonymy

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Solomon | Solomon |
| covenant faithfulness | kindness |
| covenant faithfulness | kindness |
| your servant | worshiped you |
| David | David |
| in faithfulness | he was faithful to you |
| and in righteousness | he treated other people properly |
| and in uprightness of | and he was honest |
| covenant faithfulness | with … kindness |
| his throne | to become the next king of Israel after him |
| as {it is} … day | That is what I am right now |

# 1 Kings 3:7

| ULT | UST |
| --- | --- |
| *And now, Yahweh my God, you, you have made your servant reign in place of David my father, but I {am} a little child. I do not know going out or coming in.* | *Yahweh my God, David my father is no longer the king. You have made me the king instead. But I am still a young man. I do not know how I should rule the Israelites.* |

ULT **And now**
UST But
(וְעַתָּה)

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

**Support Reference:** Connecting Words and Phrases

ULT **you, you have made … reign**
UST You have made … the king instead
(אַתָּה הִמְלַכְתָּ)

See how you translated the similar expression in 3:6. Alternate translation: [you have personally made]

**Support Reference:** Pronouns — When to Use Them

ULT **your servant**
UST me
(אֶת־עַבְדֶּךָ)

See how you translated the similar expression in 1:13. Alternate translation: [me, your servant]

**Support Reference:** First, Second or Third Person

ULT **but I {am} a little child**
UST I am still a young man
(וְאָנֹכִי נַעַר קָטֹן)

Solomon is speaking as if he actually were a **little child**. He means that he feels very inexperienced and inadequate as a ruler. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [but I am very inexperienced]

**Support Reference:** Metaphor

> ULT **I do not know going out or coming in**
> UST I do not know how I should rule the Israelites
> (לֹא אֵדַע צֵאת וָבֹא)

Solomon is using **I do not know going out or coming in** as a common expression of his culture to mean that he does not know how to be a leader. 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 18:13.
Alternate translation: [I do not know my way around] or [I do not know how to be a leader]

**Support Reference:** Idiom

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Yahweh | Yahweh |
| my God | my God |
| your servant | me |
| you have made … reign | have made … the king instead |
| David | David |
| I do … know | I do … know |

# 1 Kings 3:8

| ULT | UST |
| --- | --- |
| *And your servant {is} in the midst of your people whom you have chosen, an abundant people who can not be numbered and can not be counted from abundance.* | *I live among the Israelite people whom you have chosen. They are a very large group of people. Because there are so many of them, no one can count them.* |

ULT **an abundant people who can not be numbered and can not be counted from abundance**

UST They are a very large group of people. Because there are so many of them, no one can count them

(עַם־רָּב אֲשֶׁר לֹא־יִמָּנֶה וְלֹא יִסָּפֵר מֵרֹב)

It might seem that saying both **abundant** and **from abundance** would be extra information that would not be natural to express in your language. If so, you could use just one expression or the other in your translation. Alternate translation: [a people who are so abundant that they cannot be numbered and cannot be counted]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

ULT **who can not be numbered and can not be counted from abundance**

UST Because there are so many of them, no one can count them

(אֲשֶׁר לֹא־יִמָּנֶה וְלֹא יִסָּפֵר מֵרֹב)

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. (If you reflect the phrase **from abundance**, you may not wish also to reflect the word **abundant**. See the discussion in the “Making Assumed Knowledge and Implicit Information Explicit” note to this verse.) Alternate translation: [who from abundance cannot be numbered and cannot be counted] or [who, because they are so abundant, cannot be numbered and cannot be counted]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **who can not be numbered and can not be counted**
UST no one can count them
(אֲשֶׁר לֹא־יִמָּנֶה וְלֹא יִסָּפֵר)

The expressions **cannot be numbered** and **cannot be counted** are passive verbal forms. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom no one can number and whom no one can count]

**Support Reference:** Active or Passive

ULT **who can not be numbered and can not be counted**
UST no one can count them
(אֲשֶׁר לֹא־יִמָּנֶה וְלֹא יִסָּפֵר)

The phrases **cannot be numbered** and **cannot be counted** mean similar things. Solomon 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: [who cannot be counted at all] or [whom no one can count at all]

**Support Reference:** Doublet

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And your servant | I |
| you have chosen | you have chosen |

# 1 Kings 3:9

| ULT | UST |
| --- | --- |
| *So may you give to your servant a hearing heart to judge your people, to discern between good to evil. For who is able to judge this your heavy people?"* | *So please enable me think clearly so that I can rule your people well. Enable me to understand whether what people are doing is right or wrong. That way I will be able to fulfill the important task of making sure that your people treat one another fairly."* |

ULT **a hearing heart**
UST think clearly
(לֵב שֹׁמֵעַ)

In this context, the term **heart** represents either the thoughts or the will. The phrase **a hearing heart** could mean: (1) a mind that is able to listen well to both sides of an argument or legal dispute and recognize which one is correct. Alternate translation: [a discriminating mind] or (2) a will that is attentive and yielded to God's guidance and promptings. Alternate translation: [a yielded will]

**Support Reference:** Metaphor

ULT **to discern between good to evil**
UST Enable me to understand whether what people are doing is right or wrong
(לְהָבִין בֵּין־טֹוב לְרָע)

If your language does not use abstract nouns for the ideas of **good** and **evil**, you could express the same ideas in other ways. Alternate translation: [to recognize when people are doing something good and when they are doing something evil]

**Support Reference:** Abstract Nouns

ULT **For who is able to judge this your heavy people**
UST That way I will be able to fulfill the important task of making sure that your people treat one another fairly
(כִּי מִי יוּכַל לִשְׁפֹּט אֶת־עַמְּךָ הַכָּבֵד הַזֶּה)

Solomon is using the question form to emphasize that he is not capable of judging so many 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: [For I do not feel able to judge this your heavy people!]

**Support Reference:** Rhetorical Question

ULT **For who is able to judge this your heavy people**
UST That way I will be able to fulfill the important task of making sure that your people treat one another fairly
(כִּי מִי יוּכַל לִשְׁפֹּט אֶת־עַמְּךָ הַכָּבֵד הַזֶּה)

In this context, the term **heavy** could mean: (1) that judging God's people was an important responsibility that felt to Solomon as if it were a burden that he would be carrying. Alternate translation: [For who is able to bear the important responsibility of judging this your people] or (2) that the Israelites are a great people in the sense of being numerous, as the previous verse describes. Alternate translation: [For who is able to judge such a numerous people as yours]

**Support Reference:** Metaphor

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| to your servant | me |
| to judge | so that I can rule … well |
| to discern | Enable me to understand whether |
| good | what people are doing is right |
| to evil | or wrong |
| to judge | making sure that … treat one another fairly |

# 1 Kings 3:10

| ULT | UST |
| --- | --- |
| *And the thing was good in the eyes of the Lord, that Solomon had requested this thing.* | *Yahweh was very pleased that Solomon had asked for this.* |

ULT **And the thing was good in the eyes of the Lord, that Solomon had requested this thing**
UST Yahweh was very pleased that Solomon had asked for this
(וַיִּיטַב הַדָּבָר בְּעֵינֵי אֲדֹנָי כִּי שָׁאַל שְׁלֹמֹה אֶת־הַדָּבָר הַזֶּה)

It might seem that saying **thing** twice would be extra information that would not be natural to express in your language. If so, you could use the expression just once in your translation. Alternate translation: [And it was good in the eyes of the Lord that Solomon had requested this thing]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

ULT **in the eyes of the Lord**
UST Yahweh was very pleased
(בְּעֵינֵי אֲדֹנָי)

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 the discussion of this phrase in the introduction to 1 Kings. Alternate translation: [in the judgment of the Lord]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And … was good | was very pleased |
| the Lord | Yahweh |
| Solomon | Solomon |

# 1 Kings 3:11

| ULT | UST |
| --- | --- |
| *And God said to him, "Because you have requested this thing and you have not requested for yourself many days, and you have not requested riches for yourself, and you have not requested the life of your enemies, but you have requested for yourself to discern to hear justice,* | *God told him, "You did not ask to live for a long time or to become very rich or that would you be able to kill your enemies. Instead, you asked me to enable you to become wise so that you would be able to decide people's cases fairly. As a result,* |

ULT **many days**
UST to live for a long time
(יָמִים רַבִּים)

Here, **many days** represents a long time or a long life. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [a long life]

**Support Reference:** Metonymy

ULT **the life of your enemies**
UST that would you be able to kill your enemies
(נֶפֶשׁ אֹיְבֶיךָ)

In this verse, the word **life** is singular in form, but it refers to all enemies as a group. If it would be helpful in your language, you could use the plural form of "life." Alternate translation: [the lives of your enemies]

**Support Reference:** Collective Nouns

ULT **the life of your enemies**
UST that would you be able to kill your enemies
(נֶפֶשׁ אֹיְבֶיךָ)

God is using the term **life** to represent the end of life, that is, the death of these **enemies**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the death of your enemies]

**Support Reference:** Metonymy

> ULT **to hear justice**
> UST so that you would be able to decide people's cases fairly
> (לִשְׁמַע מִשְׁפָּט)

By **to hear justice**, God means "to understand legal cases and make right decisions when judging them." You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [to understand justice] or [to know how to administer justice]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| God | God |
| days | to live for a long time |
| your enemies | your enemies |
| to discern | to become wise |
| justice | so that you would be able to decide people's cases fairly |

# 1 Kings 3:12

| ULT | UST |
| --- | --- |
| *behold, I have done according to your word. Behold, I have given to you a wise and discerning heart, that one like you has not been to your face and one like you will not arise after you.* | *I will certainly do what you requested. I will indeed enable you to become very wise. As a result, you will be wiser than anyone who has already lived, and no one who lives later will ever be as wise as you are now.* |

ULT **behold**
UST certainly
(הִנֵּה)

See how you translated the similar expression in 1:14.

**Support Reference:** Metaphor

ULT **according to your word**
UST what you requested
(כִּדְבָרֶיךָ)

Here, **word** represents what God said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [according to what you have said]

**Support Reference:** Metonymy

ULT **I have given to you**
UST I will … enable you to
(נָתַתִּי לְךָ)

God is using the past tense **I have given** to describe something that is going to happen in the future. He is doing that in order to show that the event will certainly happen. If it would be clearer in your language, you could use the future tense. Alternate translation: [I will give you]

**Support Reference:** Irregular Use of Tenses

ULT **a wise and discerning heart**
UST become very wise
(לֵב חָכָם וְנָבוֹן)

Here, the **heart** represents a person's thoughts. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [a wise and discerning mind]

**Support Reference:** Metaphor

ULT **wise and discerning**
UST become very wise
(חָכָם וְנָבוֹן)

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

**Support Reference:** Doublet

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

Here, **to your face** represents being before a person in time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [before you]

**Support Reference:** Metonymy

ULT **and one like you will not arise**
UST and no one … will ever be as wise as you are now
(לֹא־יָקוּם כָּמוֹךָ)

Here God is using the term **arise** to mean "come to be," as if a person who came into existence stood up from the ground. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and one like you will not live]

**Support Reference:** Metaphor

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| wise | become … wise |
| and discerning | very |

# 1 Kings 3:13

| ULT | UST |
| --- | --- |
| *And also, what you have not requested, I have given to you, both riches and honor, so that there will not be a man like you among kings all of your days.* | *I will also give you things that you did not ask for. I will enable you to become very rich, and people will honor you greatly. For as long as you live, no other king will have more wealth than you, and people will not honor any other king more than they honor you.* |

ULT **I have given to you**
UST I will … give you
(נָתַתִּי לָּךְ)

See how you translated the similar expression in the previous verse. Alternate translation: [I will give to you]

**Support Reference:** Irregular Use of Tenses

ULT **all of your days**
UST For as long as you live
(כָּל־יָמֶיךָ)

God is using the term **days** to mean a specific time, specifically Solomon's lifetime, since time consists of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [throughout your lifetime]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| honor | people will honor you greatly |
| among kings | other king … any other king |
| your days | For as long as you live |

# 1 Kings 3:14

| ULT | UST |
| --- | --- |
| *And if you walk in my ways to keep my statutes and my commandments, just as David your father walked, then I will lengthen your days."* | *If you conduct your life as I want you to, and if you obey everything I have commanded, just as your father David did, then I will also enable you to live for many years."* |

ULT **And if you walk in my ways to keep my statutes and my commandments**
UST If you conduct your life as I want you to, and if you obey everything I have commanded
(וְאִם ׀ תֵּלֵךְ בִּדְרָכַי לִשְׁמֹר חֻקַּי וּמִצְוֹתָי)

If the connection between the first and second phrases is not clear, you may want to use a connecting word other than **to** in order to show how the second phrase relates to the first one. Alternate translation: [And if you walk in my ways by keeping my statutes and my commandments]

**Support Reference:** Connecting Words and Phrases

ULT **my statutes and my commandments**
UST everything I have commanded
(חֻקַּי וּמִצְוֹתָי)

The terms **statutes** and **commandments** mean similar things. God is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [all of my laws]

**Support Reference:** Doublet

ULT **your days**
UST years
(אֶת־יָמֶיךָ)

Here, **days** represents a period of time, specifically Solomon's lifetime. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [your life]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| my statutes | everything I have commanded |
| David | David |

| ULT | UST |
| --- | --- |
| your days | years |

# 1 Kings 3:15

| ULT | UST |
| --- | --- |
| *And Solomon awoke, and behold, {it had been} a dream. And he entered Jerusalem, and he stood to the face of the Box of the Covenant of the Lord. And he offered burnt offerings, and he made peace offerings. And he made a feast for all of his servants.* | *Then Solomon woke up, and he realized that God had been speaking to him in a dream. He went back to Jerusalem and stood in front of {the sacred tent where} the sacred chest {was}. There he offered many sacrifices that he burned completely on the altar. He also offered fellowship sacrifices. Then he made a great feast for all his officials.* |

ULT **And Solomon awoke, and behold, {it had been} a dream**
UST Then Solomon woke up, and he realized that God had been speaking to him in a dream
(וַיִּקַץ שְׁלֹמֹה וְהִנֵּה חֲלוֹם)

The author is beginning to describe what happened at the end of this story as a result of the events within the story itself. Use a natural form in your language for introducing the conclusion of a story.

**Support Reference:** End of Story

ULT **to the face of**
UST in front of {the sacred tent where} … was
(לִפְנֵי)

Here, **to the face of** represents being "in front of" the sacred tent where the **Box** of Yahweh was. 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

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | Solomon |
| {it had been} a dream | God had been speaking to him in a dream |
| Jerusalem | to Jerusalem |
| the Box of | the … chest |
| the Box of the Covenant of the Lord | the sacred chest |
| the Covenant of | sacred |
| the Lord | sacred |
| burnt offerings | many sacrifices that he burned completely on the altar |
| peace offerings | fellowship sacrifices |

| ULT | UST |
| --- | --- |
| a feast | a great feast |
| his servants | his officials |

# 1 Kings 3:16

| ULT | UST |
| --- | --- |
| *Then two women, prostitutes, came to the king, and they stood to his face.* | *Shortly after that, two prostitutes came to King Solomon {to have him decide a dispute between them}. They stood in front of him {to present their cases}.* |

**ULT two women, prostitutes, came to the king**
UST two prostitutes came to King Solomon {to have him decide a dispute between them}
(תָּבֹאנָה שְׁתַּיִם נָשִׁים זֹנוֹת אֶל־הַמֶּלֶךְ)

The author is introducing these women 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: [a certain two women, who were prostitutes, came to the king]

**Support Reference:** Introduction of New and Old Participants

**ULT came to the king**
UST came to King Solomon {to have him decide a dispute between them}
(תָּבֹאנָה & אֶל־הַמֶּלֶךְ)

The implication is that these women came to the king seeking justice and asking him to make a decision about their dispute. You could include this information if that would be helpful to your readers. Alternate translation: [came to the king for justice] or [came to the king to ask him to settle a dispute]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT to his face**
UST in front of him {to present their cases}
(לְפָנָיו)

Here, **to his face** represents being in front of the king. That was where people would stand who wanted the king to settle a dispute for them. 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

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| prostitutes | prostitutes |
| the king | King Solomon |

# 1 Kings 3:17

| ULT | UST |
|---|---|
| *And one woman said, "Please, my lord, I and this woman are dwelling in one house, and I gave birth with her in the house.* | *One of them said, "Your Majesty, please help me. This woman and I live in the same house. I gave birth to a baby while she was there in the house.* |

**ULT I and this woman are dwelling in one house, and I gave birth with her in the house**
**UST** This woman and I live in the same house. I gave birth to a baby while she was there in the house
(וַאֲנִי֙ וְהָאִשָּׁה הַזֹּאת יֹשְׁבֹת בְּבַ֣יִת אֶחָ֔ד וָאֵלֵ֖ד עִמָּ֑הּ בַּבָּֽיִת׃)

The first woman is providing background information to help King Solomon understand all of the details that she describes next in the story. The crucial point is that there are no other witnesses to what happened. In your translation, introduce this information in a way that would be natural in your own language and culture.

**Support Reference:** Background Information

**ULT I and this woman**
**UST** This woman and I
(וַאֲנִי֙ וְהָאִשָּׁה הַזֹּאת)

In some languages, people name others before they name themselves. It may be more natural in your language to have the woman who is speaking do that here. Alternate translation: [this woman and I]

**Support Reference:** Information Structure

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| my lord | Your Majesty … help me |
| in … house | in … house |
| and I gave birth | I gave birth to a baby |
| in the house | in the house |

# 1 Kings 3:18

| ULT | UST |
| --- | --- |
| *And it happened on the third day of my giving birth that this woman also gave birth. And we {were} together, no stranger {was} with us in the house, only we two {were} in the house.* | *Two days after I gave birth, this woman also gave birth to a baby. No one else was there with us in the house.* |

> ULT **on the third day of my giving birth**
> UST Two days after I gave birth
> (בַּיּוֹם הַשְּׁלִישִׁי לְלִדְתִּי)

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**. In your translation, describe these days as your language and culture naturally would. Alternate translation, as in the UST: [two days after I gave birth]

**Support Reference:** Assumed Knowledge and Implicit Information

> ULT **no stranger {was} with us in the house, only we two {were} in the house**
> UST No one else was there with us in the house
> (אֵין־זָר אִתָּנוּ בַּבַּיִת זוּלָתִי שְׁתַּיִם־אֲנַחְנוּ בַּבָּיִת)

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: [no one but the two of us was in the house]

**Support Reference:** Parallelism

> ULT **no stranger**
> UST No one else was there
> (אֵין־זָר)

The woman does not mean that no one who was a **stranger**, a person unknown to the two of them, was present. She is using the term “stranger” to mean “anyone else.” You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [no other person]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| on … day | days |

| ULT | UST |
| --- | --- |
| of my giving birth | after I gave birth |
| that … gave birth | gave birth to a baby |
| in the house | in the house |
| {were} in the house | in the house |

# 1 Kings 3:19

| ULT | UST |
| --- | --- |
| *And the son of this woman died {at} night, because she lay on him.* | *One night while she was sleeping, this woman accidentally rolled on top of her baby, and she smothered it and it died.* |

ULT **And the son of this woman died {at} night, because she lay on him**

UST One night while she was sleeping, this woman accidentally rolled on top of her baby, and she smothered it and it died

(וַיָּמָת בֶּן־הָאִשָּׁה הַזֹּאת לָיְלָה אֲשֶׁר שָׁכְבָה עָלָיו)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [And because she lay on him, the son of this woman died at night]

**Support Reference:** Connect — Reason-and-Result Relationship

# 1 Kings 3:20

| ULT | UST |
| --- | --- |
| *And she arose in the middle of the night, and she took my son from my side, and your female servant was asleep. And she laid him in her bosom. And her son, the one having died, she laid in my bosom.* | *So she got up while it was still night. I was asleep, and my baby boy was sleeping next to me. She picked him up and brought him to her bed, and she brought her dead baby boy and put him in my bed.* |

ULT **and your female servant was asleep**
UST I was asleep
(וְאַמָתְךָ יְשֵׁנָה)

If the connection between this statement and the previous one is not clear, you may want to use a different connecting word to show how this statement relates to what comes before it.
Alternate translation: [while your female servant was sleeping]

**Support Reference:** Connecting Words and Phrases

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| and your female servant | I |

# 1 Kings 3:21

| ULT | UST |
| --- | --- |
| *And I arose in the morning to nurse my son, and behold, he had died. But I looked carefully upon him in the morning, and behold, he was not my son whom I had borne."* | *When I first woke up the next morning, I wanted to nurse my baby boy, but I found that he had died. However, after it got lighter, I could see that he was not the baby boy to whom I had given birth."* |

ULT **But I looked carefully upon him in the morning**
UST However, after it got lighter, I could see that he
(וָאֶתְבּוֹנֵן אֵלָיו בַּבֹּקֶר)

In this second instance, the woman is using the phrase **in the morning** to mean "after it had gotten lighter." The implication is that she could then see more clearly. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [But I looked carefully upon him after it had gotten light and I could see more clearly]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **my son whom I had borne**
UST the baby boy to whom I had given birth
(בְּנִי אֲשֶׁר יָלָדְתִּי)

It might seem that the expression **my son whom I had borne** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [my own son] or [the son I had borne]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| I had borne | I had given birth |

# 1 Kings 3:22

| ULT | UST |
| --- | --- |
| *And the other woman said, “No, for my son {is} the living one, and your son {is} the one having died.” But this one was saying, “No, for your son {is} the one having died, and my son {is} the living one.” And they spoke to the face of the king.* | *But the other woman said, “That is not true! The baby boy who is alive is my son, and the baby boy who died is your son!” Then the first woman responded, “No, the dead boy is your son, and the living boy is my son!” And they continued to argue that way as they stood before the king.* |

ULT **to the face of the king**
UST as they stood before the king
(לִפְנֵי הַמֶּלֶךְ)

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 the king]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king | king |

# 1 Kings 3:23

| ULT | UST |
| --- | --- |
| *And the king said, “This one says, ‘This {is} my son, the living one, and your son {is} the one having died,’ but that one says, ‘No, but your son {is} the one having died, and my son {is} the living one.’”* | *Then the king said, “Each of you is claiming that it is your own son who is alive and that it is the other woman’s son who has died.”* |

ULT **This one says, ‘This {is} my son, the living one, and your son {is} the one having died,’ but that one says, ‘No, but your son {is} the one having died, and my son {is} the living one**

UST Each of you is claiming that it is your own son who is alive and that it is the other woman’s son who has died

(זֹאת אֹמֶרֶת זֶה־בְּנִי הַחַי וּבִנֵּךְ הַמֵּת וְזֹאת אֹמֶרֶת לֹא כִּי בִּנֵּךְ הַמֵּת וּבְנִי הֶחָי)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [This one says that her son is the living one and the other woman’s son is the one who died, but that one says that, on the contrary, the other woman’s son is the one who died and her own son is the living one]

**Support Reference:** Quotes within Quotes

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king | the king |

# 1 Kings 3:24

| ULT | UST |
| --- | --- |
| *And the king said, "Get a sword for me." And they brought the sword to the face of the king.* | *Then he told his servants, "Bring me a sword." So his servants went and got him a sword.* |

ULT **Get**
UST Bring
(קְחוּ)

The implied "you" in the imperative **Get** is plural because Solomon is addressing his servants as a group. So use the plural form in your translation if your language marks that distinction.

**Support Reference:** Forms of 'You' — Singular

ULT **to the face of the king**
UST him
(לִפְנֵי 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: [into the presence of the king] or [to the king]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king | he |
| a sword | a sword |
| the sword | and got … a sword |
| the king | him |

# 1 Kings 3:25

| ULT | UST |
| --- | --- |
| *And the king said, "Divide the living child in two, and give half to one and half to the other."* | *Then the king told his servants, "Cut the baby boy who is still alive into two parts. Give one part to each of these women."* |

ULT **Divide … and give**
UST Cut … Give
(גִּזְרוּ & וּתְנוּ)

The implied "you" in the imperatives **Divide** and **give** is plural because Solomon is addressing his servants as a group. So use plural forms in your translation if your language marks that distinction.

**Support Reference:** Forms of 'You' — Singular

ULT **in two**
UST into two
(לִשְׁנָיִם)

The king is using the adjective **two** as a noun to mean pieces into which the baby would be divided. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [into two pieces]

**Support Reference:** Nominal Adjectives

ULT **half**
UST parts … one part
(אֶת־הַחַצְי)

A **half** means one part out of two equal parts. Alternate translation: [one of the two pieces]

**Support Reference:** Fractions

ULT **to one … to the other**
UST to each of these women
(לְאַחַת & לְאֶחָת)

King Solomon is using the adjectives **one** and **other** as nouns to mean certain people. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [to one of these women … to the other woman]

**Support Reference:** Nominal Adjectives

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king | the king |

# 1 Kings 3:26

| ULT | UST |
| --- | --- |
| *And the woman whose son {was} the living one spoke to the king, for her compassions for her son were kindled. And she said, "Please, my lord, give the living child to her, but killing, you must not kill him!" But this one was saying, "He will not be either for me or for you. Divide."* | *But the woman whose son was alive felt great love for him {and did not want him to die}. So she said to the king, "No, Your Majesty! Please do not have your servants cut him in half {and kill him}! You may give him to the other woman." But the other woman said to her, "No, neither you nor I will have him {alive}." Then she told the servants, "Cut him in half."* |

ULT **And the woman whose son {was} the living one spoke to the king, for her compassions for her son were kindled**

UST But the woman whose son was alive felt great love for him {and did not want him to die}. So she said to the king

(וַתֹּאמֶר הָאִשָּׁה אֲשֶׁר־בְּנָהּ הַחַי אֶל־הַמֶּלֶךְ כִּי־נִכְמְרוּ רַחֲמֶיהָ עַל־בְּנָהּ)

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 her compassions for her son were kindled, the woman whose son was the living one spoke to the king]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **her compassions for her son were kindled**

UST But … felt great love for him {and did not want him to die}

(נִכְמְרוּ רַחֲמֶיהָ עַל־בְּנָהּ)

The expression **her compassions for her son were kindled** 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: [his decision kindled her compassions for her son]

**Support Reference:** Active or Passive

> ULT **her compassions for her son were kindled**
> UST But … felt great love for him {and did not want him to die}
> (נִכְמְרוּ רַחֲמֶיהָ עַל־בְּנָהּ)

The word **compassions** appears in the plural form here. The plural form suggests strong and intense feelings of love and concern that the woman had for her baby. If it would be clearer in your language, you could use singular forms and express the emphasis in another way. Alternate translation: [her compassion for her son was greatly kindled] or [his decision greatly kindled her compassion for her son]

**Support Reference:** Unusual Uses of the Plural

> ULT **her compassions for her son were kindled**
> UST But … felt great love for him {and did not want him to die}
> (נִכְמְרוּ רַחֲמֶיהָ עַל־בְּנָהּ)

The author is speaking of **compassions** being **kindled** as if they were a fire that could be lit. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [she felt great compassion for her son]

**Support Reference:** Metaphor

> ULT **Please, my lord**
> UST No, Your Majesty! Please
> (בִּי אֲדֹנִי)

The woman is making an exclamation that expresses a strong feeling, fear for the life and safety of her child. 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 the woman was feeling, or you could say what made her afraid. Alternate translation: [Oh, no, my lord!] or [Stop, my lord!]

**Support Reference:** Exclamations

ULT **give the living child to her, but killing, you must not kill him**
UST do not have your servants cut him in half {and kill him}! You may give him to the other woman
(תְּנוּ־לָהּ אֶת־הַיָּלְוּד הַחַי וְהָמֵת אַל־תְּמִיתֻהוּ)

If it would be more natural in your language, you may want to put the information about not killing the child, which follows directly from Solomon's instructions, before the instruction to give him to the other woman, which is new information. Alternate translation: [killing, you must not kill him, but give the living child to her]

**Support Reference:** Information Structure

ULT **but killing, you must not kill him**
UST do not have your servants cut him in half {and kill him}
(וְהָמֵת אַל־תְּמִיתֻהוּ)

The woman is repeating forms of the verb "kill" in order to intensify her expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [you must certainly not kill him]

**Support Reference:** Reduplication

ULT **But this one was saying**
UST But the other woman said to her
(וְזֹאת אֹמֶרֶת)

The word that the ULT translates as **But** indicates that the second woman **was saying** that the servants should divide the child at the same time as when the first woman was saying not to kill the child. If it would be helpful to your readers, you could describe the time relationship more explicitly. Alternate translation: [At the same time, this one was saying]

**Support Reference:** Connect — Simultaneous Time Relationship

ULT **Divide**
UST Then she told the servants, "Cut him in half
(גְּזֹרוּ)

The implied "you" in the imperative **Divide** is plural because the woman is addressing a group of Solomon's servants. So use the plural form in your translation if your language marks that distinction.

**Support Reference:** Forms of 'You' — Singular

> ULT **Divide**
> UST Then she told the servants, “Cut him in half
> (גְּזֹרוּ)

The word **Divide** here is an imperative, but it communicates permission rather than a command. Use a form in your language that communicates permission. Alternate translation: [Go ahead and divide]

**Support Reference:** Imperatives — Other Uses

> ULT **Divide**
> UST Then she told the servants, “Cut him in half
> (גְּזֹרוּ)

The second 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: [Divide him between us] or [Go ahead and divide him between us]

**Support Reference:** Ellipsis

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king | the king |
| her compassions | But … felt great love … and did not want him to die |
| my lord | Your Majesty |
| but killing | do not have your servants cut him in half {and kill him} |
| you must … kill him | do not have your servants cut him in half {and kill him} |

# 1 Kings 3:27

| ULT | UST |
| --- | --- |
| *And the king answered and said, "Give the living child to her, and killing, you shall not kill him. She is his mother."* | *Then the king {pointed to the woman who had said not to cut the child in half and} said, "Do not kill the child, but give him to her. She is truly his mother."* |

**ULT and said**
**UST** Then … {pointed to the woman who had said not to cut the child in half and} said
(וַיֹּאמֶר)

See how you translated the similar expression in 1:28.

**Support Reference:** Quotations and Quote Margins

**ULT Give the living child to her, and killing, you shall not kill him**
**UST** Do not kill the child, but give him to her
(תְּנוּ־לָהּ אֶת־הַיָּלוּד הַחַי וְהָמֵת לֹא תְמִיתֻהוּ)

If it would be more natural in your language, you may want to put the information about not killing the baby before the information about giving the baby to the woman. See what you decided to do with the order of this information in the previous verse. Alternate translation: [Killing, you shall not kill the living child, but give him to her]

**Support Reference:** Information Structure

**ULT Give**
**UST** but give
(תְּנוּ)

The implied "you" in the imperative **Give** is plural because Solomon is addressing his servants as a group. So use the plural form in your translation if your language marks that distinction.

**Support Reference:** Forms of 'You' — Singular

**ULT to her**
**UST** to her
(לָהּ)

The implication is that King Solomon ordered the baby to be given to the woman who wanted the baby to live rather than be killed. You could include this information if that would be helpful to your readers. Alternate translation: [to the woman who pleaded for his life]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king | the king |
| and killing | Do not kill the child |
| you shall … kill him | Do not kill the child |

# 1 Kings 3:28

| ULT | UST |
| --- | --- |
| *And all of Israel heard the judgment that the king had judged, and they were afraid from the face of the king, because they saw that the wisdom of God was within him to do justice.* | *The Israelite people heard about how King Solomon had judged this case. This made them afraid to do anything wrong, because they knew that he would recognize that they had done wrong. They realized that God had enabled him to be very wise so that he could decide people's cases fairly.* |

ULT **And all of Israel heard**
UST The Israelite people heard about
(וַיִּשְׁמְעוּ כָל־יִשְׂרָאֵל)

The author 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: [And people throughout Israel heard]

**Support Reference:** Hyperbole

ULT **the judgment that the king had judged**
UST how King Solomon had judged this case
(אֶת־הַמִּשְׁפָּט אֲשֶׁר שָׁפַט הַמֶּלֶךְ)

The author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [how the king had judged this case]

**Support Reference:** Poetry

ULT **and they were afraid from the face of the king, because they saw that the wisdom of God was within him to do justice**
UST This made them afraid to do anything wrong, because they knew that he would recognize that they had done wrong. They realized that God had enabled him to be very wise so that he could decide people's cases fairly
(וַיִּרְאוּ מִפְּנֵי הַמֶּלֶךְ כִּי רָאוּ כִּי־חָכְמַת אֱלֹהִים בְּקִרְבּוֹ לַעֲשׂוֹת מִשְׁפָּט)

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 they saw that the wisdom of God was within him to do justice, they were afraid from the face of the king]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **from the face of the king**
UST because they knew that he would recognize that they had done wrong
(מִפְּנֵי הַמֶּלֶךְ)

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

**Support Reference:** Idiom

ULT **they saw**
UST They realized
(רָאוּ)

Here, **saw** is speaking of the people recognizing or understanding Solomon's wisdom as if they had physically seen it with their eyes. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [they recognized]

**Support Reference:** Metaphor

> ULT **the wisdom of God was within him**
> UST God had enabled him to be very wise
> (חָכְמַת אֱלֹהִים בְּקִרְבּוֹ)

The author is speaking of **wisdom** as if it were an object that could be inside a person. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [God had given him great wisdom]

**Support Reference:** Metaphor

> ULT **the wisdom of God was within him**
> UST God had enabled him to be very wise
> (חָכְמַת אֱלֹהִים בְּקִרְבּוֹ)

If your language does not use an abstract noun for the idea of **wisdom**, you could express the same idea in another way. Alternate translation: [God had made him very wise]

**Support Reference:** Abstract Nouns

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Israel | The Israelite people |
| the judgment | how … this case |
| the king | King Solomon |
| had judged | had judged |
| and they were afraid | This made them afraid to do anything wrong |
| the king | because they knew that he would recognize that they had done wrong |
| the wisdom of | had enabled him to be very wise |
| God | God |
| justice | so that he could decide people's cases fairly |

# 1 Kings 4

## 1 Kings 4 Chapter Introduction

### Structure and Formatting

1. The important officials in Solomon's government (4:1–19)
2. The extent and prosperity of Solomon's kingdom (4:20–28)
3. Solomon's great wisdom (4:29–34)

There are lists of Solomon's officials and deputies in 4:2–6 and 4:7–19. You may wish to present these lists in the way that lists would appear in your culture. If you have already translated the book of 2 Samuel, see how you translated the similar lists in 2 Samuel 3:2–5, 2 Samuel 5:13–16, 2 Samuel 8:15–18, and 2 Samuel 20:23–26. For example, for the first list, you might put the first part of verse 2 on a separate line as a summary of Solomon's government. You might then put the name of each official on a separate line, like this:

Now King Solomon was king over all of Israel. And these {were} the officials who {were} to him.

Azariah, the son of Zadok, was the priest.

Elihoreph and Ahijah, the sons of Shisha, were scribes.

Jehoshaphat, the son of Ahilud, was the recorder.

And Benaiah, the son of Jehoiada, was over the army.

And Zadok and Abiathar were priests.

And Azariah, the son of Nathan, {was} over the deputies.

And Zabud, the son of Nathan, {was} a priest, a friend of the king.

And Ahishar was over the house.

And Adoniram, the son of Abda, was over the forced labor.

For the second list, you might put verse 7 and the first part of verse 8 on a separate line as an introduction to this list of district governors. You might then put the name of each official and the description of his district on a separate line, like this:

Now to Solomon {were} 12 deputies over all of Israel, and they sustained the king and his house. A month in the year, it was upon one to sustain. And these {were} their names.

Ben Hur, in the hill country of Ephraim.

Ben Deker, in Makaz and in Shaalbim and Beth Shemesh and Elon Beth Hanan.

Ben Hesed, in Arubboth (to him {was} Sokoh and all of the land of Hepher).

Ben Abinadab, all of Naphoth Dor. (Taphath, the daughter of Solomon, was to him for a wife.)

Baana, the son of Ahilud, in Taanach and Megiddo and all of Beth Shan that {is} beside Zarethan from below Jezreel, from Beth Shan to Abel Meholah, as far as from the other side of Jokmeam.

Ben Geber, in Ramoth Gilead (to him {were} the villages of Jair, the son of Manasseh, that {were} in Gilead; to him {was} the region of Argob, which {was} in Bashan, 60 great cities with a wall and a bar of bronze).

Ahinadab, the son of Iddo, in Mahanaim.

Ahimaaz, in Naphtali. (He also took Basemath, the daughter of Solomon, for a wife.)

Baana, the son of Hushai, in Asher and Bealoth.

Jehoshaphat, the son of Paruah, in Issachar.

Shimei, the son of Ela, in Benjamin.

Geber, the son of Uri, in the land of Gilead, the land of Sihon, the king of the Amorite, and Og, the king of Bashan, and {there was} one deputy who {was} in the land.

## Religious and Cultural Concepts in This Chapter

### The structure of Solomon's administration

This chapter provides a detailed list of Solomon's top officials and administrators. This shows how Solomon organized his kingdom to manage its vast resources. The list includes a diverse group of officials, such as priests, scribes, army commanders, and twelve "deputies" or district governors. This administrative structure was essential for governing the expanding kingdom, collecting taxes, and ensuring that all parts of Israel contributed to the central government. Significantly, Solomon created twelve administrative districts of roughly equal population. These did not coincide with the traditional tribal boundaries. This would have encouraged Israelites to see themselves as citizens of the larger kingdom rather than as members of separate tribes.

### Supplying Solomon's royal court

In this chapter, the author describes the extensive provisions that were required each day for Solomon's royal court. The list of foods, including large quantities of flour, grain, and various animals, underscores the prosperity of the kingdom under Solomon's reign. But it also illustrates the burden that supporting his royal court placed on the people. This became a source of contention when Solomon's son Rehoboam became king, and it was ultimately the cause for most of the Israelite tribes rebelling against him, as chapter 12 describes.

# 1 Kings 4:1

| ULT | UST |
| --- | --- |
| *Now King Solomon was king over all of Israel.* | *During the time when Solomon was the king of Israel,* |

**ULT Now King Solomon was king over all of Israel**
**UST** During the time when Solomon was the king of Israel
(וַיְהִי֙ הַמֶּ֣לֶךְ שְׁלֹמֹ֔ה מֶ֖לֶךְ עַל־כָּל־יִשְׂרָאֵֽל)

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

**Support Reference:** Background Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| King | was the king |
| Solomon | Solomon |
| king | was the king |
| Israel | Israel |

# 1 Kings 4:2

| ULT | UST |
| --- | --- |
| *And these {were} the officials who {were} to him. Azariah, the son of Zadok, was the priest.* | *these were his most important officials. Azariah son of Zadok was the high priest.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| {were} the officials | were … most important officials |
| Azariah | Azariah |
| Zadok | Zadok |
| was the priest | was the high priest |

# 1 Kings 4:3

| ULT | UST |
| --- | --- |
| *Elihoreph and Ahijah, the sons of Shisha, were scribes. Jehoshaphat, the son of Ahilud, was the recorder.* | *Elihoreph son of Shisha and Ahijah son of Shisha were the official secretaries. Jehoshaphat son of Ahilud was the man who reported to the people everything that Solomon decided they should do.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| and Ahijah | and Ahijah |
| were scribes | were the official secretaries |
| Jehoshaphat | Jehoshaphat |

# 1 Kings 4:4

| ULT | UST |
|---|---|
| *And Benaiah, the son of Jehoiada, was over the army. And Zadok and Abiathar were priests.* | *Benaiah son of Jehoiada was the army commander. People still honored and respected Zadok and Abiathar because they had been high priests.* |

**ULT And Benaiah, the son of Jehoiada, was over the army**
**UST** Benaiah son of Jehoiada was the army commander
(וּבְנָיָהוּ בֶן־יְהוֹיָדָע עַל־הַצָּבָא)

The author is speaking as if Benaiah had actually been **over** or physically above the army. He means that Benaiah was in charge of the army as its commander. If it would be helpful in your language, you could state the meaning of this expression plainly, here and in the next two verses. Alternate translation: [And Benaiah, the son of Jehoiada, was in charge of the army] or [And Benaiah, the son of Jehoiada, commanded the army]

**Support Reference:** Metaphor

**ULT And Zadok and Abiathar were priests**
**UST** People still honored and respected Zadok and Abiathar because they had been high priests
(וְצָדוֹק וְאֶבְיָתָר כֹּהֲנִים)

Since the author describes in 2:26–27 how Solomon banished Abiathar, and since he states in 4:2 that Zadok's son Azariah had become **the priest** (that is, the high priest) by this time, he does not mean that Zadok and Abiathar served together as high priests during Solomon's reign as they did during David's reign, as 2 Samuel 8:16 and 2 Samuel 20:25 describe. Instead, the author is probably indicating that Zadok and Abiathar, as former high priests, retained the honorary title of **priests**. You could indicate this in your translation if that would be helpful to your readers. The UST models one way to do that.

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And Benaiah | Benaiah |
| Jehoiada | Jehoiada |
| And Zadok | Zadok |
| and Abiathar | and Abiathar |

| ULT | UST |
| --- | --- |
| were priests | People still honored and respected … because they had been high priests |

# 1 Kings 4:5

| ULT | UST |
| --- | --- |
| *And Azariah, the son of Nathan, {was} over the deputies. And Zabud, the son of Nathan, {was} a priest, a friend of the king.* | *Azariah son of Nathan was in charge of the district governors. Another of Nathan's sons, Zabud, was an important official who was the king's chief advisor.* |

**ULT {was} a priest**
**UST** was an important official
(כֹּהֵן)

In this context, the term **priest** does not refer to someone who offers sacrifices but to a high-ranking royal official. If you have already translated the book of 2 Samuel, see how you translated the similar expression in 2 Samuel 8:18 and 2 Samuel 20:26. Alternate translation: [a chief official]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT a friend of the king**
**UST** who was the king's chief advisor
(רֵעֶה הַמֶּלֶךְ)

The similar description of Hushai in 2 Samuel 15:37 as "the friend of David" suggests that the word **friend** in this context means "counselor." You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [a counselor to the king]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And Azariah | Azariah |
| Nathan | Nathan |
| Nathan | Nathan's |
| {was} a priest | was an important official |
| a friend of | who was the … chief advisor |
| the king | king's |

# 1 Kings 4:6

| ULT | UST |
| --- | --- |
| *And Ahishar was over the house. And Adoniram, the son of Abda, was over the forced labor.* | *Ahishar supervised {the servants who worked in} the royal palace. Adoniram son of Abda supervised the men whom the king required to work for him.* |

**ULT the house**
**UST** {the servants who worked in} the royal palace
(הַבַּיִת)

Here, **house** represents the palace staff and administration. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the palace staff]

**Support Reference:** Metonymy

**ULT the forced labor**
**UST** the men whom the king required to work for him
(הַמַּס)

The term **forced labor** describes the group of men whom Solomon required to work for him. The author provides a fuller description of this system in 5:13–18. If your readers would not be familiar with the term **forced labor**, you could use the name of a similar system that your readers would recognize, or you could use a more general term. Alternate translation: [the levy] or [the compulsory labor force]

**Support Reference:** Translate Unknowns

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the house | {the servants who worked in} the royal palace |
| the forced labor | the men whom the king required to work for him |

# 1 Kings 4:7

| ULT | UST |
| --- | --- |
| *Now to Solomon {were} 12 deputies over all of Israel, and they sustained the king and his house. A month in the year was upon one to sustain.* | *Solomon divided Israel into twelve districts. He appointed a man to supervise the collection of food from each district for him and {the others who lived and worked in} the palace. Each district governor was responsible for providing the food for one month in each year.* |

ULT **and his house**
UST and {the others who lived and worked in} the palace
(וְאֶת־בֵּיתוֹ)

See how you translated the similar expression in 4:6. Alternate translation: [and his palace officials and staff]

**Support Reference:** Metonymy

ULT **was upon one**
UST Each district governor was responsible for
(יִהְיֶה עַל־אחד)

The author is using the phrase **was upon one** as a common expression of his culture to mean "it was the responsibility of each one." 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: [it was the responsibility of each one]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Now to Solomon | Solomon |
| Israel | divided Israel into twelve districts |
| the king | for him |
| his house | {the others who lived and worked in} the palace |
| A month | for one month |
| in the year | in each year |

# 1 Kings 4:8

| ULT | UST |
| --- | --- |
| *And these {were} their names. Ben Hur, in the hill country of Ephraim.* | *Here is a list of their names. Ben Hur was the governor for the hilly area where the tribe of Ephraim lived.* |

**ULT Ben Hur, in the hill country of Ephraim**

**UST** Ben Hur was the governor for the hilly area where the tribe of Ephraim lived

(בֶּן־חוּר בְּהַר אֶפְרָיִם)

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, here and throughout this list. Alternate translation: [Ben Hur was the governor in the hill country of Ephraim]

**Support Reference:** Ellipsis

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Ephraim | the tribe of Ephraim |

# 1 Kings 4:9

| ULT | UST |
| --- | --- |
| *Ben Deker, in Makaz and in Shaalbim and Beth Shemesh and Elon Beth Hanan.* | *Ben Deker was the governor for the cities of Makaz, Shaalbim, Beth Shemesh, and Elon Beth Hanan.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| and Beth Shemesh | Beth Shemesh |

# 1 Kings 4:10

| ULT | UST |
| --- | --- |
| *Ben Hesed, in Arubboth (to him {was} Sokoh and all of the land of Hepher).* | *Ben Hesed was the governor for the region of Arubboth, which included the city of Sokoh and the area of Hepher.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the land of | and the area of |

# 1 Kings 4:11

| ULT | UST |
| --- | --- |
| *Ben Abinadab, all of Naphoth Dor. (Taphath, the daughter of Solomon, was to him for a wife.)* | *Ben Abinadab was the governor for all of Naphoth Dor. (He married Solomon's daughter Taphath.)* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | Solomon's |

# 1 Kings 4:12

| ULT | UST |
| --- | --- |
| *Baana, the son of Ahilud, in Taanach and Megiddo and all of Beth Shan that {is} beside Zarethan from below Jezreel, from Beth Shan to Abel Meholah, as far as from the other side of Jokmeam.* | *Baana son of Ahilud was the governor for the cities of Taanach and Megiddo and for the whole region near the city of Zarethan on the plain below Jezreel, from the city of Beth Shan as far as the city of Abel Meholah, including the city of Jokmeam.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jezreel | Jezreel |
| Abel | the city of Abel |

# 1 Kings 4:13

| ULT | UST |
| --- | --- |
| *Ben Geber, in Ramoth Gilead. (To him {were} the villages of Jair, the son of Manasseh, that {were} in Gilead; to him {was} the region of Argob, which {was} in Bashan, 60 great cities {with} a wall and a bar of bronze).* | *Ben Geber was the governor for the region of Ramoth Gilead. This region included the villages in Gilead that had belonged to Jair son of Manasseh. This region also included the area of Argob in Bashan. In that area there were 60 large cities. Each city had a wall around it, and the gates in the walls had bronze bars.* |

**ULT {with} a wall and a bar of bronze**
**UST** Each city had a wall around it, and the gates in the walls had bronze bars
(חוֹמָה וּבְרִיחַ נְחֹשֶׁת)

In this verse, the words **wall** and **bar** are singular in form, but they refer to all the walls and bars of these cities as a group. If it would be helpful in your language, you could use plural forms. Alternate translation: [with walls and bars of bronze]

**Support Reference:** Collective Nouns

**ULT and a bar of bronze**
**UST** and the gates in the walls had bronze bars
(וּבְרִיחַ נְחֹשֶׁת)

When the author notes that the gates of these cities each had a **bar of bronze**, he is indicating that these bronze bars made the gates very difficult to break through. You could include this information if that would be helpful to your readers. Alternate translation: [and gates that the people could make very secure, since they had bronze bars]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| in Ramoth | was the governor for the region of Ramoth |
| Gilead | Gilead |
| Manasseh | Manasseh |
| {were} in Gilead | in Gilead |
| {was} in Bashan | in Bashan |
| bronze | bronze |

# 1 Kings 4:14

| ULT | UST |
| --- | --- |
| *Ahinadab, the son of Iddo, in Mahanaim.* | *Ahinadab son of Iddo was the governor for the city of Mahanaim {and the surrounding area}.* |

(There are no notes for this verse)

# 1 Kings 4:15

| ULT | UST |
| --- | --- |
| *Ahimaaz, in Naphtali. (He also took Basemath, the daughter of Solomon, for a wife.)* | *Ahimaaz was the governor for {the territory of the tribe of} Naphtali. (He also married one of Solomon's daughters. Her name was Basemath.)* |

**ULT He also took Basemath, the daughter of Solomon, for a wife**
**UST** He also married one of Solomon's daughters. Her name was Basemath
(גַּם־הוּא לָקַח אֶת־בָּשְׂמַת בַּת־שְׁלֹמֹה לְאִשָּׁה)

The author is not using the term **also** to mean that Ahimaaz married Basemath in addition to being a deputy. He means that just as Ben Abinadab married a daughter of Solomon, so Ahimaaz married a daughter of Solomon. Express this meaning in a way that would be clear in your language. It may not be necessary to represent the term "also" in your translation.
Alternate translation: [Like Ben Abinadab, Ahimaaz married a daughter of Solomon, Basemath]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| in Naphtali | was the governor for {the territory of the tribe of} Naphtali |
| Solomon | Solomon's |

# 1 Kings 4:16

| ULT | UST |
| --- | --- |
| *Baana, the son of Hushai, in Asher and Bealoth.* | *Baana son of Hushai was the governor for {the territory of the tribe of} Asher and the city of Bealoth.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| in Asher | was the governor for {the territory of the tribe of} Asher |

# 1 Kings 4:17

| ULT | UST |
| --- | --- |
| *Jehoshaphat, the son of Paruah, in Issachar.* | *Jehoshaphat son of Paruah was the governor for {the territory of the tribe of} Issachar.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jehoshaphat | Jehoshaphat |
| in Issachar | was the governor for {the territory of the tribe of} Issachar |

# 1 Kings 4:18

| ULT | UST |
| --- | --- |
| *Shimei, the son of Ela, in Benjamin.* | *Shimei son of Ela was the governor for {the territory of the tribe of} Benjamin.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Shimei | Shimei |
| in Benjamin | was the governor for {the territory of the tribe of} Benjamin |

# 1 Kings 4:19

| ULT | UST |
| --- | --- |
| *Geber, the son of Uri, in the land of Gilead, the land of Sihon, the king of the Amorite, and Og, the king of Bashan, and {there was} one deputy who {was} in the land.* | *Geber son of Uri was the governor for the region of Gilead. That region included the area that Sihon, the king of the Amorites, had formerly ruled. It also included the area that Og, the king of Bashan, had formerly ruled. One governor, Geber, was responsible for this entire region {even though it was very large}.* |

ULT **the Amorite**
UST the Amorites
(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

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| in the land of | was the governor for the region of |
| Gilead | Gilead |
| the land of | That region included the area that … had formerly ruled |
| Sihon | Sihon |
| the king of | the king of |
| the Amorite | the Amorites |
| and Og | It also included the area that Og … had formerly ruled |
| the king of | the king of |
| Bashan | Bashan |
| {was} in the land | was responsible for this entire region {even though it was very large} |

# 1 Kings 4:20

| ULT | UST |
| --- | --- |
| *Judah and Israel {were} numerous, like the sand that {is} at the sea for abundance, eating and drinking and rejoicing.* | *There were very many people in Judah and Israel at that time, just as there are very many grains of sand on the seashore. They had plenty of food to eat and beverages to drink, and they were happy.* |

**ULT Judah and Israel**
**UST** in Judah and Israel
(יְהוּדָה וְיִשְׂרָאֵל)

See the discussion of this phrase in the introduction to 1 Kings of how the author and characters often use the name of a nation, tribe, or city to represent its people. That is what the author is doing here. Alternate translation: [the people of Judah and Israel]

**Support Reference:** Metonymy

**ULT like the sand that {is} at the sea for abundance**
**UST** just as there are very many grains of sand on the seashore. They had plenty of
(כַּחוֹל אֲשֶׁר־עַל־הַיָּם לָרֹב)

The author says **like the sand that is at the sea for abundance** 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: [more numerous than anyone could count]

**Support Reference:** Hyperbole

**ULT eating and drinking and rejoicing**
**UST** food to eat and beverages to drink, and they were happy
(אֹכְלִים וְשֹׁתִים וּשְׂמֵחִים)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [They were eating and drinking and rejoicing]

**Support Reference:** Ellipsis

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Judah | in Judah |
| and Israel | and Israel |
| the sea | the seashore |

| ULT | UST |
| --- | --- |
| and rejoicing | and they were happy |

# 1 Kings 4:21

| ULT | UST |
| --- | --- |
| *And Solomon was ruling over all of the kingdoms from the River {to} the land of the Philistines and to the border of Egypt, bringing tribute and serving Solomon all of the days of his life.* | *Solomon's kingdom extended from the Euphrates River {in the northeast} to the region of Philistia {in the west} and to the border of Egypt {in the southwest}. Throughout his reign, he ruled the people groups in that area, and they brought him tribute.* |

ULT **the River**
UST the Euphrates River {in the northeast}
(הַנָּהָר)

The author assumes that readers will know that **the River** refers to the Euphrates River. You could say that explicitly if that would be helpful to your readers. Alternate translation: [the Euphrates River]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **bringing tribute**
UST and they brought him tribute
(מַגִּשִׁים מִנְחָה)

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

**Support Reference:** Ellipsis

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And Solomon | Solomon's |
| ruling | kingdom extended |
| the kingdoms | people groups in that area |
| the River | the Euphrates River {in the northeast} |
| {to} the land of | to the region of |
| the Philistines | Philistia {in the west} |
| Egypt | Egypt |
| tribute | tribute |
| and serving | ruled |
| Solomon | he |

| ULT | UST |
| --- | --- |
| the days of | his reign |

# 1 Kings 4:22

| ULT | UST |
| --- | --- |
| *And the bread of Solomon for one day was 30 cors of fine flour and 60 cors of flour,* | *In order to feed all the people who lived and worked at his palace, every day Solomon needed more than 3,000 kilograms of fine flour and more than 6,000 kilograms of regular flour.* |

ULT **And the bread of Solomon … was**
UST In order to feed all the people who lived and worked at his palace … Solomon needed
(וַיְהִי֙ לֶ֣חֶם־שְׁלֹמֹ֔ה)

The author is using one kind of food, **bread**, to mean food in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the food of Solomon]

**Support Reference:** Synecdoche

ULT **And the bread of Solomon … was**
UST In order to feed all the people who lived and worked at his palace … Solomon needed
(וַיְהִי֙ לֶ֣חֶם־שְׁלֹמֹ֔ה)

Here the author is using **Solomon** to represent the king himself and all of the people whom he fed in his palace. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the food that was required for Solomon and his royal household]

**Support Reference:** Metonymy

ULT **30 cors of fine flour and 60 cors of flour**
UST more than 3,000 kilograms of fine flour and more than 6,000 kilograms of regular flour
(שְׁלֹשִׁ֣ים כֹּ֭ר סֹ֑לֶת וְשִׁשִּׁ֥ים כֹּ֖ר קָֽמַח)

Each of these **cors** was equivalent to 220 liters or nearly 60 gallons. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or in a footnote. The UST models one way to do that.

**Support Reference:** Biblical Volume

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the bread of | In order to feed all the people who lived and worked at his palace |
| Solomon | Solomon |

| ULT | UST |
| --- | --- |
| for … day | day |

# 1 Kings 4:23

| ULT | UST |
| --- | --- |
| *ten fat cattle and 20 pasture cattle and 100 sheep, apart from deer and gazelle and roebuck and fattened fowl.* | *He also needed ten fat oxen, 20 cows that had grazed in pastures, and 100 sheep. The food for the palace also included wild game such as deer, gazelle, and roebucks, as well as birds that people had fed to make them fat.* |

**ULT and fattened fowl**

**UST** as well as birds that people had fed to make them fat

(וּבַרְבֵּרִים אֲבוּסִים)

The expression **fattened fowl** 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 fowl that people had fattened]

**Support Reference:** Active or Passive

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| cattle | oxen |
| cattle | cows |
| sheep | sheep |
| from deer | wild game such as deer |
| and roebuck | and roebucks |

# 1 Kings 4:24

| ULT | UST |
| --- | --- |
| *For he ruled over everything beyond the River from Tiphsah and to Gaza, over all of the kings of beyond the River. And peace was to him from all of his sides, from all around.* | *Solomon needed such great supplies because his kingdom included the entire area west of the Euphrates River from the city of Tiphsah {in the northeast} to the city of Gaza {in the southwest}. All of the kings in that area were his subjects. And he had peaceful relations with all of the rulers of the kingdoms that were next to his.* |

ULT **For**
UST Solomon needed such great supplies because
(כִּי)

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

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **beyond the River**
UST west of the Euphrates River
(עֵבֶר הַנָּהָר)

The author assumes that readers will know that, in this context, **beyond the River** refers to the territory on the Israelite side of the Euphrates River, that is, west of that river. You could indicate that explicitly if that would be helpful to your readers. Alternate translation: [on this side of the Euphrates River] or [west of the Euphrates River]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **over all of**
UST were his subjects
(בְּכָל)

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 ruled over all of]

**Support Reference:** Ellipsis

ULT **the kings of**
UST All of the kings
(מַלְכֵי)

The author is using the possessive form to describe **kings** who ruled over the territory that was **beyond the river**. 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 kings whose territory was]

**Support Reference:** Possession

ULT **And peace was to him**
UST And he had peaceful relations
(וְשָׁלוֹם הָיָה לוֹ)

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 conditions were peaceful for him]

**Support Reference:** Abstract Nouns

ULT **And peace was to him from all of his sides, from all around**
UST And he had peaceful relations with all of the rulers of the kingdoms that were next to his
(וְשָׁלוֹם הָיָה לוֹ מִכָּל־עֲבָרָיו מִסָּבִיב)

The phrases **from all his sides** and **from all around** mean similar things. The author 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: [And peace completely surrounded him] or [And his kingdom was completely surrounded by peaceful conditions]

**Support Reference:** Doublet

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| ruled | kingdom included |
| the River | of the Euphrates River |
| Gaza | the city of Gaza {in the southwest} |
| the kings of | All of the kings |
| the River | of the Euphrates River |
| And peace | And … peaceful relations |

# 1 Kings 4:25

| ULT | UST |
| --- | --- |
| *And Judah and Israel dwelled in safety, a man under his vine and under his fig tree, from Dan and to Beersheba, all of the days of Solomon.* | *For the whole time that Solomon reigned, the people of Judah and Israel were safe throughout their entire territory. They were able to plant and harvest abundant crops without anyone disturbing them.* |

**ULT And Judah and Israel dwelled**
**UST** the people of Judah and Israel were
(וַיֵּשֶׁב יְהוּדָה וְיִשְׂרָאֵל)

See how you translated the same expression in 4:20. Alternate translation: [And the people of Judah and Israel dwelled]

**Support Reference:** Metonymy

**ULT in safety**
**UST** safe
(לָבֶטַח)

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

**Support Reference:** Abstract Nouns

**ULT a man**
**UST** They were able to plant and harvest abundant crops without anyone disturbing them
(אִישׁ)

The author is not referring to a specific **man**. He means people in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [each person]

**Support Reference:** Generic Noun Phrases

ULT **under his vine and under his fig tree**
UST They were able to plant and harvest abundant crops without anyone disturbing them
(תַּחַת גַּפְנוֹ וְתַחַת תְּאֵנָתוֹ)

The author is using two plants that produce fruit, the grape **vine** and the **fig tree**, to represent agricultural prosperity 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: [enjoying agricultural abundance]

**Support Reference:** Synecdoche

ULT **from Dan and to Beersheba**
UST throughout their entire territory
(מִדָּן וְעַד־בְּאֵר שָׁבַע)

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

**Support Reference:** Merism

ULT **all of the days of Solomon**
UST For the whole time that Solomon reigned
(כָּל יְמֵי שְׁלֹמֹה)

Here, **days** represents a period of time, specifically Solomon's lifetime, since time consists of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [throughout the lifetime of Solomon]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Judah | the people of Judah |
| and Israel | and Israel |
| his vine | They were able to plant and harvest abundant crops without anyone disturbing them |
| his fig tree | They were able to plant and harvest abundant crops without anyone disturbing them |
| from Dan | throughout their entire territory |
| Beersheba | throughout their entire territory |
| Beersheba | throughout their entire territory |
| Beersheba | throughout their entire territory |

| ULT | UST |
| --- | --- |
| the days of<br>Solomon | For the whole time<br>that Solomon reigned |

# 1 Kings 4:26

| ULT | UST |
|---|---|
| *And 40,000 stalls of horses were to Solomon for his chariotry, and 12,000 horsemen.* | *Solomon had 40,000 stalls for the horses that pulled his chariots. He had 12,000 men who rode on horses.* |

ULT **And 40,000 stalls of horses were to Solomon for his chariotry, and 12,000 horsemen**
UST Solomon had 40,000 stalls for the horses that pulled his chariots. He had 12,000 men who rode on horses
(וַיְהִי לִשְׁלֹמֹה אַרְבָּעִים אֶלֶף אֲרֻוֹת סוּסִים לְמֶרְכָּבֹו וּשְׁנֵים־עָשָׂר אֶלֶף פָּרָשִׁים)

If it would be more natural in your language, you may want to put the information about **12,000 horsemen** with the information about **40,000 stalls of horses**. Alternate translation: [And 40,000 stalls of horses and 12,000 horsemen were to Solomon for his chariotry]

**Support Reference:** Information Structure

ULT **40,000**
UST 40,000
(אַרְבָּעִים אֶלֶף)

The traditional Hebrew text reads **40,000**. The ULT follows that reading. The parallel passage in 2 Chronicles 9:25 and some Greek manuscripts of the Old Testament read “4,000.” 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 |
|---|---|
| horses | the horses |
| to Solomon | Solomon |
| for his chariotry | that pulled his chariots |
| horsemen | men who rode on horses |

# 1 Kings 4:27

| ULT | UST |
| --- | --- |
| *And those deputies sustained King Solomon and all of the {ones} near to the table of King Solomon, a man his month. They did not let a thing lack.* | *The twelve district governors supplied the food that King Solomon needed for himself and for all those who ate with him in the palace. Each governor supplied food for one month each year. They provided everything that Solomon needed in the palace.* |

ULT **and all of the {ones} near to the table of King Solomon**
UST and for all those who ate with him in the palace
(וְאֶת כָּל־הַקָּרֵב אֶל־שֻׁלְחָן הַמֶּלֶךְ־שְׁלֹמֹה)

Here, being **near** Solomon's **table** represents eating meals with him in his palace. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and all of the people whom King Solomon entertained for meals]

**Support Reference:** Metonymy

ULT **the {ones} near**
UST those who ate
(הַקָּרֵב)

The author is using the adjective **near** as a noun to mean a certain kind of person. The ULT indicates that 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 ones who came near to] or [the ones who sat at]

**Support Reference:** Nominal Adjectives

ULT **a man his month**
UST Each governor supplied food for one month each year
(אִישׁ חָדְשׁוֹ)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [each man providing food during his assigned month]

**Support Reference:** Ellipsis

> ULT **They did not let a thing lack**
> UST They provided everything that Solomon needed in the palace
> (לֹא יְעַדְּרוּ דָּבָר)

The author is emphasizing a positive meaning by using a negative word, **not**, together with a mild expression that is the opposite of the intended meaning. If it would be helpful in your language, you could emphasize the positive meaning in a strong way. Alternate translation: [They provided everything that was needed] or [They made sure everything was fully supplied]

**Support Reference:** Litotes

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| King | King |
| Solomon | Solomon |
| King | with him in the palace |
| Solomon | with him in the palace |
| his month | one month each year |

# 1 Kings 4:28

| ULT | UST |
| --- | --- |
| *And they brought the barley and the straw for the horses and for the steed to the place where it should be there, a man according to his ordinance.* | *They also brought barley and straw for the horses that pulled the chariots and for the fast horses that messengers rode. Just as the king required them to do, they brought these things to the stalls where the horses stayed.* |

ULT **and for the steed**
UST and for the fast horses that messengers rode
(וְלָרֶכֶשׁ)

The author is not referring to a specific **steed**. He means steeds in general, that is, fast horses that messengers could ride to communicate news and decrees quickly throughout the kingdom. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [and for the steeds]

**Support Reference:** Generic Noun Phrases

ULT **where it should be there**
UST where the horses stayed
(אֲשֶׁר יִהְיֶה־שָּׁם)

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 it should be]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

ULT **according to his ordinance**
UST Just as the king required … to do
(כְּמִשְׁפָּטוֹ)

The author is using the possessive form in **his ordinance** to mean the regulation that applied to each official. It may be helpful to clarify this for your readers. Alternate translation: [according to what the king had ordered him to do]

**Support Reference:** Possession

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And … the barley | also … barley |
| for the horses | for the horses that pulled the chariots |
| and for the steed | and for the fast horses that messengers rode |

| ULT | UST |
| --- | --- |
| according to his ordinance | Just as the king required … to do |

# 1 Kings 4:29

| ULT | UST |
| --- | --- |
| *And God gave wisdom to Solomon and very much understanding and breadth of heart like the sand that {is} on the shore of the sea.* | *God enabled Solomon to be wise and to understand things very well. God also enabled Solomon to learn about and remember a huge number of things.* |

**ULT And God gave wisdom to Solomon and very much understanding**
**UST** God enabled Solomon to be wise and to understand things very well
(וַיִּתֵּן֩ אֱלֹהִ֨ים חָכְמָ֜ה לִשְׁלֹמֹ֗ה וּתְבוּנָ֤ה הַרְבֵּה֙ מְאֹ֔ד)

If your language does not use abstract nouns for the ideas of **wisdom** and **understanding**, you could express the same ideas in other ways. Alternate translation: [And God made Solomon wise and able to understand very much]

**Support Reference:** Abstract Nouns

**ULT and breadth of heart like the sand that {is} on the shore of the sea**
**UST** God also enabled Solomon to learn about and remember a huge number of things
(וְרֹ֣חַב לֵבָ֔ב כַּחֹ֖ול אֲשֶׁ֣ר עַל־שְׂפַ֣ת הַיָּ֑ם)

The point of this comparison is that just as there are very many grains of **sand that is on the shore of the sea**, so God gave Solomon **breadth of heart** (that is, capacity of mind) to learn and remember very many things. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and capacity to know very many things, just as there are very main grains of sand on the shore of the sea]

**Support Reference:** Simile

**ULT and breadth of heart**
**UST** God also enabled Solomon to learn about and remember … things
(וְרֹ֣חַב לֵבָ֔ב)

The author is speaking as if Solomon's **heart** were very wide or had great **breadth**. In this context, the heart represents the mind, as able to obtain knowledge. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and capacity of mind for great knowledge]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| God | God |

| ULT | UST |
| --- | --- |
| wisdom | to be wise |
| to Solomon | Solomon |
| and … understanding | and to understand things |
| the sea | a huge number of |

# 1 Kings 4:30

| ULT | UST |
| --- | --- |
| *And the wisdom of Solomon was greater than the wisdom of all of the sons of the east and than all of the wisdom of Egypt.* | *Solomon was wiser than all of the wise men in the region to the east of Israel and all of the wise men in Egypt.* |

ULT **all of the sons of the east**
UST all of the wise men in the region to the east of Israel
(כָּל־בְּנֵי־קֶדֶם)

See the discussion in the introduction to 1 Kings of how, in certain contexts, biblical authors and characters use the expression **sons of** to indicate that people had the characteristic of something. In this case, the people in view had the characteristic of belonging to desert tribes that lived to the **east** of the land of Israel. While the people of those tribes were generally respected for their wisdom, the author probably is referring to specific individuals among them who were especially renowned as wise. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the people of the tribes that lived to the east of Israel] or [any of the greatest Arabian sages]

**Support Reference:** Idiom

ULT **Egypt**
UST in Egypt
(מִצְרַיִם)

Here, **Egypt** represents the people of Egypt and, in this context, probably the especially wise individuals among them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the Egyptian people] or [the greatest Egyptian sages]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the wisdom of | was wiser |
| Solomon | Solomon |
| than the wisdom of | than |
| the wisdom of | the wise men |
| Egypt | in Egypt |

# 1 Kings 4:31

| ULT | UST |
| --- | --- |
| *And he was wiser than every man, than Ethan the Ezrahite and Heman and Calcol and Darda, the sons of Mahol. And his name was in all of the surrounding nations.* | *People considered Ethan the Ezrahite and the three sons of Mahol, Heman, Calcol, and Darda, to be very wise. But Solomon was even wiser than they were and wiser than anyone else. People in all the nearby countries heard about Solomon.* |

ULT **man**
UST and wiser than anyone else
(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: [person]

**Support Reference:** When Masculine Words Include Women

ULT **than Ethan**
UST People considered Ethan … to be very wise
(מֵאֵיתָן)

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 was even wiser than Ethan]

**Support Reference:** Ellipsis

ULT **And his name was in all of**
UST People in all … heard about Solomon
(וַיְהִי־שְׁמוֹ בְּכָל)

Here, **name** represents Solomon's reputation or fame. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And his reputation extended to]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And he was wiser | But Solomon was even wiser than they were |

| ULT | UST |
| --- | --- |
| the … nations | the … countries |

# 1 Kings 4:32

| ULT | UST |
| --- | --- |
| *And he spoke 3,000 proverbs, and his songs were 1,005.* | *Solomon composed 3,000 proverbs, and he wrote 1,005 songs.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| proverbs | proverbs |

# 1 Kings 4:33

| ULT | UST |
| --- | --- |
| *And he spoke about trees, from the cedar that {is} in Lebanon and to the hyssop that comes out in the wall. And he spoke about the beast and about the bird and about the creeping thing and about the fish.* | *He taught people about various kinds of plants, from the huge cedar trees that grow in Lebanon to the tiny hyssop plants that grow in cracks in walls. He also taught people about wild animals, birds, reptiles, and fish.* |

ULT **trees, from the cedar that {is} in Lebanon and to the hyssop that comes out in the wall**
UST various kinds of plants, from the huge cedar trees that grow in Lebanon to the tiny hyssop plants that grow in cracks in walls
(הָעֵצִים מִן־הָאֶרֶז אֲשֶׁר בַּלְּבָנוֹן וְעַד הָאֵזוֹב אֲשֶׁר יֹצֵא בַּקִּיר)

The author is referring to all kinds of trees by naming two extremes, the very large **cedar that is in Lebanon** and the very small **hyssop that comes out in the wall**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [trees of all sizes] or [trees of all kinds]

**Support Reference:** Merism

ULT **about the beast and about the bird and about the creeping thing and about the fish**
UST about wild animals, birds, reptiles, and fish
(עַל־הַבְּהֵמָה וְעַל־הָעוֹף וְעַל־הָרֶמֶשׂ וְעַל־הַדָּגִים)

The author is not referring to a specific **beast**, **bird**, **creeping thing**, or **fish**. He means such creatures in general. If it would be helpful to your readers, you could use expressions that would be more natural in your language. Alternate translation: [about beasts and about birds and about creeping things and about fish]

**Support Reference:** Generic Noun Phrases

ULT **about the beast and about the bird and about the creeping thing and about the fish**
UST about wild animals, birds, reptiles, and fish
(עַל־הַבְּהֵמָה וְעַל־הָעוֹף וְעַל־הָרֶמֶשׂ וְעַל־הַדָּגִים)

In some languages, it may not be natural or necessary to repeat the word “about” before each term in this list. If that is the case for your language, you can leave out this word after its first occurrence. Alternate translation: [about beasts and birds and creeping things and fish]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the cedar | the huge cedar trees |
| in Lebanon | grow in Lebanon |
| the beast | wild animals |

# 1 Kings 4:34

| ULT | UST |
| --- | --- |
| *And they came from all of the peoples to hear the wisdom of Solomon, from with all of the kings of the earth who had heard {about} his wisdom.* | *People came from many different parts of the world to listen to the wise things that Solomon said. Many kings learned how wise Solomon was, and they sent people to listen to him {and then return and tell them what Solomon had said}.* |

ULT **And they came**
UST People came
(וַיָּבֹאוּ)

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 people came]

**Support Reference:** Pronouns — When to Use Them

ULT **from all of the peoples … with all of the kings of**
UST from many different parts of the world … Many kings
(מִכָּל־הָעַמִּים & כָּל־מַלְכֵי)

The author says **from all of the peoples** and **from with all the kings of the earth** as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [from many nations and from many kings]

**Support Reference:** Hyperbole

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the wisdom of | the wise things that … said |
| Solomon | Solomon |
| the kings of | kings |
| the earth | kings |
| {about} his wisdom | how wise Solomon was |

# 1 Kings 5

## 1 Kings 5 Chapter Introduction

### Structure and Formatting

This chapter is the beginning of the author's description of how Solomon built a temple for Yahweh. It relates how Solomon made an agreement with King Hiram of Tyre to supply him with cedar and cypress logs and how Solomon made thousands of men work to cut and transport blocks of stone for the temple.

### Religious and Cultural Concepts in This Chapter

#### Ancient political and trade alliances

This chapter describes a significant alliance that King Solomon made with King Hiram of Tyre. This was a crucial political and economic agreement. Tyre was a powerful Phoenician city-state known for its maritime trade and skilled craftsmen. Israel, by contrast, had vast resources such as timber, but it lacked the expertise to harvest and transport them efficiently. The alliance was mutually beneficial. Solomon provided food to Hiram's people, who could not grow much food for themselves, and Hiram provided the master craftsmen and the beautiful cedar wood needed for the temple. This alliance highlights how ancient kingdoms relied on such strategic partnerships to secure resources and manpower for large-scale projects.

#### The use of forced labor

The chapter mentions Solomon's use of forced labor to build the temple and other structures. This workforce was made up of two main groups, (1) laborers from a large number of non-Israelite people living in the land and (2) a smaller, rotating group of Israelite supervisors. (The author describes this system in more detail in 9:15–23.) While, for the Israelites, this labor was a form of national service and not permanent slavery, it still put a heavy demand on the populace. This practice, common in ancient empires for large construction projects, shows the immense power of the king but also

the social cost of such grand undertakings. This led to discontent that would later help cause the division of the kingdom.

# 1 Kings 5:1

| ULT | UST |
| --- | --- |
| *And Hiram, king of Tyre, sent his servants to Solomon when he heard that they had anointed him as king in place of his father, for Hiram was a friend to David all of the days.* | *Hiram, the king of the city of Tyre, had always been an ally of King David. So when he heard that Solomon had succeeded his father David as king, he sent messengers to Solomon {to congratulate him}.* |

ULT **And Hiram, king of Tyre, sent his servants to Solomon when he heard that they had anointed him as king in place of his father, for Hiram was a friend to David all of the days**
UST Hiram, the king of the city of Tyre, had always been an ally of King David. So when he heard that Solomon had succeeded his father David as king, he sent messengers to Solomon {to congratulate him}
(וַיִּשְׁלַח חִירָם מֶלֶךְ־צֹור אֶת־עֲבָדָיו אֶל־שְׁלֹמֹה כִּי שָׁמַע כִּי אֹתֹו מָשְׁחוּ לְמֶלֶךְ תַּחַת אָבִיהוּ כִּי אֹהֵב הָיָה חִירָם לְדָוִד כָּל־הַיָּמִים)

The author is reintroducing **Hiram** as a participant in the story. He first appeared in 2 Samuel 5:11. If your language has its own way of reintroducing participants, you could use it here in your translation. Alternate translation: [And Hiram, king of Tyre, who had been a friend to David all of the days, sent his servants to Solomon when he heard that they had anointed him as king in place of his father]

**Support Reference:** Introduction of New and Old Participants

ULT **And Hiram, king of Tyre, sent his servants to Solomon when he heard that they had anointed him as king in place of his father**
UST Hiram, the king of the city of Tyre … when he heard that Solomon had succeeded his father David as king, he sent messengers to Solomon {to congratulate him}
(וַיִּשְׁלַח חִירָם מֶלֶךְ־צֹור אֶת־עֲבָדָיו אֶל־שְׁלֹמֹה כִּי שָׁמַע כִּי אֹתֹו מָשְׁחוּ לְמֶלֶךְ תַּחַת אָבִיהוּ)

The author is describing one event, Hiram sending his servants to Solomon, before describing another event that preceded it, the Israelites anointing Solomon as king. If it would be helpful in your language, you may wish to relate these events in the order in which they happened, as in the UST. Alternate translation: [And when Hiram, king of Tyre, heard that they had anointed Solomon as king in place of his father, he sent his servants to him]

**Support Reference:** Order of Events

**ULT they had anointed him**
**UST** Solomon had succeeded
(אֹתָ֖וֹ מָשְׁח֑וּ)

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: [he had been anointed]

**Support Reference:** Pronouns — When to Use Them

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

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

**Support Reference:** Metonymy

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| king of | the king of |
| Tyre | the city of Tyre |
| his servants | messengers |
| Solomon | Solomon |
| they had anointed | had succeeded |
| as king | as king |
| a friend | an ally of |
| to David | King David |
| the days | always |

# 1 Kings 5:2

| ULT | UST |
| --- | --- |
| *And Solomon sent to Hiram, saying,* | *{In response,} Solomon sent his own messengers to Hiram to give him this message:* |

**ULT And Solomon sent**
**UST** {In response,} Solomon sent his own messengers
(וַיִּשְׁלַח שְׁלֹמֹה)

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, here and in 5:8. Alternate translation: [And Solomon sent messengers]

**Support Reference:** Ellipsis

**ULT saying**
**UST** to give him this message
(לֵאמֹר)

Make sure that it is clear in your translation that this is not what Solomon said to his own messengers. It is what he told them to say to Hiram on his behalf. Alternate translation: [to say to him on his behalf]

**Support Reference:** Quotations and Quote Margins

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | Solomon |

# 1 Kings 5:3

| ULT | UST |
| --- | --- |
| *"You, you know David my father, that he was not able to build a house for the name of Yahweh his God from the face of the warfare {with} which they surrounded him until Yahweh put them under the soles of his foot.* | *"You know that my father David wanted to build a temple in which we could worship Yahweh our God. But he was not able to do that, because the enemy kings around him kept attacking him. Yahweh finally enabled him to defeat all his enemies.* |

ULT **You, you know**
UST You know
(אַתָּה יָדַעְתָּ)

See how you translated the similar expression in 2:5. Alternate translation: [You know quite well]

**Support Reference:** Pronouns — When to Use Them

ULT **David my father, that he was not able**
UST that my father David wanted … But he was not able
(אֶת־דָּוִד אָבִי כִּי לֹא יָכֹל)

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: [that David my father was not able]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

ULT **a house**
UST a temple
(בַּיִת)

See how you translated the similar expression in 3:1. Alternate translation: [a temple]

**Support Reference:** Metaphor

ULT **for the name of Yahweh**
UST in which we could worship Yahweh
(לְשֵׁם יְהוָה)

See how you translated the similar expression in 3:2. Alternate translation: [for the worship of Yahweh] or [for the reputation of Yahweh]

**Support Reference:** Metonymy

> ULT **from the face of**
> UST because … kept attacking him
> (מִפְּנֵי)

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

**Support Reference:** Idiom

> ULT **the warfare {with} which they surrounded him**
> UST the enemy kings around him
> (הַמִּלְחָמָה אֲשֶׁר סְבָבֻהוּ)

If your language does not use an abstract noun for the idea of **warfare**, you could express the same idea in another way. Alternate translation: [the wars they fought against him on all sides]

**Support Reference:** Abstract Nouns

> ULT **they surrounded him**
> UST around him
> (סְבָבֻהוּ)

The pronoun **they** refers to David's enemies. It may be helpful to clarify this for your readers. Alternate translation: [his enemies surrounded him]

**Support Reference:** Pronouns — When to Use Them

> ULT **until Yahweh put them under the soles of his foot**
> UST Yahweh finally enabled him to defeat all his enemies
> (עַד תֵּת־יְהוָה אֹתָם תַּחַת כַּפּוֹת רגלו)

Solomon is speaking as if David had performed a symbolic action against his enemies. In this culture, victorious soldiers would make defeated enemies lie face down on the ground, and they would 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: [until Yahweh enabled him to defeat them all completely]

**Support Reference:** Metaphor

> ULT **his foot**
> UST enabled him to defeat all his enemies
> (רגלו)

In this verse, the word **foot** is singular in form, but it refers to both of David's feet. If it would be helpful in your language, you could use the plural form of "foot." Alternate translation: [his feet]

**Support Reference:** Collective Nouns

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| you know | know |
| David | David |
| a house | a temple |
| Yahweh | Yahweh |
| his God | our God |
| Yahweh | Yahweh |

# 1 Kings 5:4

| ULT | UST |
| --- | --- |
| *And now Yahweh my God has given rest to me from all around. There is no adversary, and there is no evil occurrence.* | *Yahweh our God has enabled us to have peaceful relations now with all of the countries around us. No one is attacking us, and nothing bad is happening.* |

**ULT And now**

**UST** now

(וְעַתָּה)

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

**Support Reference:** Connecting Words and Phrases

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Yahweh | Yahweh |
| my God | our God |
| adversary | is attacking us |
| evil | bad |

# 1 Kings 5:5

| ULT | UST |
| --- | --- |
| *And behold me, saying to build a house for the name of Yahweh my God, just as Yahweh spoke to David my father, saying, 'Your son, whom I will put in your place on your throne, he, he will build the house for my name.'* | *So I am now planning to build a temple in which we can worship Yahweh our God. I will be doing what Yahweh promised my father David when he told him, 'I am going to make one of your sons the next king after you die, and that son will build a temple where you Israelites can worship me.'* |

ULT **And behold me, saying**
UST So I am now planning
(וְהִנֵּנִי אֹמֵר)

Solomon is using a common expression of his culture, **behold me**, to indicate that he is 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. If you have already translated the book of 2 Samuel, see how you translated the similar expression in 2 Samuel 12:11. Alternate translation: [And I am currently intending]

**Support Reference:** Idiom

ULT **And behold me, saying**
UST So I am now planning
(וְהִנֵּנִי אֹמֵר)

In this context, the term **saying** means "intending." The idea is that Solomon has been **saying** to himself that he will do this. Alternate translation: [And behold me, intending]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **for the name of Yahweh my**
UST in which we can worship Yahweh
(לְשֵׁם יְהוָה)

See how you translated the similar expression in 5:3. Alternate translation: [for the worship of Yahweh] or [for the reputation of Yahweh]

**Support Reference:** Metonymy

ULT **saying, ‘Your son, whom I will put in your place on your throne, he, he will build the house for my name**
UST when he told him, ‘I am going … make one of your sons the next king after you die, and that son will build a temple where you Israelites can worship me
(לֵאמֹר בִּנְךָ אֲשֶׁר אֶתֵּן תַּחְתֶּיךָ עַל־כִּסְאֶךָ הוּא־יִבְנֶה הַבַּיִת לִשְׁמִי)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [telling him that his son, whom he would put in David’s place on his throne, would build the house for his name]

**Support Reference:** Quotes within Quotes

ULT **whom I will put in your place on your throne**
UST I am going … make one of your sons the next king after you die
(אֲשֶׁר אֶתֵּן תַּחְתֶּיךָ עַל־כִּסְאֶךָ)

See how you translated the similar expression in 2:24. Alternate translation: [whom I will make succeed you as king] or [whom I will make rule the Israelites after you]

**Support Reference:** Metonymy

ULT **he, he will build**
UST and that son will build
(הוּא־יִבְנֶה)

See how you translated the similar expression “you, you swore” in 1:17. Alternate translation: [he is the one who will build]

**Support Reference:** Pronouns — When to Use Them

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| a house | a temple |
| Yahweh my | Yahweh |
| God | our God |
| Yahweh | Yahweh |
| David | David |
| your throne | the next king |
| the house | a temple |
| the house for my name | a temple where you Israelites can worship me |

# 1 Kings 5:6

| ULT | UST |
| --- | --- |
| *And now, command, and may they cut for me cedars from Lebanon, and may my servants be with your servants, and I will give to you the wage of your servants according to all that you say. For you, you know that {there is} no man among us knowing {how} to cut trees like the Sidonians."* | *So I am asking you to order your workers to cut down cedar trees in Lebanon {to make lumber} for me. My men will work with them, and I will pay your workers whatever you ask. I want to hire your workers because, as you know, none of us Israelites know how to cut down trees as well as you Sidonians do."* |

ULT **And now**
UST So
(וְעַתָּה)

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

**Support Reference:** Connecting Words and Phrases

ULT **command**
UST I am asking you to order
(צַוֵּה)

The word translated as **command** 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 command]

**Support Reference:** Imperatives — Other Uses

ULT **and may they cut**
UST your workers to cut down … to make lumber
(וְיִכְרְתוּ)

Here Solomon is using the pronoun **they** to refer to Hiram's workers. It may be helpful to clarify this for your readers. Alternate translation: [and may your workers cut]

**Support Reference:** Pronouns — When to Use Them

ULT **For**
UST I want to hire your workers because
(כִּי)

Here the word **For** introduces not a reason but an explanation. Alternate translation: [After all,]

**Support Reference:** Connecting Words and Phrases

ULT **you, you know**
UST as you know
(אַתָּה יָדַעְתָּ)

See how you translated the similar expression in 2:5. Alternate translation: [You know quite well]

**Support Reference:** Pronouns — When to Use Them

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| cedars | cedar trees |
| Lebanon | Lebanon |
| my servants | My men |
| your servants | them |
| your servants | your workers |
| you know | as … know |
| knowing | know |
| like the Sidonians | as well as you Sidonians do |

# 1 Kings 5:7

| ULT | UST |
| --- | --- |
| *And it happened, when Hiram heard the words of Solomon, that he rejoiced greatly. And he said, "Blessed {be} Yahweh today, who has given to David a wise son over this numerous people."* | *When Hiram heard the message from Solomon, he was very happy. He said, "I thank Yahweh today for giving David such a wise son to rule that great nation!"* |

ULT **the words of Solomon**
UST the message from Solomon
(אֶת־דִּבְרֵי שְׁלֹמֹה)

Here, **words** represents what Solomon said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what Solomon had sent the messengers to tell him]

**Support Reference:** Metonymy

ULT **Blessed {be} Yahweh**
UST I thank Yahweh
(בָּרוּךְ יְהוָה)

See how you translated the similar expression in 1:48. Alternate translation: [May people bless Yahweh] or [May people praise Yahweh]

**Support Reference:** Active or Passive

ULT **over**
UST to rule
(עַל)

Here, Hiram is speaking of Solomon as if he were positioned **over** the people. He is indicating Solomon's role as their ruler. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [to rule]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | Solomon |
| that he rejoiced | he was … happy |
| Blessed | I thank |
| {be} Yahweh | Yahweh |
| to David | David |

| ULT | UST |
| --- | --- |
| wise | such … wise |

# 1 Kings 5:8

| ULT | UST |
| --- | --- |
| *And Hiram sent to Solomon, saying, "I have heard what you sent to me. I, I will do all of your desire with the trees of cedar and with the trees of cypress.* | *He sent this message back to Solomon, "You sent messengers to ask me to do something, and I agree to do it. I will provide as many cedar and cypress logs as you want.* |

**ULT I have heard what you sent to me**
**UST** You sent messengers to ask me to do something, and I agree to do it
(שָׁמַעְתִּי אֵת אֲשֶׁר־שָׁלַחְתָּ אֵלָי)

See the discussion in the introduction to 1 Kings of this use of the term "heard." Alternate translation: [I agree to do what you sent messengers to ask me to do]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT I, I will do**
**UST** I will provide
(אֲנִי אֶעֱשֶׂה)

Hiram is stating the pronoun **I** separately, even though the verb translated as **I will do** already includes this meaning. He is doing that because he is making an agreement with Solomon. See how you translated the similar expression "I, I will speak" in 2:18. Alternate translation: [I agree to do]

**Support Reference:** Pronouns — When to Use Them

**ULT I, I will do**
**UST** I will provide
(אֲנִי אֶעֱשֶׂה)

See how you translated the similar expression in 2:26. Alternate translation: [I agree to command my servants to do]

**Support Reference:** Synecdoche

> ULT **all of your desire**
> UST as many … as you want
> (אֶת־כָּל־חֶפְצְךָ)

If your language does not use an abstract noun for the idea of **desire**, you could express the same idea in another way. Alternate translation: [everything you want] or [everything that you have asked]

**Support Reference:** Abstract Nouns

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Solomon | Solomon |
| cedar | cedar |
| cypress | and cypress |

# 1 Kings 5:9

| ULT | UST |
| --- | --- |
| *And my servants will bring down from Lebanon to the sea, and I, I will set rafts on the sea to the place that you send to me, and I will break them up there. And you, you will lift. And you, you will do my desire by giving the bread of my house."* | *My workers will bring the logs down from the Lebanon mountains to the sea. Then they will tie the logs together to make rafts{, and they will float them along the coast} to the place that you indicate to me. Then my workers will untie the rafts, and your workers can take the logs out of the sea {and bring them to Jerusalem}. In exchange, I ask you to supply food for the people to whom I serve meals in my palace."* |

ULT **And my servants will bring down**
UST My workers will bring the logs down
(וְעֲבָדַי יֹרְדוּ)

Hiram 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 my servants will bring down the trees that they cut]

**Support Reference:** Ellipsis

ULT **and I, I will set rafts**
UST Then they will tie the logs together to make rafts
(וַאֲנִי אֲשִׂימֵם דִּבְרוֹת)

See how you translated the similar expression "I, I will do" in 5:8. Alternate translation: [and for my part, I will set rafts]

**Support Reference:** Pronouns — When to Use Them

ULT **to the place**
UST to the place
(עַד־הַמָּקוֹם)

Hiram 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 float them to the place]

**Support Reference:** Ellipsis

ULT **that you send to me**
UST that you indicate to me
(אֲשֶׁר־תִּשְׁלַח אֵלָי)

Hiram 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 you send messengers to indicate to me] or [that you designate to me]

**Support Reference:** Ellipsis

ULT **And you, you will lift**
UST and your workers can take the logs out of the sea {and bring them to Jerusalem}
(וְאַתָּה תִּשָּׂא)

See how you translated the similar expression **I, I will set** earlier in this verse. Alternate translation: [And for your part, you will lift]

**Support Reference:** Pronouns — When to Use Them

ULT **And you, you will lift**
UST and your workers can take the logs out of the sea {and bring them to Jerusalem}
(וְאַתָּה תִּשָּׂא)

Hiram 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 for your part, you will have your servants lift the logs out of the sea and bring them to Jerusalem]

**Support Reference:** Ellipsis

ULT **And you, you will do my desire**
UST In exchange, I ask you
(וְאַתָּה תַּעֲשֶׂה אֶת־חֶפְצִי)

See how you translated the similar expression “I, I will do all of your desire” in 5:8. Alternate translation: [And I would like you to agree to do what I desire]

**Support Reference:** Pronouns — When to Use Them

ULT **by giving the bread of my house**
UST to supply food for the people to whom I serve meals in my palace
(לָתֵת לֶחֶם בֵּיתִי)

See how you translated the similar expression in 4:22. Alternate translation: [by providing food for my royal household]

**Support Reference:** Synecdoche

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And my servants | My workers |
| Lebanon | the Lebanon mountains |
| to the sea | to the sea |
| on the sea | and they will float them along the coast |
| the bread of | food for |
| my house | the people to whom I serve meals in my palace |

# 1 Kings 5:10

| ULT | UST |
| --- | --- |
| *So Hiram was giving to Solomon trees of cedar and trees of cypress, all of his desire.* | *{Solomon agreed,} so Hiram arranged for his workers to supply all the cedar and cypress logs that Solomon wanted.* |

ULT **trees of cedar and trees of cypress, all of his desire**
UST all the cedar and cypress logs that … wanted
(עֲצֵי אֲרָזִים וַעֲצֵי בְרוֹשִׁים כָּל־חֶפְצוֹ)

If your language does not use an abstract noun for the idea of **desire**, you could express the same idea in another way. Alternate translation: [as many trees of cedar and trees of cypress as he desired]

**Support Reference:** Abstract Nouns

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| to Solomon | Solomon |
| cedar | cedar |
| cypress | and cypress |

# 1 Kings 5:11

| ULT | UST |
| --- | --- |
| *And Solomon gave to Hiram 20,000 cors of wheat {as} food for his house and 20 cors of beaten oil. Thus Solomon would give to Hiram year by year.* | *Each year Solomon provided Hiram with over 2,000 metric tons of wheat and over 4,000 liters of pure olive oil to feed the people in his palace.* |

ULT **And Solomon gave to Hiram 20,000 cors of wheat {as} food for his house and 20 cors of beaten oil**

UST Solomon provided Hiram with over 2,000 metric tons of wheat and over 4,000 liters of pure olive oil to feed the people in his palace

(וּשְׁלֹמֹה֙ נָתַ֣ן לְחִירָ֔ם עֶשְׂרִ֥ים אֶ֖לֶף כֹּ֣ר חִטִּ֑ים מַכֹּ֥לֶת לְבֵיתֹ֛ו וְעֶשְׂרִ֥ים כֹּ֖ר שֶׁ֥מֶן כָּתִֽית)

If it would be more natural in your language, you may want to put the information about the **oil** together with the information about the **wheat**. Alternate translation: [And Solomon gave to Hiram 20,000 cors of wheat and 20 cors of beaten oil as food for his house]

**Support Reference:** Information Structure

ULT **20,000 cors of wheat … and 20 cors of beaten oil**

UST with over 2,000 metric tons of wheat and over 4,000 liters of pure olive oil

(עֶשְׂרִ֥ים אֶ֖לֶף כֹּ֣ר חִטִּ֑ים & וְעֶשְׂרִ֥ים כֹּ֖ר שֶׁ֥מֶן כָּתִֽית)

Each of these **cors** was equivalent to 220 liters or nearly 60 gallons. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or in a footnote. The UST models one way to do that.

**Support Reference:** Biblical Volume

ULT **for his house**

UST the people in his palace

(לְבֵיתֹ֛ו)

Here the author is using the term **house** to represent the people who lived and worked in Hiram's royal palace. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [for his royal household]

**Support Reference:** Metaphor

> ULT **year by year**
> UST Each year
> (שָׁנָה בְּשָׁנָה)

The author is using **year by year** as a common expression of his culture to mean “every year” or “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: [from year to year] or [every year]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And Solomon | Solomon |
| wheat | of wheat |
| for his house | the people in his palace |
| oil | olive oil |
| Solomon | Solomon |
| year | Each |
| by year | year |

# 1 Kings 5:12

| ULT | UST |
| --- | --- |
| *And Yahweh gave wisdom to Solomon, just as he had spoken to him. And peace was between Hiram and between Solomon, and the two of them cut a covenant.* | *Yahweh had promised that he would make Solomon wise, and he did that. Solomon and Hiram made a treaty with each other and agreed to be friends.* |

ULT **And Yahweh gave wisdom to Solomon, just as he had spoken to him. And peace was between Hiram and between Solomon, and the two of them cut a covenant**

UST Yahweh had promised that he would make Solomon wise, and he did that. Solomon and Hiram made a treaty with each other and agreed to be friends

(וַיהוָה נָתַן חָכְמָה לִשְׁלֹמֹה כַּאֲשֶׁר דִּבֶּר־לוֹ וַיְהִי שָׁלֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה וַיִּכְרְתוּ בְּרִית שְׁנֵיהֶם)

If it would be more natural in your language, you may want to put the information about Yahweh giving wisdom to Solomon last in this verse, since it seems to apply to the description in the following verses of how Solomon administered this project. Alternate translation: [And peace was between Hiram and between Solomon, and the two of them cut a covenant. And Yahweh gave wisdom to Solomon, just as he had spoken to him.]

**Support Reference:** Information Structure

ULT **And peace was between Hiram and between Solomon, and the two of them cut a covenant**

UST Solomon and Hiram made a treaty with each other and agreed to be friends

(וַיְהִי שָׁלֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה וַיִּכְרְתוּ בְּרִית שְׁנֵיהֶם)

The author is describing one event, peace being between Hiram and Solomon, before describing another event that preceded it, the two of them making a covenant. 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 Hiram and Solomon cut a covenant, and peace was between the two of them]

**Support Reference:** Order of Events

ULT **and the two of them cut a covenant**
UST made a treaty with each other
(וַיִּכְרְתוּ בְרִית שְׁנֵיהֶם)

The author is using **cut a covenant** as a common expression of his culture to mean "made a covenant." 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 11:1. Alternate translation: [and the two of them made a covenant] or [and Hiram and Solomon made a covenant]

**Support Reference:** Idiom

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| And Yahweh | Yahweh |
| wisdom | wise |
| to Solomon | Solomon |
| peace | friends |
| Solomon | Solomon |
| a covenant | a treaty |

# 1 Kings 5:13

| ULT | UST |
| --- | --- |
| *And King Solomon brought up forced labor from all of Israel. And the forced labor was 30,000 men.* | *King Solomon required 30,000 Israelite men to become his workers.* |

ULT **And King Solomon brought up forced labor**
UST King Solomon required … to become his workers
(וַיַּעַל הַמַּלְךְ שְׁלֹמֹה מַס)

In this context, the author is not saying **brought up** to mean that Solomon made these men travel to a higher elevation, Lebanon, although they did that. Instead, he is using **brought up forced labor** as a common expression of his culture to mean that Solomon forced these men to do this work. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [And King Solomon raised a levy] or [And King Solomon called up a work force]

**Support Reference:** Idiom

ULT **forced labor**
UST his workers
(מַס)

See how you translated the similar expression in 4:6.

**Support Reference:** Translate Unknowns

ULT **Israel**
UST Israelite men
(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 people of Israel]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| King | King |
| Solomon | Solomon |
| forced labor | his workers |
| Israel | Israelite men |

| ULT | UST |
| --- | --- |
| the forced labor | his workers |

# 1 Kings 5:14

| ULT | UST |
| --- | --- |
| *And he sent them to Lebanon, 10,000 by month, {in} shifts. They were a month in Lebanon, two months in his house. And Adoniram was over the forced labor.* | *{Solomon's official} Adoniram supervised these men. Each month 10,000 of them went to Lebanon and worked for a month there. Then those men went back home for two months {and other men went to work in Lebanon}.* |

ULT **two months in his house**
UST Then those men went back home for two months
(שְׁנַ֥יִם חֳדָשִׁ֖ים בְּבֵיתֹֽו)

In this verse, the word **house** is singular in form, but it refers to all the workers' homes as a group. If it would be helpful in your language, you could use the plural form of "house." Alternate translation: [two months in their houses]

**Support Reference:** Collective Nouns

ULT **two months in his house**
UST Then those men went back home for two months
(שְׁנַ֥יִם חֳדָשִׁ֖ים בְּבֵיתֹֽו)

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 were two months in their houses]

**Support Reference:** Ellipsis

ULT **And Adoniram was over the forced labor**
UST {Solomon's official} Adoniram supervised these men
(וַאֲדֹנִירָ֖ם עַל־הַמַּֽס)

See how you translated the similar expression in 4:4. Alternate translation: [And Adoniram was in charge of the forced labor]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| to Lebanon | to Lebanon |
| by month | Each month |
| a month | for a month |
| in Lebanon | there |
| months | two months |

| ULT | UST |
| --- | --- |
| in his house | Then those men went back home |
| the forced labor | these men |

# 1 Kings 5:15

| ULT | UST |
| --- | --- |
| *And it was to Solomon 70,000, a carrier of a burden, and 80,000, a quarrier in the hill country,* | *Solomon also forced 80,000 men to cut large blocks of stone out of the hills and 70,000 men to haul those stones {to Jerusalem}.* |

ULT **And it was to Solomon 70,000, a carrier of a burden, and 80,000, a quarrier**
UST Solomon also forced 80,000 men to cut large blocks of stone … and 70,000 men to haul those stones {to Jerusalem}
(וַיְהִי לִשְׁלֹמֹה שִׁבְעִים אֶלֶף נֹשֵׂא סַבָּל וּשְׁמֹנִים אֶלֶף חֹצֵב)

In this verse, the words **carrier of a burden** and **quarrier** are singular in form, but they refer to all the workers as groups. If it would be helpful in your language, you could use the plural form of these terms. Alternate translation: [And there were to Solomon 70,000 burden carriers and 80,000 quarriers]

**Support Reference:** Collective Nouns

ULT **70,000, a carrier of a burden, and 80,000, a quarrier in the hill country**
UST 80,000 men to cut large blocks of stone out of the hills and 70,000 men to haul those stones {to Jerusalem}
(שִׁבְעִים אֶלֶף נֹשֵׂא סַבָּל וּשְׁמֹנִים אֶלֶף חֹצֵב בָּהָר)

If it would be more natural in your language, you may want to put the information about the quarriers before the information about the carriers, since the quarriers would first dig out the stones and the carriers would then drag them away. Alternate translation: [80,000 quarriers in the hill country and 70,000 burden carriers]

**Support Reference:** Order of Events

ULT **70,000, a carrier of a burden**
UST and 70,000 men to haul those stones {to Jerusalem}
(שִׁבְעִים אֶלֶף נֹשֵׂא סָבֶל)

Here the author uses a general expression, **a carrier of a burden**, for someone who would transport goods by picking them up and carrying them. However, the huge blocks of stone that the other workers were cutting for the temple were far too heavy for anyone to carry. Even a large group of men could not have picked them up and carried them. So use a term here in your translation that indicates more generally that these men transported the stone blocks. (They probably did this by mounting the stones on sledges and pulling the sledges over a series of round wooden logs that teams of men would move from the rear to the front in succession.) Alternate translation: [70,000 transporters] or [70,000 haulers of stone]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **a quarrier**
UST to cut large blocks of stone
(חֹצֵב)

A **quarrier** is a person who cuts stone out of rock formations. If your readers would not be familiar with what a quarrier is, you could use a more general term or explain it in a footnote. Alternate translation: [a stone cutter] or [a person who cut stone]

**Support Reference:** Translate Unknowns

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| to Solomon | Solomon also forced |

# 1 Kings 5:16

| ULT | UST |
| --- | --- |
| *apart from the commanders of the deputies of Solomon who {were} over the work, 3,300 {were} the ones ruling over the people doing the work.* | *Solomon also assigned 3,300 men to supervise the work of all these other men.* |

ULT **apart from the commanders of the deputies of Solomon who {were} over the work**
UST Solomon also assigned … to supervise the work of
(לְבַד מִשָּׂרֵי הַנִּצָּבִים לִשְׁלֹמֹה אֲשֶׁר עַל־הַמְּלָאכָה)

The author is using the possessive form to describe **commanders** who were **deputies of Solomon**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [apart from the deputies of Solomon who were commanders over the work]

**Support Reference:** Possession

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| from the commanders of | to supervise |
| Solomon | Solomon … assigned |
| the work | the work of |
| {were} the ones ruling | to supervise |
| the work | all these other men |

# 1 Kings 5:17

| ULT | UST |
| --- | --- |
| *And the king commanded, and they removed great stones, valuable stones, to found the house, stones of hewing.* | *The stone workers did what King Solomon had ordered them to do. They cut huge blocks of stone from quarries. They made sure that the stone in the blocks was solid. They trimmed the blocks to make them smooth and straight. That way the blocks could be the foundation of the temple.* |

ULT **And the king commanded, and they removed**
UST The stone workers did what King Solomon had ordered them to do. They cut … from quarries
(וַיְצַו הַמֶּלֶךְ וַיַּסִּעוּ)

The author is explaining in more detail what the quarriers did whom he describes in 5:15. You may be able to use a form of a verb in your language that makes clear that the author is not describing something that Solomon **commanded** after he put these 80,000 men to work. Alternate translation: [As the king had commanded, the quarriers removed]

**Support Reference:** Irregular Use of Tenses

ULT **valuable stones**
UST They made sure that the stone in the blocks was solid
(אֲבָנִים יְקָרוֹת)

By **valuable stones**, the author means stones that had been carefully chosen and skillfully prepared for use in the temple foundation. He does not necessarily mean that they were precious stones such as marble or porphyry. The surviving portions of Solomon's temple indicate that it was built of limestone blocks. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [high-quality limestone blocks]

**Support Reference:** Assumed Knowledge and Implicit Information

> ULT **stones of hewing**
> UST They trimmed the blocks to make them smooth and straight
> (אַבְנֵי גָזִית)

The author is using the possessive form to describe **stones** that were characterized by **hewing**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [stones that they cut into shape]

**Support Reference:** Possession

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king | King Solomon |
| stones | stone |
| stones | They made sure that the stone in the blocks |
| the house | the temple |
| stones of | the blocks |

# 1 Kings 5:18

| ULT | UST |
|---|---|
| *And the builders of Solomon and the builders of Hiram and the Gebalites hewed, and they prepared the wood and the stones to build the house.* | *So the men who worked for King Solomon and for King Hiram shaped the stones and prepared the timber to build the temple. Men from the city of Gebal {who were experts in that kind of work} helped them.* |

ULT **the builders of Solomon and the builders of Hiram**
UST the men who worked for King Solomon and for King Hiram
(בֹּנֵי שְׁלֹמֹה וּבֹנֵי חִירָם)

The author is using the term **builders** to refer to all of the men whose labor contributed to the building of the temple. He does not mean that they were all involved in constructing the temple itself. As the context shows, most of them were involved in collecting and transporting the materials. You may wish to use a more general term in your translation. Alternate translation: [Solomon's workers and Hiram's workers]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and the Gebalites**
UST Men from the city of Gebal {who were experts in that kind of work} helped them
(וְהַגִּבְלִֽים)

The workers from the city of Gebal were experts in squaring stones for buildings. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and the men he brought in from the city of Gebal, who were experts in squaring stones]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Solomon | King Solomon |
| and they prepared | and prepared |
| and the stones | the stones |
| the house | the temple |

# 1 Kings 6

## 1 Kings 6 Chapter Introduction

### Structure and Formatting

This chapter continues the author's description of how Solomon built a temple for Yahweh. It describes the design, dimensions, and decorations of the temple.

1. Introductory statement (6:1)
2. Dimensions and features of the temple (6:2–10)
3. Yahweh's encouragement to Solomon (6:11–13)
4. The paneling, decoration, and gilding of the temple (6:14–22, 29–30)
5. The cherubs (6:23–28)
6. The doors (6:31–35)
7. The courtyard (6:36)
8. Concluding statement (6:37–38)

### Religious and Cultural Concepts in This Chapter

#### The significance of quiet on the temple building site

The author notes in 6:7 that "hammers or the chisel, any implement of iron, was not heard in the house in its being built." This detail speaks to the sacred nature of the building project. The stones were prepared off-site, and the wood was meticulously carved before being brought to the temple area. This practice ensured that the construction process was peaceful and reverent, without the noise of hammering, chiseling, or carving. This was a physical manifestation of God's command for a peaceful and pure place of worship, distinguishing the temple from ordinary man-made structures.

### The numerical significance of dimensions

The author describes the measurements of the temple in detail. He notes its length of 60 cubits, width of 20 cubits, and height of 30 cubits. All of these numbers are even multiples of ten, and the width and height divide evenly into the length. The author also notes that the inner sanctuary or Holy of Holies was 20 cubits long, wide, and high, so it was a perfect cube. As the notes to 6:31 and 6:33 explain, it appears that the doors of the temple and the inner sanctuary were perfect squares and even divisions (one fifth and one fourth) of the dimensions of the walls in which they were set. These precise and harmonious dimensions were intended to create a sacred space. The author reports them in detail to emphasize that the temple's design was not Solomon's idea but the fulfillment of specific instructions that Yahweh had given to David for a sanctuary appropriate to his perfections and presence.

## Translation Issues in This Chapter

### "cubit"

Throughout this chapter, the author gives distance measurements in "cubits." These cubits were a unit of measurement corresponding to the distance between an average person's elbow and middle fingertip, or about 46 centimeters or about 18 inches. If it would be helpful to your readers, throughout this chapter you could express these lengths in modern measurements, either in the text of your translation or in a footnote. The UST models one way to do that.

### "by the cubit"

In many places in this chapter, the author uses the phrase "by the cubit" to express a distance the way people in his culture would. In your translation, express this distance the way a speaker of your language naturally would. For example, when the author says of the temple porch in 6:3, "Ten by the cubit {was} its depth," you might say, "It was ten cubits deep." (See: Idiom)

### "house"

Throughout this chapter, the author uses the term "house" to mean the temple that Solomon built for Yahweh. He is speaking as if the temple were a house in which

Yahweh lived. The term “house” indicates that Yahweh was especially present in his temple. If it would be clearer in your language, you could say “temple” in your translation rather than “house.” (See: Metaphor)

### name of a person representing that person and associated or accompanying people

Throughout this chapter, the author uses Solomon to represent the many workers who were involved in constructing the temple. For example, he says of Solomon in 6:4 that “he made for the house windows with narrowed frames.” He means that Solomon’s workers did this. If it would be helpful in your language, you could state the meaning plainly, in this instance and throughout this chapter, as the UST does. (See: Synecdoche)

### “second”

Several times throughout this chapter, the author uses the term “second.” If your language would not represent a number in such a form, you could represent this number in a form that your language would use. For example, in 6:1, rather than say “the second month,” you might say “month two.” In 1:1, rather than say “the second wing,” you might say “the other wing.” (See: Ordinal Numbers)

# 1 Kings 6:1

| ULT | UST |
| --- | --- |
| *And it happened, in year 80 and year 400 of the going out of the sons of Israel from the land of Egypt, in the fourth year, in the month of Ziv (it {is} the second month), of the reigning of Solomon over Israel, that he built the house of Yahweh.* | *Solomon's workers began to build the temple 480 years after the Israelite people left Egypt. That was the fourth year that Solomon was the king of Israel, The workers started constructing a temple for Yahweh in the second month of that year, the month of Ziv.* |

ULT **And it happened**
UST Solomon's workers began to build the temple
(וַיְהִי)

See how you translated the phrase "And it happened" in 2:39, where it similarly introduces a new event.

**Support Reference:** Introduction of a New Event

ULT **in year 80 and year 400**
UST 480 years
(בִּשְׁמוֹנִים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה)

The author is describing the time between one year and another in the way that is characteristic of his culture. In your translation, express this the way a speaker of your language naturally would. Alternate translation: [in the 480th year]

**Support Reference:** Idiom

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

See the discussion of this phrase in the introduction to 1 Kings. Alternate translation: [the Israelite people]

**Support Reference:** Metaphor

ULT **in the fourth year, in the month of Ziv (it {is} the second month), of the reigning of Solomon over Israel**
UST That was the fourth year that Solomon was the king of Israel … in the second month of that year, the month of Ziv
(בַּשָּׁנָה הָרְבִיעִית בְּחֹדֶשׁ זִו הוּא הַחֹדֶשׁ הַשֵּׁנִי לִמְלֹךְ שְׁלֹמֹה עַל־יִשְׂרָאֵל)

If it would be more natural in your language, you may want to put the information about **the fourth year** and the information about **the reigning of Solomon** together. Alternate translation: [in the fourth year of the reigning of Solomon over Israel, in the month of Ziv (it is the second month)]

**Support Reference:** Information Structure

ULT **in the month of Ziv (it {is} the second month**
UST in the second month of that year, the month of Ziv
(בְּחֹדֶשׁ זִו הוּא הַחֹדֶשׁ הַשֵּׁנִי)

The author is providing background information to help readers recognize that **Ziv** was the official name at this time for the month that they knew simply as **the second month**. In your translation, present this information in a way that would be natural in your own language and culture.

**Support Reference:** Background Information

ULT **in the month of Ziv (it {is} the second month**
UST in the second month of that year, the month of Ziv
(בְּחֹדֶשׁ זִו הוּא הַחֹדֶשׁ הַשֵּׁנִי)

The **second month** of the Hebrew calendar, which the author identifies as the **month of Ziv**, includes the months of April and May on Western calendars. You could convert the Hebrew month into approximate dates on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the dates will be different every year, and the translation will not be entirely accurate. So you may just want to give the name of the month on the Hebrew calendar and say in a footnote approximately what time of year that is on your calendar.

**Support Reference:** Hebrew Months

> ULT **it {is} the second month**
> UST the second month of that year
> (הוּא הַחֹדֶשׁ הַשֵּׁנִי)

Be sure that it is clear in your translation that this was the **second month** of the agricultural year, not the **second month** of Solomon's **fourth year** of **reigning**. Alternate translation: [it is the second month of the year]

**Support Reference:** Assumed Knowledge and Implicit Information

> ULT **{is} the second month**
> UST the second month of that year
> (הַחֹדֶשׁ הַשֵּׁנִי)

See the discussion in the introduction to this chapter of the term "second." Alternate translation: [month two]

**Support Reference:** Ordinal Numbers

> ULT **that he built**
> UST The workers started constructing
> (וַיִּבֶן)

Since the author says in 6:38 that Solomon "built" the temple over the course of "seven years," he does not mean here that Solomon **built the house of Yahweh** entirely **in the fourth year** of his reign. Your language may have a verb form or verbal phrase that you can use in your translation that indicates the beginning of an action. Alternate translation: [that he began to build]

**Support Reference:** Irregular Use of Tenses

> ULT **that he built**
> UST The workers started constructing
> (וַיִּבֶן)

See how you translated the similar expression in 2:26. Alternate translation: [that Solomon had his workers build] or [that Solomon commanded his workers to begin to build]

**Support Reference:** Synecdoche

> ULT **the house of Yahweh**
> UST a temple for Yahweh
> (הַבַּ֖יִת לַיהוָֽה)

See how you translated the similar expression in 3:1. Alternate translation: [the temple of Yahweh]

**Support Reference:** Metaphor

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| year | years |
| year | years |
| Israel | Israelite |
| from the land of | Egypt |
| Egypt | Egypt |
| in the … year | That was the … year |
| in the month of | in … the month of |
| {is} the … month | the … month of that year |
| of the reigning of | that … was the king |
| Solomon | Solomon |
| Israel | Israel |
| the house of Yahweh | a temple for Yahweh |

# 1 Kings 6:2

| ULT | UST |
| --- | --- |
| *And the house that King Solomon built for Yahweh, 60 cubits {was} its length, and 20 {was} its width, and 30 cubits {was} its height.* | *Inside, the main part of the temple was nearly 28 meters long, over 9 meters wide, and nearly 14 meters high.* |

**ULT 60 cubits … and 20 … and 30 cubits**
UST was nearly 28 meters … over 9 meters … and nearly 14 meters
(שִׁשִּׁים־אַמָּה & וְעֶשְׂרִים & וּשְׁלֹשִׁים אַמָּה)

See the discussion of the term “cubits” in the introduction to this chapter for suggestions as to how you might represent the lengths that the author is using the term to indicate.

**Support Reference:** Biblical Distance

**ULT and 20**
UST over 9 meters
(וְעֶשְׂרִים)

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 20 cubits]

**Support Reference:** Ellipsis

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And the house | Inside, the main part of the temple |
| King | Inside, the main part of the temple |
| Solomon | Inside, the main part of the temple |
| for Yahweh | Inside, the main part of the temple |

# 1 Kings 6:3

| ULT | UST |
| --- | --- |
| *And the porch on the face of the nave of the house, 20 cubits {was} its length, on the face of the width of the house. Ten by the cubit {was} its depth, on the face of the house.* | *There was a porch in front of {the entrance to} the Holy Place in the temple. This porch extended across the entire width of the temple, so it was over nine meters long. It extended nearly five meters outward from the front of the temple.* |

ULT **on the face of the nave of the house … on the face of the width of the house … on the face of the house**
UST in front of {the entrance to} the Holy Place in the temple. This porch extended across the entire width of the temple … from the front of the temple
(עַל־פְּנֵי֙ הֵיכַ֣ל הַבַּ֔יִת & עַל־פְּנֵ֥י רֹ֖חַב הַבָּ֑יִת & עַל־פְּנֵ֥י הַבָּֽיִת׃)

In each of these instances, the phrase **on the face of** represents being in front of something. The author is using the phrase in three slightly different ways. In the first instance, he means that the **porch** was in front of the **nave of the house**. That is, priests would walk across the porch to enter the main hall of the temple. In the second instance, he means that the porch was in front of the entire **width of the house**. That is, its length of**20 cubits** corresponded to the width of the **house** or temple. In the third instance, the author means that the porch extended out **Ten** cubits in front of the temple. If it would be helpful in your language, in your translation you could use equivalent expressions or plain language. Alternate translation: [that was in front of the nave of the house … corresponding to the width of the house … extending outward from the house]

**Support Reference:** Metonymy

ULT **the nave of**
UST the Holy Place in
(הֵיכַ֣ל)

While, in other contexts, the term translated as **nave** can mean “palace” or “temple,” the author is using it in a specialized sense here. He is referring to a specific architectural feature of Solomon’s temple, the main hall that was the equivalent of the Holy Place in the sacred tent. If your culture has a term for such a feature, you could use that in your translation, or you could use a more general term. Alternate translation: [the main hall]

**Support Reference:** Translate Unknowns

> ULT **Ten by the cubit**
> UST It extended nearly five meters
> (עֶשֶׂר בָּאַמָּה)

See the discussion in the introduction to this chapter of how the author uses the phrase **Ten by the cubit** to express a distance in a way characteristic of his culture. Alternate translation: [Ten cubits]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the house | the temple |
| the house | the temple |
| the house | the temple |

# 1 Kings 6:4

| ULT | UST |
| --- | --- |
| *And he made for the house windows with narrowed frames.* | *There were windows in the temple walls. The workers decorated these windows with beautiful metal cross-pieces.* |

**ULT windows with narrowed frames**
**UST** There were windows … these windows with beautiful metal cross-pieces
(חַלּוֹנֵי שְׁקֻפִים אֲטֻמִים)

By **windows with narrowed frames**, the author means windows with narrowed or beveled frames that were wider on the inside of the wall than on the outside. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [windows that were narrower on the outside than on the inside] or [windows with frames that widened toward the inside]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| for the house | in the temple walls |

# 1 Kings 6:5

| ULT | UST |
| --- | --- |
| *And he built an addition against the wall of the house all around, the walls of the house all around, of the nave and of the inner sanctuary. And he made chambers all around.* | *Against the sides and all around the back of the outer wall of the temple, the workers built a structure that had rooms in it {where priests could stay and also store items}.* |

> ULT **the walls of the house all around, of the nave and of the inner sanctuary**
> UST Against the sides and all around the back of the outer wall of the temple
> (אֶת־קִירוֹת הַבַּיִת סָבִיב לַהֵיכָל וְלַדְּבִיר)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [that is, against the walls of the house all around, both the wall of the nave and the wall of the inner sanctuary]

**Support Reference:** Ellipsis

> ULT **the walls of the house all around, of the nave and of the inner sanctuary**
> UST Against the sides and all around the back of the outer wall of the temple
> (אֶת־קִירוֹת הַבַּיִת סָבִיב לַהֵיכָל וְלַדְּבִיר)

The author is clarifying that the **addition** that Solomon had his workers build extended all the way around the sides and back of the temple building. If he had simply said **the wall of the house**, some readers might have understood this not to include the back third of the temple, which consisted of the Most Holy Place. So he adds that the addition rested against the **walls** of both the **nave** and the **inner sanctuary**. Readers in some cultures might consider these to be the same wall, and so it may be more natural for you to express this in your translation by using a singular form. Alternate translation: [extending around the outer wall of both the nave and the inner sanctuary]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT and of the inner sanctuary**
**UST** and … the back of the outer wall of
(וְלַדְּבִיר)

Here the author is using a technical architectural term that occurs only in the descriptions of Solomon's temple here in 1 Kings, in the parallel passages in 2 Chronicles, and in Psalm 28:2. He means the innermost part of the temple, which corresponded to the Holy of Holies or Most Holy Place in the sacred tent. If it would be helpful to your readers, you could use one of those names, as the UST does, or you could use a general expression. Alternate translation: [the innermost part of the temple]

**Support Reference:** Assumed Knowledge and Implicit Information

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| of the house | the temple |
| the house | the temple |
| and of the inner sanctuary | and … the back of the outer wall of |

# 1 Kings 6:6

| ULT | UST |
| --- | --- |
| *The lowest addition, five by the cubit {was} its width, and the middle, six by the cubit {was} its width, and the third, seven by the cubit {was} its width. For he made ledges for the house all around the outside, so as not to hold onto the walls of the house.* | *The workers built {three rows of} ledges along the side and back walls of the temple so that the addition could rest on them for support rather than on the temple itself. {The bottom ledge was the thickest, so} the bottom floor of the addition was two and one third meters wide. {The middle ledge was less thick, so} the middle floor of the addition was two and three quarters meters wide. {The top ledge was even less thick, so} the top floor of the addition was three and a quarter meters wide.* |

ULT **The lowest addition**
UST {The bottom ledge was the thickest, so} the bottom floor of the addition
(הַיְצוֹעַ הַתַּחְתֹּנָה)

While the author is using the same word here that is translated as **addition** in the previous verse, here he is using a feminine form to mean one part of the structure, specifically one of its three floors. In the previous verse and in 6:10, the author uses the masculine form to mean the entire structure. If your language uses forms of different gender in the same way, you could do that here in your translation. If not, you could indicate the meaning explicitly in your translation if that would be helpful to your readers. Alternate translation: [The lowest floor of the addition]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and the middle … and the third**
UST {The middle ledge was less thick, so} the middle floor of the addition … {The top ledge was even less thick, so} the top floor of the addition
(וְהַתִּיכֹנָה & וְהַשְּׁלִישִׁית)

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 middle floor … and the third floor]

**Support Reference:** Ellipsis

ULT **and the third**
UST {The top ledge was even less thick, so} the top floor of the addition
(וְהַשְּׁלִישִׁית)

The term **third** refers here to the highest of the three levels of rooms built alongside the temple walls, as mentioned in verse 5 and in verse 8. If your language would not represent a number in a form such as **third**, you could represent this number in a form that your language would use. Alternate translation: [and floor three] or [and the highest floor]

**Support Reference:** Ordinal Numbers

ULT **For**
UST The workers built
(כִּי)

Here the word **For** introduces not a reason but an explanation. Alternate translation: [This was possible because]

**Support Reference:** Connecting Words and Phrases

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| for the house | the temple |
| the house | on the temple |
| for the house … the house | the temple … on the temple |

# 1 Kings 6:7

| ULT | UST |
| --- | --- |
| *And the house, in its being built, was built {of} finished stone {from} a quarry. So hammers or the chisel, any implement of iron, was not heard in the house in its being built.* | *When the workers cut out huge stones for the foundation of the temple at quarries, they also trimmed the stones there to make them smooth and straight. Because the workers used their hammers and chisels and other iron tools at the quarries, there was no loud noise at the site where the workers were constructing the temple.* |

ULT **And the house, in its being built, was built**
UST When the workers cut out … for the foundation of the temple … at the site where the workers were constructing the temple
(וְהַבַּ֥יִת בְּהִבָּנֹתֹ֖ו & נִבְנָֽה)

The expressions **in its being built** and **was built** are passive verbal forms. If your language would not use these forms, you could express the idea with active forms or in another way that is natural in your language. Alternate translation: [When the workers built the temple, they built it]

**Support Reference:** Active or Passive

ULT **So hammers or the chisel, any implement of iron, was not heard**
UST their hammers and chisels and other iron tools … there was no loud noise
(וּמַקָּבֹ֣ות וְהַגַּרְזֶ֗ן כָּל־כְּלִי֙ בַּרְזֶ֔ל לֹא־נִשְׁמַ֖ע)

The expression **was not heard** 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 heard hammers or the chisel, any implement of iron]

**Support Reference:** Active or Passive

ULT **So hammers or the chisel, any implement of iron, was not heard**
UST their hammers and chisels and other iron tools … there was no loud noise
(וּמַקָּבוֹת וְהַגַּרְזֶן כָּל־כְּלִי בַרְזֶל לֹא־נִשְׁמַע)

The author is not referring to a specific **chisel**. He means **any** chisel or any similar **implement of iron** that would have made a loud sound when it struck **stone**. Since this is his meaning, it may also be more natural to use a singular form of "hammer" instead of the plural form **hammers**. Alternate translation: [So no hammer or chisel, no implement of iron, was heard]

**Support Reference:** Generic Noun Phrases

ULT **in the house in its being built**
UST at the site where the workers were constructing the temple
(בַּבַּיִת בְּהִבָּנֹתוֹ)

The expression **in its being built** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [in the temple while the workers were building it]

**Support Reference:** Active or Passive

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| And the house | at the site where |
| of … stone | huge stones |
| iron | iron |
| in the house | at the site where |

# 1 Kings 6:8

| ULT | UST |
| --- | --- |
| *The entrance of the middle chamber {was} to the shoulder of the house {at} the right, and they went up by stairs onto the middle, and from the middle to the third.* | *To get to the middle floor of the addition, people went {into the bottom floor} through a door on the south side of the temple. From there, they could climb stairs up to the middle floor, and from there, they could climb more stairs up to the top floor.* |

ULT **the middle chamber**
UST the middle floor of the addition
(הַצֵּלָע֙ הַתִּיכֹנָ֔ה)

The author is not referring to a specific **middle chamber**. He means the rooms on the middle level 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 middle chambers] or [the second floor]

**Support Reference:** Generic Noun Phrases

ULT **{was} to the shoulder of the house {at} the right**
UST on the south side of the temple
(אֶל־כֶּ֣תֶף הַבַּ֔יִת הַיְמָנִ֑ית)

The author is using the term **shoulder** to mean the side of the **house** or temple. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [was on the side of the temple at the right, near the front]

**Support Reference:** Idiom

ULT **{was} to the shoulder of the house {at} the right**
UST on the south side of the temple
(אֶל־כֶּתֶף הַבַּיִת הַיְמָנִית)

The author is speaking of directions in the way characteristic of his culture. He does not mean that if someone were standing in front of the temple, facing the porch, that this entrance would be on that person's **right**. Instead, people of this culture spoke of directions as if a person were facing east, toward the sunrise. The south would be to the right of such a person. So the author means that this entrance was on the south side of the temple. (It was actually on the left of a person who was standing in front of the temple, facing the porch.) Alternate translation: [was on the south side of the temple, near the front]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and they went up by stairs**
UST From there, they could climb stairs
(וּבְלוּלִ֖ים יַעֲל֑וּ)

Here the author is using the pronoun **they** in a general sense, not to refer to specific individuals. Use an expression for this that would be natural in your language. Alternate translation: [and people went up] or [and the priests went up]

**Support Reference:** Pronouns — When to Use Them

ULT **onto the middle, and from the middle to the third**
UST up to the middle floor, and from there, they could climb more stairs up to the top floor
(עַל־הַתִּיכֹנָ֔ה וּמִן־הַתִּיכֹנָ֖ה אֶל־הַשְּׁלִשִׁ֑ים)

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: [onto the middle floor, and they also went up by stairs from the middle floor to the third floor]

**Support Reference:** Ellipsis

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| the house | the temple |
| {at} the right | the south |

# 1 Kings 6:9

| ULT | UST |
|---|---|
| *And he built the house and finished it. And he roofed the house with beams and boards of cedars.* | *After Solomon's workers finished building the walls of the temple, they made a roof for the building. They laid cedar beams across its width, and then they laid cedar boards in rows on top of the beams.* |

ULT **And he built the house and finished it**
UST After Solomon's workers finished building the walls of the temple
(וַיִּבֶן אֶת־הַבַּיִת וַיְכַלֵּהוּ)

Together, the verbs **built** and **finished** express a single idea. The word **finished** tells to what degree Solomon **built** the temple, that is, to completion. (The author is referring specifically to the walls of the temple.) If it would be more natural in your language, you could express this meaning in a different way, here and in 6:14. Alternate translation: [And he finished building the house]

**Support Reference:** Hendiadys

ULT **and boards of cedars**
UST cedar … and then they laid cedar boards in rows on top of the beams
(וּשְׁדֹרֹת בָּאֲרָזִים)

The author is probably using the plural form **cedars** because these **beams** and **boards** came from many different cedar trees. It may be more natural in some languages to use a singular form to indicate the composition of these beams and boards, here and in the next verse. Alternate translation: [of cedar]

**Support Reference:** Unusual Uses of the Plural

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the house | the walls of the temple |
| the house | the building |
| cedars | cedar … cedar |

# 1 Kings 6:10

| ULT | UST |
| --- | --- |
| *And he built the addition against all of the house, five cubits {was} its height, and it held {onto} the house with wood of cedars.* | *When the workers built the addition, its weight rested against the temple. But the workers put cedar beams on the ledges that supported the addition {as a cushion to prevent damage to the stone walls of the temple}. Each floor of the addition was two and one third meters high.* |

ULT **And he built the addition against all of the house, five cubits {was} its height, and it held {onto} the house with wood of cedars**

UST When the workers built the addition, its weight rested against the temple. But the workers put cedar beams on the ledges that supported the addition {as a cushion to prevent damage to the stone walls of the temple}. Each floor of the addition was two and one third meters high

(וַיִּבֶן אֶת־הַיצוע עַל־כָּל־הַבַּיִת חֲמֵשׁ אַמּוֹת קוֹמָתוֹ וַיֶּאֱחֹז אֶת־הַבַּיִת בַּעֲצֵי אֲרָזִים)

If it would be more natural in your language, you may want to put the information about how the addition **held {onto}** to the temple with the information that Solomon built it **against** or right next to the temple. Alternate translation: [And he built the addition against all of the house, and it held onto the house with wood of cedars. Five cubits was its height]

**Support Reference:** Information Structure

ULT **against all of the house**

UST its weight rested against the temple

(עַל־כָּל־הַבַּיִת)

The author is saying **all of the house** as a generalization for emphasis. The context makes clear that no part of the addition was in front of the temple, where there was a porch. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [all around the sides and back of the temple]

**Support Reference:** Hyperbole

ULT **five cubits {was} its height**

UST Each floor of the addition was two and one third meters high

(חֲמֵשׁ אַמּוֹת קוֹמָתוֹ)

The author expects readers to understand that each of the three levels of rooms was five cubits high. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [five cubits was the height of each of its levels]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the house | the temple |
| {onto} the house | on the ledges |
| cedars | But the workers put … beams … as a cushion to prevent damage to the stone walls of the temple |

# 1 Kings 6:11

| ULT | UST |
| --- | --- |
| *And the word of Yahweh was to Solomon, saying,* | *While his workers were constructing the temple, Yahweh told Solomon,* |

**ULT And the word of Yahweh was to Solomon**
**UST** While his workers were constructing the temple, Yahweh told Solomon
(וַיְהִ֥י דְבַר־יְהוָ֖ה אֶל־שְׁלֹמֹֽה)

The author is using a common expression of his culture to mean that Yahweh spoke a message to Solomon. If this expression does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. If you have already translated the book of 2 Samuel, see how you translated the similar expression in 2 Samuel 7:4. Alternate translation: [And Yahweh spoke a message to Solomon]

**Support Reference:** Idiom

**ULT saying**
**UST** told
(לֵאמֹֽר)

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

**Support Reference:** Quotations and Quote Margins

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the word of Yahweh | Yahweh told |
| Solomon | Solomon |

# 1 Kings 6:12

| ULT | UST |
| --- | --- |
| *"This house that you are building, if you walk in my statutes and do my judgments and keep all of my commandments by walking in them, then I will make my word stand with you that I spoke to David your father,* | *"If you continually obey everything that I commanded {in the law of Moses}, I will do for you what I promised to your father David. As for this temple that you are building,* |

ULT **This house that you are building, if you walk in my statutes and do my judgments and keep all of my commandments by walking in them, then I will make my word stand with you that I spoke to David your father … and I will dwell in the midst of the sons of Israel, and I will not forsake my people Israel**

UST If you continually obey everything that I commanded {in the law of Moses}, I will do for you what I promised to your father David. As for this temple that you are building … I will live {in it} among the Israelite people. I will never abandon them

(הַבַּיִת הַזֶּה אֲשֶׁר־אַתָּה בֹנֶה אִם־תֵּלֵךְ בְּחֻקֹּתַי וְאֶת־מִשְׁפָּטַי תַּעֲשֶׂה וְשָׁמַרְתָּ אֶת־כָּל־מִצְוֹתַי לָלֶכֶת בָּהֶם וַהֲקִמֹתִי אֶת־דְּבָרִי אִתָּךְ אֲשֶׁר דִּבַּרְתִּי אֶל־
דָּוִד אָבִיךָ׃ וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְלֹא אֶעֱזֹב אֶת־עַמִּי יִשְׂרָאֵל) (6:12-13)

If it would be helpful to your readers, you could combine 6:12 and 6:13 into a verse bridge in order to put the information together that Yahweh would "dwell" in the **house** or temple that Solomon was **building**.

**Support Reference:** Verse Bridges

ULT **if you walk in my statutes and do my judgments and keep all of my commandments by walking in them**

UST If you continually obey everything that I commanded {in the law of Moses}

(אִם־תֵּלֵךְ בְּחֻקֹּתַי וְאֶת־מִשְׁפָּטַי תַּעֲשֶׂה וְשָׁמַרְתָּ אֶת־כָּל־מִצְוֹתַי לָלֶכֶת בָּהֶם)

See how you translated the similar expression in 3:14. You may have chosen to indicate that the image of walking represents living, and you may have chosen to express the meaning of the similar terms "statutes" and "commandments" with a single term. (You can include the further term that occurs here, **judgments**, in such a single term.) Alternate translation: [if, by obeying all of my laws, you live as I want people to live]

**Support Reference:** Metaphor

ULT **if you walk in my statutes and do my judgments and keep all of my commandments by walking in them**
UST If you continually obey everything that I commanded {in the law of Moses}
(אִם־תֵּלֵךְ בְּחֻקֹּתַי וְאֶת־מִשְׁפָּטַי תַּעֲשֶׂה וְשָׁמַרְתָּ אֶת־כָּל־מִצְוֹתַי לָלֶכֶת בָּהֶם)

It might seem that saying **if you walk … by walking in them** would be to express extra information in a way that would not be natural in your language. If so, if you choose to retain the image of walking in your translation, you could choose to express it only once. Alternate translation: [if you walk in all of my laws]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

ULT **then I will make my word stand with you that I spoke to**
UST I will do for you what I promised to
(וַהֲקִמֹתִי אֶת־דְּבָרִי אִתָּךְ אֲשֶׁר דִּבַּרְתִּי אֶל)

See how you translated the similar expression in 2:4. Alternate translation: [then I will make happen for you what I said when I spoke with]

**Support Reference:** Metaphor

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| house | As for … temple |
| in my statutes | everything that I commanded {in the law of Moses} |
| my judgments | everything that I commanded {in the law of Moses} |
| David | David |

# 1 Kings 6:13

| ULT | UST |
| --- | --- |
| *and I will dwell in the midst of the sons of Israel, and I will not forsake my people Israel.”* | *I will live {in it} among the Israelite people. I will never abandon them.”* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Israel | Israelite |
| I will … forsake | I will … abandon |
| Israel | them |

# 1 Kings 6:14

| ULT | UST |
| --- | --- |
| *And Solomon built the house and finished it.* | *Once Solomon's workers had finished constructing the temple's outer walls and roof,* |

**ULT And Solomon built the house and finished it**

UST Once Solomon's workers had finished constructing the temple's outer walls and roof
(וַיִּבֶן שְׁלֹמֹה אֶת־הַבַּיִת וַיְכַלֵּהוּ)

The author interrupted his account of the construction of the temple in 6:11–13 to report what Yahweh told Solomon. He is now resuming that account where he left off at 6:10, with the outer walls and roof in place but nothing on the interior of the walls. Use a word, phrase, or other method here that is natural in your language for reminding readers where a story has left off. If you have already translated the book of 1 Samuel, see what you did in the similar case of 1 Samuel 29:1, where the biblical author similarly resumes a story after an interruption. Alternate translation: [Now Solomon's workers had finished building the temple walls and roof]

**Support Reference:** Introduction of a New Event

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | Solomon's workers |
| the house | the temple's outer walls and roof |

# 1 Kings 6:15

| ULT | UST |
| --- | --- |
| *And he built the walls of the house on the inside with boards of cedar. From the floor of the house to the walls of the ceiling, he overlaid wood on the inside, and he overlaid the floor of the house with boards of cypress.* | *they began to work on the inside of the temple. {As he instructed them to do,} they paneled the walls from the floor to the ceiling with cedar wood. They made the floor out of cypress planks.* |

ULT **the walls of the ceiling**
UST the ceiling
(קִירוֹת הַסִּפֻּן)

The author is using the possessive form to describe the part of the **walls** that were near the **ceiling**. 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 part of the walls near the ceiling] or [the top of the walls]

**Support Reference:** Possession

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| of the house | the temple |
| cedar | cedar |
| the house | from the floor |
| the house | the floor |
| cypress | cypress |

# 1 Kings 6:16

| ULT | UST |
| --- | --- |
| *And he built 20 cubits from the recesses of the house with boards of cedar from the floor to the walls. And he built {them} for it on the inside as an inner sanctuary, as the Holy of Holies.* | *The workers then built a room that extended out nine meters from the back wall of the temple. They used cedar boards to build the walls of this room. Those walls extended from the floor of the temple all the way up to its ceiling. This room was to be the Most Holy Place.* |

ULT **20 cubits**
UST a room that extended out nine meters
(אֶת־עֶשְׂרִים אַמָּה)

By saying that Solomon **built 20 cubits**, the author means that he built a structure that extended out 20 cubits from the back wall of the temple. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [a structure 20 cubits deep]

**Support Reference:** Metonymy

ULT **the walls**
UST its ceiling
(הַקִּירוֹת)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [the part of the walls near the ceiling] or [the top of the walls]

**Support Reference:** Ellipsis

ULT **And he built {them} for it**
UST This room was to be
(וַיִּבֶן לוֹ)

The pronoun **them** refers to the 20 cubits that the author speaks of earlier in this verse, meaning a structure 20 cubits deep. The pronoun **it** refers to the **house** or temple. It may be helpful to clarify this for your readers. Alternate translation: [And he built that area 20 cubits deep for the temple]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the house | the temple |
| cedar | cedar |
| as an inner sanctuary | This room was to be |
| as the Holy of | Most |
| Holies | the … Holy Place |

# 1 Kings 6:17

| ULT | UST |
| --- | --- |
| *And 40 by the cubit was the house (that {is}, the nave) to the face of it.* | *The front part of the temple, the Holy Place, occupied the other eighteen meters of its length.* |

ULT **the house**
UST The … part of the temple
(הַבַּיִת)

As the author indicates, by **the house** he means **the nave**, that is, the rest of the temple, the main room in front of the inner sanctuary. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the rest of the temple]

**Support Reference:** Assumed Knowledge and Implicit Information

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

Here, **to the face of it** represents being in front of the inner sanctuary. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in front of it]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the house | The … part of the temple |

# 1 Kings 6:18

| ULT | UST |
| --- | --- |
| *And cedar was to the house within, carving of gourds and opened ones of flowers. The whole {was} cedar, no stone was seen.* | *The workers covered the walls inside the temple with cedar panels. They decorated the panels with carvings of gourds and blooming flowers. The cedar panels completely covered the walls. The stones of the walls did not appear anywhere.* |

ULT **carving of gourds and opened ones of flowers**
UST They decorated the panels with carvings of gourds and blooming flowers
(מְקֻלַּעַת פְּקָעִים וּפְטוּרֵי צִצִּים)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [it was decorated with carving of gourds and opened ones of flowers]

**Support Reference:** Ellipsis

ULT **carving of gourds**
UST They decorated the panels with carvings of gourds
(מְקֻלַּעַת פְּקָעִים)

The author is not referring to a specific **carving**. He means carvings 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: [carvings of gourds]

**Support Reference:** Generic Noun Phrases

ULT **and opened ones of flowers**
UST and blooming flowers
(וּפְטוּרֵי צִצִּים)

The expression **opened 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, here and in verses 29 and 35. Alternate translation: [and flowers that had opened]

**Support Reference:** Active or Passive

ULT **no stone was seen**
UST The stones of the walls did not appear
(אֵין אֶבֶן נִרְאָה)

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. Alternate translation: [no one saw any stone]

**Support Reference:** Active or Passive

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And cedar | The workers covered … cedar panels |
| the house | the temple |
| {was} cedar | The cedar panels |
| stone | The stones of the walls |

# 1 Kings 6:19

| ULT | UST |
| --- | --- |
| *And he prepared the inner sanctuary in the midst of the house on the inside to put the Box of the Covenant of Yahweh there.* | *And as for the room that the workers built at the back of the temple to be the Most Holy Place, where Yahweh's sacred chest would be,* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| he prepared | that the workers built |
| And … the inner sanctuary | And as for the room … to be the Most Holy Place |
| the house | the temple |
| the Box of | chest |
| the Box of the Covenant of Yahweh | Yahweh's sacred chest |
| the Box of the Covenant of | sacred chest |
| Yahweh | Yahweh's |

# 1 Kings 6:20

| ULT | UST |
| --- | --- |
| *And the interior of the inner sanctuary, {it was} 20 cubits {in} length and 20 cubits {in} width, and 20 cubits {was} its height. And he overlaid it {with} pure gold, and he overlaid an altar {with} cedar.* | *that room was nine meters long, nine meters wide, and nine meters high on the inside. The workers covered its walls with very thin sheets of pure gold. The workers built a {small stone} altar {just outside the Most Holy Place for burning incense}. They covered this altar with panels of cedar wood.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the inner sanctuary | that room was |
| pure | pure |
| with … gold | very thin sheets of … gold |
| an altar | The workers built a {small stone} altar {just outside the Most Holy Place for burning incense} … this altar |
| {with} cedar | with panels of cedar wood |

# 1 Kings 6:21

| ULT | UST |
| --- | --- |
| *And Solomon overlaid the house on the inside {with} pure gold. And he made chains of gold cross to the face of the inner sanctuary, and he overlaid it {with} gold.* | *Solomon's workers then also covered the walls of the Holy Place with very thin sheets of pure gold. They made gold chains and hung them across the front of the Most Holy Place. They covered the front wall of the Most Holy Place with sheets of gold.* |

ULT **the house on the inside**
UST the walls of the Holy Place
(אֶת־הַבַּיִת מִפְּנִימָה)

Since the author has already described in the previous verse how Solomon overlaid the inner sanctuary with gold, here the term **house** probably refers to the rest of the temple, that is, the nave or main hall. Alternate translation: [the interior walls of the rest of the temple]

**Support Reference:** Assumed Knowledge and Implicit Information

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

Here, **to the face of** represents being in front of the inner sanctuary. 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 **and he overlaid it**
UST They covered the front wall of the Most Holy Place
(וַיְצַפֵּהוּ)

The pronoun **it** probably refers to the exterior wall of the inner sanctuary, which faced the main hall. The author described in the previous verse how all of its interior walls were overlaid with gold. Here he is describing how its one exterior wall was also overlaid. Alternate translation: [and he overlaid the outside wall of the inner sanctuary]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | Solomon's workers |
| the house | the walls of the Holy Place |

| ULT | UST |
| --- | --- |
| pure | pure |
| with … gold | with very thin sheets of … gold |
| gold | gold |
| And he made … cross | They made … and hung them |
| the inner sanctuary | the Most Holy Place |
| {with} gold | with sheets of gold |

# 1 Kings 6:22

| ULT | UST |
|---|---|
| *So he overlaid all of the house {with} gold until finishing all of the house. And the whole of the altar that {was} to the inner sanctuary, he overlaid {with} gold.* | *In this way, the workers covered all the walls of the temple with gold. They also covered the altar just outside the Most Holy Place with gold.* |

**ULT So he overlaid all of the house {with} gold until finishing all of the house**
**UST** In this way, the workers covered all the walls of the temple with gold
(וְאֶת־כָּל־הַבַּיִת צִפָּה זָהָב עַד־תֻּם כָּל־הַבָּיִת)

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. The author is using a poetic form to provide a summary statement of the entire process of overlaying the temple interior with gold. It would be good to show this to your readers by representing both phrases in your translation rather than combining them. There may be a natural way to do this in your language. Alternate translation: [So he overlaid the temple interior with gold until there was no part of it that was not overlaid with gold]

**Support Reference:** Parallelism

**ULT that {was} to the inner sanctuary**
**UST** just outside the Most Holy Place
(אֲשֶׁר־לַדְּבִיר)

This could mean: (1) Alternate translation: [that was in front of the inner sanctuary] or (2) Alternate translation: [that was associated with the inner sanctuary]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the house | the walls of the temple |
| {with} gold | with gold |
| the house | all |
| the altar | the altar |
| {was} to the inner sanctuary | the Most Holy Place |
| {with} gold | with gold |

# 1 Kings 6:23

| ULT | UST |
| --- | --- |
| *And he made in the inner sanctuary two cherubs of wood of oil. Ten cubits {was} its height.* | *They made large statues from olive wood of two creatures with wings to put inside the Most Holy Place. The first statue was about four and one half meters high.* |

ULT **wood of oil**
UST from olive wood
(עֲצֵי־שָׁמֶן)

The author is using the possessive form to describe **wood** that comes from a tree whose fruit produces **oil**. In other words, he means wood from an olive tree, or olive wood. If a speaker of your language would not use the possessive form for this, you could express this idea in another way, here and in verses 31, 32, and 33. Alternate translation: [olive wood]

**Support Reference:** Possession

ULT **Ten cubits {was} its height**
UST The first statue was about four and one half meters high
(עֲשֶׂר אַמּוֹת קוֹמָתוֹ)

Here the author is beginning to describe one of the cherubs. He describes its height in this sentence and its wingspan in the next verse. In the following two verses, he then describes the wingspan and height of the other cherub. If it would be helpful to your readers, you could combine 6:23–26 into a verse bridge in order to describe both cherubs together rather than each one separately.

**Support Reference:** Verse Bridges

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
| --- | --- |
| in the inner sanctuary | to put inside the Most Holy Place |
| cherubs of | large statues … of … creatures with wings |
| oil | olive |

# 1 Kings 6:24

| ULT | UST |
| --- | --- |
| *And five cubits {was} the one wing of the cherub, and five cubits {was} the second wing of the cherub. Ten cubits {were} from the ends of its wings and to the ends of its wings.* | *This statute had two wings that were about two and one third meters long, so that the distance across both wings was about four and one half meters.* |

ULT **Ten cubits {were} from the ends of its wings and to the ends of its wings**
UST so that the distance across both wings was about four and one half meters
(עֶשֶׂר אַמּוֹת מִקְצוֹת כְּנָפָיו וְעַד־קְצוֹת כְּנָפָיו)

This second sentence in the verse means basically the same thing as the first one. However, it is not redundant or unnecessary. The author is building up to his statement in 6:27 that the wings of the cherubs stretched across the entire 20-cubit width of the Holy of Holies. The movement from **five** to **ten** to an implied twenty creates a sense of majesty around these cherubs, which represented the presence of Yahweh in his temple. It would be good to give your readers the experience the author intended by including this sentence separately in your translation rather than combining it with the first sentence in some way.

**Support Reference:** Parallelism

ULT **Ten cubits {were} from the ends of its wings and to the ends of its wings**
UST so that the distance across both wings was about four and one half meters
(עֶשֶׂר אַמּוֹת מִקְצוֹת כְּנָפָיו וְעַד־קְצוֹת כְּנָפָיו)

The author is describing the distance from one extreme to another in the way that was characteristic of his culture. He uses the plural form **ends** where other languages might use a singular form. In your translation, express this the way people of your culture would describe the distance between two extremes. Alternate translation: [It was ten cubits from one end of its wings to the other]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the cherub | statute |
| the cherub | statute |

# 1 Kings 6:25

| ULT | UST |
| --- | --- |
| *And ten by the cubit {was} the second cherub. One size and one shape {were} to the two cherubs.* | *The second statue also had wings that were about four and one half meters across. Since both cherubs were the same size and shape,* |

**ULT {was} the second cherub**
UST The second statue
(הַכְּרוּב הַשֵּׁנִי)

Since the author describes the second cherub's height in the next verse, he seems to be describing the second cherub's wingspan here. Alternate translation: [was the wingspan of the second cherub]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| {was} the … cherub | The … statue |
| the … cherubs | Since … cherubs were |

# 1 Kings 6:26

| ULT | UST |
| --- | --- |
| *The height of the one cherub was ten by the cubit, and thus {was} the second cherub.* | *the second cherub was about four and one half meters high, the same height as the first cherub.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the … cherub | the … cherub |
| {was} the … cherub | the … cherub |

# 1 Kings 6:27

| ULT | UST |
|---|---|
| *And he put the cherubs in the midst of the inner house. And they spread out the wings of the cherubs, and the wing of the one touched against the wall, and the wing of the second cherub was touching against the second wall. And their wings toward the middle of the house were touching wing to wing.* | *The workers placed these statues next to each other in the Most Holy Place. They arranged their wings so that the inner wing of one touched the inner wing of the other in the center of the room, and their outer wings touched the side walls of the room.* |

ULT **the inner house**
UST next to each other in the Most Holy Place
(הַבַּ֖יִת הַפְּנִימִֽי)

Here the author uses the expression **the inner house** to mean the same part of the temple that he calls “the inner sanctuary” in the rest of this chapter. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the inner sanctuary]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **And they spread out the wings of the cherubs**
UST They arranged their wings
(וַיִּפְרְשׂ֣וּ אֶת־כַּנְפֵ֣י הַכְּרֻבִ֔ים)

Here the author is using the pronoun **they** in a general sense, not to refer to specific people. He is putting the focus on the way the wings of the cherubs **spread out** across the whole width of the Holy of Holies, not on who put them in this position. Use an expression to convey this meaning that would be natural in your language. Alternate translation: [And the wings of the cherubs were spread out] or [And the wings of the cherubs extended outward]

**Support Reference:** Pronouns — When to Use Them

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the cherubs | these statues |
| the cherubs | their |
| the … cherub | and their outer wings |

# 1 Kings 6:28

| ULT | UST |
| --- | --- |
| *And he overlaid the cherubs {with} gold.* | *The workers covered the statues with very thin sheets of gold.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the cherubs | the statues |
| {with} gold | with very thin sheets of gold |

# 1 Kings 6:29

| ULT | UST |
| --- | --- |
| *And all of the walls of the house round about, he carved {with} engravings of carvings of cherubs and palm trees and opened ones of flowers, from the inside and to the outside.* | *The workers had decorated the walls of the Holy Place with artistic carvings of winged creatures and palm trees and blooming flowers {before they covered the walls with gold}. So both the Holy Place and the Most Holy Place had decorative carvings.* |

ULT **he carved**
UST The workers had decorated … before they covered the walls with gold
(קָלַע)

The workers first carved these designs into the walls, and then they overlaid the walls with gold. (The author describes this sequence explicitly in 6:32 in the case of the doors.) See the discussion in the introduction to this chapter of why the author describes the carvings and overlay of the two parts of the temple in the order that he does. Your language may have a verb form or verb phrase that you can use in your translation to indicate that the action in this verse preceded the action in 6:22. Alternate translation: [he had carved]

**Support Reference:** Irregular Use of Tenses

ULT **{with} engravings of carvings**
UST with artistic carvings
(פִּתּוּחֵי מִקְלָעוֹת)

The author is using a possessive form to describe **carvings** that were **engravings**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [engraved carvings]

**Support Reference:** Possession

ULT **from the inside and to the outside**
UST So both the Holy Place and the Most Holy Place had decorative carvings
(מִלִּפְנִים וְלַחִיצוֹן)

The author is using the adjectives **inside** and **outside** as nouns to mean certain parts of the temple. Your language may use adjectives in the same way. If not, you can translate these adjectives with equivalent phrases here and in the next verse. Alternate translation: [from the inside room and to the outside room] or [in both the inner sanctuary and the main hall]

**Support Reference:** Nominal Adjectives

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| of cherubs | of winged creatures |
| and palm trees | and palm trees |

# 1 Kings 6:30

| ULT | UST |
| --- | --- |
| *And the floor of the house, he overlaid {with} gold, to the inside and to the outside.* | *They also covered the floors of the Holy Place and the Most Holy Place with very thin sheets of gold.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| {with} gold | with very thin sheets of gold |

# 1 Kings 6:31

| ULT | UST |
| --- | --- |
| *And the entrance of the inner sanctuary, he made doors of wood of oil. The lintel, the doorposts, {were} a fifth.* | *The workers made a set of doors from olive wood to serve as the entrance to the Most Holy Place. The height and width of these doors was one fifth the height and width of the wall, {so they were about two meters high and wide}.* |

ULT **The lintel, the doorposts, {were} a fifth**
UST The height and width of these doors was one fifth the height and width of the wall, {so they were about two meters high and wide}
(הָאַיִל מְזוּזוֹת חֲמִשִּׁית)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [The length of the lintel and the height of the doorposts were each one fifth of the 20-cubit length and height of the inner sanctuary wall]

**Support Reference:** Ellipsis

ULT **{were} a fifth**
UST of these doors was one fifth the height and width of the wall, {so they were about two meters high and wide}
(חֲמִשִּׁית)

A **fifth** means one part out of five equal parts.

**Support Reference:** Fractions

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the inner sanctuary | the Most Holy Place |
| oil | olive |
| the doorposts | The height |

# 1 Kings 6:32

| ULT | UST |
| --- | --- |
| *And the two of the doors {were} wood of oil, and he carved on them carvings of cherubs and palm trees and opened ones of flowers, and he overlaid them {with} gold. And he beat out the gold on the cherubs and on the palm trees.* | *The workers carved decorations of winged creatures, palm trees, and flowers into these olive-wood doors. Then they very carefully hammered thin sheets of gold onto these decorations {so that their designs would still show under the gold}.* |

ULT **them … on the cherubs and on the palm trees**
UST into … onto these decorations
(עָלֵיהֶם & הַכְּרוּבִים וְעַל־הַתְּמָרוֹת)

The context indicates that the workers also **beat out** the **gold** that they had **overlaid** on the **flowers**. You can include the flowers in this statement if that would be helpful to your readers. Alternate translation: [on the cherubs, the palm trees, and the flowers]

**Support Reference:** Ellipsis

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| oil | olive |
| cherubs | winged creatures |
| and palm trees | palm trees |
| {with} gold | thin sheets of gold |
| the gold | thin sheets of gold |
| the cherubs | these decorations |
| the palm trees | these decorations |

# 1 Kings 6:33

| ULT | UST |
| --- | --- |
| *And thus he made for the entrance of the nave, doorposts of wood of oil from a fourth.* | *They workers made a similar entrance for the Holy Place. They built a door frame from olive wood. The opening was one fourth the width of the wall{, so it was about two and one quarter meters wide}.* |

ULT **from a fourth**
UST The opening was one fourth the width of the wall{, so it was about two and one quarter meters wide}
(מֵאַת רְבִעִית)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [from a fourth of the width of the wall] or [one fourth as wide as the wall]

**Support Reference:** Ellipsis

ULT **from a fourth**
UST The opening was one fourth the width of the wall{, so it was about two and one quarter meters wide}
(מֵאַת רְבִעִית)

A **fourth** means one part out of four equal parts.

**Support Reference:** Fractions

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| doorposts of | They built a door frame from |
| oil | olive |

# 1 Kings 6:34

| ULT | UST |
| --- | --- |
| *And the two of the doors {were} wood of cypress. The two of the leaves {of} the one door {were} folding, and the two of the curtains {of} the second door {were} folding.* | *They made two doors from cypress wood {and fastened them to the doorframe}. The doors each had two panels {with hinges in the middle}, so a person could open only half of a door if he wanted to.* |

**ULT the curtains {of}**
**UST** had … panels
(קְלָעִים)

Some ancient manuscripts read “curtains.” The ULT follows that reading. One ancient manuscript and several ancient versions read “leaves.” 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 |
| --- | --- |
| cypress | from … wood |
| the curtains {of} | had … panels |

# 1 Kings 6:35

| ULT | UST |
| --- | --- |
| *And he carved cherubs and palm trees and opened ones of flowers. And he overlaid {with} gold, smoothed onto the carved things.* | *The workers carved decorations of winged creatures, palm trees, and flowers into these doors. Then they very carefully hammered thin sheets of gold onto these decorations {so that their designs would still show under the gold}.* |

**ULT smoothed onto the carved things**
UST onto these decorations {so that their designs would still show under the gold}
(מְיֻשָּׁר עַל־הַמְּחֻקָּה)

The expression **smoothed onto the carved things** uses 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 the workers smoothed onto the carvings]

**Support Reference:** Active or Passive

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| cherubs | winged creatures |
| and palm trees | palm trees |
| {with} gold | thin sheets of gold |

# 1 Kings 6:36

| ULT | UST |
| --- | --- |
| *And he built the inner courtyard {with} three rows of hewn stone and a row of beams of cedar.* | *The workers created a courtyard around the temple by building a wall. The wall consisted of three rows of stone with a row of cedar beams on top.* |

**ULT the inner courtyard**

**UST** a courtyard around the temple

(אֶת־הֶחָצֵר הַפְּנִימִית)

The expression **inner courtyard** represents a wall that Solomon's workers built in order to create a courtyard around the temple. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the wall of the inner courtyard]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the … courtyard | a courtyard |
| hewn stone | of stone |
| cedar | beams |

# 1 Kings 6:37

| ULT | UST |
| --- | --- |
| *In the fourth year, the house of Yahweh was founded, in the month of Ziv.* | *They laid the foundation of the temple of Yahweh in the month of Ziv, in the fourth year that Solomon ruled.* |

ULT **In the fourth year, the house of Yahweh was founded, in the month of Ziv**
UST They laid the foundation of the temple of Yahweh in the month of Ziv, in the fourth year that Solomon ruled
(בַּשָּׁנָה הָרְבִיעִית יֻסַּד בֵּית יְהוָה בְּיֶרַח זִו)

In this verse and the next one, the author is concluding his account of how Solomon had his workers build a temple for Yahweh. Here he repeats what he said at the beginning of the account, in 6:1, about when Solomon began the project. That repetition signals the impending conclusion of the account, which ends in the next verse with the author's statement of when Solomon completed the project. Use a natural form in your language for concluding an account with a brief summary of what it has described.

**Support Reference:** End of Story

ULT **In the fourth year, the house of Yahweh was founded, in the month of Ziv**
UST They laid the foundation of the temple of Yahweh in the month of Ziv, in the fourth year that Solomon ruled
(בַּשָּׁנָה הָרְבִיעִית יֻסַּד בֵּית יְהוָה בְּיֶרַח זִו)

If it would be more natural in your language, you may want to put the information about the **month** of Ziv with the information about the **year**. Alternate translation: [In the fourth year, in the month of Ziv, the house of Yahweh was founded]

**Support Reference:** Information Structure

ULT **In the fourth year**
UST in the fourth year that Solomon ruled
(בַּשָּׁנָה הָרְבִיעִית)

By **the fourth year**, the author means the fourth year of Solomon's reign as king. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [In the fourth year of the reign of Solomon]

**Support Reference:** Assumed Knowledge and Implicit Information

> ULT **In the fourth year**
> UST in the fourth year that Solomon ruled
> (בַּשָּׁנָה הָרְבִיעִית)

If your language would not represent a number in a form such as **fourth**, you could represent this number in a form that your language would use. Alternate translation: [In year four]

**Support Reference:** Ordinal Numbers

> ULT **the house of Yahweh was founded**
> UST They laid the foundation of the temple of Yahweh
> (יֻסַּד בֵּית יְהוָה)

The expression **was founded** 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: [workers laid the foundation of the house of Yahweh]

**Support Reference:** Active or Passive

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| In the … year | in the … year that Solomon ruled |
| the house of Yahweh | the temple of Yahweh |
| was founded | They laid the foundation of |
| in the month of | in the month of |

# 1 Kings 6:38

| ULT | UST |
| --- | --- |
| *And in year 11, in the month of Bul (it {is} the eighth month), the house finished, in all of its matters and according to all of its plans. So he built it seven years.* | *Solomon's workers finished building the temple in the eighth month, the month of Bul, of the eleventh year of his reign. They had built every part of the temple according to the design they were working from. It had taken them seven years to construct the building.* |

ULT **And in year 11**
UST of the eleventh year of his reign
(וּבַשָּׁנָה֙ הָאַחַ֣ת עָשְׂרֵ֔ה)

If your language would not use a form such as **year 11**, you could describe this year with a form that your language would use. Alternate translation: [And in the eleventh year]

**Support Reference:** Ordinal Numbers

ULT **in the month of Bul (it {is} the eighth month**
UST in the eighth month, the month of Bul
(בְּיֶרַח֙ בּ֣וּל הִ֔וא הַחֹ֖דֶשׁ הַשְּׁמִינִ֑י)

See how you translated the similar expression in 6:1, where the author was also explaining that a month he describes by a name was one that his readers likely knew by a number.

**Support Reference:** Background Information

ULT **in the month of Bul**
UST the month of Bul
(בְּיֶרַח֙ בּ֣וּל)

See how you decided to represent a Hebrew month in 6:1.

**Support Reference:** Hebrew Months

ULT **the house finished**
UST Solomon's workers finished building the temple
(כָּלָ֥ה הַבַּ֖יִת)

The author is speaking of the **house** as if it had been a living thing that could have **finished** its own construction. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the workers finished building the temple]

**Support Reference:** Personification

ULT **in all of its matters and according to all of its plans**
UST They had built every part of the temple according to the design they were working from (לְכָל־דְּבָרָיו וּלְכָל־מִשְׁפָּטוֹ)

The pronoun translated as **its** could also mean "his." The author could be saying that: (1) by the date he names, the workers had completed every part of the temple according to the design they were working from. Alternate translation: [in every single part, just as designed] or (2) that the workers had done what Solomon had told and required them to do. Alternate translation: [according to all of his words and all of his requirements] or [just as Solomon had said and required it should be]

**Support Reference:** Assumed Knowledge and Implicit Information

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| And in year | of the … year of his reign |
| in the month of | the month … Bul |
| the … month | in the … month |
| the house | the temple |
| years | years |

# 1 Kings 7

## 1 Kings 7 Chapter Introduction

### Structure and Formatting

This chapter concludes the author's description of how Solomon built a temple for Yahweh. It first describes how Solomon built a palace for himself, near the temple and of the same design, after the temple was completed. It then returns to the story of the temple and describes how Solomon brought a craftsman named Hiram to Jerusalem to make many different bronze articles for the temple. The chapter concludes with a description of the bronze and gold furnishings of the temple.

1. Solomon's Palace Complex (7:1–12)
    A. Summary (7:1)
    B. The House of the Forest of Lebanon (7:2–5)
    C. The Hall of Pillars (7:6)
    D. The Hall of the Throne (7:7)
    E. Solomon's residence and the house for Pharaoh's daughter (7:8)
    F. The stones of the palace (7:9–11)
    G. The courtyard (7:12)
2. The work of Hiram (7:13–45)
    A. Recruitment of Hiram (7:13–14)
    B. The pillars (7:15–22)
    C. The sea (7:23–26)
    D. The stands (7:27–39)

E. Summary of Hiram's work (7:40–45)

3. Composition and weight of the temple furnishings (7:45–51)

A. Bronze furnishings (7:45–47)

B. Gold furnishings (7:48–50)

C. Concluding statement (7:51)

There is a list in 7:40–45 that summarizes all of the bronze articles that Hiram made for the temple. You may wish to present this list in the way that lists would appear in your culture. See how you decided to represent the lists in 4:2–6 and 4:7–19. For example, you might put the second part of verse 40 on a separate line as an introduction to the list. You might then put the description of each item on a separate line, and you could put the second part of verse 45 on a separate line as the conclusion to the list:

And Hiram finished doing all of the work that he did for King Solomon {for} the house of Yahweh:

two pillars,

and the bowls of the capitals that were on the head of the two pillars,

and the two networks for covering the two bowls of the capitals that were on the head of the pillars,

and the 400 pomegranates for the two networks, two rows of pomegranates for one network to cover the two bowls of the capitals that were on the faces of the pillars,

and the ten stands,

and the ten basins on the stands,

and the one sea,

and the 12 cattle under the sea,

and the pots and the shovels and the bowls.

And all these vessels that Hiram made for King Solomon, for the house of Yahweh, were polished bronze.

## Religious and Cultural Concepts in This Chapter

### Artistic craftsmanship as a form of worship

In this chapter, the author gives a detailed description of the various bronze items that Hiram made for the temple, including the two great pillars, the great basin or sea, and the movable stands. Beyond having functions that were vital to the priests' work in the temple area, these were works of art created by a master craftsman, Hiram of Tyre. The exquisite detail that Hiram worked into these articles, including pomegranates, lilies, and cherubim, shows the high value that Solomon and the Israelites placed on artistic skill in the service of God. The craftsmanship was considered a form of worship, and the beauty of these objects was meant to reflect the glory of God, in whose service they were used.

### The great basin or sea and the bronze stands

The great water basin or sea and the ten bronze stands were central components of the temple's courtyard. The sea was an enormous bronze basin that held water for the priests to wash themselves, symbolizing ritual purity before entering God's presence. It rested on twelve bronze oxen, which were not objects of worship but symbolic representations of the twelve tribes of Israel. The bronze stands were elaborate carts used to move smaller basins, also for washing sacrifices. These objects were essential for the sacrificial system, emphasizing that purity was a prerequisite for approaching a holy God. They underscored the meticulous care and religious significance of every detail within the temple complex.

## Translation Issues in This Chapter

### Ancient bronze casting

What the author says in 7:46 suggests that Hiram made bronze objects for the temple by hollowing out the shape of the object in clay in the ground and then pouring in hot liquid bronze and letting it cool. Use a term in your translation that will express this accurately.

For example, it may be better to say that Hiram "cast" the objects than that he "molded" them.

## How many rows of pillars were there in the House of the Forest of Lebanon?

The author says in 7:2 that the House of the Forest of Lebanon rested "upon four rows of pillars." However, in 7:3 he describes "45 pillars, 15 the row." That suggests that there were only three rows. To make these statements agree, some ancient and modern versions have said either "three rows" in verse 2 or "60 pillars" in verse 3. However, we do not recommend that you change either number. The exact details of the construction of this building are no longer clearly understood, and the explanation of the apparent difference in the numbers probably lies in a better understanding of those details. For example, the four rows of pillars described in verse 2 may have formed part of the four exterior walls of the building. The three rows of pillars described in verse 3 may have stood inside the hall and held up the cedar boards that formed the ceiling. (They would also have given the hall the appearance of a forest, which may be why it had the name the House of the Forest of Lebanon.) This is not certain, but it is one possibility, and it illustrates how a better understanding of the construction of this building could explain what seems like a discrepancy. So we recommend that you simply translate the text and not try to harmonize these numbers.

## Was the master craftsman of the palace named Hiram or Huram?

In 7:13, the author describes how Solomon brought a man named Hiram from Tyre to make all of the bronze articles for the temple. (This was a different man from the one named Hiram who was the king of Tyre.) In 2 Chronicles 2:13, however, this man's name is spelled "Huram." To make clear that this is the same person, some versions use the name Huram here in 1 Kings as well. However, we do not recommend that you change the name either here or in 2 Chronicles to make the accounts in both books match. The difference in spelling may reflect how Hebrew pronunciation changed during the time between the writing of 1 Kings and 2 Chronicles. So we recommend that you simply translate the names as they appear in each text and not try to harmonize them.

## “the work of”

In his descriptions of the articles that Hiram made from bronze for the temple, the author uses the expression “the work of” several times. The term “work” comes from the same root as the Hebrew verb that means “do” or “make.” It may be helpful to use some form of the verb “make” to translate this expression. Here are examples of how that might be done.

7:19 And the capitals that {were} on the head of the pillars {were} the work of a lily

“And the capitals that were on the top of the pillars were made in the shape of lilies”

7:22 And on the head of the pillars {was} the work of a lily.

“And decorations that were each made in the shape of a lily were on top of the pillars”

7:22 And the work of the pillars was finished

“And Hiram finished making the pillars”

7:26 and its lip {was} like the work of the lip of a cup

“and its lip was made like the lip of a cup”

7:28 And this {was} the work of the stand

And this is how the stands were made

7:29 the work of descent

“made to hang down”

7:31 the work of a pedestal

“made as a pedestal” or “made to be a pedestal”

7:33 And the work of the wheels was like the work of the wheel of the chariot

“And the wheels were made the way chariot wheels are made”

(See: Idiom)

# 1 Kings 7:1

| ULT | UST |
| --- | --- |
| *And Solomon built his house 13 years, and he finished all of his house.* | *Then Solomon had his workers build a palace for him. It took them 13 years to complete it.* |

ULT **And Solomon built his house 13 years, and he finished all of his house**
UST Then Solomon had his workers build a palace for him. It took them 13 years to complete it
(וְאֶת־בֵּיתוֹ֙ בָּנָ֣ה שְׁלֹמֹ֔ה שְׁלֹ֥שׁ עֶשְׂרֵ֖ה שָׁנָ֑ה וַיְכַ֖ל אֶת־כָּל־בֵּיתֽוֹ׃)

In this verse, the author is introducing a new event in the story, Solomon building his **house** or palace. 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 Solomon built his house 13 years, and he finished all of his house**
UST Then Solomon had his workers build a palace for him. It took them 13 years to complete it
(וְאֶת־בֵּיתוֹ֙ בָּנָ֣ה שְׁלֹמֹ֔ה שְׁלֹ֥שׁ עֶשְׂרֵ֖ה שָׁנָ֑ה וַיְכַ֖ל אֶת־כָּל־בֵּיתֽוֹ׃)

Together, the verbs **built** and **finished** express a single idea. The word **finished** tells to what degree Solomon **built** his palace over the course of these 13 years, that is, to completion. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [And then Solomon took 13 years to finish building his house] or [And Solomon completed constructing his palace after a further 13 years]

**Support Reference:** Hendiadys

ULT **And Solomon built**
UST Then Solomon had his workers build a palace for him
(וְאֶת & בָּנָ֣ה שְׁלֹמֹ֔ה)

See how you translated the similar expression in 2:26. Alternate translation: [And Solomon had his workers build]

**Support Reference:** Synecdoche

ULT **his house**
UST a palace for him
(בֵּיתוֹ)

The term **house** in this chapter usually refers to Solomon's entire palace complex, which included the House of the Forest of Lebanon (7:2–5), the Porch of Pillars (7:6), the Porch of the Throne (7:7), Solomon's personal residence (7:8), and the surrounding courtyard (7:12). However, in (7:8) the author refers to Solomon's residence itself as his "house." So you may wish to use a term other than "house" in your translation to refer to the entire complex. Alternate translation: [his palace]

**Support Reference:** Assumed Knowledge and Implicit Information

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Solomon | Then Solomon |
| his house | a palace for him |
| years | It took them … years |
| his house | it |

# 1 Kings 7:2

| ULT | UST |
| --- | --- |
| *And he built the House of the Forest of Lebanon. 100 cubits {was} its length and 50 cubits {was} its width and 30 cubits {was} its height, upon four rows of pillars of cedar and beams of cedar upon the pillars.* | *One of the buildings they built was {a large hall whose name was} the House of the Forest of Lebanon. It was 46 meters long, 23 meters wide, and 14 meters high. The workers set up four rows of cedar pillars and laid cedar beams across the top of each row.* |

ULT **the House of the Forest of Lebanon**
UST the House of the Forest of Lebanon
(אֶת־בֵּית ׀ יַעַר הַלְּבָנוֹן)

This was not a **House** in which anyone lived. It was a great ceremonial hall in which Solomon kept his collection of shields and weapons. Solomon may also have hosted large public assemblies and royal ceremonies in this hall. If it would be clearer in your language, you could use a term other than “house” to describe this building. Alternate translation: [the Forest of Lebanon Hall]

**Support Reference:** How to Translate Names

ULT **100 cubits … and 50 cubits … and 30 cubits**
UST 46 meters … 23 meters … and 14 meters
(מֵאָה אַמָּה & וַחֲמִשִּׁים אַמָּה & וּשְׁלֹשִׁים אַמָּה)

See the discussion of the term “cubits” in the introduction to chapter 6, and see how you decided to describe the lengths that the author expresses in cubits in that chapter.

**Support Reference:** Biblical Distance

ULT **upon**
UST The workers set up … and laid
(עַל)

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

**Support Reference:** Ellipsis

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the House of Lebanon | the House of Lebanon |

| ULT | UST |
| --- | --- |
| pillars of | pillars |
| cedar | cedar |
| cedar | cedar |
| the pillars | each row |

# 1 Kings 7:3

| ULT | UST |
| --- | --- |
| *And it was covered with cedar from above, upon the beams that were on 45 pillars, 15 the row.* | *To make a roof, the workers laid cedar boards in rows on top of cedar beams that 45 pillars {in the middle of the hall} supported. Those pillars were in rows of 15{, creating four long sections within the hall}.* |

ULT **And it was covered with cedar**
UST To make a roof, the workers laid cedar boards in rows
(וְסָפֻ֥ן בָּאֲרָ֖ז)

The expression **it 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 cedar covered it] or [And the workers covered it with cedar]

**Support Reference:** Active or Passive

ULT **45 pillars, 15 the row**
UST 45 pillars {in the middle of the hall} … Those pillars were in rows of 15{, creating four long sections within the hall}
(הָעַמּוּדִ֔ים אַרְבָּעִ֖ים וַחֲמִשָּׁ֑ה חֲמִשָּׁ֥ה עָשָׂ֖ר הַטּוּר)

The author is using the phrase **15 the row** as a common expression of his culture to mean that there were 15 **pillars** in each **row** that he is describing. 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: [45 pillars that were in rows of 15]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| with cedar | the workers laid cedar boards in rows |
| pillars | pillars {in the middle of the hall} |

# 1 Kings 7:4

| ULT | UST |
| --- | --- |
| *And the {window} frames {were} three rows, and window {was} opposite window {in} three tiers.* | *On each of the two side walls, there were three rows of windows. Each row consisted of a column of three windows. The rows on one wall were opposite the rows on the other wall.* |

(There are no notes for this verse)

# 1 Kings 7:5

| ULT | UST |
| --- | --- |
| *And all of the entrances and doorposts {were} square {in} frame, and window {was} directly opposite to window {in} three tiers.* | *All of the doors had square frames, and each window in each column was directly across from the matching window on the other wall.* |

ULT **the entrances and doorposts {were} square {in} frame**

UST the doors had square frames

(הַפְּתָחִים וְהַמְּזוּזוֹת רְבֻעִים שָׁקֻף)

The phrase **entrances and doorposts** expresses a single idea, that these **entrances** were framed by these **doorposts**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [the entrances framed by the doorposts were square]

**Support Reference:** Hendiadys

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| and doorposts | the doors |

# 1 Kings 7:6

| ULT | UST |
| --- | --- |
| *And he made the Porch of Pillars. 50 cubits {was} its length and 30 cubits {was} its width. And a porch {was} on their face, and pillars and a roof {were} on their face.* | *The workers built an entranceway {for the House of the Forest of Lebanon}. It was an open space with rows of pillars on all sides. It was 23 meters long and 14 meters wide. There was a porch in front of this entranceway. It had a roof that pillars supported.* |

ULT **the Porch of Pillars**
UST an entranceway {for the House of the Forest of Lebanon}. It was an open space with rows of pillars on all sides
(אוּלָם הָעַמּוּדִים)

This building had a name that used the same term that the author uses to describe the "porch" of the temple in 6:3. That suggests that this building was located just outside the House of the Forest of Lebanon. (The fact that its length was equal to the width of that building supports this idea.) It probably served as a ceremonial entranceway for that building. However, this building also had a **porch** of its own. So if it would be clearer in your language, you could use a name for this building as a whole that uses a term other than "porch." Alternate translation: [the Colonnade of Pillars]

**Support Reference:** How to Translate Names

ULT **And a porch {was} on their face, and pillars and a roof {were} on their face**
UST There was a porch in front of this entranceway. It had a roof that pillars supported
(וְאוּלָם עַל־פְּנֵיהֶם וְעַמֻּדִים וְעָב עַל־פְּנֵיהֶם)

The author seems to be using the pronoun **their** to refer to the **Pillars** of this entryway. He is using those pillars to represent the entire building, whose most prominent feature they were. Alternate translation: [And a porch was on the face of this building, and pillars and a roof were on its face]

**Support Reference:** Metonymy

> ULT **And a porch {was} on their face, and pillars and a roof {were} on their face**
> UST There was a porch in front of this entranceway. It had a roof that pillars supported
> (וְאוּלָ֣ם עַל־פְּנֵיהֶ֗ם וַעֲמֻדִים֙ וְעָ֣ב עַל־פְּנֵיהֶ֔ם)

Here, **face** represents the front of the building. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And a porch was in front of it, and pillars and a roof were in front of it]

**Support Reference:** Metonymy

> ULT **And a porch {was} on their face, and pillars and a roof {were} on their face**
> UST There was a porch in front of this entranceway. It had a roof that pillars supported
> (וְאוּלָ֣ם עַל־פְּנֵיהֶ֗ם וַעֲמֻדִים֙ וְעָ֣ב עַל־פְּנֵיהֶ֔ם)

It might seem that repeating the phrase **on their face** would be extra information that would not be natural to express in your language. If so, you could represent this phrase only once. Alternate translation: [And a porch with pillars and a roof was in front of it]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Pillars | with rows of pillars on all sides |
| and pillars | that pillars supported |

# 1 Kings 7:7

| ULT | UST |
| --- | --- |
| *And he made the Porch of the Throne where he would judge there, the Porch of Judgment. And it was covered with cedar from the floor to the floor.* | *The workers also constructed a building whose name was the Porch of the Throne. It had a second name, the Porch of Judgment. That was where Solomon decided the legal cases that people asked him to judge. The workers used cedar wood to make the entire floor for this building.* |

ULT **And … the Porch of the Throne … the Porch of Judgment**
UST a building whose name was the Porch of the Throne. It had a second name, the Porch of Judgment
(וְאוּלָם הַכִּסֵּא & אֻלָם הַמִּשְׁפָּט)

This building was known by two names that each used the same term that describes the "porch" of the temple in 6:3. However, it is clear that this building was not a mere entrance. It was a formal hall in which Solomon judged cases. So if it would be clearer in your language, you could use a name for this building that uses a term other than "porch." Alternate translation: [the Hall of the Throne … the Hall of Judgment]

**Support Reference:** How to Translate Names

ULT **where he would judge there**
UST That was where Solomon decided the legal cases that people asked him to judge
(אֲשֶׁר יִשְׁפָּט־שָׁם)

It might seem that the expression **where he would judge there** contains extra information that would not be natural to express in your language. If so, you could shorten it, here and in verse 8. Alternate translation: [where he would judge]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

ULT **And it was covered with cedar from the floor to the floor**
UST The workers used cedar wood to make the entire floor for this building
(וְסָפוּן בָּאֶרֶז מֵהַקֶּרֶקַע עַד־הַקֶּרֶקַע)

The author is using **from the floor to the floor** as a common expression of his culture to mean "over the entire floor." 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 its entire floor was covered with cedar]

**Support Reference:** Idiom

**ULT** **And it was covered with cedar from the floor to the floor**
**UST** The workers used cedar wood to make the entire floor for this building
(וְסָפֻ֣ון בָּאֶ֔רֶז מֵהַקַּרְקַ֖ע עַד־הַקַּרְקָ֑ע)

See how you translated the similar expression in 7:3. Alternate translation: [And cedar covered its entire floor] or [And the workers covered its entire floor with cedar]

**Support Reference:** Active or Passive

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| the Throne | the Throne |
| he would judge | Solomon decided the legal cases that people asked him to judge |
| Judgment | Judgment |
| with cedar | cedar wood |

# 1 Kings 7:8

| ULT | UST |
| --- | --- |
| *And his house where he would dwell there, {in} the other courtyard from the house of the porch, was like this work. And he made a house for the daughter of Pharaoh, whom Solomon had taken, like this porch.* | *In the courtyard behind the Porch of Judgment, the workers built a residence for Solomon to live in. They made it with the same materials and in the same style as the other buildings. They also built a similar residence for his wife, who was the daughter of the king of Egypt.* |

ULT **{in} the other courtyard**
UST In the courtyard
(חֲצַר הָאַחֶרֶת)

The author calls this the **other courtyard** to distinguish it from the temple courtyard that he describes in 6:36. He describes the construction of this courtyard in 7:12. You could indicate this distinction explicitly in your translation if that would be helpful to your readers. Alternate translation: [in the palace courtyard]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **from the house of the porch**
UST behind the Porch of Judgment
(מִבֵּית לָאוּלָם)

By **the house of the porch**, the author seems to mean the building most recently mentioned that had the word “porch” in its name, which would be the Porch of the Throne (the Porch of Judgment). Alternate translation: [from the Porch of the Throne]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **from the house of the porch**
UST behind the Porch of Judgment
(מִבֵּית לָאוּלָם)

The author is using the term **from** to mean that Solomon’s residence was a separate building within the palace complex from the Porch of the Throne and the two buildings that adjoined it. Alternate translation: [set back from the Porch of the Throne] or [away from the Porch of the Throne and its adjoining buildings]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **was like this work**
UST They made it with the same materials and in the same style as the other buildings
(כַּמַּעֲשֶׂה הַבַּיִת הַזֶּה הָיָה)

The author means that the work that Solomon's builders did to construct his residence was **like** the **work** they did to construct the Porch of the Throne (and its adjoining buildings). This seems to refer to the materials they used, their method of construction, and the architectural style and details. It does not seem to be a description of the size of Solomon's residence. (The author does not give its dimensions.) Alternate translation: [was of similar construction to the Porch of the Throne]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **And he made a house for the daughter of Pharaoh, whom Solomon had taken**
UST They also built a … residence for his wife, who was the daughter of the king of Egypt
(וּבַיִת יַעֲשֶׂה לְבַת־פַּרְעֹה אֲשֶׁר לָקַח שְׁלֹמֹה)

The pronoun **whom** refers to the daughter of Pharaoh, while the pronoun **he** refers to Solomon. It may be helpful to clarify this for your readers. Alternate translation: [And he made a house for the daughter of Pharaoh, whom he had taken]

**Support Reference:** Pronouns — When to Use Them

ULT **like this porch**
UST similar
(כָּאוּלָם הַזֶּה)

As in the first instance earlier in the verse, here the term **porch** seems to refer to the Porch of the Throne. Alternate translation: [of similar construction to the Porch of the Throne]

**Support Reference:** Assumed Knowledge and Implicit Information

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| And his house | the workers built a residence for Solomon |
| {in} the … courtyard | In the courtyard |
| from the house of | behind the Porch of Judgment |
| a house | also … a … residence |
| Pharaoh | the king of Egypt |
| Solomon | his |

# 1 Kings 7:9

| ULT | UST |
| --- | --- |
| *All of these {were} valuable stones, according to the measurements of hewn stone, sawn with the saw on the inside and on the outside, and from the foundation to the eaves and from outside to the great courtyard.* | *The workers built these buildings and the walls around the palace courtyard with stone blocks. They made sure that the stone in the blocks was solid. They trimmed the blocks with saws so that the interior and exterior walls of the buildings and the courtyard walls would be straight and smooth. They used stone blocks to build the entire height of these walls.* |

ULT **All of these {were} valuable stones**
UST The workers built these buildings … with stone blocks. They made sure that the stone in the blocks was solid
(כָּל־אֵ֫לֶּה אֲבָנִים יְקָרוֹת)

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: [All of these buildings were built with valuable stones]

**Support Reference:** Ellipsis

ULT **{were} valuable stones**
UST with stone blocks. They made sure that the stone in the blocks was solid
(אֲבָנִים יְקָרוֹת)

See how you translated the similar expression in 5:17. Alternate translation: [were built with high-quality limestone blocks]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **sawn with the saw**
UST They trimmed the blocks with saws so that the interior and exterior walls of the buildings and the courtyard walls would be straight and smooth
(מְגֹרָרוֹת בַּמַּגָּרָה)

The author is not referring to a specific **saw**. He means saws 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: [sawn with saws]

**Support Reference:** Generic Noun Phrases

ULT **sawn with the saw**
UST They trimmed the blocks with saws so that the interior and exterior walls of the buildings and the courtyard walls would be straight and smooth
(מְגֹרָרוֹת בַּמַּגָּרָה)

The author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [trimmed with saws]

**Support Reference:** Poetry

ULT **and from the foundation to the eaves**
UST They used stone blocks to build the entire height of these walls
(וּמִמַּסָּד עַד־הַטָּפָחוֹת)

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 stonework extended from the foundation to the eaves]

**Support Reference:** Ellipsis

ULT **and from outside to the great courtyard**
UST and the walls around the palace courtyard
(וּמִחוּץ עַד־הֶחָצֵר הַגְּדוֹלָה)

The author is speaking as if the stonework of the palace buildings extended from them to the **great courtyard** that was **outside** of them. He means that the wall of the great courtyard had stones and workmanship of the same quality as those in the buildings it surrounded. The author does not mean that the entire courtyard was paved with stones. It may be helpful to clarify this for your readers. Alternate translation: [and the workers used the same kind of stonework to build the wall of the great courtyard outside]

**Support Reference:** Assumed Knowledge and Implicit Information

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| were … stones | with stone blocks |
| hewn stone | They trimmed the blocks with saws so that the interior and exterior walls of the buildings and the courtyard walls would be straight and smooth |
| and from the foundation | |

| ULT | UST |
| --- | --- |
| | They used stone blocks to build the entire height of these walls |
| the … courtyard | and the walls around the palace courtyard |

# 1 Kings 7:10

| ULT | UST |
| --- | --- |
| *And it was founded with valuable stones, great stones, stones of ten cubits and stones of eight cubits.* | *The workers used huge stone blocks for the foundation of the palace. Some of these stones were about four and a half meters long, and others were over three and a half meters long.* |

ULT **And it was founded with valuable stones**
UST The workers used … stone blocks for the foundation of the palace
(וּמְיֻסָּד אֲבָנִים יְקָרוֹת)

The expression **it was founded** 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 founded it with valuable stones] or [And its foundation consisted of valuable stones]

**Support Reference:** Active or Passive

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And it was founded | The workers used … for the foundation of the palace |
| with … stones | stone |
| stones | stone |
| stones of | Some of these stones were |
| and stones of | and others were |

# 1 Kings 7:11

| ULT | UST |
| --- | --- |
| *And from above {were} valuable stones, according to the measurements of hewn stone, and cedar.* | *The workers used other stone blocks to build the palace on top of these foundation stones. They cut those blocks to make them the sizes they needed. They also used cedar beams to build the palace.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| were … stones | The workers used other stone |
| hewn stone | They cut those blocks to make them the sizes they needed |
| and cedar | They also used cedar beams to build the palace |

# 1 Kings 7:12

| ULT | UST |
| --- | --- |
| *And a great courtyard {was} all around, three rows {of} hewn stone and a row of beams of cedar, and for the inner courtyard of the house of Yahweh and for the porch of the house.* | *The workers built a wall to create a large courtyard all around the palace. The wall consisted of three rows of stone with a row of cedar beams on top. It was just like the wall around the courtyard that surrounded the temple and the porch in front of it.* |

**ULT three rows {of} hewn stone**
**UST** The wall consisted of three rows of stone
(שְׁלֹשָׁה טוּרִים גָּזִית)

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: [Its wall consisted of three rows of hewn stone]

**Support Reference:** Ellipsis

**ULT and for the inner courtyard of the house of Yahweh**
**UST** It was just like the wall around the courtyard that surrounded the temple
(וְלַחֲצַר בֵּית־יְהוָה הַפְּנִימִית)

If the connection between this statement and the previous one is not clear, you may want to use a different connecting word to show how this statement relates to what comes before it. Alternate translation: [just as for the inner courtyard of the house of Yahweh]

**Support Reference:** Connecting Words and Phrases

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

See how you translated the similar expression in 3:1. Alternate translation: [the temple of Yahweh]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And a … courtyard | The workers built a wall to create a … courtyard |
| hewn stone | stone |
| cedar | cedar |

| ULT | UST |
| --- | --- |
| and for the … courtyard of | It was just like the wall around the courtyard |
| the house of | the temple |
| the house of Yahweh | the temple |

# 1 Kings 7:13

| ULT | UST |
| --- | --- |
| *And King Solomon sent and took Hiram from Tyre.* | *Solomon asked a man whose name was Hiram to come from Tyre to Jerusalem {to supervise all the work of making things from bronze for the temple}.* |

**ULT And King Solomon sent and took Hiram from Tyre**

**UST** Solomon asked a man whose name was Hiram to come from Tyre to Jerusalem {to supervise all the work of making things from bronze for the temple}

(וַיִּשְׁלַח הַמֶּלֶךְ שְׁלֹמֹה וַיִּקַּח אֶת־חִירָם מִצֹּר)

Here and in the next verse, the author is introducing this man named **Hiram** as a new participant in the story. This is not the same man by that name who was the king of Tyre, whose friendship with Solomon the author describes in chapter 5. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [And King Solomon sent and took a certain man named Hiram from Tyre]

**Support Reference:** Introduction of New and Old Participants

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| King | Solomon |
| Solomon | Solomon |
| from Tyre | from Tyre |

# 1 Kings 7:14

| ULT | UST |
| --- | --- |
| *He {was} the son of a woman, a widow, from the tribe of Naphtali, and his father was a man of Tyre, a crafter of bronze. And he was filled with wisdom and understanding and knowledge to do all work in bronze. And he came to King Solomon, and he did all of his work.* | *Hiram's mother was an Israelite woman from the tribe of Naphtali. His father, who had died, had been from the city of Tyre. His work had been to make things from bronze. Hiram himself was very skilled at making things from bronze. He agreed to come and help King Solomon by making all the bronze articles he needed for the temple.* |

ULT **He {was} the son of a woman, a widow, from the tribe of Naphtali, and his father was a man of Tyre, a crafter of bronze**

UST Hiram's mother was an Israelite woman from the tribe of Naphtali. His father, who had died, had been from the city of Tyre. His work had been to make things from bronze

(בֶּן־אִשָּׁה אַלְמָנָה הִוא מִמַּטֵּה נַפְתָּלִי וְאָבִיו אִישׁ־צֹרִי חֹרֵשׁ נְחֹשֶׁת)

The author is describing Hiram's parents as he continues to introduce him as a new participant in the story. Introduce Hiram's parents in a way that is natural in your language. Alternate translation: [He was the son of a certain woman from the tribe of Naphtali. His father, who had passed away, was a certain man who had lived in Tyre and had been a crafter of bronze]

**Support Reference:** Introduction of New and Old Participants

ULT **And he was filled with wisdom and understanding and knowledge**

UST Hiram himself was very skilled

(וַיִּמָּלֵא אֶת־הַחָכְמָה וְאֶת־הַתְּבוּנָה וְאֶת־הַדָּעַת)

The author is speaking as if Hiram had been a container that these qualities **filled**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And he had been given wisdom and understanding and knowledge]

**Support Reference:** Metaphor

ULT **And he was filled with wisdom and understanding and knowledge**
UST Hiram himself was very skilled
(וַיִּמָּלֵא אֶת־הַחָכְמָה וְאֶת־הַתְּבוּנָה וְאֶת־הַדָּעַת)

The expression **was 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: [And God had filled him with wisdom and understanding and knowledge] or [And God had given him wisdom and understanding and knowledge]

**Support Reference:** Active or Passive

ULT **And he was filled with wisdom and understanding and knowledge**
UST Hiram himself was very skilled
(וַיִּמָּלֵא אֶת־הַחָכְמָה וְאֶת־הַתְּבוּנָה וְאֶת־הַדָּעַת)

The terms **wisdom** and **understanding** and **knowledge** mean similar things. The author is using these three terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [And God had given him very great skill] or [And he had very great skill]

**Support Reference:** Doublet

ULT **and he did all of his work**
UST by making all the bronze articles he needed for the temple
(וַיַּעַשׂ אֶת־כָּל־מְלַאכְתּוֹ)

The author is saying **all of his work** as a generalization for emphasis. He means specifically that Hiram did all of the work that Solomon asked him to do. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [and he did all the work that Solomon asked him to do]

**Support Reference:** Hyperbole

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| from the tribe of | an Israelite … from the tribe of |
| Naphtali | Naphtali |
| Tyre | had been from the city of Tyre |
| bronze | from bronze |
| wisdom | Hiram himself was very skilled |
| understanding | Hiram himself was very skilled |
| knowledge | Hiram himself was very skilled |
| work | at making things |

| ULT | UST |
| --- | --- |
| in bronze | from bronze |
| King | King |
| Solomon | Solomon |
| his work | the bronze articles he needed for the temple |

# 1 Kings 7:15

| ULT | UST |
| --- | --- |
| *And he fashioned two bronze pillars. 18 cubits {was} the height of the one pillar, and a cord of 12 cubits surrounded the second pillar.* | *Hiram made two bronze pillars {to put in front of the temple}. Each pillar was eight and one quarter meters tall and five and one half meters around.* |

**ULT 18 cubits {was} the height of the one pillar, and a cord of 12 cubits surrounded the second pillar**

UST Each pillar was eight and one quarter meters tall and five and one half meters around
(שְׁמֹנֶה עֶשְׂרֵה אַמָּה קוֹמַת הָעַמּוּד הָאֶחָד וְחוּט שְׁתֵּים־עֶשְׂרֵה אַמָּה יָסֹב אֶת־הָעַמּוּד הַשֵּׁנִי)

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: [18 cubits was the height of the one pillar, and 18 cubits was the height of the second pillar. A cord of 12 cubits surrounded the one pillar, and cord of 12 cubits surrounded the second pillar] or [18 cubits was the height of each pillar, and a cord of 12 cubits surrounded each pillar]

**Support Reference:** Ellipsis

**ULT and a cord of 12 cubits surrounded the second pillar**

UST Each pillar … and five and one half meters around
(וְחוּט שְׁתֵּים־עֶשְׂרֵה אַמָּה יָסֹב אֶת־הָעַמּוּד הַשֵּׁנִי)

The author is not saying that there was such a **cord** around this **pillar** all the time. He is indicating what the circumference of the pillar was, by reference to how someone in his culture would measure that circumference. It may be helpful to clarify this for your readers. Alternate translation: [and the second pillar was 12 cubits in circumference] or [and the measurement of the distance around the second pillar was 12 cubits]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT the second pillar**

UST Each pillar
(אֶת־הָעַמּוּד הַשֵּׁנִי)

See the discussion of the term “second” in the introduction to chapter 6, and see how you decided to represent that term in your translation throughout that chapter. Alternate translation: [the other pillar] or [pillar number two]

**Support Reference:** Ordinal Numbers

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| bronze | bronze |
| pillars | pillars {to put in front of the temple} |
| the … pillar | pillar |
| the … pillar | pillar |

# 1 Kings 7:16

| ULT | UST |
| --- | --- |
| *And he made two capitals to put on the heads of the pillars, casting of bronze. Five cubits {was} the height of one capital, and five cubits {was} the height of the second capital.* | *Hiram made decorative tops for each of the pillars. He cast them in bronze. Each top was two and one quarter meters tall.* |

ULT **capitals**
UST decorative tops
(כֹּתָרֹת)

These **capitals** were a kind of decorative top piece that was placed on top of pillars or columns. If your readers would not be familiar with what a capital is, you could use a more general term. Alternate translation: [decorative tops] or [ornamental tops]

**Support Reference:** Translate Unknowns

ULT **the heads of the pillars**
UST for … the pillars
(רָאשֵׁי הָעַמּוּדִים)

The author is using the term **heads** to mean the tops of these **pillars**. If it would be helpful in your language, you could state the meaning plainly, here and in the next verse. Alternate translation: [the tops of the pillars]

**Support Reference:** Idiom

ULT **casting of bronze**
UST He cast them in bronze
(מֻצָק נְחֹשֶׁת)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [They were casting of bronze] or [They were bronze castings]

**Support Reference:** Ellipsis

**ULT Five cubits {was} the height of one capital, and five cubits {was} the height of the second capital**

**UST** Each top was two and one quarter meters tall
(חֲמֵשׁ אַמּוֹת קוֹמַת הַכֹּתֶרֶת הָאֶחָת וְחָמֵשׁ אַמּוֹת קוֹמַת הַכֹּתֶרֶת הַשֵּׁנִית)

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, here and in verses 17 and 18. Alternate translation: [Five cubits was the height of each capital]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the pillars | the pillars |
| bronze | in bronze |

# 1 Kings 7:17

| ULT | UST |
|---|---|
| *Networks, a work of netting, strands, a work of chains, {were} to the capitals that {were} on the head of the pillars. Seven were to one capital, and seven were to the second capital.* | *He formed bronze strands into the shape of nets to decorate the two pillar tops. He made seven of these networks for each pillar top.* |

ULT **Networks, a work of netting, strands, a work of chains, {were} to the capitals that {were} on the head of the pillars**
UST He formed bronze strands into the shape of nets to decorate the two pillar tops … made … networks
(שְׂבָכִים מַעֲשֵׂה שְׂבָכָה גְּדִלִים מַעֲשֵׂה שַׁרְשְׁרוֹת לַכֹּתָרֹת אֲשֶׁר עַל־רֹאשׁ הָעַמּוּדִים)

This could mean: (1) that Hiram covered the capitals with decorative bronze **netting** and that he made the **strands** of the netting by twisting bronze wires together, as one would do to make **chains** (not in the sense of chains composed of separate links, but in the sense of a strong cord). Alternate translation: [The capitals on top of the pillars had decorative netting made from bronze that had been formed into thick strands, as for chains] or (2) that Hiram covered the capitals with decorative bronze netting and then draped chains over the netting that he had made by twisting bronze into thick strands. Alternate translation: [The capitals on top of the pillars had for decoration bronze netting and chains made of strands of twisted bronze]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **the head of the pillars**
UST the two pillar tops
(רֹאשׁ הָעַמּוּדִים)

In this verse, the word **head** is singular in form, but it refers to all the tops of the pillars as a group. If it would be helpful in your language, you could use the plural form of "head," here and in verses 18, 19, and 22. Alternate translation: [the heads of the pillars] or [the tops of the pillars]

**Support Reference:** Collective Nouns

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| a work of | He formed … into the shape of nets to decorate … made … networks |
| a work of | bronze strands |

| ULT | UST |
| --- | --- |
| the pillars | pillar |

# 1 Kings 7:18

| ULT | UST |
| --- | --- |
| *And he made pillars, and two rows all around on one network, to cover the capitals that were on the head of the pomegranates, and thus he did for the second capital.* | *Hiram made bronze decorations in the shape of pomegranates for the pillar tops. He put two rows of pomegranates around the edges of the parts of the pillar tops that the bronze nets covered.* |

**ULT And he made pillars … the head of the pomegranates**
**UST** Hiram made bronze decorations in the shape of pomegranates … pillar
(וַיַּעַשׂ אֶת־הָעַמּוּדִים & רֹאשׁ הָרִמֹּנִים)

Some ancient manuscripts read “And he made pillars” and “the head of the pomegranates.” The ULT follows those readings. Other ancient manuscripts read “And he made pomegranates” and “the head of the pillars.” 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 made pillars, and two rows all around on one network, to cover the capitals that were on the head of the pomegranates, and thus he did for the second capital**
**UST** Hiram made bronze decorations in the shape of pomegranates for the pillar tops. He put two rows of pomegranates around the edges of the parts of the pillar tops that the bronze nets covered
(וַיַּעַשׂ אֶת־הָעַמּוּדִים וּשְׁנֵי טוּרִים סָבִיב עַל־הַשְּׂבָכָה הָאֶחָת לְכַסּוֹת אֶת־הַכְּתֹרֹת אֲשֶׁר עַל־רֹאשׁ הָרִמֹּנִים וְכֵן עָשָׂה לַכֹּתֶרֶת הַשֵּׁנִית)

If it would be more natural in your language, you may want to put the information about the purpose of the pomegranates (**to cover the capitals**) right after the statement that Hiram **made** them. Alternate translation: [And he made pomegranates to cover the capitals that were on the head of the pillars, and two rows all around on one network, and thus he did for the second capital]

**Support Reference:** Information Structure

**ULT and two rows all around on one network**
**UST** He put two rows of pomegranates around the edges of the parts of … the bronze nets
(וּשְׁנֵי טוּרִים סָבִיב עַל־הַשְּׂבָכָה הָאֶחָת)

If the connection between this statement and the previous one is not clear, you may want to use a different connecting word to show how this statement relates to what comes before it. Alternate translation: [with two rows all around each network]

**Support Reference:** Connecting Words and Phrases

**ULT network**
**UST** the parts of … the bronze nets
(הַשְּׂבָכָה)

In this verse, the word **network** is singular in form, but it refers to all networks as a group. If it would be helpful in your language, you could use the plural form of "network" or a plural expression, here and in verses 20, 41, and 42. Alternate translation: [networks] or [set of networks]

**Support Reference:** Collective Nouns

**ULT and thus he did for the second capital**
**UST** Hiram made … for the pillar tops
(וְכֵן עָשָׂה לַכֹּתֶרֶת הַשֵּׁנִית)

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: [Thus he did for the first capital, and thus he did for the second capital] or [Thus he did for each capital]

**Support Reference:** Ellipsis

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| pillars | bronze decorations in the shape of pomegranates |
| the pomegranates | pillar |

# 1 Kings 7:19

| ULT | UST |
| --- | --- |
| *And the capitals that {were} on the head of the pillars {were} the work of a lily, on the porch, four cubits.* | *Hiram made the upper portion of each pillar top in the shape of a lily. That portion was nearly two meters high. The pillars were on the porch {in front of the entrance to the temple}.* |

ULT **And the capitals that {were} on the head of the pillars {were} the work of a lily, on the porch**
UST Hiram made the upper portion of each pillar top in the shape of a lily … The pillars were on the porch {in front of the entrance to the temple}
(וְכֹתָרֹת אֲשֶׁר עַל־רֹאשׁ הָעַמּוּדִים מַעֲשֵׂה שׁוּשַׁן בָּאוּלָם)

If it would be more natural in your language, you may want to put the information about the **porch** with the information about the **pillars**. Alternate translation: [And the capitals that were on the head of the pillars on the porch were the work of a lily]

**Support Reference:** Information Structure

ULT **{were} the work of a lily**
UST in the shape of a lily
(מַעֲשֵׂה שׁוּשַׁן)

To translate the phrase **the work of** here and in its several further occurrences in the rest of this chapter, see the discussion of that phrase in the introduction to this chapter. Alternate translation: [were made in the shape of lilies]

**Support Reference:** Idiom

ULT **four cubits**
UST That portion was nearly two meters high
(אַרְבַּע אַמּוֹת)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [The lily-shaped top portion of the capitals was four cubits high]

**Support Reference:** Ellipsis

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the pillars | pillar |

| ULT | UST |
| --- | --- |
| {were} the work of | in the shape of |

# 1 Kings 7:20

| ULT | UST |
| --- | --- |
| *And the capitals on the two pillars also from above, from near the belly that was on the other side of the network, and the pomegranates {were} 200, {in} rows all around on the second capital.* | *The lower portion of each pillar top, just above each pillar, was in the shape of a ball. That was the portion that the bronze nets covered, and that was the portion that the pomegranates decorated. There were 200 bronze pomegranates in rows around each pillar top.* |

ULT **And the capitals on the two pillars also from above, from near the belly that was on the other side of the network**

UST The lower portion of each pillar top, just above each pillar, was in the shape of a ball. That was the portion that the bronze nets covered, and that was the portion that the pomegranates decorated

(וְכֹתָרֹת עַל־שְׁנֵי֙ הָעַמּוּדִ֔ים גַּם־מִמַּ֖עַל מִלְּעֻמַּ֣ת הַבֶּ֑טֶן אֲשֶׁ֖ר לְעֵ֥בֶר שבכה)

In the previous verse, the author described the upper part of each capital. In this verse, he describes the lower part of each capital, the part just **above** the pillars. As he specifies which part he is referring to, he provides new information about the shape of this part. If it would be helpful to your readers, you could show in your translation that he is providing new information. Alternate translation: [And as for the part of the capitals just above the two pillars, the part that was on the other side of the network, it was shaped like a belly]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **that was on the other side of the network**

UST That was the portion that the bronze nets covered, and that was the portion that the pomegranates decorated

(אֲשֶׁ֖ר לְעֵ֥בֶר שבכה)

The author is describing the location of this part of the **capitals** relative to the **network** of bronze strands in a way characteristic of his culture. He means that if someone were looking at the capitals, they would see the network of bronze strands, and they would see the belly-shaped lower part of the capital behind or **on the other side of** those bronze strands. Express this in the way people of your culture describe the location of one thing relative to another, or use plain language to express the meaning. Alternate translation: [that was behind the network] or [that was covered by the network]

**Support Reference:** Idiom

> ULT **and the pomegranates**
> UST There were … bronze pomegranates
> (וְהָרִמֹּנִֽים)

If the connection between this statement and the previous one is not clear, you may want to use a different connecting word to show how this statement relates to what comes before it. Alternate translation: [there the pomegranates]

**Support Reference:** Connecting Words and Phrases

> ULT **on the second capital**
> UST around each pillar top
> (עַל הַכֹּתֶרֶת הַשֵּׁנִֽית)

See how you translated the similar expression in 7:18. Alternate translation: [on the first capital, and also on the second capital] or [on each capital]

**Support Reference:** Ellipsis

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| pillars | pillar |
| and the pomegranates | There were … bronze pomegranates |

# 1 Kings 7:21

| ULT | UST |
|---|---|
| *And he set up the pillars at the porch of the temple. And he set up the right pillar and called its name Jachin. And he set up the left pillar and called its name Boaz.* | *Hiram and his helpers set up the pillars on the porch in front of the temple. Hiram named the pillar on the right side of the porch Jachin. He named the pillar on the left side of the porch Boaz.* |

ULT **And he set up the pillars**
UST Hiram and his helpers set up the pillars
(וַיָּקֶם אֶת־הָעַמֻּדִים)

The author is using Hiram, whom he represents with the pronoun **he**, one person who was involved in this action, to represent everyone who was involved. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Hiram and his workers set up the pillars]

**Support Reference:** Synecdoche

ULT **the right pillar … the left pillar**
UST the pillar on the right side of the porch … the pillar on the left side of the porch
(אֶת־הָעַמּוּד הַיָּמָנִי & אֶת־הָעַמּוּד הַשְּׂמָאלִי)

See how you translated the similar expression in 6:8. Alternate translation: [the south pillar … the north pillar]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and called its name Jachin**
UST Hiram named … Jachin
(וַיִּקְרָא אֶת־שְׁמוֹ יָכִין)

It might seem that the expression **called its name** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [and called it Jachin] or [and named it Jachin]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And he set up | Hiram and his helpers set up |
| the pillars | the pillars |
| the temple | in front of the temple |
| right | on the right side of the porch |

| ULT | UST |
| --- | --- |
| the … pillar | the pillar |
| and called | Hiram named |
| the … pillar | the pillar |
| and called | He named |
| Boaz | Boaz |

# 1 Kings 7:22

| ULT | UST |
|---|---|
| *And on the head of the pillars {was} the work of a lily. And the work of the pillars was finished.* | *Those pillars had tops in the shape of lilies. {When Hiram and his helpers set them up,} that completed his work of making the bronze pillars.* |

ULT **And on the head of the pillars {was} the work of a lily. And the work of the pillars was finished**

UST Those pillars had tops in the shape of lilies. {When Hiram and his helpers set them up,} that completed his work of making the bronze pillars

(וְעַל רֹאשׁ הָעַמּוּדִים מַעֲשֵׂה שׁוֹשָׁן וַתִּתֹּם מְלֶאכֶת הָעַמּוּדִים)

In this verse, the author is concluding his account of how Hiram cast massive pillars with ornate capitals for the temple porch. In the first sentence, he repeats what he said in 7:19 about the lily-shaped decorations on top of the capitals. That repetition signals the impending conclusion of the account, which ends in the next sentence with the author's statement that once the pillars were set up, the work on them was **finished**. Use a natural form in your language for concluding an account with a brief summary of what it has described.

**Support Reference:** End of Story

ULT **And the work of the pillars was finished**

UST {When Hiram and his helpers set them up,} that completed his work of making the bronze pillars

(וַתִּתֹּם מְלֶאכֶת הָעַמּוּדִים)

The expression **was finished** 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 Hiram finished the work of the pillars]

**Support Reference:** Active or Passive

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the pillars | Those pillars |
| {was} the work of | in the shape of |
| the work of | his work of making |
| the pillars | the bronze pillars |

# 1 Kings 7:23

| ULT | UST |
| --- | --- |
| *And he made a cast sea, ten by the cubit from its lip to its lip, circular around. And five by the cubit was its height, and a cord of thirty by the cubit surrounded it around.* | *Hiram also made a giant water basin. People called it a sea {because it contained so much water}. Hiram made it by casting bronze {in a clay mold}. This sea was four and a half meters across its circular top, two and one third meters tall, and nearly 14 meters around.* |

ULT **And he made a cast sea**
UST Hiram also made a giant water basin. People called it a sea {because it contained so much water}. Hiram made it by casting bronze {in a clay mold}
(וַיַּעַשׂ אֶת־הַיָּם מוּצָק)

Here, the term **cast** 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 made a sea by casting it in bronze]

**Support Reference:** Active or Passive

ULT **a cast sea**
UST a giant water basin. People called it a sea {because it contained so much water}. Hiram made it by casting bronze {in a clay mold}
(אֶת־הַיָּם מוּצָק)

This was a very large water basin. It was called a **sea** because it contained so much water. In your translation, you could indicate explicitly what it actually was if that would be helpful to your readers. The UST models one way to do that.

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **ten by the cubit**
UST This sea was four and a half meters
(עֶשֶׂר בָּאַמָּה)

To translate the expression **by the cubit** here and in the rest of this chapter, see how you translated the same expression in 6:3 and throughout chapter 6. Alternate translation: [ten cubits wide]

**Support Reference:** Idiom

> ULT **from its lip to its lip**
> UST across
> (מִשְׂפָתוֹ עַד־שְׂפָתוֹ)

The author is using the term **lip** to mean the brim of this **sea**. If it would be helpful in your language, you could state the meaning plainly here and in verses 24 and 26. Alternate translation: [from one brim to the other] or [across its width]

**Support Reference:** Idiom

# 1 Kings 7:24

| ULT | UST |
| --- | --- |
| *And gourds {were} from underneath to its lip all around, surrounding it, ten in a cubit, encircling the sea all around {in} two rows. The gourds were cast when it was cast.* | *All around the outer edge of the sea there were decorations in the shape of gourds. There were two rows of gourds. There were ten gourds for every 45 centimeters of the outer edge. Hiram included the gourds as part of the design of the sea when he cast it.* |

ULT **The gourds were cast when it was cast**
UST Hiram included the gourds as part of the design of the sea when he cast it
(הַפְּקָעִים יְצֻקִים בִּיצֻקָתוֹ)

The expressions **were cast** and **was cast** are passive verbal forms. If your language would not use such forms, you could express this idea in active form or in another way that is natural in your language. Alternate translation: [Hiram cast the gourds when he cast the sea]

**Support Reference:** Active or Passive

ULT **ten in a cubit … {in} two rows**
UST There were two rows of gourds. There were ten gourds for every 45 centimeters of the outer edge
(עֶשֶׂר בָּאַמָּה & שְׁנֵי טוּרִים)

It is not clear whether the author means that there were ten gourds per cubit in each row, for a total of 600, or ten gourds per cubit in both rows, for a total of 300. Since the meaning is uncertain, try to translate these expressions in a way that allows for both possibilities. The UST models one way to do that.

**Support Reference:** Assumed Knowledge and Implicit Information

# 1 Kings 7:25

| ULT | UST |
| --- | --- |
| *{It was} standing upon 12 cattle, three facing northward and three facing westward and three facing southward and three facing eastward, and the sea {was} upon them from above. And all of their hindquarters {were} inward.* | *Hiram cast 12 bronze statues of oxen to be a stand for the sea. He placed the oxen in groups of three facing outward to the north, south, east, and west. Then workers put the sea on the statues of the oxen, and it covered their backs.* |

ULT **cattle**

UST Hiram cast … bronze statues of oxen

(בָּקָר)

In this verse, the word **cattle** is singular in form, but it refers to these 12 bronze statues of bulls. If it would be helpful in your language, you could use a plural form to express this meaning here and in verses 29 and 44. Alternate translation: [bulls]

**Support Reference:** Collective Nouns

ULT **three facing northward and three facing westward and three facing southward and three facing eastward**

UST He placed the oxen in groups of three facing outward to the north, south, east, and west

(שְׁלֹשָׁה פֹנִים ׀ צָפוֹנָה וּשְׁלֹשָׁה פְנֵים ׀ יָמָּה וּשְׁלֹשָׁה ׀ פְּנִים נֶגְבָּה וּשְׁלֹשָׁה פְּנִים מִזְרָחָה)

It might seem that repeating the phrase **three facing** four times would be extra information that would not be natural to express in your language. If so, you could represent this phrase just once in your translation. Alternate translation: [which faced outward to the north, west, south, and east in groups of three]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| cattle | Hiram cast … bronze statues of oxen |

# 1 Kings 7:26

| ULT | UST |
| --- | --- |
| *And its thickness {was} a handbreadth, and its lip {was} like the work of the lip of a cup, the blossom of a lily. It contained 2,000 baths.* | *The sides of this large water basin were eight centimeters thick. When Hiram cast the basin, he made the rim curve outward, like the rim of a cup and like the petals of a lily. The basin could hold over 40,000 liters of water.* |

ULT **{was} a handbreadth**
UST eight centimeters
(טֶפַח)

A **handbreadth** was a unit of measurement corresponding to the width of a man's hand measured across the palm, or about eight centimeters or about three and a half inches. If it would be helpful to your readers, you could express this width in modern measurements, either in the text of your translation or in a footnote.

**Support Reference:** Biblical Distance

ULT **and its lip {was} like the work of the lip of a cup, the blossom of a lily**
UST When Hiram cast the basin, he made the rim curve outward, like the rim of a cup and like the petals of a lily
(וּשְׂפָתוֹ כְּמַעֲשֵׂה שְׂפַת־כּוֹס פֶּרַח שׁוֹשָׁן)

This could mean: (1) that the shape of the **lip** or brim of the sea was like the shape of the **lip** or edge of a cup and like the shape of the **blossom of a lily**. Alternate translation: [and the brim of the sea was shaped like the edge of a cup and like the blossom of a lily] or (2) that the shape of the **lip** or brim of the sea was like the shape of the **lip** or edge of a cup and that it had decorations in the shape of the **blossom of a lily**. Alternate translation: [and the brim of the sea was shaped like the edge of a cup, and it had lily blossoms as decorations]

**Support Reference:** Ellipsis

ULT **and its lip {was} like the work of the lip of a cup, the blossom of a lily**
UST When Hiram cast the basin, he made the rim curve outward, like the rim of a cup and like the petals of a lily
(וּשְׂפָתָו֙ כְּמַעֲשֵׂ֣ה שְׂפַת־כּ֔וֹס פֶּ֖רַח שׁוֹשָׁ֑ן)

The point of this comparison is that just as **the lip of a cup** and **the blossom of a lily** curve outward, so the **lip** or brim of the sea curved outward. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and its brim was fashioned to curve outward, like the edge of a cup and like a lily blossom]

**Support Reference:** Simile

ULT **It contained 2,000 baths**
UST The basin could hold over 40,000 liters of water
(אַלְפַּ֥יִם בַּת֖ יָכִֽיל)

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

**Support Reference:** Biblical Volume

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| {was} like the work of | When Hiram cast the basin, he made … curve outward, like |

# 1 Kings 7:27

| ULT | UST |
| --- | --- |
| *And he made ten bronze stands. Four by the cubit {was} the length of one stand, and four by the cubit {was} its width, and three by the cubit {was} its height.* | *Hiram also made ten bronze carts {to hold and transport smaller water basins}. Each cart was nearly two meters long, nearly two meters wide, and about one and a quarter meters high.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| bronze | bronze |

# 1 Kings 7:28

| ULT | UST |
| --- | --- |
| *And this {was} the work of the stand. Panels {were} to them, and the panels {were} between the frames.* | *Each cart had a framework of bronze bars. Hiram attached bronze panels to the sides of the framework.* |

ULT **the stand**
UST Hiram attached
(הַמְּכוֹנָה)

In this verse, the word **stand** is singular in form, but it refers to all the stands as a group. It may be helpful to clarify this for your readers. Alternate translation: [the stands] or [each stand]

**Support Reference:** Collective Nouns

# 1 Kings 7:29

| ULT | UST |
| --- | --- |
| *And on the panels that {were} between the frames {were} lions, cattle, and cherubs. And on the frames {was} a pedestal from above, and from below to the lions and to the cattle {were} wreaths, the work of descent.* | *There were figures of lions, bulls, and winged creatures on those panels. At the bottom of the panels there were decorations that looked like garlands of flowers and leaves. On top of the framework of each cart there was a pedestal {to hold a water basin}.* |

ULT **And on the frames {was} a pedestal from above, and from below to the lions and to the cattle {were} wreaths, the work of descent**

UST At the bottom of the panels there were decorations that looked like garlands of flowers and leaves. On top of the framework of each cart there was a pedestal {to hold a water basin}

(וְעַל־הַשְּׁלַבִּים כֵּן מִמָּעַל וּמִתַּחַת לָאֲרָיוֹת וְלַבָּקָר לִיוֹת מַעֲשֵׂה מוֹרָד)

If it would be more natural in your language, you may want to put the information about the **wreaths** that were below the **lions** and **cattle** in the first part of this sentence. That way it would follow directly from the author's introduction of these decorations in the previous sentence. Alternate translation: [And from below to the lions and to the cattle were wreaths, the work of descent, and on the frames was a pedestal from above]

**Support Reference:** Information Structure

ULT **and from below to the lions and to the cattle {were} wreaths, the work of descent**

UST At the bottom of the panels there were decorations that looked like garlands of flowers and leaves

(וּמִתַּחַת לָאֲרָיוֹת וְלַבָּקָר לִיוֹת מַעֲשֵׂה מוֹרָד)

The phrase **the work of descent** could indicate: (1) that these **wreaths** were crafted to appear as if they were hanging down from the panels. Alternate translation: [and below the lions and cattle were wreaths that appeared to hang down from the panels] or (2) that these **wreaths** were hammered or embossed onto the surface of the panels. Alternate translation: [and below the lions and cattle, wreath designs were worked into the panels]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT and from below to the lions and to the cattle**
**UST** At the bottom of the panels
(וּמִמַּטָּה֙ לָאֲרָיוֹת֙ וְלַבָּקָ֔ר)

As he did in 6:32, here the author also mentions only two of three terms he has introduced in a preceding sentence. You may wish to indicate that what he says applies to the third term as well. See what you did in 6:32. Alternate translation: [and below the lions, bulls, and cherubs]

**Support Reference:** Ellipsis

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| {were} lions | There were figures of lions |
| cattle | bulls |
| and cherubs | and winged creatures |
| to the lions | At the bottom of the panels |
| and to the cattle | At the bottom of the panels |

# 1 Kings 7:30

| ULT | UST |
| --- | --- |
| *And four wheels of bronze {were} to one stand, and axles of bronze. And its four corners, shoulders {were} to them, from below to the basin. The shoulders were cast on the side of each {with} wreaths.* | *Each cart had four bronze wheels and two bronze axles. At the top corners of each cart there were bronze supports to help hold up the water basin. On those supports there were decorations of flowers and leaves.* |

ULT **And four … And its four corners, shoulders {were} to them, from below to the basin**
UST had … wheels … At the top corners of each cart there were bronze supports to help hold up the water basin
(וְאַרְבָּעָה & וְאַרְבָּעָה פַּעֲמֹתָיו כְּתֵפֹת לָהֶם מִתַּחַת לַכִּיֹּר)

The author is using the term **shoulders** to mean supports for the **basin** that each stand held and transported. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And there were supports on the four corners of each stand to hold up a basin]

**Support Reference:** Idiom

ULT **to the basin**
UST the water basin
(לַכִּיֹּר)

The author assumes that his readers will know that each of these stands supported a **basin** in which the priests washed the parts of animals that they would burn as sacrifices. (The parallel passage in 2 Chronicles 4:6 says this specifically.) The author therefore assumes that readers will know that by **the basin**, he means the basin that each of these stands supported. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [to the basin that the stand supported]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **The shoulders were cast on the side of each {with} wreaths**
UST On those supports there were decorations of flowers and leaves
(הַכְּתֵפֹת יְצֻקֹות מֵעֵבֶר אִישׁ לְיָוֹת)

The expression **were cast** 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: [Hiram decorated the side of each support with wreaths that he cast in bronze]

**Support Reference:** Active or Passive

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| bronze | bronze |
| bronze | bronze |

# 1 Kings 7:31

| ULT | UST |
| --- | --- |
| *And its mouth from the inside of the capital and upward {was} by a cubit. And its mouth {was} circular, the work of a pedestal, a cubit and half of a cubit, and also on its mouth {were} carvings. But their panels were square, not circular.* | *Although the panels on the sides of each cart were square, the pedestal on top of the cart that held the basin was round. This pedestal was 69 centimeters across. It was open at the top {so that the basin could sit in it}. There were decorative carvings all around the rim of its opening. {Even though part of the basin rested inside the pedestal,} it still extended 46 centimeters above the pedestal.* |

ULT **And its mouth … And its mouth … its mouth {were} carvings**
UST It was open at the top {so that the basin could sit in it}. There were decorative carvings … the rim of its opening
(וּפִיהוּ & פִּיהָ מִקְלָעוֹת & וּפִיהוּ)

The pronoun translated as **its** in the first instance is masculine, so it refers to the "basin" described in the previous verse. The pronoun translated as **its** in the second and third instances is feminine, so it refers to the **capital**. It may be helpful to clarify this for your readers. Alternate translation: [And the mouth of the basin … And the mouth of the capital … the mouth of the capital]

**Support Reference:** Pronouns — When to Use Them

ULT **And its mouth … And its mouth**
UST It was open at the top {so that the basin could sit in it}
(וּפִיהוּ & וּפִיהָ)

The author is using the term **mouth** in these first two instances to mean the openings of the basin and the capital. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the opening of the basin … And the opening of the capital]

**Support Reference:** Idiom

> ULT **the capital**
> UST Even though part of the basin rested inside the pedestal
> (לַכֹּ֫תֶרֶת)

The author is using the term **capital** to describe the structure on top of the stand that he calls a **pedestal** later in this verse and in 7:29. He uses that term because the structure was placed on top of the stand, just like the decorative features on top of the pillars that he also calls "capitals" in 7:16–20. If it would be helpful to your readers, you could use the term "pedestal" here instead to make clear that the author is referring to that, not to the features of the pillars. Alternate translation: [the pedestal]

**Support Reference:** Assumed Knowledge and Implicit Information

> ULT **And its mouth {was} circular, the work of a pedestal**
> UST the pedestal on top of the cart that held the basin was round. This pedestal … It was open at the top {so that the basin could sit in it}
> (וּפִיהָ֨ עָגֹ֜ל מַעֲשֵׂה־כֵ֗ן)

See the discussion of the phrase **the work of** in the introduction to this chapter. Alternate translation: [And its mouth was circular because it was made to be a pedestal] or [And its mouth was circular so that it could serve as a pedestal]

**Support Reference:** Idiom

> ULT **a cubit and half of a cubit**
> UST it still extended 46 centimeters above the pedestal
> (אַמָּ֤ה וַחֲצִ֣י הָֽאַמָּ֑ה)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [it was a cubit and half of a cubit across]

**Support Reference:** Ellipsis

**ULT and also on its mouth {were} carvings**
**UST** There were decorative carvings all around the rim of its opening
(וְגַם־עַל־פִּיהָ מִקְלָעוֹת)

Here, the **mouth** or opening of the capital (pedestal) represents the rim around that opening. The author means that there were **carvings** on the rim of the pedestal, just as there were on the rim of the sea, as he describes in 7:24. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and there were also carvings around the rim of the pedestal]

**Support Reference:** Metonymy

**ULT But their panels were square, not circular**
**UST** Although the panels on the sides of each cart were square
(וּמִסְגְּרֹתֵיהֶם מְרֻבָּעוֹת לֹא עֲגֻלּוֹת)

The pronoun **their** refers to the bronze stands. The author is repeating a detail he described in 7:27–28 to indicate that these stands had a combination of round and square elements. Alternate translation: [But the panels of the stands were square, not round]

**Support Reference:** Pronouns — When to Use Them

# 1 Kings 7:32

| ULT | UST |
| --- | --- |
| *And the four of the wheels {were} beneath the panels, and the hands of the wheels {were} in the stand. And the height of one wheel {was} a cubit and half of a cubit.* | *The four wheels of each cart were below its panels. These wheels were 69 centimeters high. Hiram molded the axles for the wheels as part of the cart itself.* |

ULT **and the hands of the wheels {were} in the stand**
UST Hiram molded the axles for the wheels as part of the cart itself
(וְיֵדוֹת הָאֹפַנִּים בַּמְּכוֹנָה)

The author is using the term **hands** to mean axles of the wheels, which he describes in 7:30. If it would be helpful in your language, you could state the meaning plainly, here and the next verse. Alternate translation: [and the axles of the wheels were in the stand]

**Support Reference:** Idiom

ULT **and the hands of the wheels {were} in the stand**
UST Hiram molded the axles for the wheels as part of the cart itself
(וְיֵדוֹת הָאֹפַנִּים בַּמְּכוֹנָה)

When he says that the **hands of the wheels** were **in the stand**, the author means that the axles of the wheels were cast as part of the stand itself, rather than as separate pieces that were added afterwards. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and the axles of the wheels were cast as part of the stand]

**Support Reference:** Assumed Knowledge and Implicit Information

# 1 Kings 7:33

| ULT | UST |
|---|---|
| *And the work of the wheels {was} like the work of the wheel of a chariot. Their hands and their rims and their spokes and their hubs, the whole was cast.* | *Hiram made the wheels of the carts to be like the wheels that people make for chariots. He cast every part of these wheels, the axles and rims and spokes and hubs, from bronze.* |

ULT **And the work of the wheels {was} like the work of the wheel of a chariot**
UST Hiram made the wheels of the carts to be like the wheels that people make for chariots
(וּמַעֲשֵׂה הָאֹפַנַּיִם כְּמַעֲשֵׂה אוֹפַן הַמֶּרְכָּבָה)

The point of this comparison is that just as **the wheel of a chariot** is open, with **spokes** connecting the rim to the hub, so the **wheels** of these stands were open, with **spokes**, **rims**, and **hubs**. In this culture, carts designed to bear heavy loads had solid wooden wheels. The author is indicating Hiram's skill and ingenuity in casting open metal wheels that could support the weight of the water that the basin held (900 kilograms or 2,000 pounds) in addition to the weight of the bronze basin itself and its bronze stand. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [And Hiram made the wheels open, like chariot wheels, but they were still able to support the weight of the stand and its basin when it was full of water]

**Support Reference:** Simile

ULT **Their hands and their rims and their spokes and their hubs, the whole was cast**
UST He cast every part of these wheels, the axles and rims and spokes and hubs, from bronze
(יְדוֹתָם וְגַבֵּיהֶם וְחִשֻּׁקֵיהֶם וְחִשֻּׁרֵיהֶם הַכֹּל מוּצָק)

The expression **was cast** 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: [Hiram cast every part of these wheels from bronze, including their axles, rims, spokes, and hubs]

**Support Reference:** Active or Passive

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And the work of | Hiram made |
| {was} like the work of | to be like |
| a chariot | chariots |

# 1 Kings 7:34

| ULT | UST |
| --- | --- |
| *And four shoulders {were} to the four corners of one stand, from the stand {were} its shoulders.* | *Hiram also molded the bronze supports at the top corners of each cart as part of the cart itself.* |

ULT **And four shoulders {were} to the four corners of one stand, from the stand {were} its shoulders**

UST Hiram also molded the bronze supports at the top corners of each cart as part of the cart itself

(וְאַרְבַּע כְּתֵפוֹת אֶל אַרְבַּע פִּנּוֹת הַמְּכֹנָה מֵהָאַחַת מִן־הַמְּכֹנָה כְּתֵפֶיהָ)

If it would not be natural in your language to repeat the terms **four** and **shoulders**, you could shorten this description. Alternate translation: [And the shoulders that were to the four corners of one stand were from the stand] or [And the supports on the four corners of the base were cast as part of the base itself]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

# 1 Kings 7:35

| ULT | UST |
| --- | --- |
| *And on the head of the stand, half of a cubit {was} the height, circular all around. And on the head of the stand, its hands and its panels {were} from it.* | *A round pedestal 23 centimeters high was on top of each cart. Braces held this pedestal in place. There were decorative panels on the rest of the top of the cart. Hiram cast these braces and panels as part of the cart itself.* |

ULT **And on the head of the stand, half of a cubit {was} the height, circular all around**
UST A round pedestal 23 centimeters high was on top of each cart
(וּבְרֹאשׁ הַמְּכוֹנָה חֲצִי הָאַמָּה קוֹמָה עָגֹל ו סָבִיב)

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 on the head of the stand there was a pedestal, half of a cubit was its height, and it was circular all around]

**Support Reference:** Ellipsis

ULT **And on the head of the stand**
UST was on top of each cart
(וּבְרֹאשׁ הַמְּכוֹנָה)

As in 7:16–22, the author is using the term **head** to mean "top." If it would be helpful in your language, you could state the meaning plainly, here and in the next verse. Alternate translation: [And on the top of each stand]

**Support Reference:** Idiom

ULT **its hands**
UST Braces held this pedestal in place
(יְדֹתֶיהָ)

In this context, the author is probably using the term **hands** to mean support bars that held the pedestal securely in place. If it would be helpful in your language, you could state the meaning plainly, here and the next verse. Alternate translation: [its support bars]

**Support Reference:** Idiom

# 1 Kings 7:36

| ULT | UST |
|---|---|
| *And he engraved cherubs, lions, and palm trees on the plates of its hands and on its panels, according to the bare space of each, and wreaths all around.* | *Hiram decorated the surfaces of these braces and the panels with figures of winged creatures, lions, and palm trees, with decorative wreaths all around them. He did this whenever there was space for decorations.* |

ULT **And he engraved**
UST Hiram decorated
(וַיְפַתַּח)

The pronoun **he** refers to Hiram. It may be helpful to clarify this for your readers. Alternate translation: [And Hiram engraved]

**Support Reference:** Pronouns — When to Use Them

ULT **cherubs, lions, and palm trees on the plates of its hands and on its panels, according to the bare space of each, and wreaths all around**
UST the surfaces of these braces and the panels with figures of winged creatures, lions, and palm trees, with decorative wreaths all around them. He did this whenever there was space for decorations
(עַל־הַלֻּחֹת יְדֹתֶיהָ וְעַל ומסגרתיה כְּרוּבִים אֲרָיוֹת וְתִמֹרֹת כְּמַעַר־אִישׁ וְלֹיוֹת סָבִיב)

If it would be more natural in your language, you may want to put the information about the **wreaths all around** with the information about the carvings of **cherubs, lions, and palm trees**. Alternate translation: [cherubs, lions, and palm trees and wreaths all around on the plates of its hands and on its panels, according to the bare space of each]

**Support Reference:** Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| cherubs | with figures of winged creatures |
| lions | lions |
| and palm trees | and palm trees |

# 1 Kings 7:37

| ULT | UST |
| --- | --- |
| *Like this he made the ten stands. One casting, one size, one shape {was} to all of them.* | *That is how Hiram made the ten carts. He cast them all from the same design, so they were all the same size and shape.* |

**ULT Like this he made the ten stands**
UST That is how Hiram made the ten carts
(כָּזֹאת עָשָׂה אֵת עֲשֶׂר הַמְּכֹנוֹת)

In this verse, the author is concluding the account he gives in 7:27–37 of how Hiram cast these **ten stands** to hold and transport water basins in the temple area. Use a natural form in your language for concluding an account.

**Support Reference:** End of Story

# 1 Kings 7:38

| ULT | UST |
| --- | --- |
| *And he made ten bronze basins. One basin contained 40 baths. One basin {was} four by the cubit. One basin {was} on one stand, for the ten stands.* | *Hiram also made ten bronze basins, one for each of the ten carts. Each basin was nearly five meters across and held 880 liters of water.* |

**ULT One basin contained 40 baths**
**UST** one … basin … and held 880 liters of water
(אַרְבָּעִים בַּת יָכֶיל ו הַכִּיּוֹר & הָאֶחָד)

These **baths** were each equivalent to 22 liters or nearly six gallons. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or in a footnote. See what you did in 7:26.

**Support Reference:** Biblical Volume

**ULT One basin {was} on one stand, for the ten stands**
**UST** basins … for each of the ten carts. Each
(הָאֶחָד & כִּיּוֹר & עַל־הַמְּכוֹנָה הָאַחַת לְעֶשֶׂר הַמְּכֹנוֹת)

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: [One basin was on each of the ten stands]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| bronze | bronze |

# 1 Kings 7:39

| ULT | UST |
| --- | --- |
| *And he put the stands, five on the shoulder of the house from the right and five on the shoulder of the house from its left. And he put the sea from the right shoulder of the house, eastward toward the south.* | *Hiram placed five of the carts in front of the right side of the temple, and he placed the other five in front of the left side of the temple. He put the giant water basin, the sea, by the southeast corner of the temple.* |

ULT **on the shoulder of the house from the right … the shoulder of the house from its left**
UST in front of the right side of the temple … the left side of the temple
(עַל־כֶּתֶף הַבַּיִת מִיָּמִין & כֶּתֶף הַבַּיִת מִשְּׂמֹאלוֹ)

As in 6:8, the author is using the term **shoulder** to mean the side of the **house** or temple. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in front of the right side of the temple … in front of the left side of the temple]

**Support Reference:** Idiom

ULT **on the shoulder of the house from the right … the shoulder of the house from its left**
UST in front of the right side of the temple … the left side of the temple
(עַל־כֶּתֶף הַבַּיִת מִיָּמִין & כֶּתֶף הַבַּיִת מִשְּׂמֹאלוֹ)

See the discussion in a note to 6:8 of how, in these descriptions of the temple, the author is speaking of directions in the way that is characteristic of his culture. If it would be helpful to your readers, you could indicate the directions he is speaking of, particularly since he uses the terms **eastward** and **south** later in the verse. Alternate translation: [in front of the south side of the temple … in front of the north side of the temple]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **from the right shoulder of the house, eastward toward the south**
UST by the southeast corner of the temple
(מִכֶּתֶף הַבַּיִת הַיְמָנִית קֵדְמָה מִמּוּל נֶגֶב)

By **from the right shoulder of the house, eastward toward the south**, the author means at the southeast corner of the temple. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [in front of the southeast corner of the temple]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the house | of the temple |
| the house | of the temple |
| the house | the temple |

# 1 Kings 7:40

| ULT | UST |
| --- | --- |
| *And Hiram made basins and shovels and bowls. And Hiram finished doing all of the work that he did for King Solomon {for} the house of Yahweh:* | *Hiram also made {bronze} pots {in which to boil meat}, shovels {for removing ashes}, and bowls {to catch the blood of the animals that the priests sacrificed}. So he completed all of the work that King Solomon requested him to do for Yahweh's temple.* |

**ULT basins**
**UST** bronze} pots {in which to boil meat}
(אֶת־הַכִּיֹּרוֹת)

Some ancient manuscripts read "basins." The ULT follows that reading. Other ancient manuscripts read "pots," as in the summary in 7:45. 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 Hiram finished doing all of the work that he did for King Solomon {for} the house of Yahweh**
**UST** So he completed all of the work that King Solomon requested him to do for Yahweh's temple
(וַיְכַל חִירָם לַעֲשׂוֹת אֶת־כָּל־הַמְּלָאכָה אֲשֶׁר עָשָׂה לַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה)

Beginning with this sentence and continuing through the next five verses, the author concludes his entire account in 7:13–40 of how Hiram made many types of bronze items for Yahweh's temple. In the next five verses, he gives a summary of all the items, and in this sentence, he introduces that summary. Use a natural form in your language for introducing the conclusion of an account that summarizes what it has described.

**Support Reference:** End of Story

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the work | the work |
| for King | King |
| Solomon | Solomon |
| {for} the house of Yahweh | for Yahweh's temple |

# 1 Kings 7:41

| ULT | UST |
| --- | --- |
| *the two pillars, and the bowls of the capitals that {were} on the head of the two pillars, and the two networks for covering the two bowls of the capitals that {were} on the head of the pillars,* | *{What Hiram made included} the two pillars {for the temple porch}, the two ball-shaped tops for the pillars, the two bronze nets that decorated the ball-shaped pillar tops,* |

ULT **and the bowls of the capitals**
UST two … the … ball-shaped tops
(וְגַלֹּת הַכֹּתָרֹת)

The author is using the possessive form to describe **capitals** that were in the shape of **bowls**. (This refers to the bottom part of the capitals, as 7:20 indicates.) 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 bowl-shaped capitals]

**Support Reference:** Possession

ULT **the head of the two pillars**
UST two … for the pillars
(רֹאשׁ הָעַמֻּדִים שְׁתֵּיהֶם)

See how you translated the similar expression in 7:16. Alternate translation: [the tops of the two pillars]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the … pillars | {What Hiram made included} the … pillars {for the temple porch} |
| the … pillars | the pillars |
| the pillars | pillar |

# 1 Kings 7:42

| ULT | UST |
| --- | --- |
| *and the 400 pomegranates for the two networks, two rows of pomegranates for one network, to cover the two bowls of the capitals that were on the faces of the pillars,* | *the 400 bronze pomegranates that decorated the two networks (these pomegranates were in two rows around each bronze net and they covered the round lower parts of the pillar tops),* |

ULT **the faces of the pillars**
UST the pillar tops
(פְּנֵי הָעַמּוּדִים)

The author is using the term **faces** to mean the tops of these **pillars**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the tops of the pillars]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the … pomegranates | the … bronze pomegranates |
| pomegranates | these pomegranates |
| the pillars | pillar |

# 1 Kings 7:43

| ULT | UST |
| --- | --- |
| *and the ten stands, and the ten basins on the stands,* | *the ten carts, the ten basins that the carts held,* |

(There are no notes for this verse)

# 1 Kings 7:44

| ULT | UST |
| --- | --- |
| *and the one sea, and the 12 cattle under the sea,* | *the giant water basin that people called the sea, the 12 statues of oxen on whose backs the sea rested,* |

**ULT the 12 cattle**

**UST** the 12 statues of oxen

(הַבָּקָר שְׁנֵים־עָשָׂר)

See how you translated the similar expression in 7:25. Alternate translation: [the 12 bulls]

**Support Reference:** Collective Nouns

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the … cattle | the … statues of oxen |

# 1 Kings 7:45

| ULT | UST |
| --- | --- |
| *and the pots and the shovels and the bowls. And all of these vessels that Hiram made for King Solomon {for} the house of Yahweh {were} polished bronze.* | *the pots, the shovels, and the bowls. Hiram and his workers made all these things that King Solomon requested him to make for Yahweh's temple. Hiram made them all from bronze, and his workers then polished them {so that they would gleam brightly}.* |

**ULT {were} polished bronze**

**UST** from bronze, and his workers then polished them {so that they would gleam brightly}
(נְחֹשֶׁת מְמֹרָט)

Here, the term **polished** 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 bronze that workers polished after Hiram cast them]

**Support Reference:** Active or Passive

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| for King | that King … requested |
| Solomon | Solomon |
| {for} the house of Yahweh | for Yahweh's temple |
| were … bronze | from bronze |

# 1 Kings 7:46

| ULT | UST |
| --- | --- |
| *In the plain of the Jordan the king cast them, in the clay of the ground between Succoth and between Zarethan.* | *Hiram and his workers made these things for Solomon in the Jordan River valley, between the cities of Succoth and Zarethan. {They made them there because} the soil consisted of clay {that they could use to cast things in bronze}.* |

ULT **the king cast them**
UST Hiram and his workers made these things for Solomon
(יְצָקָם הַמֶּלֶךְ)

The author is using **the king** (Solomon, who directed this action) to represent everyone who was involved. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Hiram and his workers cast them, as the king had commissioned them to do]

**Support Reference:** Synecdoche

ULT **in the clay of the ground**
UST They made them there because} the soil consisted of clay {that they could use to cast things in bronze}
(בְּמַעֲבֵה הָאֲדָמָה)

The author is using the possessive form to describe **ground** that consists largely of **clay**. 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 the clayey ground]

**Support Reference:** Possession

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the Jordan | Jordan River |
| the king | Hiram and his workers … for Solomon |
| Succoth | the cities of Succoth |

# 1 Kings 7:47

| ULT | UST |
| --- | --- |
| *And Solomon let all of the vessels rest, from great, great abundance. The weight of the bronze was not sought out.* | *Because Hiram used so much bronze to make these objects, Solomon did not command his workers to weigh them. So no one ever knew what they weighed.* |

**ULT And Solomon let all of the vessels rest**
**UST** these objects, Solomon did not command his workers to weigh them
(וַיַּנַּח שְׁלֹמֹה אֶת־כָּל־הַכֵּלִים)

The author is speaking of these **vessels** as if they had been living things that could **rest**. (He is speaking as if weighing the vessels would have caused them some exertion.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Solomon did not weigh the vessels]

**Support Reference:** Personification

**ULT from great, great abundance**
**UST** Because Hiram used so much bronze to make
(מֵרֹב מְאֹד מְאֹד)

The author is repeating the word **great** 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: [because Hiram used such a great abundance of bronze to make them]

**Support Reference:** Reduplication

**ULT The weight of the bronze was not sought out**
**UST** So no one ever knew what they weighed
(לֹא נֶחְקַר מִשְׁקַל הַנְּחֹשֶׁת)

The expression **was not determined** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [No one determined the weight of the bronze]

**Support Reference:** Active or Passive

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | Solomon |

| ULT | UST |
| --- | --- |
| the bronze | they |

# 1 Kings 7:48

| ULT | UST |
| --- | --- |
| *And Solomon made all of the vessels that {were} in the house of Yahweh: the altar of gold, and the table that on it {was} the bread of the face, gold,* | *Solomon's workers also made all the gold items that the priests needed to use in Yahweh's temple. They made the golden altar and the golden table that held the sacred bread.* |

**ULT and the table that on it {was} the bread of the face, gold**
**UST** and the golden table that held the sacred bread
(וְאֶת־הַשֻּׁלְחָן אֲשֶׁר עָלָיו לֶחֶם הַפָּנִים זָהָב)

The author specifies that this **table** was made of **gold** after describing the table itself in order to emphasize that it was made from that precious metal. If it would be more natural in your language, here and in the next two verses, you could use the adjective "golden" within the description of the articles themselves to provide the information that these vessels for the house of Yahweh were made of gold. Alternate translation: [and the golden table that had the bread of the face on it]

**Support Reference:** Information Structure

**ULT {was} the bread of the face**
**UST** the sacred bread
(לֶחֶם הַפָּנִים)

Here, the term **face** represents the presence of Yahweh. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [was the Bread of the Presence]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | Solomon's workers |
| {were} in the house of Yahweh | in Yahweh's temple |
| the altar of | the … altar |
| gold | golden |
| {was} the bread of | the … bread |
| gold | golden |

# 1 Kings 7:49

| ULT | UST |
| --- | --- |
| *and the five lampstands on the right and five on the left to the face of the inner sanctuary, pure gold, and the blossom and the lamps and the tongs, gold,* | *They made from pure gold the ten lampstands that stood in front of the Most Holy Place, five on the south side and five on the north side. They made the golden decorations on the lampstands that looked like flowers, the golden lamps themselves, and the golden tongs {for removing burnt parts of the lamp wicks}.* |

ULT **and five**
UST and five
(וְחָמֵשׁ)

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 five lampstands]

**Support Reference:** Ellipsis

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

Here, **to the face of** represents being in front of the inner sanctuary. 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 **and the blossom**
UST They made the … decorations on the lampstands that looked like flowers
(וְהַפֶּרַח)

In this verse, the word **blossom** is singular in form, but it refers to all the floral decorations as a group. If it would be helpful in your language, you could use the plural form of "blossom" or an equivalent term. Alternate translation: [and the blossoms] or [and the flowers]

**Support Reference:** Collective Nouns

**ULT and the blossom**
**UST** They made the … decorations on the lampstands that looked like flowers
(וְהַפֶּרַח)

The author assumes that readers will know that the golden lampstand in the sacred tent had decorations of flowers, and so Solomon had his workers make **lampstands** of a similar design for the temple. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and the floral designs on the lampstands]

**Support Reference:** Assumed Knowledge and Implicit Information

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| the … lampstands | They made … the ten lampstands |
| the inner sanctuary | the Most Holy Place |
| pure | gold |
| gold | from pure |
| and the lamps | the … lamps themselves |
| gold | golden … golden … golden |

# 1 Kings 7:50

| ULT | UST |
| --- | --- |
| *and the basins and the trimmers and the sprinkling bowls and the palms and the firepans, pure gold, and the sockets of the doors of the inner house, for the Holy of Holies, for the doors of the house, for the temple, gold.* | *Solomon's workers also made from pure gold the dishes, wick snuffers, small bowls, incense dishes, and pans for carrying hot coals {that the priests used in the temple}. They also made golden sockets for the doors of the Holy Place and for the doors of the Most Holy Place.* |

ULT **and the palms**
UST incense dishes
(וְהַכַּפּוֹת)

The author is using the term **palms** to mean some implement that the priests used in the temple area that had a cupped shape. This could mean: (1) Alternate translation: [incense dishes] or (2) Alternate translation: [spoons] or [ladles]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| and the palms | incense dishes |
| pure | pure |
| gold | from … gold |
| for the Holy of | the Most Holy Place |
| Holies | the Most Holy Place |
| the house | the Holy Place |
| the house | the Holy Place |
| for the temple | the Holy Place |
| gold | golden |

# 1 Kings 7:51

| ULT | UST |
| --- | --- |
| *And all of the work that King Solomon did {for} the house of Yahweh was complete. And Solomon brought in the holy things of David, his father. The silver and the gold and the vessels, he put in the storerooms of the house of Yahweh.* | *So Solomon's workers finished all the work for Yahweh's temple. Then Solomon put the silver and gold and other valuable items that his father David had dedicated to Yahweh in the temple storerooms.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the work | the work |
| King | So Solomon's workers |
| Solomon | So Solomon's workers |
| {for} the house of Yahweh | for Yahweh's temple |
| And … was complete | finished |
| Solomon | Solomon |
| the holy things of | that … had dedicated to Yahweh |
| David | David |
| The silver | the silver |
| the gold | gold |
| in the storerooms of | in the … storerooms |
| the house of Yahweh | temple |

# 1 Kings 8

## 1 Kings 8 Chapter Introduction

### Structure and Formatting

This chapter continues to describe Solomon's reign as king of Israel.

1. Solomon brings the ark into the temple (8:1–11)
2. Solomon tells the Israelites how the temple fulfills Yahweh's promise (8:12–21)
3. Solomon dedicates the temple by praying to Yahweh (8:22–53)
    A. Prayer for Yahweh to confirm David's descendants as kings (8:22–26)
    B. General request for Yahweh to hear prayers addressed to him in the temple (8:27–30)
    C. Request for Yahweh to do justice when people swear oaths at the temple (8:31–32)
    D. Request for Yahweh to help the Israelites after enemies defeat them (8:33–34)
    E. Request for Yahweh to help the Israelites during famine and plague (8:35–40)
    F. Request for Yahweh to answer the prayers of foreigners (8:41–43)
    G. Request for Yahweh to help the Israelites when he tells them to fight enemies (8:44–45)
    H. Request for Yahweh to bring back Israelites who are exiled (8:46–50)
    I. Conclusion: Affirmation of God's Covenant (8:52–53)
4. Solomon blesses the congregation, offers sacrifices, and hosts a feast (8:54–66).

## Religious and Cultural Concepts in This Chapter

### The transfer of the Box of the Covenant to the temple

At the beginning of this chapter, the author describes how Solomon gathered the Israelite leaders for a ceremony to transfer the Box of the Covenant of Yahweh to a permanent home in the temple. The Box was the most sacred object in ancient Israel. It contained the stone tablets that Moses had put inside it when Yahweh met with the Israelites at Mount Sinai and made his covenant with them. Yahweh was understood to be present in a special way above the Box. Placing the Box in the Holy of Holies inside the temple made it the true center of Israelite worship. The fact that the priests could no longer see the Box once it was placed in the innermost sanctuary emphasized its immense holiness and the sacredness of God's presence.

### Solomon's allusions to Deuteronomy in his prayer of dedication

Most of this chapter consists of Solomon's prayer of dedication for the temple. In that prayer, he makes many allusions to what Moses said in the book of Deuteronomy, especially the warnings of what would happen to the Israelites if they were disobedient. In chapters 28 and 30 of Deuteronomy, Moses warned of consequences such as famine, disaster, defeat, and exile if the people turned away from Yahweh. In his prayer, Solomon echoes this language as he prays about such consequences. At the same time, similarly echoing what Moses said, Solomon repeatedly asks that if the Israelites repent, confess their sins, and pray toward the temple, even from exile, Yahweh will hear from heaven, forgive their sins, and restore them. If you have already translated the book of Deuteronomy, try to translate phrases from that book that also appear in Solomon's prayer the same way you translated them there. This will help readers recognize how Solomon is acknowledging the promises that Yahweh made through Moses and praying that he will fulfill them.

## Translation Issues in This Chapter

"you, may you hear"

As he asks Yahweh to "hear" (answer) prayers, several times Solomon states the pronoun "you" separately, even though the verb translated as "may you hear" already includes this meaning. He does that to ask that this action take place at the same time as the action

of someone making a “supplication.” (It is clear that this is the significance of this construction from the way Solomon says “when” or “if” to introduce some other circumstances under which people would pray and under which he is asking Yahweh to respond.) 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 and in the rest of the chapter. (See: Pronouns — When to Use Them)

# 1 Kings 8:1

| ULT | UST |
| --- | --- |
| *Then Solomon assembled the elders of Israel, all of the heads of the tribes, the leaders of the fathers of the sons of Israel, to King Solomon {at} Jerusalem, to bring up the Box of the Covenant of Yahweh from the City of David (it {is} Zion).* | *Solomon then sent messengers to tell all the Israelite elders, tribal leaders, and clan leaders to come to Jerusalem. He wanted them to join him in a ceremony to move Yahweh's sacred chest from the City of David (the part of Jerusalem that people now call Zion) {into the temple that he had built}.* |

ULT **the heads of the tribes**
UST tribal leaders
(רָאשֵׁי הַמַּטּוֹת)

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

**Support Reference:** Metaphor

ULT **fathers of**
UST clan
(הָאָבוֹת)

The author is leaving out a word that in many languages a sentence would need in order to be complete. He is using the word **fathers** to mean "father's houses." In ancient Israel, that expression described extended families, comprising three or four generations, led by a man who was the father, grandfather, or great-grandfather of he family members. The household also included servants. You can supply this word in your translation or use an equivalent expression. If you have already translated the book of Joshua, see how you translated the similar expression in Joshua 14:1. Alternate translation: [father's houses of] or [extended families of]

**Support Reference:** Ellipsis

ULT **the sons of Israel**
UST Israelite
(לִבְנֵי יִשְׂרָאֵל)

To translate the expression **the sons of Israel** here and in verses 9 and 63, see how you translated that expression in 6:1. Alternate translation: [the Israelites]

**Support Reference:** Metaphor

> ULT **to King Solomon**
> UST to … He wanted them to join him
> (אֶל־הַמֶּלֶךְ שְׁלֹמֹה)

Since the author has already mentioned Solomon earlier in this sentence, it may be more natural in your language to use a pronoun here. Alternate translation: [to himself]

**Support Reference:** Pronouns — When to Use Them

> ULT **to bring up**
> UST in a ceremony to move … into the temple that he had built
> (לְהַעֲלוֹת)

To translate this expression and the similar one, “brought up” in verse 4, see how you translated the similar expression in 1:25. Alternate translation: [to bring]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

> ULT **from the City of David (it {is} Zion**
> UST from the City of David (the part of Jerusalem that people now call Zion
> (מֵעִיר דָּוִד הִיא צִיּוֹן)

The author is providing background information to help readers recognize that **the City of David** was the name that people used at this time for the part of Jerusalem that they knew as **Zion**. In your translation, present this information in a way that would be natural in your own language and culture.

**Support Reference:** Background Information

> ULT **from the City of David (it {is} Zion**
> UST from the City of David (the part of Jerusalem that people now call Zion
> (מֵעִיר דָּוִד הִיא צִיּוֹן)

The author assumes that readers will know that Solomon gathered these leaders to bring the Box from the City of David to the temple he had built. You could say that explicitly if that would be helpful to your readers. Alternate translation: [from the City of David (it is Zion) to the temple]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Solomon | Solomon |
| assembled | sent messengers to tell … to come |
| the elders of | the … elders |

| ULT | UST |
| --- | --- |
| Israel | Israelite |
| the tribes | leaders |
| the leaders of the | and … leaders |
| of Israel | Israelite |
| King | He wanted them to join him |
| Solomon | He wanted them to join him |
| {at} Jerusalem | Jerusalem |
| the Box of | sacred chest |
| the Box of the Covenant of Yahweh | Yahweh’s sacred chest |
| from the City of David | from the City of David |
| David | David |
| Zion | Zion |

# 1 Kings 8:2

| ULT | UST |
| --- | --- |
| *And all of the men of Israel assembled to King Solomon in the month of Ethanim, at the feast (it {is} the seventh month).* | *King Solomon asked the leaders to come during the Festival of Shelters, which the Israelites observed in the month of Ethanim, the seventh month of the year. So a very large crowd of Israelites also came to Jerusalem at that time to celebrate this festival.* |

ULT **all of the men of Israel**
UST So a very large crowd of Israelites
(כָּל־אִישׁ יִשְׂרָאֵל)

Here the masculine term **men** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [all of the people of Israel]

**Support Reference:** When Masculine Words Include Women

ULT **all of the men of Israel**
UST So a very large crowd of Israelites
(כָּל־אִישׁ יִשְׂרָאֵל)

The author is saying **all of the men 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: [a great number of Israelites]

**Support Reference:** Hyperbole

ULT **in the month of Ethanim, at the feast (it {is} the seventh month**
UST during the Festival of Shelters, which the Israelites observed in the month of Ethanim, the seventh month of the year … at that time to celebrate this festival
(בְּיֶרַח הָאֵתָנִים בֶּחָג הוּא הַחֹדֶשׁ הַשְּׁבִיעִי)

If it would be more natural in your language, you may want to put the information about that this was **the seventh month** with the information that it was **the month of Ethanim**. Alternate translation: [in the month of Ethanim (it is the seventh month), at the feast]

**Support Reference:** Information Structure

ULT **in the month of Ethanim, at the feast (it {is} the seventh month**
UST during the Festival of Shelters, which the Israelites observed in the month of Ethanim, the seventh month of the year … at that time to celebrate this festival
(בְּיֶרַח הָאֵתָנִים בֶּחָג הוּא הַחֹדֶשׁ הַשְּׁבִיעִי)

The author is providing background information to help readers recognize that **Ethanim** was the official name at this time for the month that they knew simply as **the seventh month**. In your translation, present this information in a way that would be natural in your own language and culture.

**Support Reference:** Background Information

ULT **Ethanim**
UST Ethanim
(הָאֵתָנִים)

The **seventh month** of the Hebrew calendar, here called **Ethanim**, includes the last part of September and the first part of October on Western calendars. You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year, and the translation will not be entirely accurate. So you may just want to give the number of the day and the name of the month on the Hebrew calendar and say in a footnote approximately what time of year that is on your calendar.

**Support Reference:** Hebrew Months

ULT **at the feast**
UST during the Festival of Shelters, which the Israelites observed … at that time to celebrate this festival
(בֶּחָג)

By **at the feast**, the author means the Feast of Booths (sometimes called the Feast of Tabernacles). You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [to celebrate the Feast of Booths]

**Support Reference:** Assumed Knowledge and Implicit Information

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Israel | Israelites |
| And … assembled | asked the leaders to come … also came |
| King | King |
| Solomon | Solomon |

| ULT | UST |
| --- | --- |
| in the month of | in the month of |
| at the feast | during the Festival of Shelters, which the Israelites observed … at that time to celebrate this festival |

# 1 Kings 8:3

| ULT | UST |
| --- | --- |
| *And all of the elders of Israel came, and the priests carried the Box.* | *When the Israelite leaders had all arrived, the priests carried the sacred chest {from the City of David}* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the elders of | leaders |
| Israel | Israelite |
| the priests | the priests |
| the Box | the sacred chest |

# 1 Kings 8:4

| ULT | UST |
| --- | --- |
| *And they brought up the Box of Yahweh and the tent of meeting and all of the vessels of holiness that {were} in the tent. And the priests and the Levites brought them up.* | *and brought it into the temple. The Levites {who assisted the priests} helped them carry into the temple the sacred tent and all the special equipment that the priests used only in the tent.* |

ULT **all of the vessels of holiness**
UST all the special equipment
(כָּל־כְּלֵי הַקֹּדֶשׁ)

If your language does not use abstract nouns for the idea of **holiness**, you could express the same idea in another way. Alternate translation: [the holy vessels] or [the consecrated vessels]

**Support Reference:** Abstract Nouns

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the Box of | it |
| the Box of Yahweh | it |
| Yahweh | it |
| the tent of | the … tent |
| the tent of meeting | the sacred tent |
| holiness | special |
| {were} in the tent | the priests used only in the tent |
| the priests | them |
| and the Levites | The Levites {who assisted the priests} |

# 1 Kings 8:5

| ULT | UST |
| --- | --- |
| *And King Solomon and all of the congregation of Israel, the ones having congregated themselves to him, {who were} with him to the face of the Box, were sacrificing sheep and cattle that were not counted and were not numbered from abundance.* | *King Solomon and that large crowd of Israelites walked ahead of Yahweh's sacred chest {as the priests carried it to the temple}. They sacrificed a very large number of sheep and bulls. No one was able to count how many animals they sacrificed, because there were so many.* |

ULT **and all of the congregation of Israel, the ones having congregated themselves to him**
UST and that large crowd of Israelites
(וְכָל־עֲדַת יִשְׂרָאֵל֙ הַנּוֹעָדִ֣ים עָלָ֔יו)

The author is saying **all** as a generalization for emphasis. He clarifies in the next phrase that he means specifically all those Israelites who had **congregated themselves** in Jerusalem for this occasion. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [and the great crowd of Israelites who had congregated themselves to him]

**Support Reference:** Hyperbole

ULT **to the face of the Box**
UST walked ahead of Yahweh's sacred chest {as the priests carried it to the temple}
(לִפְנֵ֣י הָאָרֹ֑ון)

Here, **to the face of** represents being in front of the Box. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in front of the Box]

**Support Reference:** Metonymy

ULT **that were not counted and were not numbered**
UST No one was able to count how many animals they sacrificed
(אֲשֶׁ֥ר לֹא־יִסָּפְר֖וּ וְלֹ֥א יִמָּנֽוּ)

The expressions **were not counted** and **were not numbered** 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: [that could not be counted at all]

**Support Reference:** Doublet

ULT **that were not counted and were not numbered**
UST No one was able to count how many animals they sacrificed
(אֲשֶׁר לֹא־יִסָּפְרוּ וְלֹא יִמָּנוּ)

The expressions **were not counted** and **were not numbered** are passive verbal forms. If your language would not use such forms, you could express these ideas with active forms or in another way that would be natural in your language. Alternate translation: [that no one could count or number] or [that no one could count at all]

**Support Reference:** Active or Passive

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And King | King |
| Solomon | Solomon |
| the congregation of | and that large crowd of Israelites |
| Israel | and that large crowd of Israelites |
| the ones having congregated themselves | and that large crowd of Israelites |
| the Box | Yahweh's sacred chest {as the priests carried it to the temple} |
| were sacrificing | They sacrificed |
| sheep | a very large number of sheep |
| and cattle | and bulls |

# 1 Kings 8:6

| ULT | UST |
| --- | --- |
| *And the priests brought the Box of the Covenant of Yahweh into its place, into the inner sanctuary of the house, into the Holy of Holies, to beneath the wings of the cherubs.* | *The priests carried the sacred chest into the temple and put it where it belonged. That was in the Most Holy Place, the special room that Solomon's workers had made at the back of the temple. They placed the sacred chest under the wings of the statues of the winged creatures there.* |

ULT **into the inner sanctuary of the house, into the Holy of Holies**
UST That was in the Most Holy Place, the special room that Solomon's workers had made at the back of the temple
(אֶל־דְּבִיר הַבַּיִת אֶל־קֹדֶשׁ הַקָּדָשִׁים)

The author is providing background information to help readers recognize that by **the inner sanctuary** he means the part of the temple that they may have known as **the Holy of Holies**. In your translation, present this information in a way that would be natural in your own language and culture. Alternate translation: [into the inner sanctuary of the house, that is, into the Holy of Holies]

**Support Reference:** Background Information

ULT **the house**
UST at the back of the temple
(הַבַּיִת)

See how you translated the term "house" in 3:1. Alternate translation: [the temple]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the priests | The priests |
| the Box of | the … chest |
| the Box of the Covenant of Yahweh | the sacred chest |
| the inner sanctuary of | the special room that Solomon's workers had made |
| the house | at the back of the temple |
| the Holy of | the Most Holy Place |
| Holies | the Most Holy Place |
| the cherubs | the statues of the winged creatures there |

# 1 Kings 8:7

| ULT | UST |
| --- | --- |
| *For the cherubs were spreading wings toward the place of the Box, and the cherubs covered over the Box and over its poles from above.* | *Then the wings of those statues extended over the sacred chest and over the poles that the priests used to carry it.* |

ULT **For**
UST Then
(כִּי)

The word **For** introduces not a reason but background information, a reminder of the description of the cherubs in 6:27 and of how their touching outspread wings created a reverential **place** for the ark. It may be natural in your language to use a term here that introduces background information. Alternate translation: [Now]

**Support Reference:** Connecting Words and Phrases

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the cherubs | those statues |
| the Box | the sacred chest |
| the cherubs | those statues |
| the Box | the sacred chest |

# 1 Kings 8:8

| ULT | UST |
| --- | --- |
| *And the poles were long, and the heads of the poles were seen from the Holy Place, at the face of the inner sanctuary, but they were not seen on the outside. And they are there to this day.* | *Those poles were so long that priests who were standing in the Holy Place at the entrance to the Most Holy Place could see their ends. But people standing outside the temple could not see them. Those poles are still there.* |

ULT **and the heads of the poles were seen**
UST that priests … could see their ends
(וַיֵּרָאוּ רָאשֵׁי הַבַּדִּים)

The expression **were seen** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and the priests could see the heads of the poles]

**Support Reference:** Active or Passive

ULT **the heads of the poles**
UST their ends
(רָאשֵׁי הַבַּדִּים)

The author is using the term **heads** to mean the ends of these **poles**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the ends of the poles]

**Support Reference:** Idiom

ULT **at the face of the inner sanctuary**
UST at the entrance to the Most Holy Place
(עַל־פְּנֵי הַדְּבִיר)

Here, **at the face of** represents being in front of the inner sanctuary. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in front of the inner sanctuary] or [through the entrance to the inner sanctuary]

**Support Reference:** Metonymy

ULT **but they were not seen on the outside**
UST But people standing outside the temple could not see them
(וְלֹא יֵרָאוּ הַחֻצָה)

The expression **were not 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: [but no one outside the temple could see them]

**Support Reference:** Active or Passive

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

See the discussion of this phrase in the introduction to 1 Kings. The author is using this phrase to refer to the time when he was writing. In your translation, make clear that the phrase refers to a time that is now in the past. Avoid giving the impression the phrase means “to the present day.” If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 5:5. Alternate translation: [right up to the time of this writing]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the Holy Place | the Holy Place |
| the inner sanctuary | the Most Holy Place |
| day | still |

# 1 Kings 8:9

| ULT | UST |
| --- | --- |
| *Nothing {was} in the Box except the two tablets of stone that Moses had placed there at Horeb, where Yahweh cut with the sons of Israel when they came out from the land of Egypt.* | *The only things that were in the sacred chest were the two stone tablets that Moses had put there at Mount Horeb. That was where Yahweh had made a covenant with the Israelites after they left Egypt.* |

ULT **Nothing {was} in the Box except the two tablets of stone**
UST The only things that were in the sacred chest were the two stone tablets
(אֵין בָּאָרוֹן רַק שְׁנֵי לֻחוֹת הָאֲבָנִים)

If it would appear in your language that the author was making a statement and then contradicting it, you could reword this as a positive statement. The UST models one way to do that.

**Support Reference:** Connect — Exception Clauses

ULT **at Horeb**
UST at Mount Horeb
(בְּחֹרֵב)

**Horeb** is the name of a mountain that is also called Mount Sinai in other passages in the Bible.

**Support Reference:** How to Translate Names

ULT **cut**
UST had made a covenant
(כָּרַת)

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: [cut a covenant]

**Support Reference:** Ellipsis

ULT **cut**
UST had made a covenant
(כָּרַת)

See how you translated the similar expression in 5:12. Alternate translation: [made a covenant]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| {was} in the Box | that were in the sacred chest |
| stone | stone |
| Moses | Moses |
| at Horeb | at Mount Horeb |
| Yahweh | Yahweh |
| Israel | the Israelites |
| from the land of | Egypt |
| Egypt | Egypt |

# 1 Kings 8:10

| ULT | UST |
| --- | --- |
| *And it happened, when the priests came out from the Holy Place, that the cloud filled the house of Yahweh.* | *When the priests came out of the Holy Place {after putting the sacred chest in the temple}, suddenly a cloud {that represented Yahweh's presence} filled the temple.* |

**ULT And it happened**
**UST** When
(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 that the cloud**
**UST** a cloud {that represented Yahweh's presence}
(וְהֶעָנָן)

The implication is that this was the special cloud that manifested Yahweh's presence. You could include this information if that would be helpful to your readers. Alternate translation: [the cloud that manifested Yahweh's presence]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the priests | the priests |
| the Holy Place | the Holy Place |
| the house of Yahweh | the temple |

# 1 Kings 8:11

| ULT | UST |
| --- | --- |
| *And the priests were not able to stand to minister from the face of the cloud, for the glory of Yahweh filled the house of Yahweh.* | *The glorious presence of Yahweh, which the cloud expressed, filled the temple. As a result, the priests were not able to continue their work.* |

ULT **And the priests were not able to stand to minister from the face of the cloud**
UST which the cloud expressed … the priests were not able to continue their work
(וְלֹא־יָכְלוּ הַכֹּהֲנִים לַעֲמֹד לְשָׁרֵת מִפְּנֵי הֶעָנָן)

The author is using **from the face of** as a common expression of the culture to mean "because of" or "on account of." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [And the priests were not able to stand to minister because of the cloud]

**Support Reference:** Idiom

ULT **And the priests were not able to stand to minister from the face of the cloud**
UST which the cloud expressed … the priests were not able to continue their work
(וְלֹא־יָכְלוּ הַכֹּהֲנִים לַעֲמֹד לְשָׁרֵת מִפְּנֵי הֶעָנָן)

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 of the cloud, the priests were not able to stand to minister]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **to stand to minister**
UST to continue their work
(לַעֲמֹד לְשָׁרֵת)

The author is using **stand to minister** as a common expression of his culture to mean "continue to minister" or "keep performing their duties." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [to continue to minister] or [to keep ministering]

**Support Reference:** Idiom

ULT **for**
UST As a result
(כִּי)

Here the word **for** introduces not a reason but an explanation. Alternate translation: [This was because]

**Support Reference:** Connecting Words and Phrases

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the priests | the priests |
| to minister | their work |
| the glory of | The glorious presence of |
| Yahweh | Yahweh |
| the house of Yahweh | the temple |

# 1 Kings 8:12

| ULT | UST |
| --- | --- |
| *Then Solomon said, "Yahweh said he would dwell in a dark cloud.* | *Solomon {looked at the temple and} said, "Yahweh said that he would live in a dark cloud."* |

**ULT Yahweh said he would dwell in a dark cloud**
UST Yahweh said that he would live in a dark cloud
(יְהוָה אָמַר לִשְׁכֹּן בָּעֲרָפֶל)

Some ancient manuscripts read, "Yahweh said he would dwell in a dark cloud." The ULT follows that reading. Other ancient manuscripts read, "For Yahweh set the sun in the heavens, but he said he would dwell in a thick cloud." 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 Yahweh said he would dwell in a dark cloud**
UST Yahweh said that he would live in a dark cloud
(יְהוָה אָמַר לִשְׁכֹּן בָּעֲרָפֶל)

Solomon assumes that his listeners will know that he referring to what **Yahweh said** to Moses about how he would be present with the Box when it was in the tent of meeting, "I will appear in a cloud over the atonement lid" (Leviticus 16:2). You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Yahweh told Moses that he would dwell in a dark cloud in the sacred tent]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | Solomon |
| Yahweh | Yahweh |

# 1 Kings 8:13

| ULT | UST |
| --- | --- |
| *Building, I have built a house of habitation for you, a place for your dwelling {for} ages."* | *{Then Solomon prayed to Yahweh,} "I have surely built a temple for you that you will always be able to live in."* |

ULT **Building, I have built a house of habitation for you, a place for your dwelling {for} ages**

UST {Then Solomon prayed to Yahweh,} "I have surely built a temple for you that you will always be able to live in

(בָּנֹה בָנִיתִי בֵּית זְבֻל לָךְ מָכוֹן לְשִׁבְתְּךָ עוֹלָמִים)

After speaking to the people, Solomon is now speaking to Yahweh. He could be saying: (1) that Yahweh's appearance in a cloud in the temple confirms that Yahweh will indeed dwell in this temple. Alternate translation: [So it is clear that you are going to dwell in this house that I have built for you to live in] or (2) that while Yahweh said he would live in a cloud, Solomon has instead built him a splendid temple to live in. (The word translated as **habitation** might also mean [exaltation.]) Alternate translation: [But I have built a splendid temple for you in which you can always dwell]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **Building, I have built**

UST {Then Solomon prayed to Yahweh,} "I have surely built

(בָּנֹה בָנִיתִי)

Solomon is repeating forms of the verb "build" 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 have indeed built]

**Support Reference:** Reduplication

> **ULT a house of habitation for you, a place for your dwelling {for} ages**
> UST a temple for you that you will always be able to live in
> (בֵּ֣ית זְבֹ֤ל לָךְ֙ מָכ֣וֹן לְשִׁבְתְּךָ֔ עוֹלָמִ֖ים)

The terms **house of habitation** and **place for your dwelling** mean similar things. Solomon is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [a house that can always be your dwelling]

**Support Reference:** Doublet

> **ULT {for} ages**
> UST always
> (עוֹלָמִ֖ים)

Solomon is using the plural **ages** where Hebrew speakers commonly used a singular form and said “to forever” (as Bathsheba does in 1:31, for example). This suggests that he is using the plural form to emphasize that he hopes that Yahweh will be present in this temple not just for as long as anyone in the present age can imagine but for all ages to come. If it would be helpful in your language, you could use a singular form and express the emphasis in another way. Alternate translation: [for an immeasurable span of time]

**Support Reference:** Unusual Uses of the Plural

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| a house of | a temple |

# 1 Kings 8:14

| ULT | UST |
| --- | --- |
| *And the king turned his face around, and he blessed all of the assembly of Israel. Now all of the assembly of Israel was standing.* | *Then, while all the people stood there {respectfully}, the king turned around and faced them, and he asked God to make good things happen for them.* |

ULT **And the king turned his face around**
UST Then … the king turned around and faced them
(וַיַּסֵּב הַמֶּלֶךְ אֶת־פָּנָיו)

The author is using one part of Solomon, his **face**, to mean all of him in the act of turning around. If it would be helpful in your language, you could state the meaning plainly. See the discussion of this use of the term “face” in the introduction to 1 Kings. Alternate translation: [And the king turned around to face the people]

**Support Reference:** Synecdoche

ULT **Now all of the assembly of Israel was standing**
UST while all the people stood there {respectfully}
(וְכָל־קְהַל יִשְׂרָאֵל עֹמֵד)

The people were **standing** as a symbolic action that showed respect for Yahweh and for King Solomon and expressed their eagerness to receive a blessing from Solomon as Yahweh’s representative. 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: [Now all of the Israelites who were present were standing to express their respect and expectation]

**Support Reference:** Symbolic Action

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king | the king |
| and he blessed | and he asked God to make good things happen |
| the assembly of | for them |
| Israel | for them |
| the assembly of | the people |
| Israel | the people |

# 1 Kings 8:15

| ULT | UST |
| --- | --- |
| *And he said, "Blessed {be} Yahweh, the God of Israel, who spoke by his mouth to David my father and fulfilled by his hand, saying,* | *Then he said, "Praise Yahweh, the God whom we Israelites worship! By his own power he has done what he promised to my father David. Yahweh told him,* |

**ULT Blessed {be} Yahweh**
**UST** Praise Yahweh
(בָּרוּךְ יְהוָה)

See how you translated the similar expression in 1:48. Alternate translation: [May people bless Yahweh] or [May people praise Yahweh]

**Support Reference:** Active or Passive

**ULT who spoke by his mouth to David my father and fulfilled by his hand**
**UST** By his own power he has done what he promised to my father David
(אֲשֶׁר דִּבֶּר בְּפִיו אֵת דָּוִד אָבִי וּבְיָדוֹ מִלֵּא)

If it would be more natural in your language, you may want to put the information that Yahweh has now **fulfilled** something **by his hand** before the information that this was something he **spoke by his mouth**. Alternate translation: [who has fulfilled by his hand what he spoke by his mouth to David my father]

**Support Reference:** Information Structure

**ULT and fulfilled by his hand**
**UST** By his own power he has done
(וּבְיָדוֹ מִלֵּא)

Here, **hand** represents the power of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [and fulfilled by his own action]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Blessed {be} | Praise |
| Yahweh | Yahweh |
| the God of | the God whom … worship |
| Israel | we Israelites |

| ULT | UST |
| --- | --- |
| David | to … David |
| fulfilled | he has done |

# 1 Kings 8:16

| ULT | UST |
| --- | --- |
| *‘From the day when I brought out my people, Israel, from Egypt, I did not choose a city from all of the tribes of Israel to build a house for my name to be there. But I chose David to be over my people Israel.’* | *‘I rescued the Israelite people, who belong to me, from slavery in Egypt. But after that, I did not choose a city anywhere in their land and ask them to build a temple there where they would worship me. But I did choose you to be the king of Israel.’”* |

ULT **From the day when I brought out my people, Israel, from Egypt, I did not choose a city from all of the tribes of Israel to build a house for my name to be there. But I chose David to be over my people Israel**

UST I rescued the Israelite people, who belong to me, from slavery in Egypt. But after that, I did not choose a city anywhere in their land and ask them to build a temple there where they would worship me. But I did choose you to be the king of Israel

(מִן־הַיּוֹם אֲשֶׁר הוֹצֵאתִי אֶת־עַמִּי & יִשְׂרָאֵל֙ מִמִּצְרַיִם֙ לֹא־בָחַרְתִּי בְעִ֣יר מִכֹּל֩ שִׁבְטֵ֨י יִשְׂרָאֵ֜ל לִבְנ֣וֹת בַּ֗יִת לִֽהְיוֹת֙ שְׁמִ֣י שָׁ֔ם וָאֶבְחַ֖ר בְּדָוִ֑ד לִֽהְיוֹת֙ עַל־עַמִּ֣י יִשְׂרָאֵֽל)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [that from the day when he brought out his people Israel from Egypt, he did not choose a city from all of the tribes of Israel to build a house for his name to be there. But he did choose David to be over his people Israel]

**Support Reference:** Quotes within Quotes

ULT **the day**

UST But after that

(הַיּוֹם)

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: [the time]

**Support Reference:** Metonymy

ULT **a city from all of the tribes of Israel to build a house**

UST a city anywhere in their land and ask them to build a temple there

(בְעִ֣יר מִכֹּל֩ שִׁבְטֵ֨י יִשְׂרָאֵ֜ל לִבְנ֣וֹת בַּ֗יִת)

Yahweh is not speaking of a **city** that would **build a house** for him. He is speaking of a city where such a temple would be located. It may be helpful to clarify this for your readers. Alternate translation: [a city from all of the tribes of Israel in which to have a temple built]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **from all of the tribes of Israel**
UST anywhere in their land
(מִכֹּל֙ שִׁבְטֵ֣י יִשְׂרָאֵ֔ל)

Here, **tribes** represents the territories in which the tribes lived. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from anywhere within the territory of Israel]

**Support Reference:** Metonymy

ULT **for my name to be there**
UST where they would worship me
(לִֽהְיוֹת שְׁמִ֥י שָׁ֖ם)

To translate this expression and the similar ones in the rest of this chapter, see how you translated the similar expression in 3:2. Alternate translation: [for people to worship me there] or [to make my reputation known there]

**Support Reference:** Metonymy

ULT **But I chose David**
UST But I did choose you
(וָאֶבְחַ֥ר בְּדָוִ֖ד)

Yahweh was speaking of David in the third person, even though he was addressing him directly. That is because he was making a proclamation similar to the one in 2:45. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [But I chose you, David]

**Support Reference:** First, Second or Third Person

ULT **to be over my people Israel**
UST to be the king of Israel
(לִֽהְיוֹת֙ עַל־עַמִּ֣י יִשְׂרָאֵ֔ל)

See how you translated the similar expression in 4:4. Alternate translation: [to rule my people Israel]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the day | But after that |
| Israel | Israelite |
| from Egypt | from slavery in Egypt |

| ULT | UST |
| --- | --- |
| I did … choose | I did … choose |
| the tribes of | in their land |
| Israel | in their land |
| a house | a temple there |
| a house for my name to be | a temple there … they would worship me |
| But I chose | But I did choose |
| David | you |
| Israel | Israel |

# 1 Kings 8:17

| ULT | UST |
| --- | --- |
| *And it was with the heart of David my father to build a house for the name of Yahweh, the God of Israel.* | *Then Solomon said, "My father David wanted very much to build a temple where we Israelite people could worship Yahweh our God.* |

ULT **And it was with the heart of David my father to build a house**
UST Then Solomon said, "My father David wanted very much to build a temple
(וַיְהִי עִם־לְבַב דָּוִד אָבִי לִבְנוֹת בַּיִת)

Solomon is using **it was with the heart of David** as a common expression of his culture to mean "David earnestly wanted" or "David strongly desired." 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, here and in the next verse. Alternate translation: [And David my father had his heart set on building a house] or [And David my father earnestly wanted to build a house]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| David | David |
| a house | a temple |
| Yahweh | Yahweh |
| the God of | our God |
| Israel | Israelite |

# 1 Kings 8:18

| ULT | UST |
| --- | --- |
| *But Yahweh said to David my father, ‘Because it was with your heart to build a house for my name, you did well that it was with your heart.* | *But Yahweh told him, ‘You wanted to build a temple for me, and it was good that you wanted to do that.* |

ULT **But Yahweh said to David my father, ‘Because it was with your heart to build a house for my name, you did well that it was with your heart**

UST But Yahweh told him, ‘You wanted to build a temple for me, and it was good that you wanted to do that

(וַיֹּאמֶר יְהוָה אֶל־דָּוִד אָבִי יַעַן אֲשֶׁר הָיָה עִם־לְבָבְךָ לִבְנוֹת בַּיִת לִשְׁמִי הֱטִיבֹתָ כִּי הָיָה עִם־לְבָבֶךָ)

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 Yahweh told David my father that because it was with his heart to build a house for his name, he did well that it was with his heart]

**Support Reference:** Quotes within Quotes

ULT **Because it was with your heart to build a house for my name, you did well that it was with your heart**

UST You wanted to build a temple for me, and it was good that you wanted to do that

(יַעַן אֲשֶׁר הָיָה עִם־לְבָבְךָ לִבְנוֹת בַּיִת לִשְׁמִי הֱטִיבֹתָ כִּי הָיָה עִם־לְבָבֶךָ)

It might seem that repeating the expression **it was with your heart** would be to convey extra information in a way that was not natural in your language. If so, you could shorten represent this expression only once in your translation. Alternate translation: [You did well to have it with your heart to build a house for my name]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

ULT **your heart … you did well**

UST You wanted … and it was good

(לְבָבְךָ & הֱטִיבֹתָ)

The words **you** and **your** are singular here and in the next verse because they refer to David. So use singular forms in your translation if your language marks that distinction.

**Support Reference:** Forms of ‘You’ — Singular

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Yahweh | Yahweh |
| David | him |

| ULT | UST |
| --- | --- |
| a house | a temple |
| a house for my name | a temple for me |
| you did well | and it was good |

# 1 Kings 8:19

| ULT | UST |
|---|---|
| *However, you, you will not build the house, but rather your son coming out from your loins, he, he will build the house for my name.'* | *However, you are not the one who is going to build it. Instead, one of your own sons will build a temple where the Israelites will worship me.'* |

> ULT **However, you, you will not build the house, but rather your son coming out from your loins, he, he will build the house for my name**
> UST However, you are not the one who is going to build it. Instead, one of your own sons will build a temple where the Israelites will worship me
> (רַ֣ק אַתָּ֔ה לֹ֥א תִבְנֶ֖ה הַבָּ֑יִת כִּ֤י אִם־בִּנְךָ֙ הַיֹּצֵ֣א מֵחֲלָצֶ֔יךָ הֽוּא־יִבְנֶ֥ה הַבַּ֖יִת לִשְׁמִֽי)

If you translated the previous verse so that there would not be a quotation within a quotation, you can continue doing that here. Alternate translation: [However, he, David, would not build the house, but rather his son coming out from his loins, he would be the one to build the house for his name]

**Support Reference:** Quotes within Quotes

> ULT **you, you will not build … he, he will build**
> UST you are not the one who is going to build … will build
> (אַתָּ֔ה לֹ֥א תִבְנֶ֖ה & הֽוּא־יִבְנֶ֥ה)

Yahweh is stating the pronouns **you** and **he** separately, even though the verbs translated as **you will build** and **he will build** already include their meanings. He is doing that in order to emphasize a contrast. See how you translated the expression "he, he cursed" in 2:8, which similarly emphasizes a contrast. Alternate translation: [you will not be the one who will build … he will be the one who will build]

**Support Reference:** Poetry

> ULT **your son coming out from your loins**
> UST one of your own sons
> (בִּנְךָ֙ הַיֹּצֵ֣א מֵחֲלָצֶ֔יךָ)

The implication of the expression **coming out from your loins** is that David would be the actual father of this son (that is, this would not be an adopted or foster son). You could indicate this explicitly in your translation if that would be helpful to your readers. If you have already translated the book of 2 Samuel, see how you translated the similar expression in 2 Samuel 7:12. Alternate translation: [your own biological son]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the house | it |
| from your loins | own |
| the house | a temple |
| the house for my name | a temple where the Israelites will worship me |

# 1 Kings 8:20

| ULT | UST |
| --- | --- |
| *And Yahweh has raised up his word that he spoke. And I have arisen in place of David my father, and I sit on the throne of Israel, just as Yahweh spoke. And I have built the house for the name of Yahweh, the God of Israel.* | *And now Yahweh has done what he promised to do. I have succeeded my father David as the king of Israel, just as Yahweh promised. And I have built a temple where we Israelite people can worship Yahweh our God.* |

ULT **And Yahweh has raised up his word that he spoke**
UST And now Yahweh has done what he promised to do
(וַיָּקֶם יְהוָה אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר)

See how you translated the similar expression in 2:4. Alternate translation: [And Yahweh has made happen the things that he described]

**Support Reference:** Metaphor

ULT **And I have arisen in place of David my father**
UST I have succeeded my father David
(וָאָקֻם תַּחַת דָּוִד אָבִי)

Solomon is speaking as if he had actually arisen or stood up in place of David. He means that he has taken his late father's former role as king. Your language may have a comparable expression that you can use in your translation. You could also state the meaning plainly. Alternate translation: [And I have taken the place of David my father] or [And I have succeeded David my father]

**Support Reference:** Metaphor

ULT **and I sit on the throne of Israel**
UST as the king of Israel
(וָאֵשֵׁב עַל־כִּסֵּא יִשְׂרָאֵל)

See how you translated the similar expression in 2:24. Alternate translation: [and I am ruling the Israelites]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Yahweh | Yahweh |
| David | David |
| the throne of | as the king of |
| Israel | Israel |

| ULT | UST |
| --- | --- |
| Yahweh | Yahweh |
| the house | a temple |
| Yahweh | Yahweh |
| the God of | our God |
| Israel | Israelite |

# 1 Kings 8:21

| ULT | UST |
| --- | --- |
| *And I have made a place there for the Box where the Covenant of Yahweh {is} there, which he cut with our fathers when he brought them out from the land of Egypt."* | *I have provided a place within the temple for the sacred chest. It holds the two stone tablets that Moses put in it when Yahweh made a covenant with our ancestors when he rescued them from slavery in Egypt."* |

ULT **where the Covenant of Yahweh {is} there**
UST It holds the two stone tablets that Moses put in it
(אֲשֶׁר־שָׁם בְּרִית יְהוָה)

It might seem that the expression **where the Covenant of Yahweh is there** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [where the Covenant of Yahweh is] or [that contains the Covenant of Yahweh]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

ULT **where the Covenant of Yahweh {is} there**
UST It holds the two stone tablets that Moses put in it
(אֲשֶׁר־שָׁם בְּרִית יְהוָה)

Here, the **Covenant of Yahweh** represents the two stone tablets that the author describes in 8:9, on which the terms of the covenant between Yahweh and the Israelites were written. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [where the two stone tablets are] or [that contains the two stone tablets]

**Support Reference:** Metonymy

ULT **he cut**
UST Yahweh made a covenant
(כָּרַת)

See how you translated the similar expression in 8:9. Alternate translation: [he made]

**Support Reference:** Idiom

> ULT **our fathers**
> UST our ancestors
> (אֲבֹתֵינוּ)

See how you translated the similar expression in 1:21. Alternate translation: [our ancestors]

**Support Reference:** Metaphor

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| for the Box | for the sacred chest |
| the Covenant of | the two stone tablets that Moses put in it |
| Yahweh | the two stone tablets that Moses put in it |
| from the land of | from slavery in Egypt |
| Egypt | from slavery in Egypt |

# 1 Kings 8:22

| ULT | UST |
| --- | --- |
| *And Solomon stood to the face of the altar of Yahweh, in front of all of the assembly of Israel. And he spread out his palms to the heavens,* | *Then Solomon turned around again and faced the altar {in the temple courtyard}. The Israelite people who had gathered for this occasion could see and hear him. He lifted his hands toward the sky {to pray},* |

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

In this context, this expression indicates that Solomon turned around again and faced the altar of burnt offerings that was in the temple court. (While he was **in front of** the crowd of Israelites from their perspective, from his perspective, they were behind him.) Alternate translation: [facing]

**Support Reference:** Metonymy

ULT **And he spread out his palms to the heavens**
UST He lifted his hands toward the sky {to pray}
(וַיִּפְרֹשׂ כַּפָּיו הַשָּׁמָיִם)

Spreading out **his palms toward the heavens** was a symbolic action by which Solomon showed he was praying to God. 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 spread out his palms to the heavens in prayer] or [And he assumed a posture of prayer]

**Support Reference:** Symbolic Action

ULT **And he spread out his palms to the heavens**
UST He lifted his hands toward the sky {to pray}
(וַיִּפְרֹשׂ כַּפָּיו הַשָּׁמָיִם)

Based on what the author says in 8:54, that Solomon got up "from bowing on his knees with his palms spread out toward the heavens," the author means implicitly here that when Solomon assumed a posture of prayer by raising his hands, he also knelt down. The parallel passage in 2 Chronicles 6:13 states this specifically. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And he knelt down and spread out his palms to the heavens]

**Support Reference:** Assumed Knowledge and Implicit Information

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Solomon | Solomon |
| the altar of | the altar |
| Yahweh | in the temple courtyard |
| the assembly of | who had gathered for this occasion |
| Israel | The Israelite people |
| his palms | his hands |
| to the heavens | toward the sky {to pray} |

# 1 Kings 8:23

| ULT | UST |
| --- | --- |
| *and he said, "Yahweh, the God of Israel, no god {is} like you in the heavens from above or on the earth from below, keeping the covenant and covenant faithfulness with your servants walking to your face with all of their heart,* | *and he said, "Yahweh, you are the God whom we Israelite people worship. There is no god like you up in heaven or down here on the earth. You solemnly promised that you would be kind to us. And that is what you have always done for us when we have earnestly done what you wanted us to do.* |

ULT **with your servants … to your face**
UST to us … what you wanted us to do
(לַעֲבָדֶיךָ & לְפָנֶיךָ)

The word **your** is singular here and through verse 53 because it refers to Yahweh. (In the expression "your sons" in 8:25, it is also singular, since it refers to David.) So use singular forms in your translation if your language marks that distinction.

**Support Reference:** Forms of 'You' — Singular

ULT **with your servants**
UST to us
(לַעֲבָדֶיךָ)

See how you translated the similar expression in 1:13. Alternate translation: [with us, your servants]

**Support Reference:** First, Second or Third Person

ULT **walking to your face**
UST when we have … done what you wanted us to do
(הַהֹלְכִים לְפָנֶיךָ)

See how you translated the similar expression in 3:6. Alternate translation: [who live as they should in your presence]

**Support Reference:** Metaphor

ULT **with all of their heart**
UST earnestly
(בְּכָל־לִבָּם)

Here, the **heart** represents people's motives and desires. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in complete devotion]

**Support Reference:** Metaphor

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Yahweh | Yahweh |
| the God of | you are the God |
| Israel | whom we Israelite people worship |
| god | god |
| in the heavens | in heaven |
| the earth | the earth |
| the covenant | You solemnly promised |
| and covenant faithfulness | that you would be kind |
| with your servants | to us |

# 1 Kings 8:24

| ULT | UST |
| --- | --- |
| *which you have kept for your servant David, my father, what you spoke to him. And you spoke with your mouth, and by your hand you fulfilled, as this day.* | *You promised my father David, who served you faithfully, that his son would build a temple for you. And we here today can all see that by your own power you have done what you promised.* |

ULT **what you spoke to him**
UST You promised … David
(אֵת אֲשֶׁר־דִּבַּרְתָּ לֽוֹ)

If the connection between this statement and the previous one is not clear, you may want to use a different connecting word to show how this statement relates to what comes before it. Alternate translation: [just as you spoke to him]

**Support Reference:** Connecting Words and Phrases

ULT **And you spoke with your mouth, and by your hand you fulfilled**
UST that by your own power you have done what you promised
(וְתְדַבֵּר בְּפִיךָ וּבְיָדְךָ מִלֵּאתָ)

See how you translated the similar expression in 8:15. Alternate translation: [And you have fulfilled by your hand what you spoke by your mouth]

**Support Reference:** Information Structure

ULT **as this day**
UST And we here today can all see
(כַּיּוֹם הַזֶּה)

Solomon is using **as this day** as a common expression of his culture to mean “as is true right now” or “as can be seen at this present time.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [as is the case right now]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| for your servant | who served you faithfully |
| David | David |
| you fulfilled | that … you have done |

| ULT | UST |
| --- | --- |
| as … day | And we here today can all see |

# 1 Kings 8:25

| ULT | UST |
| --- | --- |
| *And now, Yahweh, the God of Israel, keep for your servant David, my father, what you spoke to him, saying, 'A man to you will not be cut off from to my face, sitting on the throne of Israel, if only your sons will keep their way, to walk to my face just as you have walked to my face.'* | *So now, Yahweh, the God whom we Israelites worship, I am asking you to do the further things you promised to my father David. You told him that you would make sure that one of his descendants would always be the king of Israel if they would conduct their lives as he did. He obeyed you carefully.* |

ULT **And now**
UST So now
(וְעַתָּה)

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

**Support Reference:** Connecting Words and Phrases

ULT **saying, 'A man to you will not be cut off from to my face, sitting on the throne of Israel, if only your sons will keep their way, to walk to my face just as you have walked to my face**
UST You told him that you would make sure that one of his descendants would always be the king of Israel if they would conduct their lives as he did. He obeyed you carefully
(לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מִלְּפָנַי יֹשֵׁב עַל־כִּסֵּא יִשְׂרָאֵל רַק אִם־יִשְׁמְרוּ בָנֶיךָ אֶת־דַּרְכָּם לָלֶכֶת לְפָנַי כַּאֲשֶׁר הָלַכְתָּ לְפָנָי)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [telling him that a man to him would not be cut off from to your face, sitting on the throne of Israel, if only his sons would keep their way, to walk to your face just as he had walked to your face]

**Support Reference:** Quotes within Quotes

ULT **A man to you will not be cut off from to my face, sitting on the throne of Israel**
UST that you would make sure that one of his descendants would always be the king of Israel
(לֹא־יִכָּרֵת לְךָ אִישׁ מִלְּפָנַי יֹשֵׁב עַל־כִּסֵּא יִשְׂרָאֵל)

See how you translated the similar expression in 2:4. Alternate translation: [One of your descendants will always rule as the king of Israel in my presence]

**Support Reference:** Metaphor

ULT **your sons will keep their way, to walk to my face just as you have walked to my face**
UST they would conduct their lives as he did. He obeyed you carefully
(יִשְׁמְרוּ בָנֶיךָ אֶת־דַּרְכָּם לָלֶכֶת לְפָנַי כַּאֲשֶׁר הָלַכְתָּ לְפָנָי)

See how you translated the similar expression in 2:4. Alternate translation: [your descendants will live as they should in my presence, just as you have lived in my presence]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Yahweh | Yahweh |
| the God of | the God whom … worship |
| Israel | we Israelites |
| for your servant | to |
| David | David |
| the throne of | the king of |
| Israel | Israel |

# 1 Kings 8:26

| ULT | UST |
|---|---|
| *And now, God of Israel, may your word please be confirmed that you spoke to your servant David, my father.* | *You are the God whom we Israelite people worship. So now please do what you promised to do for my father David.* |

ULT **may your word please be confirmed that you spoke to your servant David, my father**
UST please do what you promised to do for my father David
(יֶאֱמַן נָא דבריך אֲשֶׁר דִּבַּרְתָּ לְעַבְדְּךָ דָּוִד אָבִי)

Solomon 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: [may what you said when you spoke to your servant David, my father, please be confirmed]

**Support Reference:** Metonymy

ULT **may your word please be confirmed that you spoke**
UST please do what you promised to do
(יֶאֱמַן נָא דבריך אֲשֶׁר דִּבַּרְתָּ)

The expression **may … 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. Alternate translation: [please confirm your word that you spoke] or [please confirm what you said when you spoke]

**Support Reference:** Active or Passive

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| God of | You are the God whom … worship |
| Israel | we Israelite people |
| please | please |
| to your servant | for |
| David | David |

# 1 Kings 8:27

| ULT | UST |
| --- | --- |
| *But will God truly dwell on the earth? Behold, the heavens and the heavens of the heavens do not contain you. How much less this house that I have built!* | *But you, God, will not really live on the earth. You are so great that the whole sky and even the spiritual realm beyond the sky are not a sufficient home for you. So this temple that I have built is certainly not sufficient for you to live in either.* |

ULT **But will God truly dwell on the earth**
UST But you, God, will not really live on the earth
(כִּי הַאֻמְנָם יֵשֵׁב אֱלֹהִים עַל־הָאָרֶץ)

Solomon is using the question form to make a strong statement. 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 God will not truly dwell on the earth!]

**Support Reference:** Rhetorical Question

ULT **God**
UST you, God
(אֱלֹהִים)

Even though Solomon is addressing God directly, he is speaking of him in the third person 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, God]

**Support Reference:** First, Second or Third Person

ULT **Behold**
UST You are so great that
(הִנֵּה)

See how you translated the similar expression in 1:14. Alternate translation: [Indeed]

**Support Reference:** Metaphor

ULT **the heavens and the heavens of the heavens**
UST the whole sky and even the spiritual realm beyond the sky
(הַשָּׁמַיִם וּשְׁמֵי הַשָּׁמָיִם)

In this context, the term **heavens** refers to the sky, while the phrase **the heavens of the heavens** describes the spiritual realm beyond the sky that is God's abode. Translators whose languages have separate words for the sky and for God's abode may be able to use those terms here in their translations. Alternate translation: [the sky and heaven itself]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| God | you, God |
| truly | really |
| the earth | the earth |
| the heavens | the whole sky |
| and the heavens of | and even the spiritual realm beyond the sky |
| the heavens | and even the spiritual realm beyond the sky |
| house | temple |

# 1 Kings 8:28

| ULT | UST |
| --- | --- |
| *Yet may you turn to the prayer of your servant and to his supplication, Yahweh my God, to listen to the cry and to the prayer that your servant is praying to your face today,* | *Even so, Yahweh, my God, please grant the requests that I make as I pray to you today. I have come to your temple today to pray. Please do what I am earnestly asking you to do.* |

ULT **Yet may you turn**
UST Even so … please grant
(וּפָנִ֣יתָ)

Solomon is speaking here as if paying attention were actually to **turn** toward someone. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Yet may you pay attention]

**Support Reference:** Metaphor

ULT **to the prayer of your servant and to his supplication**
UST Even so … please grant the requests that I make as I pray to you today
(אֶל־תְּפִלַּ֣ת עַבְדְּךָ֔ וְאֶל־תְּחִנָּתֹ֑ו)

Together, the terms **prayer** and **supplication** express a single idea. The word **supplication** tells what kind of **prayer** this is. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [to my prayer for help] or [to the requests I am making as I pray]

**Support Reference:** Hendiadys

ULT **to listen to the cry and to the prayer**
UST Please do what I am earnestly asking you to do
(לִשְׁמֹ֥עַ אֶל־הָרִנָּ֖ה וְאֶל־הַתְּפִלָּ֑ה)

See the discussion in the introduction to 1 Kings of this use of the term “listen.” If it would be helpful to your readers, you could indicate explicitly in your translation, here and in verses 28, 30, and 52, that the term in the context of Solomon’s prayer means “answer.” Alternate translation: [to answer the cry and the prayer]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **to listen to the cry and to the prayer**
UST Please do what I am earnestly asking you to do
(לִשְׁמֹעַ אֶל־הָרִנָּה וְאֶל־הַתְּפִלָּה)

The terms **cry** and **prayer** mean similar things. Solomon is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [to listen to the fervent prayer] or [to answer the fervent prayer]

**Support Reference:** Doublet

ULT **the prayer that your servant is praying**
UST I … to pray … what I am … asking you to do
(הַתְּפִלָּה אֲשֶׁר עַבְדְּךָ מִתְפַּלֵּל)

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

**Support Reference:** Poetry

ULT **to your face**
UST have come to your temple
(לְפָנֶיךָ)

Here, **to your face** represents being in front of Yahweh. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in your presence]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the prayer of | as … pray to you today |
| your servant | I |
| Yahweh | Yahweh |
| my God | my God |
| the cry | earnestly |
| the prayer | what I am … asking you to do |
| your servant | I |
| is praying | to pray |

# 1 Kings 8:29

| ULT | UST |
| --- | --- |
| *that your eyes may be opened to this house night and day, to the place {about} which you have said, 'My name will be there,' to listen to the prayer that your servant will pray toward this place.* | *I pray that you will always regard this temple favorably. You said that when we Israelites built a temple, you would be pleased to have people worship you there. So as I face this temple {to acknowledge you} as I pray, please answer my prayer.* |

ULT **that your eyes may be opened to this house**
UST I pray that you will … regard this temple favorably
(לִֽהְיוֹת֙ עֵינְךָ֣ פְתֻחוֹת֔ אֶל־הַבַּ֥יִת הַזֶּ֖ה)

The expression **may be opened** 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 you may open your eyes to this temple] or [that you may keep your eyes open to this temple]

**Support Reference:** Active or Passive

ULT **that your eyes may be opened to this house**
UST I pray that you will … regard this temple favorably
(לִֽהְיוֹת֙ עֵינְךָ֣ פְתֻחוֹת֔ אֶל־הַבַּ֥יִת הַזֶּ֖ה)

Solomon is speaking as if he wants Yahweh always to be looking at the temple. He means that he wants Yahweh always to be listening to the prayers that people offer toward the temple. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that your ears may be opened to this house] or [that you may always listen to what people pray toward this temple]

**Support Reference:** Metaphor

ULT **night and day**
UST always
(לַ֥יְלָה וְי֖וֹם)

Solomon is referring to all of time by naming its two major components, **night** and **day**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all the time]

**Support Reference:** Merism

ULT **you have said, ‘My name will be there**
UST You said … you would be pleased to have people worship you there
(אָמַ֔רְתָּ יִהְיֶ֥ה שְׁמִ֖י שָׁ֑ם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [you have said that your name would be there]

**Support Reference:** Quotes within Quotes

ULT **My name will be there**
UST you would be pleased to have people worship you there
(יִהְיֶ֥ה שְׁמִ֖י שָׁ֑ם)

Here, Yahweh’s **name** represents his presence and authority. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [People will worship me there] or [My reputation will be known there]

**Support Reference:** Metonymy

ULT **the prayer**
UST my prayer
(הַתְּפִלָּ֔ה)

Solomon is not referring to a specific **prayer**. He means prayers 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 prayers] or [any prayer]

**Support Reference:** Generic Noun Phrases

ULT **will pray toward this place**
UST as … face this temple {to acknowledge you} as I pray
(יִתְפַּלֵּ֖ל אֶל־הַמָּק֣וֹם הַזֶּ֑ה)

Here and in verses 30 and 35, Solomon refers to people directing their prayers toward the temple. Praying in the direction of the temple was a symbolic action by which worshipers showed that they recognized the temple as the place where Yahweh was especially present with his people. 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: [will direct their prayers to you at this temple] or [will pray to you while facing this temple in which you are especially present]

**Support Reference:** Symbolic Action

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| house | temple |
| and day | always |
| the prayer | my prayer |
| your servant | I |
| will pray | as I pray |

# 1 Kings 8:30

| ULT | UST |
| --- | --- |
| *And may you listen to the supplication of your servant and your people Israel that they will pray toward this place. And you, may you hear in the place of your dwelling, in the heavens, and may you hear and forgive.* | *When I pray to you, or when Israelite people pray to you, we will face this temple {to acknowledge you}. You will be faraway in heaven where you live, but please do what we ask and forgive us {for the sins that we have committed}.* |

ULT **the supplication of … that they will pray**
UST When … pray to you … pray to you
(תְּחִנַּת & אֲשֶׁר יִתְפַּלְלוּ)

Solomon is not referring to a specific **supplication**. He means supplications in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [any supplication … that they may make]

**Support Reference:** Generic Noun Phrases

ULT **And you, may you hear**
UST You … but please do what we ask
(וְאַתָּה תִּשְׁמַע)

See the discussion in the introduction to this chapter of Solomon's use of the explicit pronoun "you" in this phrase that he repeats several times in his prayer. Alternate translation: [And as they are praying, may you hear]

**Support Reference:** Pronouns — When to Use Them

ULT **may you hear in the place of your dwelling**
UST will be faraway … where you live, but please do what we ask
(תִּשְׁמַע אֶל־מְקוֹם שִׁבְתְּךָ)

The implication is that Solomon expects God to hear and respond from his dwelling place in heaven. You could include this information if that would be helpful to your readers, here and in verses 39, 43, and 49. Alternate translation: [may you pay attention and respond from the place of your dwelling]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **in the place of your dwelling, in the heavens**
UST will be faraway in heaven where you live
(אֶל־מְקוֹם שִׁבְתְּךָ אֶל־הַשָּׁמָיִם)

The terms **in the place of your dwelling** and **in the heavens** mean similar things. Solomon 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, here and in verses 39, 43, and 49. Alternate translation: [in the heavens where you dwell]

**Support Reference:** Doublet

ULT **and may you hear and forgive**
UST and forgive us {for the sins that we have committed}
(וְשָׁמַעְתָּ וְסָלָחְתָּ)

The phrase **hear and forgive** expresses a single idea. The word **forgive** tells in what way Solomon is asking Yahweh to **hear** (that is, answer) the prayer. If it would be more natural in your language, you could express this meaning in a different way, here and in verses 34, 36, and 39. Alternate translation: [and may you answer by forgiving]

**Support Reference:** Hendiadys

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| your servant | I |
| Israel | Israelite |
| they will pray | pray to you |
| the heavens | heaven |
| and forgive | us {for the sins that we have committed} |

# 1 Kings 8:31

| ULT | UST |
| --- | --- |
| *Whoever sins, a man against his neighbor, and he lifts an oath against him to adjure him, and an oath comes to the face of your altar in this house,* | *Suppose one person accuses another person of doing something wrong to him. Suppose the first person makes the other person stand in front of your altar outside this temple and swear, 'I did not do that. May God punish me if I am not telling the truth!'* |

ULT **Whoever sins, a man against his neighbor**
UST Suppose one person accuses another person of doing something wrong to him
(אֵת אֲשֶׁר יֶחֱטָא אִישׁ לְרֵעֵהוּ)

In this verse, Solomon is introducing the first part of a possible condition. He is asking Yahweh to do the things he describes in the next verse if this condition happens. Use a natural form in your language for introducing a condition that could happen. Alternate translation: [If someone sins, a man against his neighbor] or [Suppose someone sins, a man against his neighbor]

**Support Reference:** Connect — Hypothetical Conditions

ULT **Whoever sins, a man against his neighbor**
UST Suppose one person accuses another person of doing something wrong to him
(אֵת אֲשֶׁר יֶחֱטָא אִישׁ לְרֵעֵהוּ)

Solomon is using **a man against his neighbor** as a common expression of his culture to describe what one person might do 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: [Suppose one person sins against another]

**Support Reference:** Idiom

ULT **Whoever sins, a man against his neighbor**
UST Suppose one person accuses another person of doing something wrong to him
(אֵת אֲשֶׁר יֶחֱטָא אִישׁ לְרֵעֵהוּ)

The implication is that it is uncertain whether a person has actually wronged another person, and so resolution through an oath at the altar is required. You could indicate this uncertainty in your translation if that would be helpful to your readers. Alternate translation: [Suppose one person may have sinned against another]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and he lifts an oath against him to adjure him**
UST Suppose the first person makes the other person stand … and swear, ‘I did not do that. May God punish me if I am not telling the truth
(וְנָשָׂא־בוֹ אָלָה לְהַאֲלֹתוֹ)

The pronoun **he** refers to the offended party, while the pronoun **him** refers to the person who may have committed the offense. It may be helpful to clarify this for your readers. Alternate translation: [and the neighbor lifts an oath against the man to adjure the man]

**Support Reference:** Pronouns — When to Use Them

ULT **and he lifts an oath against him**
UST Suppose the first person makes the other person stand … and swear
(וְנָשָׂא־בוֹ אָלָה)

The author is using **lifts an oath** as a common expression of his culture to mean “makes someone swear an oath.” 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 puts him under an oath] or [and he makes him swear an oath]

**Support Reference:** Idiom

ULT **to adjure him**
UST I did not do that. May God punish me if I am not telling the truth
(לְהַאֲלֹתוֹ)

The implication is that the person who may have committed the offense would have to swear an oath at the altar that he was innocent. You could include this information if that would be helpful to your readers. Alternate translation: [that he is innocent]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and an oath comes**
UST I did not do that. May God punish me if I am not telling the truth
(וּבָא אָלָה)

Here the term **oath** represents the person who is making the oath. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and a person who is under such an oath comes] or [and a person who is required to swear such an oath comes]

**Support Reference:** Metonymy

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

Here, **to the face of your altar** represents being in front of the altar. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in front of your altar]

**Support Reference:** Metonymy

ULT **in this house**
UST outside this temple
(בַּבַּיִת הַזֶּה)

By **in this house**, Solomon specifically means in the courtyard of the temple, where the altar was located. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [in the court of this temple]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| sins | accuses … of doing something wrong |
| against his neighbor | to him |
| an oath | Suppose the first person makes … stand … and swear |
| an oath | I did not do that. May God punish me if I am not telling the truth |
| your altar | your altar |
| in … house | outside … temple |

# 1 Kings 8:32

| ULT | UST |
| --- | --- |
| *then you, may you hear {in} the heavens and act and judge your servants, to condemn the wicked, to put his way on his head, and to acquit the righteous, to give to him according to his righteousness.* | *In that case, please pay attention in heaven and decide which of these people is telling the truth. Then punish the person who is guilty with the punishment that he deserves, and reward the person who is innocent for having done what is right.* |

ULT **and act and judge your servants**
UST and decide which of these people is telling the truth
(וְעָשִׂיתָ וְשָׁפַטְתָּ אֶת־עֲבָדֶיךָ)

Solomon is first describing one event, in which Yahweh would **act** to punish the **wicked** and reward the **righteous** (as the rest of the verse describes). He is then describing another event that would precede it, in which Yahweh would **judge** people as either righteous or wicked. If it would be helpful your language, you may wish to relate these events in the order in which they would happen. Alternate translation: [and judge your servants and do]

**Support Reference:** Order of Events

ULT **and act and judge**
UST and decide
(וְעָשִׂיתָ וְשָׁפַטְתָּ)

The phrase **act and judge** expresses a single idea. The word **act** tells in what way Yahweh would **judge**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [and actively judge]

**Support Reference:** Hendiadys

ULT **the wicked … the righteous**
UST the person who is guilty … the person who is innocent
(רָשָׁע & צַדִּיק)

The author is using the adjectives **wicked** and **righteous** 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: [the wicked person … the righteous person] or [the person who is wicked … the person who is righteous]

**Support Reference:** Nominal Adjectives

**ULT to put his way on his head … to give**
**UST** with the punishment that he deserves … for having done what is right
(לָֽתֵת דַּרְכּוֹ בְּרֹאשׁוֹ & לָֽתֵת)

See how you translated the similar expression in 2:32. Alternate translation: [to punish him for the wrong things he has done]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| {in} the heavens | in heaven |
| and judge | and decide |
| your servants | which of these people is telling the truth |
| to condemn | Then punish |
| the wicked | the person who is guilty |
| the righteous | the person who is innocent |
| according to his righteousness | for having done what is right |

# 1 Kings 8:33

| ULT | UST |
| --- | --- |
| *When your people Israel are struck to the face of an enemy because they have sinned against you, and they turn back to you and they confess your name and they pray and they supplicate toward you in this house,* | *Suppose that the enemies of your Israelite people defeat their army in a battle because the Israelites have sinned against you. And suppose that the Israelites then admit that they have done wrong by sinning and that you are right to punish them for sinning. Suppose they stop acting in a sinful way. And suppose they face in the direction of this temple {to acknowledge you} and plead with you to help them.* |

ULT **When your people Israel are struck to the face of an enemy because they have sinned against you**
UST Suppose that the enemies of your Israelite people defeat their army in a battle because the Israelites have sinned against you
(הֻגַּ֥ף עַמְּךָ֖ יִשְׂרָאֵ֑ל לִפְנֵ֣י אוֹיֵ֔ב אֲשֶׁ֥ר יֶחֶטְאוּ־לָ֖ךְ)

See how you translated the similar expression in 8:31. Alternate translation: [If your people Israel are struck to the face of an enemy because they have sinned against you] or [Suppose your people Israel are struck to the face of an enemy because they have sinned against you]

**Support Reference:** Connect — Hypothetical Conditions

ULT **When your people Israel are struck to the face of an enemy because they have sinned against you**
UST Suppose that the enemies of your Israelite people defeat their army in a battle because the Israelites have sinned against you
(הֻגַּ֥ף עַמְּךָ֖ יִשְׂרָאֵ֑ל לִפְנֵ֣י אוֹיֵ֔ב אֲשֶׁ֥ר יֶחֶטְאוּ־לָ֖ךְ)

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: [When your people Israel sin against you and so are struck to the face of an enemy] or [Suppose your people Israel sin against you and, as a result, they are struck to the face of an enemy]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **When your people Israel are struck to the face of an enemy**
UST Suppose that the enemies of your Israelite people defeat their army in a battle
(בֶּהִנָּגֵף עַמְּךָ יִשְׂרָאֵל לִפְנֵי אוֹיֵב)

See the discussion of the term “struck” in the introduction to 1 Kings. Alternate translation: [When your people Israel are defeated to the face of an enemy] or [Suppose your people Israel are defeated to the face of an enemy]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **When your people Israel are struck to the face of an enemy**
UST Suppose that the enemies of your Israelite people defeat their army in a battle
(בֶּהִנָּגֵף עַמְּךָ יִשְׂרָאֵל לִפְנֵי אוֹיֵב)

Here, **to the face of** represents being in front of an **enemy**, that is, opposing an enemy in battle. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Suppose your people Israel are defeated in front of an enemy] or [Suppose your people Israel are defeated as they fight against an enemy]

**Support Reference:** Metonymy

ULT **When your people Israel are struck to the face of an enemy**
UST Suppose that the enemies of your Israelite people defeat their army in a battle
(בֶּהִנָּגֵף עַמְּךָ יִשְׂרָאֵל לִפְנֵי אוֹיֵב)

The expression **are 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: [Suppose an enemy defeats your people Israel as they fight against them]

**Support Reference:** Active or Passive

ULT **and they turn back to you**
UST Suppose they stop acting in a sinful way
(וְשָׁבוּ אֵלֶיךָ)

Solomon is speaking as if the Israelites, within the possible condition he is describing, had been walking away from God but then **turned back** to walk toward him again. He means that they would have stopped sinning and started living in the manner in which God wants people to live. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they repent] or [and they stop sinning]

**Support Reference:** Metaphor

ULT **and they confess your name**
UST And suppose that the Israelites then admit that they have done wrong by sinning and that you are right to punish them for sinning
(וְהוֹדוּ אֶת־שְׁמֶךָ)

Here, Yahweh's **name** represents his reputation, and in this context, specifically his deserved reputation as a righteous God. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and they acknowledge your righteous character] or [and they acknowledge that you were right to have punished them in this way]

**Support Reference:** Metonymy

ULT **and they pray and they supplicate**
UST and plead with you to help them
(וְהִתְפַּלְלוּ וְהִתְחַנְּנוּ)

Together, the words **pray** and **supplicate** expresses a single idea. The word **supplicate** tells what the people would be doing as they **pray**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [and they pray for help]

**Support Reference:** Hendiadys

ULT **toward you in this house**
UST And suppose they face in the direction of this temple {to acknowledge you}
(אֵלֶיךָ בַּבַּיִת הַזֶּה)

See how you translated the similar expression in 8:29. Alternate translation: [toward this temple as a place where you are present]

**Support Reference:** Symbolic Action

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Israel | Israelite |
| an enemy | the enemies of |
| they have sinned | the Israelites have sinned |
| and they confess | And suppose that the Israelites then admit that they have done wrong by sinning and that you are right to punish them for sinning |
| and they pray | and plead with you to help them |

| ULT | UST |
| --- | --- |
| in … house | temple |

# 1 Kings 8:34

| ULT | UST |
| --- | --- |
| *then you, may you hear {in} the heavens, and may you forgive the sin of your people Israel and bring them back to the land that you gave to their fathers.* | *In that case, please pay attention in heaven, and please forgive your Israelite people for the sins that they have committed. Bring back to this land that you gave to our ancestors any prisoners whom the enemy army may have captured and taken away.* |

ULT **and may you forgive … and bring them back**
UST for the sins that they have committed. Bring back … any prisoners whom the enemy army may have captured and taken away
(וְסָלַחְתָּ֣ & וַהֲשֵׁבֹתָ֖ם)

The pronoun **them** refers to any Israelites an enemy may have captured and taken prisoner. It may be helpful to clarify this for your readers. Alternate translation: [and bring back any prisoners whom the enemy has captured]

**Support Reference:** Pronouns — When to Use Them

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| {in} the heavens | in heaven |
| may you forgive … and | for the sins that they have committed |
| the sin of | and please forgive |
| Israel | Israelite |
| the land | this land |

# 1 Kings 8:35

| ULT | UST |
| --- | --- |
| *When the heavens are restrained and there is no rain because they have sinned against you, and they pray toward this place and they confess your name and they turn back from their sin because you have afflicted them,* | *Suppose that your Israelite people sin against you and, to punish them, you do not allow any rain to fall from the sky. Suppose that, because you are punishing them in this way, they face in the direction of this temple {to acknowledge you}, and they pray. Suppose that they admit that you are right to punish them for sinning. Suppose they stop acting in a sinful way.* |

ULT **When the heavens are restrained and there is no rain because they have sinned against you**

UST Suppose that your Israelite people sin against you and, to punish them, you do not allow any rain to fall from the sky

(בְּהֵעָצֵר שָׁמַיִם וְלֹא־יִהְיֶה מָטָר כִּי יֶחֶטְאוּ־לָךְ)

See how you translated the similar expression in 8:31. Alternate translation: [If the heavens are restrained and there is no rain because they have sinned against you] or [Suppose the heavens are restrained and there is no rain because they have sinned against you]

**Support Reference:** Connect — Hypothetical Conditions

ULT **When the heavens are restrained and there is no rain because they have sinned against you**

UST Suppose that your Israelite people sin against you and, to punish them, you do not allow any rain to fall from the sky

(בְּהֵעָצֵר שָׁמַיִם וְלֹא־יִהְיֶה מָטָר כִּי יֶחֶטְאוּ־לָךְ)

The pronoun **they** refers to the Israelite people. It may be helpful to clarify this for your readers. Alternate translation: [Suppose the heavens are restrained and there is no rain because your people Israel have sinned against you]

**Support Reference:** Pronouns — When to Use Them

ULT **When the heavens are restrained and there is no rain because they have sinned against you**
UST Suppose that your Israelite people sin against you and, to punish them, you do not allow any rain to fall from the sky
(בְּהֵעָצֵר שָׁמַיִם וְלֹא־יִהְיֶה מָטָר כִּי יֶחֶטְאוּ־לָךְ)

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: [Suppose your people Israel sin against you and, as a result, the heavens are restrained and there is no rain]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **When the heavens are restrained and there is no rain**
UST you do not allow any rain to fall from the sky
(בְּהֵעָצֵר שָׁמַיִם וְלֹא־יִהְיֶה מָטָר)

These two phrases mean similar things. Solomon is using them together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Suppose it does not rain for a long time]

**Support Reference:** Doublet

ULT **and they pray toward this place and they confess your name and they turn back from their sin because you have afflicted them**
UST Suppose that, because you are punishing them in this way, they face in the direction of this temple {to acknowledge you}, and they pray. Suppose that they admit that you are right to punish them for sinning. Suppose they stop acting in a sinful way
(וְהִתְפַּלְלוּ אֶל־הַמָּקוֹם הַזֶּה וְהוֹדוּ אֶת־שְׁמֶךָ וּמֵחַטָּאתָם יָשׁוּבוּן כִּי תַעֲנֵם)

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 you have afflicted them, they pray toward this place and they confess your name and they turn back from their sin]

**Support Reference:** Connect — Reason-and-Result Relationship

**ULT and they turn back from their sin**
**UST** Suppose they stop acting in a sinful way
(וּמֵחַטָּאתָם יְשׁוּבוּן)

See how you translated the similar expression in 8:33. Alternate translation: [and they repent of their sin] or [and they stop sinning]

**Support Reference:** Metaphor

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the heavens | from the sky |
| they have sinned | Suppose that your Israelite people sin |
| and they pray | and they pray |
| and they confess | Suppose that they admit |
| and … from their sin | in a sinful way |
| you have afflicted them | you are punishing them in this way |

# 1 Kings 8:36

| ULT | UST |
| --- | --- |
| *then you, may you hear {in} the heavens, and may you forgive the sin of your servants and your people Israel, for you teach the good way in which they should walk. And may you give rain on your land that you have given to your people for an inheritance.* | *In that case, {by not allowing rain to fall,} you would have taught them that they needed to live differently. So then please pay attention in heaven to their prayer, and forgive your Israelite people for the sins they have committed. Then send rain on this land that you have decided will belong permanently to your people.* |

ULT **and may you forgive the sin of your servants and your people Israel, for you teach the good way in which they should walk**

UST {by not allowing rain to fall,} you would have taught them that they needed to live differently. So then … and forgive your Israelite people for the sins they have committed

(וְסָלַחְתָּ לְחַטַּאת עֲבָדֶיךָ וְעַמְּךָ יִשְׂרָאֵל כִּי תוֹרֵם אֶת־הַדֶּרֶךְ הַטּוֹבָה אֲשֶׁר יֵלְכוּ־בָהּ)

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 you will have taught the good way in which they should walk, may you forgive the sin of your servants and your people Israel]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **your servants and your people Israel**

UST your Israelite people

(עֲבָדֶיךָ וְעַמְּךָ יִשְׂרָאֵל)

The phrase **your servants and your people Israel** expresses a single idea. The word **servants** defines and describes who **your people Israel** are. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [your servants, the people of Israel]

**Support Reference:** Hendiadys

ULT **for you teach**
UST {by not allowing rain to fall,} you would have taught them … So then
(כִּי תוֹרֵם)

While Solomon may be making a general statement about how Yahweh always teaches **the good way** in which people should live, in context, he seems to be giving a reason why Yahweh should forgive the Israelites if this possible condition occurs. In that case, he would actually be referring to a recent past event viewed from a future perspective. Your language may have a verb form that you could use to indicate this. Alternate translation: [since you will have taught]

**Support Reference:** Irregular Use of Tenses

ULT **the good way in which they should walk**
UST that they needed to live differently
(אֶת־הַדֶּרֶךְ הַטּוֹבָה אֲשֶׁר יֵלְכוּ־בָהּ)

Solomon is speaking of how a person lives as if that were a path or **way** on which they were walking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the right manner in which they should conduct themselves]

**Support Reference:** Metaphor

ULT **for an inheritance**
UST will belong permanently
(לְנַחֲלָה)

Solomon is using the term **inheritance** to mean a lasting possession passed down from one generation to another. If it would be helpful in your language, you could use an equivalent expression or plain language. If you have already translated the book of Joshua, see how you translated the similar expression in Joshua 11:23. Alternate translation: [as a lasting possession]

**Support Reference:** Metonymy

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| {in} the heavens | in heaven |
| and may you forgive | and forgive |
| the sin of | for the sins they have committed |
| your servants | your … people |
| Israel | Israelite |
| good | that they needed to live differently |
| your land | this land |

| ULT | UST |
| --- | --- |
| for an inheritance | will belong permanently |

# 1 Kings 8:37

| ULT | UST |
| --- | --- |
| *If famine is in the land, if {there} is pestilence, if {there} is blight, mildew, locust, grasshopper, if his enemy makes {it} narrow to him in the land of his gates, any plague, any sickness,* | *Suppose the people of Israel are not able to grow enough food to eat. Or suppose a deadly disease spreads among the people. Or suppose blight or mildew ruin their crops or locusts or grasshoppers eat up their crops. Or suppose a person is in great distress because an enemy army has surrounded the city where he lives and is attacking it. Or suppose a person gets sick, or many people get sick.* |

ULT **blight**
UST suppose blight
(שְׁדָפ֥וֹן)

A **blight** is a kind of plant disease that damages or destroys crops. If your readers would not be familiar with what a blight is, you could use a more general term or explain it in a footnote. Alternate translation: [plant disease] or [crop disease]

**Support Reference:** Translate Unknowns

ULT **mildew**
UST or mildew
(יֵרָק֥וֹן)

A **mildew** is a kind of fungal disease that damages crops. If your readers would not be familiar with what a mildew 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: [fungus] or [crop disease]

**Support Reference:** Translate Unknowns

ULT **grasshopper**
UST or grasshoppers
(חָסִיל)

This term, like the preceding term **locust**, refers to some kind of insect that devours crops. Alternate translation, as in the UST: [grasshopper]

**Support Reference:** Assumed Knowledge and Implicit Information

> ULT **if his enemy makes {it} narrow to him**
> UST Or suppose a person is in great distress because an enemy army has surrounded … and is attacking
> (כִּֽי־יָצַר־לוֹ אֹיְבֹו)

The pronoun **his** refers to any Israelite whose city is under siege, while **it** refers to the city or land being besieged. The pronoun **him** also refers to the same Israelite. It may be helpful to clarify this for your readers. Alternate translation: [if someone's enemy makes it narrow to him]

**Support Reference:** Pronouns — When to Use Them

> ULT **if his enemy makes {it} narrow to him**
> UST Or suppose a person is in great distress because an enemy army has surrounded … and is attacking
> (כִּֽי־יָצַר־לוֹ אֹיְבֹו)

Solomon is using **makes it narrow to him** as a common expression of his culture to mean "puts him in a very dangerous situation." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 28:15. Alternate translation: [if someone's enemy puts him in a very dangerous situation]

**Support Reference:** Idiom

> ULT **in the land of his gates**
> UST the city where he lives … it
> (בְּאֶֽרֶץ שְׁעָרָיו)

Here, the **gates** of a city represent the city itself. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the place where his city is located] or [by besieging his city]

**Support Reference:** Metonymy

ULT **any plague, any sickness**
UST Or suppose a person gets sick, or many people get sick
(כָּל־נֶגַע כָּל־מַחֲלָה)

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: [if there is any plague or any sickness]

**Support Reference:** Ellipsis

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| famine | Suppose the people of Israel are not able to grow enough food to eat |
| in the land | Suppose the people of Israel are not able to grow enough food to eat |
| locust | or locusts |
| his enemy | an enemy army |
| in the land of | the city where he lives … it |
| his gates | the city where he lives … it |
| plague | or many people get sick |

# 1 Kings 8:38

| ULT | UST |
| --- | --- |
| *any prayer, any supplication that is to any man, to any of your people Israel who know, a man the plague of his heart, and he spreads out his palms toward this house,* | *And suppose an Israelite person recognizes in his inner being that he is suffering because you are correcting him for sinning. And suppose that he pleads with you to help him, stretching out his hands toward this temple {to acknowledge you}.* |

ULT **any prayer, any supplication that is to any man, to any of**
UST And suppose an … And suppose that he pleads with you to help him
(כָּל־תְּפִלָּה כָל־תְּחִנָּה אֲשֶׁר תִּהְיֶה לְכָל־הָאָדָם לְכֹל)

In this verse, Solomon is introducing more of the first part of a possible condition, which he began introducing with the term “If” in the previous verse. He is asking Yahweh to do the things he describes in the next verse if this condition happens. Use a natural form in your language for introducing more of a condition that could happen. Alternate translation: [and if any prayer, any supplication that is to any man]

**Support Reference:** Connect — Hypothetical Conditions

ULT **any prayer, any supplication that is to any man, to any of your people Israel who know, a man the plague of his heart, and he spreads out his palms toward this house**
UST And suppose an Israelite person recognizes in his inner being that he is suffering because you are correcting him for sinning. And suppose that he pleads with you to help him, stretching out his hands toward this temple {to acknowledge you}
(כָּל־תְּפִלָּה כָל־תְּחִנָּה אֲשֶׁר תִּהְיֶה לְכָל־הָאָדָם לְכֹל עַמְּךָ יִשְׂרָאֵל אֲשֶׁר יֵדְעוּן אִישׁ נֶגַע לְבָבוֹ וּפָרַשׂ כַּפָּיו אֶל־הַבַּיִת הַזֶּה)

If it would be more natural in your language, you may want to put the information about the **prayer** and **supplication** with the information that a person would **spread out his palms** to pray. Alternate translation: [and if any man, any of your people Israel, who knows, a man the plague of his heart, spreads out his palms toward this house to make any prayer, any supplication]

**Support Reference:** Information Structure

> ULT **any prayer, any supplication**
> UST And suppose that … pleads with you to help him
> (כָּל־תְּפִלָּה כָל־תְּחִנָּה)

See how you translated the similar expression in 8:33. Alternate translation: [any prayer for help]

**Support Reference:** Hendiadys

> ULT **to any man, to any of your people Israel**
> UST And suppose an Israelite person … he
> (לְכָל־הָאָדָם לְכֹל עַמְּךָ 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: [to any Israelite person]

**Support Reference:** When Masculine Words Include Women

> ULT **who know, a man the plague of his heart**
> UST person recognizes in his inner being that he is suffering because you are correcting him for sinning
> (אֲשֶׁר יֵדְעוּן אִישׁ נֶגַע לְבָבוֹ)

Here, the **heart** represents a person's emotions and awareness. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [an individual who is painfully aware that you are plaguing him]

**Support Reference:** Metaphor

> ULT **who know, a man the plague of his heart**
> UST person recognizes in his inner being that he is suffering because you are correcting him for sinning
> (אֲשֶׁר יֵדְעוּן אִישׁ נֶגַע לְבָבוֹ)

In this context, the term **plague** does not describe a disease that affects a whole community of people. Instead, it has the sense of an affliction by which God seeks to correct a person who has been doing wrong. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [an individual who is painfully aware that you are chastising him]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and he spreads out his palms toward this house**
UST stretching out his hands toward this temple {to acknowledge you}
(וּפָרַשׂ כַּפָּיו אֶל־הַבַּיִת הַזֶּה)

See whether you decided to indicate the significance of this action in the text of your translation in 8:22. If you did, you may or may not wish to indicate it again here.

**Support Reference:** Symbolic Action

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| prayer | And suppose that … pleads with you |
| supplication | to help him |
| Israel | Israelite |
| know | recognizes |
| the plague of | that he is suffering because you are correcting him for sinning |
| his palms | his hands |
| house | temple |

# 1 Kings 8:39

| ULT | UST |
| --- | --- |
| *then you, may you hear {in} the heavens, the place of your dwelling, and may you forgive, and may you act and give to a man according to all of his ways, for you know his heart. For you, you know, you alone, the heart of all of the sons of man,* | *In that case, please pay attention to his prayer in heaven where you live. If he is truly sorry for his sins, forgive him and help him overcome the trouble he has. You are the only one who knows whether a person is truly sorry. So act toward each person as he deserves.* |

ULT **and may you act and give to a man according to all of his ways, for you know his heart … you**
UST If he is truly sorry for his sins … You are the … one who knows … So act toward each person as he deserves
(וְעָשִׂיתָ וְנָתַתָּ לָאִישׁ כְּכָל־דְּרָכָיו & אֶת־לְבָבוֹ כִּי־אַתָּה יָדַעְתָּ)

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 you know a man's heart, may you act and give to him according to all of his ways]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **and may you act and give … you know … you**
UST You are the … one who knows … act
(וְעָשִׂיתָ וְנָתַתָּ & אַתָּה יָדַעְתָּ)

The phrase **act and give** expresses a single idea. The word **act** tells in what way Solomon wants Yahweh to **give**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [and may you actively give]

**Support Reference:** Hendiadys

ULT **his ways**
UST as he deserves
(דְּרָכָיו)

Solomon is speaking of how a person conducts himself in various circumstances as if that were a series of **ways** or paths that the person was walking along. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [his actions] or [his conduct]

**Support Reference:** Metaphor

ULT **his heart … the heart of**
UST If he is truly sorry for his sins … whether … is truly sorry
(אֶת־לְבָבוֹ & אֶת־לֵבָב)

Here, the **heart** represents a person's motives. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [his motives … the motives of]

**Support Reference:** Metaphor

ULT **For**
UST If he is truly sorry for his sins
(אֲשֶׁר)

Here the word **For** introduces not a reason but an explanation. Alternate translation: [After all,]

**Support Reference:** Connecting Words and Phrases

ULT **and may … act … you, you know**
UST If he is truly sorry for his sins … act
(וְעָשִׂיתָ & תֵּדַע)

Solomon 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 emphasize the contrast between Yahweh, who knows every person's motives, and people, who do not. 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 are the one who knows]

**Support Reference:** Pronouns — When to Use Them

ULT **all of the sons of man**
UST a person
(כָּל־בְּנֵי הָאָדָם)

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: [every human being]

**Support Reference:** When Masculine Words Include Women

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| {in} the heavens | in heaven |
| and may you forgive | forgive him and help him overcome the trouble he has |

| ULT | UST |
| --- | --- |
| you know | are the … one who knows |
| you know | If he is truly sorry for his sins |

# 1 Kings 8:40

| ULT | UST |
| --- | --- |
| *so that they may fear you all of the days that they {are} alive on the face of the land that you gave to our fathers.* | *Do this so that all of the Israelites will deeply respect you throughout their lives as they live in this land that you gave to our ancestors.* |

ULT **the days**
UST lives
(הַיָּמִים)

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

**Support Reference:** Metonymy

ULT **they {are} alive on the face of the land**
UST their lives as they live in this land
(הֵם חַיִּים עַל־פְּנֵי הָאֲדָמָה)

Solomon is using the term **face** to mean the surface of the **land**. If this term does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [they are walking around on this land] or [they are alive on earth]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| they may fear you | all of the Israelites will deeply respect you |
| the days | lives |
| the land | this land |

# 1 Kings 8:41

| ULT | UST |
| --- | --- |
| *And also, concerning the foreigner, he who {is} not from your people Israel, and he comes from a distant land because of your name,* | *Suppose a foreigner who does not belong to your Israelite people comes from a faraway country here to this temple because he has heard what a great God you are.* |

**ULT and he comes**
**UST** comes … here to this temple
(וּבָא)

Solomon is introducing the first part of a possible condition. He is asking Yahweh to do the things he describes in 8:43 if this condition happens. Use a natural form in your language for introducing a condition that could happen. Alternate translation: [suppose he comes]

**Support Reference:** Connect — Hypothetical Conditions

**ULT your name**
**UST** what a great God you are
(שְׁמֶךָ)

Solomon is using Yahweh's **name** to represent his reputation. If it would be helpful in your language, you could use an equivalent expression or plain language, here and in verses 42 and 43. Alternate translation: [your reputation]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the foreigner | a foreigner |
| Israel | Israelite |
| from a … land | from a faraway |

# 1 Kings 8:42

| ULT | UST |
| --- | --- |
| *for they will hear {about} your great name and your mighty hand and your outstretched arm, and he will come and pray toward this house,* | *I know that foreigners will hear about how great you are and what powerful things you have done for your people. Some of them may come to this temple to {worship you and} pray to you.* |

ULT **for**
UST I know that
(כִּ֣י)

Here the word **for** introduces not a reason but an explanation. Alternate translation: [After all,]

**Support Reference:** Connecting Words and Phrases

ULT **they will hear … and he will come**
UST foreigners will hear about … Some of them may come
(יִשְׁמְעוּן֙ & וּבָ֣א)

The pronoun **they** refers to foreigners in general, while the pronoun **he** refers to an individual foreigner. It may be helpful to clarify this for your readers. Alternate translation: [foreigners will hear & and an individual foreigner will come]

**Support Reference:** Pronouns — When to Use Them

ULT **and your mighty hand and your outstretched arm**
UST and what powerful things you have done for your people
(וְאֶת־יָדְךָ֣ הַחֲזָקָ֔ה וּזְרֹעֲךָ֖ הַנְּטוּיָ֑ה)

The expressions **mighty hand** and **outstretched arm** mean similar things. Both the **hand** and the **arm** represent the power that Yahweh has used to do great things. Solomon 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. If you have already translated the book of Deuteronomy, see how you translated the similar expression in Deuteronomy 4:34 and its several other occurrences in that book. Alternate translation: [and the very powerful things you have done]

**Support Reference:** Doublet

**ULT and your outstretched arm**
**UST** what powerful things you have done for your people
(וּזְרֹעֲךָ הַנְּטוּיָה)

The term **outstretched** is a passive verbal form. If your language would not use that form, if you choose to retain the image, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and the arm that you have stretched out]

**Support Reference:** Active or Passive

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| mighty | powerful |
| and pray | to {worship you and} pray to you |
| house | temple |

# 1 Kings 8:43

| ULT | UST |
|---|---|
| *you, may you hear in the heavens, the place of your dwelling, and may you act according to all that the foreigner has cried out to you, so that all of the peoples of the earth will know your name, to fear you as your people Israel {do} and to know that your name has been called over this house that I have built.* | *In that case, please pay attention to their prayers in heaven where you live. Do for them what they ask you to do. Do that so that all the people groups in the world will know how great you are and revere you as we, your Israelite people, do. Then people all over the world will know that you are truly present in this temple that I have built.* |

ULT **you, may you hear**
UST In that case, please pay attention to their prayers
(אַתָּה תִּשְׁמַע)

This verse introduces the consequence of the condition proposed in the previous verse. Use a natural form in your language for introducing the consequence of this possible condition. Alternate translation: [then you, may you hear]

**Support Reference:** Connect — Hypothetical Conditions

ULT **your name has been called over this house that I have built**
UST you are truly present in this temple that I have built
(שִׁמְךָ נִקְרָא עַל־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי)

Solomon is using **your name has been called over this house** as a common expression of his culture to mean “this house belongs to you” or “you are present in this house.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [as for this temple that I have built, your name is on it] or [this is indeed the temple that belongs to you and in which you are present]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| in the heavens | in heaven |
| the foreigner | they |
| has cried out | ask |
| the earth | in the world |
| will know | will know |
| to fear | and revere |
| Israel | Israelite |

| ULT | UST |
| --- | --- |
| and to know | Then people all over the world will know |
| has been called | you are truly present |
| house | temple |

# 1 Kings 8:44

| ULT | UST |
| --- | --- |
| *If your people goes out to battle against its enemy by the way that you send them, and they pray to Yahweh {in} the way of the city upon which you have chosen and the house that I have built for your name,* | *Suppose that you command your people to go and fight against one of their enemies. And suppose that the Israelite soldiers pray to you {for help}. Suppose that{, to acknowledge you,} they face in the direction of this city of Jerusalem, which you have chosen as the place for this temple that I have built where we Israelites can worship you.* |

ULT **by the way that you send them … to**
UST you command … to
(בַּדֶּרֶךְ אֲשֶׁר תִּשְׁלָחֵם & אֶל)

Solomon is speaking as if Yahweh would actually **send** the Israelite army out in a specific direction or **way**. He means that Yahweh would direct them to fight a specific enemy at a specific time and the Israelites would obey him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in obedience to you]

**Support Reference:** Metaphor

ULT **{in} the way of**
UST Suppose that{, to acknowledge you,} they face in the direction of
(דֶּרֶךְ)

By **in the way of**, Solomon means in the direction of. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [in the direction of]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| its enemy | one of their enemies |
| and they pray | And suppose that the Israelite soldiers pray … for help |
| Yahweh | you |
| you have chosen | you have chosen |
| and the house | as the place for this temple |

# 1 Kings 8:45

| ULT | UST |
| --- | --- |
| *then may you hear {in} the heavens their prayer and their supplication, and may you do their justice.* | *In that case, please pay attention in heaven to their prayers for help, and enable them to defeat their enemies.* |

**ULT their prayer and their supplication**
**UST** their prayers for help
(אֶת־תְּפִלָּתָם וְאֶת־תְּחִנָּתָם)

See how you translated the similar expression in 8:33. Alternate translation: [their prayer for help]

**Support Reference:** Hendiadys

**ULT and may you do their justice**
**UST** and enable them to defeat their enemies
(וְעָשִׂיתָ מִשְׁפָּטָם)

If your language does not use an abstract noun for the idea of **justice**, you could express the same idea in another way. Solomon is appealing to Yahweh to judge the situation of these soldiers justly, to declare them justified in their cause (since they are fighting at his command), and to act on that declaration by giving them victory. Alternate translation: [and may you do what is just for them] or [and may you give them victory]

**Support Reference:** Abstract Nouns

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| {in} the heavens | in heaven |
| their prayer | their prayers |
| their justice | them to defeat their enemies |

# 1 Kings 8:46

| ULT | UST |
| --- | --- |
| *If they sin against you (for {there is} no man who does not sin) and you are angry with them and you give them to the face of an enemy and they take them captive {as} their captives to the land of the enemy, distant or near,* | *Suppose that your people sin against you, as everyone unfortunately does, and you become angry with them. Suppose that {to punish them} you allow one of their enemies to defeat them and take many of them away as prisoners to their own country, perhaps even to a country that is far away.* |

ULT **they sin**
UST your people sin
(יֶחֶטְאוּ)

The pronoun **they** refers to the Israelites, whom Solomon calls "your people" in 8:44. It may be helpful to clarify this for your readers. Alternate translation: [your people sin]

**Support Reference:** Pronouns — When to Use Them

ULT **for {there is} no man who does not sin**
UST as everyone unfortunately does
(כִּי אֵין אָדָם אֲשֶׁר לֹא־יֶחֱטָא)

Solomon is making this statement as background information to this part of his prayer. In your translation, introduce this information in a way that would be natural in your own language and culture.

**Support Reference:** Background Information

ULT **for**
UST as … unfortunately
(כִּי)

Here the word **for** introduces not a reason but an explanation. Alternate translation: [After all,]

**Support Reference:** Connecting Words and Phrases

ULT **and you give them to the face of an enemy**
UST Suppose that {to punish them} you allow one of their enemies to defeat them
(וּנְתַתָּם לִפְנֵי אוֹיֵב)

See how you translated the similar expression in 8:33. Alternate translation: [and you give them in front of an enemy] or [and you give them as they fight against an enemy]

**Support Reference:** Metonymy

ULT **and you give them to the face of an enemy**
UST Suppose that {to punish them} you allow one of their enemies to defeat them
(וּנְתַתָּם לִפְנֵי אוֹיֵב)

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and you give them over to defeat as they fight against an enemy] or [and you allow an enemy to defeat them]

**Support Reference:** Ellipsis

ULT **and they take them captive**
UST and take many of them away
(וְשָׁבוּם)

The pronoun **they** refers to the enemies Solomon has been describing. It may be helpful to clarify this for your readers. Alternate translation: [and the enemy soldiers take them captive]

**Support Reference:** Pronouns — When to Use Them

ULT **and they take them captive {as} their captives**
UST and take many of them away as prisoners
(וְשָׁבוּם שֹׁבֵיהֶם)

Solomon is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [and they capture them] or [and they take them prisoner]

**Support Reference:** Poetry

ULT **distant or near**
UST perhaps even to a country that is far away
(רָחוֹקָה אוֹ קְרוֹבָה)

Solomon is referring to all possible locations by naming two extremes, **distant** and **near**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [wherever that may be]

**Support Reference:** Merism

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| they sin | your people sin |
| does … sin | does |

| ULT | UST |
| --- | --- |
| an enemy | one of their enemies |
| and they take them captive | and take many of them away |
| {as} their captives | as prisoners |
| the land of | country |
| the enemy | their own |

# 1 Kings 8:47

| ULT | UST |
| --- | --- |
| *and they bring back to their heart in the land where they have been taken captive there, and they turn back and supplicate to you in the land of their captors, saying, 'We have sinned and done iniquity, we have acted wickedly,'* | *And suppose that, while your people are in that country to which their enemy took them as captives, they sincerely repent. Suppose they plead with you there and say, 'We confess that we have sinned by doing very wicked things.'* |

ULT **and they bring back to their heart**
UST And suppose that … they sincerely repent
(וְהֵשִׁיבוּ אֶל־לִבָּם)

Here, the **heart** represents a person's thoughts and understanding. Solomon is speaking of the exiled people becoming aware of their situation as if they were bringing something **back to their heart**. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [and they recall]

**Support Reference:** Metaphor

ULT **and they bring back to their heart**
UST And suppose that … they sincerely repent
(וְהֵשִׁיבוּ אֶל־לִבָּם)

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context in to Deuteronomy 30:1, to which Solomon is alluding here, if that would be clearer in your language. Alternate translation: [and they recall your warning that exile would be the punishment for disobedience]

**Support Reference:** Ellipsis

ULT **in the land where they have been taken captive there, and they turn back and supplicate to you in the land of their captors**
UST And suppose that, while your people are in that country to which their enemy took them as captives, they sincerely repent. Suppose they plead with you there
(בָּאָרֶץ אֲשֶׁר נִשְׁבּוּ־שָׁם וְשָׁבוּ ׀ וְהִתְחַנְּנוּ אֵלֶיךָ בְּאֶרֶץ שֹׁבֵיהֶם)

It might seem that saying **where** and **there** and repeating **in the land** would be to convey extra information that would not be natural to express in your language. If so, you could shorten this. Alternate translation: [in the land where they have been taken captive, and they turn back and supplicate to you there]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

ULT **where they have been taken captive there**
UST to which their enemy took them as captives
(אֲשֶׁר נִשְׁבּוּ־שָׁם)

The expression **have been taken captive** 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 which their enemies have taken them captive]

**Support Reference:** Active or Passive

ULT **and they turn back**
UST And suppose that … they sincerely repent
(וְשָׁבוּ)

See how you translated the similar expression in 8:33. Alternate translation: [and they repent]

**Support Reference:** Metaphor

ULT **saying, 'We have sinned and done iniquity, we have acted wickedly**
UST and say, 'We confess that we have sinned by doing very wicked things
(לֵאמֹר חָטָאנוּ וְהֶעֱוִינוּ רָשָׁעְנוּ)

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 they have sinned and done iniquity, that they have acted wickedly]

**Support Reference:** Quotes within Quotes

ULT **We have sinned and done iniquity, we have acted wickedly**
UST We confess that we have sinned by doing very wicked things
(חָטָאנוּ וְהֶעֱוִינוּ רָשָׁעְנוּ)

The expressions **sinned**, **done iniquity**, and **acted wickedly** mean similar things. The people are using these expressions together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [We have committed many very serious sins]

**Support Reference:** Doublet

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| in the land | while your people are in that country |
| they have been taken captive | their enemy took them as captives |
| in the land of | there |
| their captors | there |

| ULT | UST |
| --- | --- |
| We have sinned | We confess that we have sinned |
| and done iniquity | by doing very wicked things |
| we have acted wickedly | by doing very wicked things |

# 1 Kings 8:48

| ULT | UST |
| --- | --- |
| *and they return to you with all of their heart and with all of their soul in the land of their enemies where they took them captive, and they pray to you {in} the way of their land, which you gave to their fathers, the city that you have chosen and the house that I have built for your name,* | *Suppose that they start obeying you entirely again while they are still in the land of the enemy who captured them. Suppose that they pray to you for help while {to acknowledge you} they face in the direction of this land that you gave to our ancestors. Suppose that {to acknowledge you} they face in the direction of this city of Jerusalem, which you have chosen as the place for this temple that I have built where we Israelites can worship you.* |

ULT **and they return to you**
UST Suppose that they start obeying you … again
(וְשָׁבוּ אֵלֶיךָ)

Here, Solomon is speaking of the Israelites as if they had literally been walking away from God but would then physically **return** to him. He means that they would acknowledge him again as their God and begin to obey him once more. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they acknowledge you again]

**Support Reference:** Metaphor

ULT **with all of their heart and with all of their soul**
UST entirely
(בְּכָל־לְבָבָם וּבְכָל־נַפְשָׁם)

Solomon is referring to all of a person by naming two major components of a person, his **heart** and his **soul**. These represent overlapping aspects of the inner life of a person, including a person's thoughts, feelings, desires, and intentions. If it would be helpful in your language, you could use an equivalent expression or plain language. See how you translated the same expression in 2:4. Alternate translation: [with their entire beings]

**Support Reference:** Merism

ULT **{in} the way of**
UST while {to acknowledge you} they face in the direction of
(דֶּרֶךְ)

See how you translated the similar expression in 8:44. Alternate translation: [in the direction of]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **the city**
UST Suppose that {to acknowledge you} they face in the direction of this city of Jerusalem (הָעִיר)

Solomon 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: [in the direction of the city]

**Support Reference:** Ellipsis

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| their soul | entirely |
| in the land of | while they are still in the land of |
| their enemies | the enemy |
| they took … captive | captured |
| and they pray | Suppose that they pray … for help |
| their land | this land |
| you have chosen | you have chosen |
| and the house | as the place for this temple |

# 1 Kings 8:49

| ULT | UST |
| --- | --- |
| *then may you hear {in} the heavens, the place of your dwelling, their prayer and their supplication, and may you do their justice.* | *In that case, please pay attention to their prayers for help in heaven where you live, and please rescue them.* |

**ULT and may you do their justice**
**UST** and please rescue them
(וְעָשִׂיתָ מִשְׁפָּטָם)

See how you translated the similar expression in 8:45. Alternate translation: [and may you do what is just for them] or [and may you bring them back from exile]

**Support Reference:** Abstract Nouns

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| {in} the heavens | in heaven |
| their prayer | their prayers |
| their justice | and please rescue them |

# 1 Kings 8:50

| ULT | UST |
| --- | --- |
| *And may you forgive your people who have sinned against you and all of their transgressions that they have transgressed against you. And may you give them compassion to the face of their captors, and may they have compassion on them.* | *Forgive them for all the sins that they have committed against you. Cause their enemies to feel kindly toward them and to treat them with kindness {and release them}.* |

ULT **their transgressions that they have transgressed against you**
UST the sins that they have committed against you
(פִּשְׁעֵיהֶם אֲשֶׁר פָּשְׁעוּ־בָךְ)

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

**Support Reference:** Poetry

ULT **And may you give them compassion to the face of their captors**
UST Cause their enemies to feel kindly toward them and to treat them with kindness
(וּנְתַתָּם לְרַחֲמִים לִפְנֵי שֹׁבֵיהֶם)

Here, **to the face of** represents being in front of their captors, where their captors can see them. So it means “in the regard of” their captors. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And may you give them compassion in the regard of their captors] or [And may you cause their captors to feel mercifully toward them]

**Support Reference:** Metonymy

ULT **and may they have compassion on them**
UST and release them
(וְרִחֲמוּם)

By **may they have compassion on them**, Solomon means that the captors would show mercy to the Israelites by allowing them to return to their homeland. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and may they act mercifully toward them] or [and may they allow them to return to their land]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And may you forgive | Forgive |
| have sinned | the sins |
| their transgressions | the sins |
| they have transgressed | they have committed |
| compassion | Cause … to feel kindly toward them and to treat them with kindness |
| their captors | their enemies |
| and may they have compassion on them | and release them |

# 1 Kings 8:51

| ULT | UST |
| --- | --- |
| *For they {are} your people and your inheritance, whom you brought out from Egypt, from the midst of the furnace of iron,* | *I feel that I can ask you to do all of these things because we Israelites are your people. We will always belong to you. You brought our ancestors out of Egypt, where they were greatly suffering as though they were in a blazing furnace.* |

ULT **For**
UST I feel that I can ask you to do all of these things because
(כִּי)

Here the word **For** introduces the reason why Solomon feels he can ask Yahweh to respond to all the different kinds of prayers he has described. This is the beginning of the conclusion to the prayer. This conclusion continues through verse 53. If the connection between what Solomon says here and what he has said previously is not clear, you may want to use a different connecting word or phrase to show how the relationship. The UST models one way to do that.

**Support Reference:** Connecting Words and Phrases

ULT **they**
UST we Israelites
(הֵ֣ם)

The pronoun **they** refers to the Israelites. It may be helpful to clarify this for your readers. Alternate translation: [the Israelites]

**Support Reference:** Pronouns — When to Use Them

> ULT **{are} your people and your inheritance**
> UST are your people. We will always belong to you
> (עַמְּךָ וְנַחֲלָתֶךָ)

Solomon is speaking of the people of Israel as if they were something that Yahweh had inherited as a lasting possession. He 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: [your people who belong to you perpetually]

**Support Reference:** Metaphor

> ULT **from Egypt, from the midst of the furnace of iron**
> UST of Egypt, where they were greatly suffering as though they were in a blazing furnace
> (מִמִּצְרַיִם מִתּוֹךְ כּוּר הַבַּרְזֶל)

Here, **furnace of iron** describes a furnace that is characterized by the working or smelting of iron. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [from Egypt, from the midst of that very hot furnace in which people melt iron]

**Support Reference:** Possession

> ULT **from Egypt, from the midst of the furnace of iron**
> UST of Egypt, where they were greatly suffering as though they were in a blazing furnace
> (מִמִּצְרַיִם מִתּוֹךְ כּוּר הַבַּרְזֶל)

Solomon is alluding to Deuteronomy 4:20, where Moses calls Egypt a “furnace of iron” to represent that the Israelites suffered greatly there, as if they had been iron melting inside such a very hot furnace. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from Egypt, where the Egyptians severely oppressed you]

**Support Reference:** Metaphor

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| and your inheritance | We will always belong to you |
| from Egypt | of Egypt |
| the furnace of | where they were greatly suffering as though they were in a blazing furnace |

| ULT | UST |
| --- | --- |
| iron | where they were greatly suffering as though they were in a blazing furnace |

# 1 Kings 8:52

| ULT | UST |
| --- | --- |
| *for your eyes to be opened to the supplication of your servant and to the supplication of your people Israel, to listen to them in all of their crying out to you.* | *And so I ask you always to pay attention to what I or any of your Israelite people may plead for you to do. When we cry out to you in prayer, please help us.* |

ULT **for your eyes to be opened**
UST And so I ask you always to pay attention
(לִֽהְיוֹת עֵינֶ֣יךָ פְתֻחוֹת)

In this verse, Solomon is describing what he believes should follow as a result of what he described in the previous verse. Use a connector in your language that makes this clear. Alternate translation: [so may your eyes be opened]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **for your eyes to be opened to**
UST And so I ask you always to pay attention to
(לִֽהְיוֹת עֵינֶ֣יךָ פְתֻחוֹת אֶל)

The expression **to be opened** 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 may you open your eyes to]

**Support Reference:** Active or Passive

ULT **for your eyes to be opened to**
UST And so I ask you always to pay attention to
(לִֽהְיוֹת עֵינֶ֣יךָ פְתֻחוֹת אֶל)

Here, **eyes** represents God's attention and awareness. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [so may you look at] or [so you may regard]

**Support Reference:** Metonymy

> ULT **for your eyes to be opened to**
> UST And so I ask you always to pay attention to
> (לִהְיוֹת עֵינֶיךָ פְּתֻחוֹת אֶל)

Solomon is speaking of God's awareness and attention as if God's **eyes** were actually opened rather than closed. He means that he wants God to pay attention to the prayers of the Israelites. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and so may you pay attention to]

**Support Reference:** Metaphor

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| your servant | I |
| Israel | Israelite |
| their crying out | we cry out … in prayer |

# 1 Kings 8:53

| ULT | UST |
| --- | --- |
| *For you, you separated them for yourself as an inheritance from all of the peoples of the earth, just as you spoke by the hand of Moses your servant when you brought out our fathers from Egypt, my Lord Yahweh."* | *Yahweh my Lord, we are your people because you chose us from all the other people groups in the world to belong to you always. That is what you told Moses, your servant, to tell our ancestors when you delivered them from slavery in Egypt."* |

ULT **you, you separated them**
UST you chose
(אַתָּה הִבְדַּלְתָּם)

Solomon is stating the pronoun **you** separately, even though the verb translated as **you separated** already includes this meaning. He is doing that to emphasize the personal role of Yahweh in separating the Israelites from all the other **peoples of the earth**. 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. See how you translated the similar expression "you, you swore" in 1:17. Alternate translation: [you personally separated them]

**Support Reference:** Pronouns — When to Use Them

ULT **as an inheritance**
UST to belong to you always
(לְנַחֲלָה)

See how you translated the similar expression in 8:51. Alternate translation: [so that they would belong to you perpetually]

**Support Reference:** Metaphor

ULT **just as you spoke by the hand of Moses your servant**
UST That is what you told Moses, your servant, to tell
(כַּאֲשֶׁר דִּבַּרְתָּ בְּיַד ׀ מֹשֶׁה עַבְדֶּךָ)

Here, **hand** represents the agency of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [just as you spoke through the agency of Moses your servant] or [just as you told Moses your servant to tell the Israelites]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| as an inheritance | to belong to you always |
| the earth | in the world |
| Moses | Moses |
| your servant | your servant |
| from Egypt | from slavery in Egypt |
| my Lord | my Lord |
| my Lord Yahweh | Yahweh my Lord |
| Yahweh | Yahweh |

# 1 Kings 8:54

| ULT | UST |
| --- | --- |
| *And it happened that when Solomon finished praying to Yahweh all of this prayer and supplication, he arose from to the face of the altar of Yahweh, from kneeling on his knees with his palms spread out {toward} the heavens.* | *During this prayer in which Solomon asked Yahweh to do these things, he had been kneeling facing the altar and lifting his hands toward the sky. When he finished praying, he {lowered his hands and} stood up.* |

ULT **from to the face of**
UST facing
(מִלִּפְנֵי)

Here, **to the face of** represents being in front of the altar. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in front of]

**Support Reference:** Metonymy

ULT **from kneeling on his knees with his palms spread out {toward} the heavens**
UST he had been kneeling … and lifting his hands toward the sky
(מִכְּרֹעַ עַל־בִּרְכָּיו וְכַפָּיו פְּרֻשׂוֹת הַשָּׁמָיִם)

See whether you indicated the symbolic significance of what Solomon had been doing when you translated the similar expression in 8:22.

**Support Reference:** Symbolic Action

ULT **from kneeling on his knees**
UST he had been kneeling
(מִכְּרֹעַ עַל־בִּרְכָּיו)

It might seem that the expression **from kneeling on his knees** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [from kneeling down]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | he |
| praying | During this prayer … praying |
| Yahweh | Yahweh |
| prayer | to do … things |

| ULT | UST |
| --- | --- |
| the altar of | the altar |
| Yahweh | the altar |
| from kneeling | he had been kneeling |
| with his palms | and … his hands |
| {toward} the heavens | toward the sky |

# 1 Kings 8:55

| ULT | UST |
| --- | --- |
| *And he stood, and he blessed all of the assembly of Israel {in} a great voice, saying,* | *{He turned to face the crowd} and asked God to make good things happen for all the Israelite people. He said loudly,* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| and he blessed | and … for |
| the assembly of | the … people |
| Israel | Israelite |

# 1 Kings 8:56

| ULT | UST |
| --- | --- |
| *“Blessed {be} Yahweh, who has given rest to his people Israel, according to all that he spoke. One word has not fallen from all of his good word that he spoke by the hand of Moses his servant.* | *“Praise Yahweh, who has allowed us Israelite people, who belong to him, to live in safety. That is just what he promised he would do. He has done every one of the good things that he promised to us through Moses, his servant.* |

**ULT** **Blessed {be} Yahweh**
**UST** Praise Yahweh
(בָּרוּךְ יְהוָה)

See how you translated the similar expression in 1:48. Alternate translation: [May people bless Yahweh] or [May people praise Yahweh]

**Support Reference:** Active or Passive

**ULT** **One word has not fallen from all of his good word that he spoke**
**UST** He has done every one of the good things that he promised to us
(לֹא־נָפַל דָּבָר אֶחָד מִכֹּל דְּבָרוֹ הַטּוֹב אֲשֶׁר דִּבֶּר)

Solomon 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: [Not one thing has fallen from all of the good things he said]

**Support Reference:** Metonymy

**ULT** **One word has not fallen from all of his good word that he spoke**
**UST** He has done every one of the good things that he promised to us
(לֹא־נָפַל דָּבָר אֶחָד מִכֹּל דְּבָרוֹ הַטּוֹב אֲשֶׁר דִּבֶּר)

Solomon is speaking as if a **word** were a physical object that could **fall** to the ground and be lost or ruined. He means that not a single word that Yahweh **spoke** has failed to come true. 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 3:19. Alternate translation: [Every single thing has come true of all the good things he said]

**Support Reference:** Metaphor

ULT **that he spoke by the hand of Moses his servant**
UST that he promised to us through Moses, his servant
(אֲשֶׁר דִּבֶּר בְּיַד מֹשֶׁה עַבְדּוֹ)

See how you translated the similar expression in 8:53. Alternate translation: [that he spoke through the agency of Moses his servant] or [that he told Moses his servant to tell the Israelites]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Blessed {be} | Praise |
| Yahweh | Yahweh |
| Israel | Israelite |
| good | good |
| Moses | Moses |
| his servant | his servant |

# 1 Kings 8:57

| ULT | UST |
| --- | --- |
| *May Yahweh our God be with us, just as he was with our fathers. May he not forsake us and may he not abandon us,* | *I pray that Yahweh our God will always help us, just as he helped the Israelites in earlier times. I pray that he will never, ever leave us.* |

ULT **May Yahweh our God be with us, just as he was with our fathers**
UST I pray that Yahweh our God will always help us, just as he helped the Israelites in earlier times
(יְהִי יְהוָה אֱלֹהֵינוּ עִמָּנוּ כַּאֲשֶׁר הָיָה עִם־אֲבֹתֵינוּ)

Solomon is using a common expression of his culture to express his desire that Yahweh would help the Israelites. 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 3:19. Alternate translation, as in the UST: [May Yahweh our God help us, just as he helped our ancestors]

**Support Reference:** Idiom

ULT **May he not forsake us and may he not abandon us**
UST I pray that he will never, ever leave us
(אַל־יַעַזְבֵנוּ וְאַל־יִטְּשֵׁנוּ)

The expressions **May he not forsake** and **may he not abandon** are double negatives, consisting of the negative particle **not** and the negative words **forsake** and **abandon**. If it would be clearer in your language, you could use positive expressions to translate them. Alternate translation: [May he always cherish us and may he always protect us]

**Support Reference:** Double Negatives

ULT **May he not forsake us and may he not abandon us**
UST I pray that he will never, ever leave us
(אַל־יַעַזְבֵנוּ וְאַל־יִטְּשֵׁנוּ)

These two phrases **May he not forsake us** and **may he not abandon us** 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: [May he never forsake us at all]

**Support Reference:** Parallelism

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Yahweh | Yahweh |
| our God | our God |
| May he … forsake us | I pray that he will … leave us |

# 1 Kings 8:58

| ULT | UST |
| --- | --- |
| *may he stretch out our heart to him, to walk in all of his ways and to keep his commandments and his statutes and his judgments, which he commanded our fathers.* | *I pray that he will enable us to serve him loyally, to conduct our lives as he wants us to, and to obey all of the laws that he gave to our ancestors.* |

ULT **may he stretch out our heart to him**
UST I pray that he will enable us to serve him loyally
(לְהַטּוֹת לְבָבֵנוּ אֵלָיו)

In this verse, the word **heart** is singular in form, but it refers to all of the Israelites as a group. If it would be helpful in your language, you could use the plural form of "heart." Alternate translation: [may he stretch out our hearts to him]

**Support Reference:** Collective Nouns

ULT **may he stretch out our heart to him**
UST I pray that he will enable us to serve him loyally
(לְהַטּוֹת לְבָבֵנוּ אֵלָיו)

Solomon is speaking as if a person's **heart** were something that Yahweh could **stretch out** toward himself. If it would be clearer in your language, you could state the meaning plainly. If you have already translated the book of Joshua, see how you translated the similar expression in Joshua 24:23. Alternate translation: [may he make us completely devoted to him]

**Support Reference:** Metaphor

ULT **his commandments and his statutes and his judgments**
UST all of the laws
(מִצְוֹתָיו וְחֻקָּיו וּמִשְׁפָּטָיו)

See how you translated the similar expression in 2:3. Alternate translation: [all of his commandments]

**Support Reference:** Doublet

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| and his statutes | all of the laws |
| and his judgments | all of the laws |

# 1 Kings 8:59

| ULT | UST |
| --- | --- |
| *And may these my words, which I have supplicated to the face of Yahweh, be near to Yahweh our God by day and {by} night, to do the justice of his servant and the justice of his people Israel, the matter of a day in its day,* | *I pray that Yahweh our God will always remember these things I have asked as I have pleaded for his help. I pray that he will always act mercifully toward me and toward us Israelite people. I pray that he will do for us what we need each day.* |

ULT **And may these my words … be near to Yahweh our God**
UST I pray that Yahweh our God will … remember these things I have asked
(וְיִהְיוּ דְבָרַי אֵלֶּה & קְרֹבִים אֶל־יְהוָה אֱלֹהֵינוּ)

Solomon is speaking of his words as if they could actually be **near to** Yahweh, meaning that Yahweh would remember and consider them. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And may Yahweh our God remember these my words]

**Support Reference:** Metaphor

ULT **these my words**
UST these things I have asked
(דְבָרַי אֵלֶּה)

Solomon is using the term **words** to represent the things that he has said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [these things that I have said]

**Support Reference:** Metonymy

ULT **to the face of Yahweh**
UST his
(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 **by day and {by} night**
> UST always
> (יוֹמָם וָלָיְלָה)

See how you translated the similar expression in 8:29. Alternate translation: [all the time]

**Support Reference:** Merism

> ULT **to do the justice of his servant and the justice of his people Israel**
> UST I pray that he will always act mercifully toward me and toward us Israelite people
> (לַעֲשׂוֹת ׀ מִשְׁפַּט עַבְדּוֹ וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל)

See how you translated the similar expression in 8:45. Alternate translation: [so that he will do what is just for his servant and what is just for his people Israel]

**Support Reference:** Abstract Nouns

> ULT **the matter of a day in its day**
> UST I pray that he will do for us what we need each day
> (דְּבַר־יוֹם בְּיוֹמוֹ)

Solomon is using **the matter of a day in its day** as a common expression of his culture to mean “as each day requires” or “according to daily needs.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [as each day requires] or [according to our daily needs]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Yahweh | his |
| Yahweh | Yahweh |
| our God | our God |
| by day | always |
| the justice of | mercifully |
| his servant | toward me |
| and the justice of | and |
| Israel | Israelite |
| a day | each day |
| in its day | each day |

# 1 Kings 8:60

| ULT | UST |
| --- | --- |
| *so that all of the peoples of the earth may know that Yahweh, he {is} God, {there is} no other!* | *If you do that, all the people groups in the world will know that you, Yahweh, are the only one who actually is God, and that there is no other one who is God at all.* |

**ULT Yahweh, he {is} God**
**UST** you, Yahweh, are the only one who actually is God
(יְהוָה הוּא הָאֱלֹהִים)

Solomon is stating the pronoun **he** separately, even though the name **Yahweh** already includes this meaning. He is doing that in order to emphasize the contrast between Yahweh, who is the only true God, and the so-called gods of the other **peoples of the earth**, which are not gods at all. 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. See how you translated the expression “he, he cursed” in 2:8, which similarly uses an explicit pronoun to draw a contrast. Alternate translation: [Yahweh is the only true God]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the earth | in the world |
| may know | will know |
| Yahweh | Yahweh |
| {is} God | are the only one who actually is God |

# 1 Kings 8:61

| ULT | UST |
| --- | --- |
| *And may your heart be complete with Yahweh our God, to walk in his statutes and to keep his commandments, as this day.”* | *I pray that all of you Israelites will always commit yourselves fully to Yahweh and that you will always obey his laws, just as you are doing now.”* |

ULT **And may your heart be complete with Yahweh our God**
UST I pray that all of you Israelites will always commit yourselves fully to Yahweh
(וְהָיָה לְבַבְכֶם שָׁלֵם עִם יְהוָה אֱלֹהֵינוּ)

Here the **heart** represents a person’s commitment, loyalty, and devotion. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And may you be completely devoted to Yahweh our God]

**Support Reference:** Metaphor

ULT **your heart**
UST all of you Israelites will always commit yourselves
(לְבַבְכֶם)

The word **your** is plural here because Solomon is addressing the crowd of Israelites, so use the plural form in your translation if your language marks that distinction.

**Support Reference:** Forms of ‘You’ — Singular

ULT **your heart**
UST all of you Israelites will always commit yourselves
(לְבַבְכֶם)

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: [your hearts]

**Support Reference:** Collective Nouns

**ULT** **to walk in his statutes and to keep his commandments**
**UST** and that you will always obey his laws
(לָלֶכֶת & וְלִשְׁמֹר מִצְוֹתָיו)

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: [to live obediently according to all of his commandments]

**Support Reference:** Parallelism

**ULT** **as this day**
**UST** just as you are doing now
(כַּיּוֹם הַזֶּה)

See how you translated the similar expression in 8:24. Alternate translation: [as is the case right now]

**Support Reference:** Idiom

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| complete | fully |
| Yahweh | Yahweh |
| our God | Yahweh |
| as … day | just as you are doing now |

# 1 Kings 8:62

| ULT | UST |
| --- | --- |
| *And the king and all of Israel with him were sacrificing sacrifices to the face of Yahweh.* | *Then King Solomon and all the Israelites who had come to Jerusalem for the temple dedication offered sacrifices to Yahweh.* |

**ULT and all of Israel**
**UST** and all the Israelites
(וְכָל־יִשְׂרָאֵל)

The author says **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, here and in the next verse. Alternate translation: [and all of the Israelites who were present]

**Support Reference:** Hyperbole

**ULT were sacrificing sacrifices**
**UST** offered sacrifices
(זֹבְחִים זָבַח)

The author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [were offering sacrifices]

**Support Reference:** Poetry

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

Here, **to the face of** represents being in the presence of Yahweh. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the presence of Yahweh]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And the king | Then King Solomon |
| Israel | the Israelites |
| were sacrificing | offered |
| sacrifices | sacrifices |

| ULT | UST |
| --- | --- |
| Yahweh | Yahweh |

# 1 Kings 8:63

| ULT | UST |
| --- | --- |
| *And Solomon sacrificed a sacrifice of peace offerings that he sacrificed to Yahweh, 22, 000 cattle and 120, 000 sheep. And the king and all of the sons of Israel dedicated the house of Yahweh.* | *They sacrificed 22,000 cattle and 120,000 sheep as fellowship sacrifices to Yahweh. In this way the king and all the Israelites who were there dedicated Yahweh's temple.* |

**ULT And Solomon sacrificed a sacrifice of peace offerings that he sacrificed to Yahweh**
**UST** They sacrificed … as fellowship sacrifices to Yahweh
(וַיִּזְבַּח שְׁלֹמֹה אֵת זֶבַח הַשְּׁלָמִים אֲשֶׁר זָבַח לַיהוָה)

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 Solomon sacrificed a sacrifice of peace offerings to Yahweh]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

**ULT And Solomon sacrificed a sacrifice of peace offerings**
**UST** They sacrificed … as fellowship sacrifices
(וַיִּזְבַּח שְׁלֹמֹה אֵת זֶבַח הַשְּׁלָמִים)

The author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [And Solomon offered a sacrifice of peace offerings]

**Support Reference:** Poetry

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

See how you translated the similar expression in 8:1. Alternate translation: [the Israelites]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | They |
| And … sacrificed | sacrificed |
| a sacrifice of | fellowship |
| peace offerings | as … sacrifices |
| peace offerings | as … sacrifices |

| ULT | UST |
| --- | --- |
| he sacrificed | sacrificed |
| cattle | cattle |
| and … sheep | and … sheep |
| the king | the king |
| Israel | Israelites |
| And … dedicated | In this way … dedicated |
| Yahweh | Yahweh’s temple |
| to Yahweh … the house of | to Yahweh … temple |
| the house of Yahweh | Yahweh’s temple |

# 1 Kings 8:64

| ULT | UST |
| --- | --- |
| *On that day the king consecrated the middle of the courtyard that was to the face of the house of Yahweh, so that there he made the burnt offering and the grain offering and the fat of the peace offerings, for the altar of bronze that {was} to the face of Yahweh was small from the containing of the burnt offering and the grain offering and the fat of the peace offerings.* | *The bronze altar in front of the temple was not big enough to hold all those sacrifices. So that day King Solomon temporarily made the middle part of the courtyard in front of the temple a sacred place. There he and the people offered sacrifices that they burned completely on the altar, the accompanying offerings of flour, and the fat of the animals that were fellowship sacrifices.* |

ULT **On that day the king consecrated the middle of the courtyard that was to the face of the house of Yahweh, so that there he made the burnt offering and the grain offering and the fat of the peace offerings, for the altar of bronze that {was} to the face of Yahweh was small from the containing of the burnt offering and the grain offering and the fat of the peace offerings**

UST The bronze altar in front of the temple was not big enough to hold all those sacrifices. So that day King Solomon temporarily made the middle part of the courtyard in front of the temple a sacred place. There he and the people offered sacrifices that they burned completely on the altar, the accompanying offerings of flour, and the fat of the animals that were fellowship sacrifices

(בַּיּוֹם הַהוּא קִדַּשׁ הַמֶּלֶךְ אֶת־תְּוֹךְ הֶחָצֵר אֲשֶׁר֙ לִפְנֵ֣י בֵית־יְהוָ֔ה כִּי־עָשָׂ֥ה שָׁ֖ם אֶת־הָעֹלָ֑ה וְאֶת־הַמִּנְחָ֗ה וְאֵת֙ חֶלְבֵ֣י הַשְּׁלָמִ֔ים כִּי־מִזְבַּ֤ח הַנְּחֹשֶׁת֙ אֲשֶׁ֣ר לִפְנֵ֣י יְהוָ֔ה קָטֹ֖ן מֵהָכִ֣יל אֶת־הָעֹלָ֑ה וְאֶת־הַמִּנְחָ֗ה וְאֵת֙ חֶלְבֵ֣י הַשְּׁלָמִ֔ים)

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: [On that day, since the altar of bronze that was to the face of Yahweh was too small to contain the burnt offering and the grain offering and the fat of the peace offerings, the king consecrated the middle of the courtyard that was to the face of the house of Yahweh, so that there he made the burnt offering and the grain offering and the fat of the peace offerings]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **was to the face of**

UST in front of

(לִפְנֵי)

Here, **to the face of** represents being in front of Yahweh's temple. 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 burnt offering and the grain offering**
UST sacrifices that they burned completely on the altar, the accompanying offerings of flour
(אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה)

In this verse, the terms **the burnt offering** and **the grain offering** are singular in form, but they refer to all the burnt offerings and grain offerings as groups. If it would be helpful in your language, you could use the plural forms of these terms. Alternate translation: [the burnt offerings and the grain offerings]

**Support Reference:** Collective Nouns

ULT **the altar of bronze that {was} to the face of Yahweh**
UST The bronze altar in front of the temple
(מִזְבַּח הַנְּחֹשֶׁת אֲשֶׁר לִפְנֵי יְהוָה)

Here, **to the face of Yahweh** represents being in front of Yahweh's temple. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the altar of bronze that was in front of Yahweh's temple]

**Support Reference:** Metonymy

ULT **was small from the containing of the burnt offering and the grain offering and the fat of the peace offerings**
UST was not big enough to hold all those sacrifices
(קָטֹן מֵהָכִיל אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה וְאֵת חֶלְבֵי הַשְּׁלָמִים)

Since the author lists all of these offerings earlier in the verse, it might seem that repeating the whole list here would be to convey extra information that would not be natural to express in your language. If so, you could refer to the offerings with a brief phrase. Alternate translation: [was too small to contain all those offerings]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| On … day | day |
| the king | King Solomon |
| consecrated | temporarily made … a sacred place |
| the courtyard | the courtyard |
| the house of Yahweh | the temple |
| Yahweh | the temple |
| the burnt offering | sacrifices that they burned completely on the altar |
| the grain offering | the accompanying offerings of flour |

| ULT | UST |
| --- | --- |
| the peace offerings | the animals that were fellowship sacrifices |
| the altar of | The … altar |
| bronze | bronze |
| Yahweh | the temple |
| the burnt offering | all those sacrifices |
| the grain offering | all those sacrifices |
| the peace offerings | all those sacrifices |
| the peace offerings | all those sacrifices |
| the peace offerings | all those sacrifices |

# 1 Kings 8:65

| ULT | UST |
| --- | --- |
| *And Solomon made the feast at that time, and all of Israel with him, a great assembly, from Lebo Hamath to the wadi of Egypt, to the face of Yahweh our God, seven days and seven days, fourteen days.* | *Then Solomon and all the Israelites who had come to Jerusalem celebrated the Festival of Shelters. They celebrated it for seven days. Since they had just celebrated the dedication of the temple for seven days, they celebrated together for a total of 14 days. There was a huge crowd of people there who had gathered in Yahweh's presence. They came from many different places in the land of Israel.* |

ULT **the feast**
UST the Festival of Shelters
(אֶת־הֶחָג)

By **the feast**, the author means the Festival of Booths (also known as the Festival of Shelters or Tabernacles). You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the Feast of Booths]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and all of Israel with him**
UST and all the Israelites who had come to Jerusalem
(וְכָל־יִשְׂרָאֵל עִמּוֹ)

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 of Israel observed the feast with him]

**Support Reference:** Ellipsis

ULT **and all of Israel with him**
UST and all the Israelites who had come to Jerusalem
(וְכָל־יִשְׂרָאֵל עִמּוֹ)

The author is saying **all of Israel with him** 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 Israelites who were present observed the feast with him]

**Support Reference:** Hyperbole

ULT **from Lebo Hamath to the wadi of Egypt**
UST They came from many different places in the land of Israel
(מִלְּבוֹא חֲמָת ו עַד־נַחַל מִצְרַיִם)

The author is referring to all of Israel's territory by naming two extremes, **Lebo Hamath** (the northern boundary) and **the wadi of Egypt** (the southern boundary). If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from throughout the territory of Israel]

**Support Reference:** Merism

ULT **to the face of Yahweh**
UST in Yahweh's presence
(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 **seven days and seven days, fourteen days**
UST They celebrated it for seven days. Since they had just celebrated the dedication of the temple for seven days, they celebrated together for a total of 14 days
(שִׁבְעַת יָמִים וְשִׁבְעַת יָמִים אַרְבָּעָה עָשָׂר יוֹם)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [They had celebrated the dedication of the temple for seven days, and then they celebrated the Feast of Booths for seven days, for a total of fourteen days of celebration]

**Support Reference:** Ellipsis

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Solomon | Solomon |
| the feast | the Festival of Shelters |
| at … time | Then |
| Israel | the Israelites |
| a … assembly | There was a … crowd of people there who had gathered |
| from Lebo Hamath | They came from many different places in the land of Israel |

| ULT | UST |
| --- | --- |
| the wadi of | They came from many different places in the land of Israel |
| Egypt | They came from many different places in the land of Israel |
| Yahweh | Yahweh’s |
| our God | Yahweh’s |
| days | They celebrated it for … days |
| days | Since they had just celebrated the dedication of the temple for … days |
| days | they celebrated together for a total of … days |

# 1 Kings 8:66

| ULT | UST |
| --- | --- |
| *On the eighth day he sent the people away, and they blessed the king, and they went to their tents rejoicing and good of heart over all of the good that Yahweh had done for David his servant and for Israel his people.* | *Once the Festival of Shelters was over, Solomon told the people they could go back to their homes. They asked God to make good things happen for him. As the people went home, they were very happy because of all the good things that Yahweh had done for David his servant and for the Israelite people, who belonged to him.* |

ULT **On the eighth day**
UST Once the Festival of Shelters was over
(בַּיּוֹם הַשְּׁמִינִי)

If your language would not represent a number in a form such as **the eighth**, you could represent this number in a form that your language would use. Alternate translation: [On day eight]

**Support Reference:** Ordinal Numbers

ULT **On the eighth day**
UST Once the Festival of Shelters was over
(בַּיּוֹם הַשְּׁמִינִי)

The author assumes that readers will know that **the eighth day** refers to the day after the seven-day Feast of Booths ended. You could say that explicitly if that would be helpful to your readers. Alternate translation: [On the day after the Feast of Booths ended]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **to their tents**
UST home
(לְאָהֳלֵיהֶם)

The author is using one kind of home in which people of this culture lived, **tents**, to represent homes 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: [to their homes]

**Support Reference:** Synecdoche

ULT **rejoicing and good of heart**
UST they were very happy
(שְׂמֵחִים וְטוֹבֵי לֵב)

Here, the **heart** represents people's feelings. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [rejoicing and feeling happy]

**Support Reference:** Metaphor

ULT **rejoicing and good of heart**
UST they were very happy
(שְׂמֵחִים וְטוֹבֵי לֵב)

The expressions **rejoicing** and **good of heart** 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: [rejoicing greatly]

**Support Reference:** Doublet

ULT **the good**
UST the good things
(הַטּוֹבָה)

The author is using the adjective **good** as a noun to mean a certain kind of thing. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [the good things]

**Support Reference:** Nominal Adjectives

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| On the … day | Once the Festival of Shelters was over |
| and they blessed | They asked God to make good things happen for |
| the king | him |
| to their tents | home |
| rejoicing | they were very happy |
| and good of | they were very happy |
| the good | the good things |
| Yahweh | Yahweh |
| for David | for David |
| his servant | his servant |

| ULT | UST |
| --- | --- |
| and for Israel | and for … Israelite |

# 1 Kings 9

## 1 Kings 9 Chapter Introduction

### Structure and Formatting

This chapter continues to describe Solomon's reign as king of Israel.

1. Yahweh appears to Solomon in a dream for a second time, promising blessings for obedience but warning of punishment for disobedience. (9:1–9)
2. Solomon gives King Hiram 20 cities to thank him for his help. (9:10–14)
3. The author describes Solomon's system of forced labor. (9:15–24)
4. Solomon makes the temple the central location for Israelite worship (9:26)
5. Solomon builds and sails a fleet with Hiram's help (9:26–27)

### Religious and Cultural Concepts in This Chapter

#### Blessings for obedience, punishments for disobedience

After the dedication of the temple, Yahweh appeared to Solomon a second time. He repeated the covenant promises he had made to David. Yahweh promised to establish Solomon's throne forever if he and his descendants remained faithful and obedient to him. However, he also warned of severe consequences if they became devoted to other gods instead and worshiped them. This divine warning highlights a central theme of the Old Testament: there would be blessings for obedience, but there would be severe punishment for disobedience, especially for disobedience in the form of living in the way that followers of foreign gods lived. The nation's well-being was directly linked to the fidelity of the king and people to Yahweh. This covenantal relationship provides the background to the events that unfold later in the book of 1 Kings and in the subsequent history of Israel.

## Translation Issues in This Chapter

### "serve other gods and bow down to them"

In 9:6, Yahweh warns Solomon that his descendants who become kings must not "serve other gods and bow down to them." When applied to "other gods," the term "serve" refers to honoring them by living as their followers did, building shrines for them, and generally following religious practices. To "bow down" to these gods (physically bowing to an idol that represented them in a shrine or temple) was a symbolic action of surrender to them as one's lord. It represented a definitive further step, beyond the idea of "serving" or honoring them. This would provoke Yahweh's severe judgment, as he describes in 9:7–9. Later in the book, we hear how King Ahab of Israel took this further definitive step. The author reports in 16:31 that "he went and served Baal, and he bowed down to him." This leads the author to say that Ahab was worse than any other king before him. Because the difference between "serve" and "bow down" has this significance, we recommend that you do not combine these two terms, even if you sometimes combine similar terms in your translation. If it would be helpful to your readers, you could explain in the text of your translation or in a footnote the significance of bowing down. For example, you might translate "serve and bow down to other gods" as "honor other gods and ultimately commit yourself to them by bowing down to them."

# 1 Kings 9:1

| ULT | UST |
| --- | --- |
| *And it happened, when Solomon finished building the house of Yahweh and the house of the king and all of the desire of Solomon that he delighted to do,* | *After Solomon's workers had finished building the temple and his palace and everything else that Solomon wanted them to build,* |

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

See how you translated the phrase "And it happened" in 2:39, where it similarly introduces a new event.

**Support Reference:** Introduction of a New Event

**ULT when Solomon finished building**
**UST** Solomon's workers had finished building
(כְּכַלּוֹת שְׁלֹמֹה לִבְנוֹת)

The author is using one person who was involved, Solomon, to mean everyone who was involved in building these structures. If it would be helpful in your language, you could state the meaning plainly, as the UST does. See how you translated similar expressions throughout chapters 5, 6, and 7. Alternate translation: [when Solomon's workers finished building]

**Support Reference:** Synecdoche

**ULT the house of Yahweh**
**UST** the temple
(אֶת־בֵּית־יְהוָה)

See how you translated the similar expression in 3:1. Alternate translation: [the temple of]

**Support Reference:** Metaphor

**ULT the house of the king**
**UST** his palace
(בֵּית הַמֶּלֶךְ)

See how you translated the similar expression in 7:1. Alternate translation: [his royal palace]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and all of the desire of Solomon that he delighted to do**
UST and everything else that Solomon wanted them to build
(וְאֵת כָּל־חֶשְׁקֹ שְׁלֹמֹה אֲשֶׁר חָפֵץ לַעֲשׂוֹת)

The author is using Solomon's **desire** to build further structures to represent those structures themselves. (He describes them in 9:15 and, with a further reference to desire, in 9:17–19.) If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and all of the other structures that Solomon delighted to build]

**Support Reference:** Metonymy

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Solomon | Solomon's workers |
| the house of | the temple |
| the house of | his palace |
| the king | his palace |
| Solomon | Solomon |
| he delighted | that … wanted |

# 1 Kings 9:2

| ULT | UST |
| --- | --- |
| *that Yahweh appeared to Solomon a second time, just as he had appeared to him at Gibeon.* | *Yahweh appeared to him {in a dream}. That was the same way in which he had appeared to him earlier at the city of Gibeon.* |

**ULT a second time**
**UST** earlier
(שֵׁנִית)

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. Alternate translation: [again] or [once more]

**Support Reference:** Ordinal Numbers

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Yahweh | Yahweh |
| Solomon | him |
| at Gibeon | at the city of Gibeon |

# 1 Kings 9:3

| ULT | UST |
| --- | --- |
| *And Yahweh said to him, "I have heard your prayer and your supplication that you supplicated to my face. I have consecrated this house that you have built, to put my name there to forever. And my eyes and my heart will be there all of the days.* | *Yahweh said to him, "I agree to do what asked me to do when you prayed to me at the temple. I have made the temple you built a place where I will be present in a special way so that people can always worship me there. I will always pay attention to what people pray when they face the temple, and I will always care deeply about what happens there.* |

ULT **I have heard**
UST I agree to do
(שָׁמַעְתִּי)

See how you translated the similar expression in 5:8. Alternate translation: [I have answered]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and your supplication that you supplicated**
UST what asked me to do
(וְאֶת־תְּחִנָּתְךָ֖ אֲשֶׁ֣ר הִתְחַנַּ֑נְתָּה)

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

**Support Reference:** Poetry

ULT **to my face**
UST at the temple
(לְפָנָֽי)

Here, **to my face** represents "in my presence." 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 **to put my name there**
UST so that people can … worship me there
(לָשׂוּם־שְׁמִי שָׁם)

See how you translated the similar expression in 3:2 and the similar expressions throughout chapter 8. Alternate translation: [for it to be a place where people will worship me] or [for it to be a place where my reputation will be made known]

**Support Reference:** Metonymy

ULT **And my eyes and my heart will be there all of the days**
UST I will always pay attention to what people pray when they face the temple, and I will always care deeply about what happens there
(וְהָיוּ עֵינַי וְלִבִּי שָׁם כָּל־הַיָּמִים)

Yahweh is responding to Solomon's request in 8:29 "that your eyes may be opened to this house." Solomon was speaking as if he wanted Yahweh always to be looking at the temple, but he meant that he wanted Yahweh always to be listening to the prayers that people offered toward the temple. Yahweh is saying that he will do this and, in addition, he will always care about the temple, the worship in it, and the prayers that people pray toward it. Yahweh is using his **heart** to represent his feelings and commitment. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And I will always listen to the prayers that people pray toward the temple, and it will always be precious to me]

**Support Reference:** Metaphor

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

Yahweh is using the term **days** to refer to time, since time consists of days. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [all the time]

**Support Reference:** Metonymy

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Yahweh | Yahweh |
| your prayer | when you prayed to me |
| I have consecrated | I have made … a place where I will be present in a special way |
| house | the temple |

| ULT | UST |
| --- | --- |
| forever | always |
| the days | always |

# 1 Kings 9:4

| ULT | UST |
| --- | --- |
| *And you, if you walk to my face just as David your father walked, in integrity of heart and in uprightness, to do according to all that I have commanded you, {if} you keep my statutes and my judgments,* | *And as for you, conduct your life as I want you to, just as your father David did. Obey very sincerely all the laws that I have commanded you to obey {as an Israelite}. If you do that,* |

**ULT And you, if you walk**
**UST** And as for you, conduct your life as I want you to … If you do that
(וְאַתָּה אִם־תֵּלֵךְ)

Yahweh is stating the pronoun **you** separately, even though the verb translated as **you walk** already includes this meaning. He is doing that to emphasize that Solomon, for his part (just as his father had done for his own part), is to live in the way that he describes. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. See how you translated the similar expression “you, you swore” in 1:17. Alternate translation: [And if you, for your part, walk] or [And if you personally walk]

**Support Reference:** Pronouns — When to Use Them

**ULT if you walk to my face just as David your father walked, in integrity of heart and in uprightness**
**UST** conduct your life as I want you to, just as your father David did … very sincerely … If you do that
(אִם־תֵּלֵךְ לְפָנַי כַּאֲשֶׁר הָלַךְ דָּוִד אָבִיךָ בְּתָם־לֵבָב וּבְיֹשֶׁר)

See how you translated the similar phrase in 3:6, where Solomon says to Yahweh about his father David, “he walked to your face in faithfulness and in righteousness and in uprightness of heart.” Alternate translation: [if you conduct yourself in my presence just as David your father conducted himself, with integrity in your motives and intentions and with upright actions]

**Support Reference:** Metaphor

ULT **{ … if} you keep my statutes my judgments**
UST the laws … to obey {as an Israelite}
(חֻקַּי וּמִשְׁפָּטַי תִּשְׁמֹר)

The terms **statutes** and **judgments** 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: [if you obey all of my commandments]

**Support Reference:** Doublet

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| David | David |
| in integrity of | very sincerely |
| and in uprightness | very sincerely |
| my statutes | the laws |
| my judgments | the laws |

# 1 Kings 9:5

| ULT | UST |
| --- | --- |
| *then I will raise up the throne of your kingdom over Israel to forever, just as I spoke to David your father, saying, 'A man to you will not be cut off from upon the throne of Israel.'* | *then I will make sure that you are the king of Israel for your whole life and that your descendants reign as king after you. That is what I promised to your father David. I promised him that one of his descendants would always rule Israel.* |

ULT **then I will raise up the throne of your kingdom over Israel**
UST then I will make sure that you are the king of Israel
(וְהֲקִמֹתִי אֶת־כִּסֵּא מַמְלַכְתְּךָ עַל־יִשְׂרָאֵל)

Yahweh is speaking as if he would physically **raise up** the **throne** of Solomon to a high position above Israel. If it would be helpful in your language, you could express his meaning using an equivalent expression or plain language. If you have already translated the book of 2 Samuel, see how you translated the similar expression in 2 Samuel 3:10. Alternate translation: [then I will establish your rule over the kingdom of Israel]

**Support Reference:** Metaphor

ULT **your father, saying, 'A man to you will not be cut off from upon the throne of Israel**
UST your father … I promised him that one of his descendants would always rule Israel
(אָבִיךָ לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מֵעַל כִּסֵּא 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: [your father when I told him that a man to him would not be cut off from upon the throne of Israel]

**Support Reference:** Quotes within Quotes

ULT **A man to you will not be cut off from upon the throne of Israel**
UST one of his descendants would always rule Israel
(לֹא־יִכָּרֵת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל)

See how you translated this same sentence in 3:4. Alternate translation: [One of your descendants will always be the king of Israel]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the throne of | you are the king |
| your kingdom | you are the king |

| ULT | UST |
| --- | --- |
| Israel | Israel |
| to forever | for your whole life and that your descendants reign as king after you |
| David | David |
| the throne | would … rule |
| of Israel | Israel |

# 1 Kings 9:6

| ULT | UST |
| --- | --- |
| *If turning, you turn, you or your sons, from after me, and you do not keep my commandments, my statutes that I have set to your faces, and you go and serve other gods and prostrate yourselves to them,* | *But suppose that you or one of your descendants who becomes king stops worshiping me. Suppose you disobey the laws that I have given to you to obey. Suppose that you start to live as people live who worship other gods live. Suppose you even bow down to idols that represent those gods.* |

ULT **If turning, you turn, you or your sons, from after me**
UST But suppose that you or one of your descendants who becomes king stops worshiping me
(אִם־שׁוֹב תְּשֻׁבֻון אַתֶּם וּבְנֵיכֶם מֵאַחֲרָי)

Yahweh is speaking as if Solomon or his descendants would be walking behind him but then might **turn** away to walk in a different direction. He means that they would stop living in the manner in which he wants people to live. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [If you or your sons ever stop following me] or [If you or your sons ever stop being devoted to me as your God]

**Support Reference:** Metaphor

ULT **If turning, you turn**
UST But suppose that … stops worshiping me
(אִם־שׁוֹב תְּשֻׁבֻון)

Yahweh is repeating forms of the verb **turn** 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 you ever turn]

**Support Reference:** Reduplication

> ULT **you turn, you … and you do not keep … to your faces, and you go**
> UST you … stops worshiping me. Suppose you disobey … to you to obey. Suppose that you start to live as people live who worship … live
> (תְּשֻׁבֹּון אַתֶּם & וְלֹא תִשְׁמְרוּ & לִפְנֵיכֶם וַהֲלַכְתֶּם)

The word **you** is singular in the first two instances because Yahweh is using it to refer to Solomon. The words **you** and **your** (and the implied "you" in the verbs **serve** and **bow down**) are plural in the rest of the verse because Yahweh is using them to refer to Solomon and his **sons**. Use the appropriate singular and plural forms in each case in your translation if your language marks that distinction.

**Support Reference:** Forms of 'You' — Singular

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

Here, **to your faces** means "in front of you." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I have set in front of you]

**Support Reference:** Metonymy

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

Yahweh is speaking as if his commandments and statutes were objects that he had physically placed in front of the Israelites where they could see them. He means that he has given them these laws to obey. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I have told you to obey]

**Support Reference:** Metaphor

> **ULT and you go and serve other gods**
> **UST** Suppose that you start to live as people live who worship other gods live
> (וְהָלַכְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים)

In describing this possible condition, Yahweh is not envisioning that Solomon or later kings would **go** somewhere in order to **serve other gods and bow down to them**. He is using the term **go** to mean that a king might resolve to do these things and take action to do them (leading his Israelite subjects to do the same). 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 2 Samuel, see how you translated the similar expression in 2 Samuel 7:3. Alternate translation: [and you decide to serve other gods and bow down to them]

**Support Reference:** Assumed Knowledge and Implicit Information

> **ULT and serve other gods and prostrate yourselves to them**
> **UST** Suppose that you start to live as people live who worship other gods live. Suppose you even bow down to idols that represent those gods
> (וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם)

When applied to "other gods," the term "serve" refers to honoring them by living as their followers did, building shrines for them, and following religious practices such as praying to them and offering sacrifices to them. Bowing down to these gods (physically bowing to an idol that represented them in a shrine or temple) was a symbolic action of surrender to them as one's lord. It represented a definitive further step, beyond the idea of "serving" or honoring them, that would provoke Yahweh's judgment, as he describes in the following verses. So we recommend that you do not combine these two phrases in your translation. While their meaning is similar, there is a significant difference between them. If it would be helpful to your readers, you could explain in the text of your translation or in a footnote the significance of bowing down. Alternate translation: [and honor other gods and ultimately commit yourself to them by bowing down to them]

**Support Reference:** Symbolic Action

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| my statutes | the laws |
| and serve | Suppose that you start to live as people live who worship … live |
| gods | gods |
| and prostrate yourselves | Suppose you even bow down to |

# 1 Kings 9:7

| ULT | UST |
| --- | --- |
| *then I will cut off Israel from upon the face of the ground that I have given to them, and the house that I have consecrated for my name, I will send away from before my face, and Israel will be for a proverb and for a taunt among all of the peoples.* | *If you do that, then I will allow an enemy to take the Israelite people away from this land that I have given to them. I will also allow an enemy to destroy this temple that I have made a place where I will be especially present. Then people throughout the world will use the Israelites as an example of a very bad thing happening to a nation. They will even mock other people by saying that they are like the Israelites.* |

ULT **then I will cut off Israel from upon the face of the ground that I have given to them**
UST If you do that, then I will allow an enemy to take the Israelite people away from this land that I have given to them
(וְהִכְרַתִּי אֶת־יִשְׂרָאֵל מֵעַל פְּנֵי הָאֲדָמָה אֲשֶׁר נָתַתִּי לָהֶם)

See how you translated the term “face” in 8:40. Alternate translation: [then I will cut off Israel from upon the surface of the ground that I have given to them]

**Support Reference:** Idiom

ULT **then I will cut off Israel from upon the face of the ground that I have given to them**
UST If you do that, then I will allow an enemy to take the Israelite people away from this land that I have given to them
(וְהִכְרַתִּי אֶת־יִשְׂרָאֵל מֵעַל פְּנֵי הָאֲדָמָה אֲשֶׁר נָתַתִּי לָהֶם)

See how you translated the term “Israel” in 4:20. Alternate translation: [then I will cut off the Israelites from upon the surface of the ground that I have given to them]

**Support Reference:** Metonymy

ULT **then I will cut off Israel from upon the face of the ground that I have given to them**
UST If you do that, then I will allow an enemy to take the Israelite people away from this land that I have given to them
(וְהִכְרַתִּי אֶת־יִשְׂרָאֵל מֵעַל פְּנֵי הָאֲדָמָה אֲשֶׁר נָתַתִּי לָהֶם)

Yahweh is speaking as if he were actually going to **cut off** the Israelites **from … the ground**, as if they were a plant that he would remove from the ground with a sharp tool. He means that he will remove the Israelites from the land so that they will no longer live in it. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [then I will remove the Israelites so that they will no longer live in the land that I have given to them]

**Support Reference:** Metaphor

ULT **I will send away from before my face**
UST I will … allow an enemy to destroy
(אֲשַׁלַּח מֵעַל פָּנָי)

Here, **before my face** represents "in front of me." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I will send away from in front of me]

**Support Reference:** Metonymy

ULT **I will send away from before my face**
UST I will … allow an enemy to destroy
(אֲשַׁלַּח מֵעַל פָּנָי)

Yahweh is speaking as if the temple were actually a person whom he could **send away** with a command. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I will destroy so that it no longer exists]

**Support Reference:** Metaphor

ULT **and Israel will be for a proverb and for a taunt among all of the peoples**
UST Then people throughout the world will use the Israelites as an example of a very bad thing happening to a nation. They will even mock other people by saying that they are like the Israelites
(וְהָיָה יִשְׂרָאֵל לְמָשָׁל וְלִשְׁנִינָה בְּכָל־הָעַמִּים)

The word translated as **proverb** indicates in this context that people would use the specific case of Israel as a reference point for a general observation. The word translated as **taunt** means that people would use a comparison with what happened to Israel to mock or ridicule others who suffered a similar fate. So while the meaning of these terms is similar, there is a significant difference between them, and we recommend that you do not combine them into a single term or phrase in your translation. The UST models one way to show their different meanings.

**Support Reference:** Assumed Knowledge and Implicit Information

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Israel | the Israelite people |
| the house | also … this temple |
| I have consecrated | I have made a place where I will be especially present |
| Israel | Then … will use the Israelites |
| for a proverb | as an example of a very bad thing happening to a nation |

# 1 Kings 9:8

| ULT | UST |
| --- | --- |
| *And this house {that} is exalted, everyone passing by it will be appalled and will hiss. And they will say, 'Why did Yahweh do thus to this land and to this house?'* | *Even though this temple is now very beautiful, {if you disobey me and worship other gods,} someday everyone who sees where it used to be will wonder whatever happened to it. They will hiss {in contempt} and they will ask, 'Why did Yahweh allow an enemy to take the Israelite people away from this land and destroy their temple?'* |

ULT **And this house {that} is exalted**
UST Even though this temple is now very beautiful
(וְהַבַּ֥יִת הַזֶּ֖ה יִהְיֶ֣ה עֶלְי֑וֹן)

This could mean: (1) that the author is leaving out a word that in many languages a sentence would need in order to be complete. The parallel passage in 2 Chronicles 7:21 includes the word "which." You could supply it in your translation if that would be clearer in your language. Alternate translation: [And this temple, which is exalted] or [And although this temple is now exalted] or (2) that the author is saying that the temple will be **exalted** in the sense of lifted up or heaped up as a ruin. Alternate translation: [And this temple will become a heap of ruins]

**Support Reference:** Ellipsis

ULT **everyone passing by it will be appalled and will hiss**
UST if you disobey me and worship other gods,} someday everyone who sees where it used to be will wonder whatever happened to it. They will hiss {in contempt}
(כָּל־עֹבֵ֥ר עָלָ֖יו יִשֹּׁ֣ם וְשָׁרָ֑ק)

The expression **will be astonished** 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 it will astonish everyone passing by it, and they will hiss]

**Support Reference:** Active or Passive

ULT **and will hiss**
UST They will hiss {in contempt}
(וְשָׁרַק)

To **hiss** was to make a sound like a snake by forcing breath through one's teeth. In this culture, hissing was a way of expressing derision and contempt, like booing or whistling in some modern cultures. 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 will hiss in derision]

**Support Reference:** Symbolic Action

ULT **And they will say, 'Why did Yahweh do thus to this land and to this house**
UST and they will ask, 'Why did Yahweh allow an enemy to take the Israelite people away from this land and destroy their temple
(וְאָמְרוּ עַל־מָּה עָשָׂה יְהוָה כָּכָה לָאָרֶץ הַזֹּאת וְלַבַּיִת הַזֶּה)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And they will ask why Yahweh did this to this land and to this temple]

**Support Reference:** Quotes within Quotes

ULT **And they will say**
UST and they will ask
(וְאָמְרוּ)

The author is using the pronoun **they** in a general sense here, not to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [And people will ask]

**Support Reference:** Pronouns — When to Use Them

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And … house | Even though … temple |
| exalted | now very beautiful |
| Yahweh | Yahweh |
| to … land | an enemy to take the Israelite people away from this land |
| and to … house | and destroy their temple |

# 1 Kings 9:9

| ULT | UST |
| --- | --- |
| *And they will say, ‘Because they forsook Yahweh their God, who brought their fathers out from the land of Egypt, and they held onto other gods and prostrated themselves to them and served them. Therefore Yahweh brought upon them all of this harm.’”* | *Other people will reply, ‘This happened because the Israelite people abandoned Yahweh their God. He was the one who rescued their ancestors from slavery in Egypt. But they became loyal to other gods instead. They lived the way people who worship those other gods live. They even bowed down to idols that represented those gods. That is why Yahweh caused them to experience all these disasters.’”* |

ULT **And they will say, ‘Because**
UST Other people will reply, ‘This happened because
(וְאָמְרוּ עַל־אֲשֶׁר)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And they will say that it was because]

**Support Reference:** Quotes within Quotes

ULT **And they will say**
UST Other people will reply
(וְאָמְרוּ)

The author is continuing to use the pronoun **they** in a general sense. Alternate translation: [And others will answer]

**Support Reference:** Pronouns — When to Use Them

ULT **Because**
UST This happened because
(עַל־אֲשֶׁר)

The people are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [Yahweh did this because]

**Support Reference:** Ellipsis

ULT **their fathers**
UST their ancestors
(אֶת־אֲבֹתָם)

See how you translated the similar expression in 1:21. Alternate translation: [their ancestors]

**Support Reference:** Metaphor

ULT **and they held onto other gods**
UST But they became loyal to other gods instead
(וַיַּחֲזִקוּ בֵּאלֹהִים אֲחֵרִים)

The people Yahweh is envisioning are speaking here as if the Israelites were physically holding onto **other gods** with their hands. They mean that they became devoted to or loyal to these gods. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they embraced other gods] or [and they became loyal to other gods]

**Support Reference:** Metaphor

ULT **and prostrated themselves to them and served them**
UST They lived the way people who worship those other gods live. They even bowed down to idols that represented those gods
(וישתחו לָהֶם וַיַּעַבְדֻם)

If it would be more natural in your language, you may want to put the information about **served them** before the information about **bowed down to them**, as in 9:6. Alternate translation: [and served them and bowed down to them]

**Support Reference:** Information Structure

ULT **Yahweh brought upon them all of this harm**
UST Yahweh caused them to experience all these disasters
(הֵבִיא יְהוָה עֲלֵיהֶם אֵת כָּל־הָרָעָה הַזֹּאת)

The author is speaking here as if Yahweh had actually **brought** harm to the people, as if he had carried it over and set it down upon them. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Yahweh caused all of this harm to happen to them]

**Support Reference:** Metaphor

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| they forsook | the Israelite people abandoned |
| Yahweh | Yahweh |

| ULT | UST |
| --- | --- |
| their God | their God |
| from the land of | from slavery in Egypt |
| Egypt | from slavery in Egypt |
| onto … gods | to … gods |
| and prostrated themselves | They even bowed down |
| and served them | They lived the way people who worship those other gods live |
| Yahweh | Yahweh |

# 1 Kings 9:10

| ULT | UST |
| --- | --- |
| *And it happened at the end of 20 years that Solomon had built the two houses, the house of Yahweh and the house of the king.* | *Solomon's workers spent 20 years building Yahweh's temple and Solomon's palace.* |

**ULT the house of Yahweh and the house of the king**
UST Yahweh's temple and Solomon's palace
(אֶת־בֵּ֣ית יְהוָ֔ה וְאֶת־בֵּ֖ית הַמֶּֽלֶךְ)

See how you translated the similar expression in 9:1. Alternate translation: [the temple of Yahweh and his royal palace]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| years | years |
| Solomon | Solomon's workers |
| houses | building |
| the house of Yahweh | Yahweh's temple |
| the house of | temple |
| the house of | palace |
| the king | Solomon's |

# 1 Kings 9:11

| ULT | UST |
| --- | --- |
| *Hiram, the king of Tyre, had supplied Solomon with trees of cedar and with trees of cypress and with gold, according to all of his delight. Then King Solomon gave to Hiram 20 cities in the land of Galilee.* | *Hiram, the king of the city of Tyre, had arranged for his workers to provide Solomon with cedar and pine logs and with gold. That enabled Solomon to build everything he wanted to build. {In gratitude, after his workers had completed the building projects,} King Solomon gave Hiram 20 cities in the region of Galilee.* |

ULT **according to all of his delight**

UST That enabled Solomon to build everything he wanted to build

(לְכָל־חֶפְצֹו)

If your language does not use an abstract noun for the idea of **delight**, you could express the same idea in another way. Alternate translation: [in keeping with everything he wanted]

**Support Reference:** Abstract Nouns

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king of | the king of |
| Tyre | the city of Tyre |
| Solomon | Solomon |
| cedar | cedar |
| cypress | and pine |
| and with gold | and with gold |
| his delight | That enabled Solomon to build … he wanted to build |
| King | Solomon |
| Solomon | King |
| in the land of | in the region |
| Galilee | of Galilee |

# 1 Kings 9:12

| ULT | UST |
| --- | --- |
| *And Hiram came out from Tyre to see the cities that Solomon had given to him, but they were not right in his eyes.* | *Hiram traveled from Tyre {to Galilee} to visit the cities that Solomon had given to him. When he saw them, he did not like them.* |

ULT **but they were not right in his eyes**
UST When he saw them, he did not like them
(וְלֹא יָשְׁרוּ בְּעֵינָיו)

The author is using **they were not right in his eyes** as a common expression of the culture to mean “they were not acceptable in his judgment” or “they were not satisfactory in his opinion.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [but in his judgment, they were not an appropriate gift]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| from Tyre | from Tyre {to Galilee} |
| Solomon | Solomon |
| they were … right | When he saw them, he did … like them |

# 1 Kings 9:13

| ULT | UST |
| --- | --- |
| *And he said, "What are these cities that you have given to me, my brother?" And he called them the land of Cabul, to this day.* | *He said to Solomon, "My friend, those cities that you gave me are worthless." Because of that, Hiram called that region the Land of Cabul. That is still the name of that region now.* |

ULT **What are these cities that you have given to me, my brother**
UST My friend, those cities that you gave me are worthless
(מָה הֶעָרִים הָאֵלֶּה אֲשֶׁר־נָתַתָּה לִּי אָחִי)

Hiram was using the question form to express his dissatisfaction with the cities that Solomon had given 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: [I do not like these cities that you have given to me, my brother!]

**Support Reference:** Rhetorical Question

ULT **my brother**
UST My friend
(אָחִי)

Hiram is speaking here as if he and Solomon were actually **brothers**. Hiram means that he and Solomon are allies or fellow kings who have a close relationship. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [my fellow king] or [my ally]

**Support Reference:** Metaphor

ULT **Cabul**
UST Cabul
(כָּבּוּל)

It is no longer clear what the term **Cabul** means. Some interpreters suggest that the context indicates that it means "worthless" or "good for nothing." But since this is uncertain, we recommend that you simply use the name in your translation without explaining its meaning, and that you let readers infer the meaning from the context.

**Support Reference:** How to Translate Names

> ULT **to this day**
> UST That is still the name of that region now
> (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 their name to this day]

**Support Reference:** Ellipsis

> ULT **to this day**
> UST That is still the name of that region now
> (עַד הַיּוֹם הַזֶּה)

See how you translated the similar expression in 8:8. Alternate translation: [right up to the time of this writing]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And he called | Because of that, Hiram called |
| the land of | the Land of |
| day | now |

# 1 Kings 9:14

| ULT | UST |
| --- | --- |
| *Now Hiram had sent to the king 120 kikkars of gold.* | *Hiram {was so upset because he} had provided Solomon with about 4,000 kilograms of gold {for the temple and for his palace}.* |

**ULT Now Hiram had sent to the king 120 kikkars of gold**
**UST** Hiram {was so upset because he} had provided Solomon with about 4,000 kilograms of gold {for the temple and for his palace}
(וַיִּשְׁלַח חִירָם לַמֶּלֶךְ מֵאָה וְעֶשְׂרִים כִּכַּר זָהָב)

The author is providing background information to help readers understand how much Hiram had done for Solomon and why he was therefore so disappointed to receive what he felt was a paltry acknowledgement of his contributions. In your translation, introduce this information in a way that would be natural in your own language and culture.

**Support Reference:** Background Information

**ULT 120 kikkars of gold**
**UST** about 4,000 kilograms of gold {for the temple and for his palace}
(מֵאָה וְעֶשְׂרִים כִּכַּר זָהָב)

These 120 **kikkars of gold** weighed a total of about 4,000 kilograms or about 9,000 pounds. In your translation, you could use the ancient measurement and spell the word “kikkar” 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

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| to the king | Solomon |
| gold | gold {for the temple and for his palace} |

# 1 Kings 9:15

| ULT | UST |
| --- | --- |
| *Now this is the matter of the forced labor that King Solomon brought up to build the house of Yahweh and his house and the Millo and the wall of Jerusalem and Hazor and Megiddo and Gezer.* | *This is an account of how King Solomon forced some of the men who lived in the land of Israel to work hard on his building projects. He forced them to work on the temple, his palace, the Millo, and the wall around Jerusalem. He also forced them to work to make the cities of Hazor, Megiddo, and Gezer into fortresses.* |

ULT **Now this is the matter of**
UST This is an account of
(וְזֶה דְּבַר)

The author is using this phrase to introduce a new topic related to the reign of Solomon, which he has been describing in the course of the story he is telling about the kings of Israel. Use a word, phrase, or other method in your language that is natural for introducing a new topic.

**Support Reference:** Introduction of a New Event

ULT **the forced labor that King Solomon brought up**
UST how King Solomon forced some of the men who lived in the land of Israel to work hard on his building projects
(הַמַּס אֲשֶׁר־הֶעֱלָה ו הַמֶּלֶךְ שְׁלֹמֹה)

See how you translated the similar expression in 5:13. Alternate translation: [the levy that King Solomon raised] or [the work force that King Solomon called up]

**Support Reference:** Idiom

ULT **and the Millo**
UST the Millo
(וְאֶת־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. If you have already translated the book of 2 Samuel, see how you translated this name in 2 Samuel 5:9.

**Support Reference:** How to Translate Names

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the forced labor | some of the men who lived in the land of Israel |
| King | King |

| ULT | UST |
| --- | --- |
| Solomon | Solomon |
| the house of Yahweh | the temple |
| his house | his palace |
| Jerusalem | Jerusalem |

# 1 Kings 9:16

| ULT | UST |
| --- | --- |
| *Pharaoh, the king of Egypt, had gone up and captured Gezer, and he had burned it with fire, and he had killed the Canaanite, the dweller of the city. And he had given it {as} a dowry to his daughter, the wife of Solomon.* | *The city of Gezer belonged to Solomon because Pharaoh, the king of Egypt, had sent his army to attack Gezer and capture it. His soldiers had burned all the houses in the city and killed all the people who lived there. They were Canaanites. Pharaoh then gave that city to his daughter as a gift when she married Solomon.* |

ULT **had gone up**
UST had sent his army
(עָלָה)

See how you translated the similar expression in 1:25. Alternate translation: [had gone]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

ULT **and he had burned it with fire**
UST His soldiers had burned all the houses in the city
(וַיִּשְׂרְפָהּ בָּאֵשׁ)

It might seem that the expression **burned it with fire** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [and he had burned it down]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

ULT **the Canaanite, the dweller of the city**
UST all the people who lived there. They were Canaanites
(הַכְּנַעֲנִי הַיֹּשֵׁב בָּעִיר)

The author is not referring to a specific **Canaanite**. He means all of the Canaanites who lived in Gezer. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [the Canaanites who lived in that city]

**Support Reference:** Generic Noun Phrases

**ULT** **{as} a dowry to his daughter, the wife of Solomon**
**UST** to his daughter as a gift when she married Solomon
(שִׁלֻּחִ֔ים לְבִתּ֖וֹ אֵ֥שֶׁת שְׁלֹמֹֽה)

A **dowry** is a payment or transfer of money, property, or valuable goods by a woman's family to her new husband or his family at the time of their marriage. Typically in the biblical culture, a man would instead pay a bride-price to the woman's family. But some men, especially rulers such as Pharaoh, gave property or territory to their daughters when they were married. If your readers would not be familiar with what a dowry is, you could explain it in your translation with a general term or a descriptive phrase. Alternate translation: [as a gift to his daughter on the occasion of her marriage to Solomon]

**Support Reference:** Translate Unknowns

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Pharaoh | The city of Gezer belonged to Solomon because Pharaoh |
| the king of Egypt | the king of Egypt |
| and captured | to attack … and capture |
| he had killed | killed |
| the Canaanite | They were Canaanites |
| Solomon | Solomon |

# 1 Kings 9:17

| ULT | UST |
| --- | --- |
| *And Solomon built Gezer and Lower Beth Horon* | *Then Solomon's workers rebuilt Gezer {as a border fortress city}. They also built up {as border fortress cities} Lower Beth Horon,* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | Solomon's workers |

# 1 Kings 9:18

| ULT | UST |
| --- | --- |
| *and Baalath and Tadmor in the wilderness in the land* | *Baalath, and Tamar in the desolate area in the southern part of Judah.* |

> ULT **in the land**
> UST in the southern part of Judah
> (בָּאָרֶץ)

The author assumes that readers will understand that by **the land**, he means the land of Judah. You could include this information if that would be helpful to your readers. Alternate translation: [in the land of Judah]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| in the wilderness | in the desolate area |
| in the land | in the southern part of Judah |

# 1 Kings 9:19

| ULT | UST |
|---|---|
| *and all of the cities of the storehouses that were to Solomon and the cities of the chariotry and the cities of the horsemen and the desire of Solomon, whatever he desired to build in Jerusalem and in Lebanon and in all of the land of his dominion.* | *They also built the cities where Solomon kept supplies and the places where he kept his horses and chariots. They also built everything else that he wanted them to build in Jerusalem, Lebanon, and other places where he had royal authority.* |

**ULT and the desire of Solomon, whatever he desired to build**
**UST** They also built everything else that he wanted them to build
(וְאֶת ׀ חֵשֶׁק שְׁלֹמֹה אֲשֶׁר חָשַׁק לִבְנוֹת)

See how you translated the similar expression in 9:1. Alternate translation: [and all of the other structures that Solomon desired to build]

**Support Reference:** Metonymy

**ULT and in all of the land of his dominion**
**UST** and other places where he had royal authority
(וּבְכֹל אֶרֶץ מֶמְשַׁלְתּוֹ)

If your language does not use an abstract noun for the idea of **dominion**, you could express the same idea in another way. Alternate translation: [and in the entire territory that he ruled]

**Support Reference:** Abstract Nouns

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the storehouses | kept supplies |
| to Solomon | Solomon |
| the chariotry | chariots |
| the horsemen | his horses |
| Solomon | he |
| in Jerusalem | in Jerusalem |
| and in Lebanon | Lebanon |
| the land of | he had royal authority |
| his dominion | he had royal authority |

# 1 Kings 9:20

| ULT | UST |
|---|---|
| *All of the people being left from the Amorite, the Hittite, the Perizzite, the Hivite, and the Jebusite, they who {were} not from the sons of Israel,* | *There were many people still living in Solomon's kingdom who were not Israelites. Rather, they were Amorites, Hittites, Perizzites, Hivites, and Jebusites.* |

ULT **being left**
UST still living in Solomon's kingdom
(הַנּוֹתָר)

The expression **the ones being left** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the ones remaining]

**Support Reference:** Active or Passive

ULT **the Amorite, the Hittite, the Perizzite, the Hivite, and the Jebusite**
UST Amorites, Hittites, Perizzites, Hivites, and Jebusites
(הָאֱמֹרִי הַחִתִּי הַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי)

The author is not referring to a specific **Amorite** or to specific members of any of these other people groups. He means those people groups 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, the Hittites, the Perizzites, the Hivites, and the Jebusites]

**Support Reference:** Generic Noun Phrases

ULT **from the sons of Israel**
UST Israelites
(מִבְּנֵי יִשְׂרָאֵל)

See how you translated the similar expression in 6:1. Alternate translation: [the people of Israel]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| being left | still living in Solomon's kingdom |
| the Amorite | Amorites |
| the Hittite | Hittites |
| the Perizzite | Perizzites |

| ULT | UST |
| --- | --- |
| the Hivite | Hivites |
| and the Jebusite | and Jebusites |
| Israel | Israelites |

# 1 Kings 9:21

| ULT | UST |
| --- | --- |
| *their sons who were left after them in the land, whom the sons of Israel were not able to devote them, Solomon brought them up for the forced labor of working, to this day.* | *These people were descendants of members of those people groups whom the Israelites were not able to kill {when they defeated those groups and occupied the land of Canaan}. It was those people whom Solomon forced to work hard on his building projects. The Israelites still require those people to work for them.* |

ULT **their sons**
UST These people were descendants of members of those people groups
(בְּנֵיהֶם)

The masculine term **sons** has a generic sense here 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: [their descendants]

**Support Reference:** When Masculine Words Include Women

ULT **whom the sons of Israel were not able to devote them**
UST whom the Israelites were not able to kill
(אֲשֶׁר לֹא־יָכְלוּ בְּנֵי יִשְׂרָאֵל לְהַחֲרִימָם)

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: [whom the sons of Israel were not able to devote]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

ULT **to devote them**
UST to kill
(לְהַחֲרִימָם)

The word that the ULT translates as **devote** describes the cultural practice of giving something over to Yahweh so that humans will no longer be able to use it. If you have already translated the book of Joshua, see how you translated this term in its frequent occurrences there. In this context, the term means to “destroy completely.” Alternate translation: [to destroy completely]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **Solomon brought them up for the forced labor of working**
UST It was those people whom Solomon forced to work hard on his building projects
(וַיַּעֲלֵם שְׁלֹמֹה לְמַס־עֹבֵד)

See how you translated the similar expression in 5:13. Alternate translation: [Solomon called them up as a work force]

**Support Reference:** Idiom

ULT **to this day**
UST The Israelites still require those people to work for them
(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 they still serve as forced labor to this day]

**Support Reference:** Ellipsis

ULT **to this day**
UST The Israelites still require those people to work for them
(עַד הַיּוֹם הַזֶּה)

See how you translated the similar expression in 8:8. Alternate translation: [right up to the time of this writing]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| were left | when they defeated those groups and occupied the land of Canaan |
| in the land | when they defeated those groups and occupied the land of Canaan |
| Israel | the Israelites |
| Solomon | Solomon |
| for the forced labor of | to work hard |
| working | on his building projects |
| day | The Israelites still require those people to work for them |

# 1 Kings 9:22

| ULT | UST |
| --- | --- |
| *But from the sons of Israel Solomon did not make a servant, for they {were} men of war and his servants and his commanders and his captains and the commanders of his chariotry and his horsemen.* | *But Solomon did not force any Israelite people to become slaves. Instead, some of them became his soldiers, officials, army commanders, army officers, and leaders of his chariot forces and troops who rode on horses.* |

ULT **a servant … and his servants**
UST to become slaves … officials
(עֶבֶד & וַעֲבָדָיו)

In the first instance, the term **servant** describes in this context a forced laborer. In the second instance, the term **servants** refers to royal officials, as in 1:2 and often elsewhere in this book. It may be helpful to clarify this for your readers. Alternate translation: [a forced laborer … his royal officials]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Israel | But … any Israelite people |
| Solomon | Solomon |
| a servant | to become slaves |
| and his servants | officials |
| and his commanders | army commanders |
| and the commanders of | and leaders of |
| his chariotry | his chariot forces |
| and his horsemen | and troops who rode on horses |

# 1 Kings 9:23

| ULT | UST |
| --- | --- |
| *These {were} the commanders of the deputies who {were} over the work for Solomon, 550, ruling over the people doing the work.* | *Solomon also had 550 officials who supervised the men who commanded the workers whom he forced to build all those places.* |

ULT **These {were} the commanders of the deputies who {were} over the work for Solomon, 550, ruling over the people doing the work**

UST Solomon also had 550 officials who supervised the men who commanded the workers whom he forced to build all those places

(אֵלֶּה ׀ שָׂרֵי הַנִּצָּבִים אֲשֶׁר עַל־הַמְּלָאכָה לִשְׁלֹמֹה חֲמִשִּׁים וַחֲמֵשׁ מֵאוֹת הָרֹדִים בָּעָם הָעֹשִׂים בַּמְּלָאכָה)

If it would be more natural in your language, you may want to put the information that there were **550** commanders before the information about what the commanders did. Alternate translation: [There were 550 commanders of the deputies who were over the work for Solomon, the ones ruling over the people doing the work]

**Support Reference:** Information Structure

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| {were} the commanders of | officials who supervised |
| the work | the workers whom … forced to build all those places |
| for Solomon | he |
| ruling | commanded |
| the work | the workers whom … forced to build all those places |

# 1 Kings 9:24

| ULT | UST |
| --- | --- |
| *Once the daughter of Pharoah had gone up from the City of David to her house that he had built for her, then he built the Millo.* | *Solomon had his workers build a palace for his wife, who was the daughter of the king of Egypt. After she moved there from the City of David{, where she had been living,} Solomon had his workers build the Millo.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Pharoah | the king of Egypt |
| from the City of David | from the City of David{, where she had been living … } |
| David | David{, where she had been living … } |
| her house | a palace |

# 1 Kings 9:25

| ULT | UST |
| --- | --- |
| *And three times in the year Solomon offered burnt offerings and peace offerings on the altar that he had built for Yahweh, and he burned incense with it, which {was} to the face of Yahweh. And he completed the house.* | *Three times each year, on the altar that he had built for Yahweh in front of the temple, Solomon offered sacrifices that the priests burned completely on the altar and fellowship sacrifices. He also brought incense for the priests to burn with these sacrifices. In that way Solomon made the temple the place where the Israelites would come to worship Yahweh.* |

ULT **And … Solomon offered burnt offerings and peace offerings on the altar that he had built for Yahweh, and he burned incense with it, which {was} to the face of Yahweh**
UST on the altar that he had built for Yahweh in front of the temple, Solomon offered sacrifices that the priests burned completely on the altar and fellowship sacrifices. He also brought incense for the priests to burn with these sacrifices
(וְהָעֲלָה שְׁלֹמֹה & עֹלוֹת וּשְׁלָמִים עַל־הַמִּזְבֵּחַ אֲשֶׁר בָּנָה לַיהוָֹה וְהַקְטֵיר אִתּוֹ אֲשֶׁר לִפְנֵי יְהוָֹה)

If it would be more natural in your language, you may want to put the information about the **incense** with the information about the **burnt offerings and peace offerings**. Alternate translation: [Solomon offered burnt offerings and peace offerings, and he burned incense with it on the altar that he had built for Yahweh, which was to the face of Yahweh]

**Support Reference:** Information Structure

ULT **with it**
UST with these sacrifices
(אִתּוֹ)

The pronoun **it** refers to the offerings that Solomon made. It may be more natural in your language to use a plural pronoun. Alternate translation: [with them]

**Support Reference:** Pronouns — When to Use Them

ULT **which {was} to the face of Yahweh**
UST in front of the temple
(אֲשֶׁר לִפְנֵי יְהוָֹה)

See how you translated the similar expression in 8:64. Alternate translation: [which was in front of Yahweh's temple]

**Support Reference:** Metonymy

**ULT And he completed the house**
**UST** In that way Solomon made the temple the place where the Israelites would come to worship Yahweh
(וְשִׁלַּם אֶת־הַבָּיִת)

The term translated as **completed** here is different from the term translated as "finished" in 9:1. The author is not restating that Solomon had finished building the temple, even though he is concluding this account of Solomon's building projects, and he often concludes an account with a review statement. Instead, he means that by offering these sacrifices on the occasions of Israel's three great annual feasts, Solomon made the Jerusalem temple the center of Israel's worship. The Israelites no longer worshiped at the high places, as the author notes in 3:2 that they had been doing previously. If your language has different words for "finished" and "completed" that would convey these different senses, it would be appropriate to use them in your translation.

**Support Reference:** Assumed Knowledge and Implicit Information

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| in the year | each year |
| Solomon | Solomon |
| burnt offerings | sacrifices that the priests burned completely on the altar |
| and peace offerings | and fellowship sacrifices |
| and peace offerings | and fellowship sacrifices |
| the altar | the altar |
| for Yahweh | for Yahweh |
| and he burned incense | He also brought incense for the priests to burn |
| Yahweh | the temple |
| And he completed | In that way Solomon made … the place where the Israelites would come to worship Yahweh |
| the house | the temple |

# 1 Kings 9:26

| ULT | UST |
| --- | --- |
| *And King Solomon made a fleet in Ezion Geber, which {is} near Elath on the lip of the Sea of Reeds in the land of Edom.* | *King Solomon also had his workers build a fleet of ships at the city of Ezion Geber. That city is near the city of Elath on the shore of the Sea of Reeds in the territory of the Edomites.* |

> ULT **on the lip of**
> UST on the shore of
> (עַל־שְׂפַת)

The author is using the term **lip** to mean the shore of the **Sea of Reeds**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [on the shore of]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| King | King |
| Solomon | Solomon |
| the Sea of Reeds | the Sea of Reeds |
| in the land of | in the territory of |
| Edom | the Edomites |

# 1 Kings 9:27

| ULT | UST |
| --- | --- |
| *And Hiram sent his servants in the fleet, men of ships, knowers of the sea, with the servants of Solomon.* | *Some of King Hiram's subjects were experienced sailors who knew well how to sail in the ocean. He had them go on these ships with Solomon's men.* |

**ULT men of ships**
**UST** were experienced sailors
(אַנְשֵׁי אֳנִיּוֹת)

The author is using this possessive form to describe **men** who had expertise in sailing **ships**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [sailors]

**Support Reference:** Possession

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| his servants in the fleet | Some of … subjects |
| knowers of | who knew well |
| the sea | how to sail in the ocean |
| the servants of | men |
| Solomon | Solomon's |

# 1 Kings 9:28

| ULT | UST |
| --- | --- |
| *And they came to Ophir, and they took gold from there, 420 kikkars. And they brought it to King Solomon.* | *They sailed together to the region of Ophir, and from there they brought back to Solomon about 14 metric tons of gold.* |

ULT **And they came**
UST They sailed together
(וַיָּבֹאוּ)

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

**Support Reference:** Go and Come

ULT **420 kikkars**
UST about 14 metric tons
(אַרְבַּע־מֵאוֹת וְעֶשְׂרִים כִּכָּר)

See how you decided to represent the expression “120 kikkars” in 9:14.

**Support Reference:** Biblical Weight

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| gold | of gold |
| King | Solomon |
| Solomon | Solomon |

# 1 Kings 10

## 1 Kings 10 Chapter Introduction

### Structure and Formatting

This chapter continues to describe Solomon's reign as king of Israel. The author celebrates his wisdom, riches, and worldwide fame and trading operations. However, at the end of the chapter, the author begins to show how Solomon disobeyed Yahweh at the end of his reign. Solomon sent agents to Egypt to buy horses there, even though this was forbidden in Deuteronomy 17:16. The next chapter will further describe how Solomon disobeyed Yahweh and brought great trouble on Israel.

1. The Queen of Sheba visits Solomon (10:1–13)
2. Solomon's great wealth and wisdom (10:14–29)

### Religious and Cultural Concepts in This Chapter

#### The Queen of Sheba

The Queen of Sheba's visit to King Solomon highlights his wealth and wisdom. Having learned of Solomon's reputation, the Queen undertakes a long journey (probably from modern-day Yemen) to see whether he can answer some difficult questions that trouble her. Her visit shows how far his reputation, and with it the reputation of Yahweh, had spread. The Queen is so impressed by Solomon's wisdom and wealth and by the splendor of his kingdom that she praises Yahweh. Her acknowledgment of Yahweh's favor to Solomon and Israel brings glory to him and confirms the blessings that he promised to the Davidic line. This story underscores the global recognition of God's blessing on Israel through Solomon's reign, and it serves as a significant indication of his kingdom's influence.

#### Sources of Solomon's wealth

Solomon's kingdom was strategically located at the crossroads of major trade routes, including those running through the Arabian Peninsula and up from Egypt. This gave

him control over the movement of goods, including gold, spices, and other valuable commodities. He could therefore charge taxes, tolls, and duties. The author describes in 10:15 how Solomon derived such income from "men of the searchers," that is, men who traveled to distant lands to find goods for trade, and from "traders," that is, local merchants who bought goods from traveling merchants and sold them within the country. He also describes how Solomon received income from the "kings of the Arab." That phrase seems to refer to rulers of independent or semi-independent Arabian kingdoms located to the south and east of Israel. These kings apparently made gifts to Solomon from time to time in exchange for peaceful trade relations and as a sign of submission to his superior military and economic power. The 666 talents of gold that the author mentions in the previous verse might have been a fixed, yearly tax or tribute from Solomon's main vassal states, while the gold from the Arabian kings came as gifts or offerings for trade access. The gifts from the Queen of Sheba, for example, would have been a significant, yet one-time, contribution to Solomon's wealth, separate from his yearly tribute.

## Translation Issues in This Chapter

### Ancient measurements of weight

In several places in this chapter, the author describes a weight of gold or silver using an ancient measurement such as the kikkar, mina, or shekel. In your translation, you could use the ancient measurement and spell these words the way they sound in your language. Alternatively, you could use the metric measurement given in the UST, or you could use the measurement that your language and culture customarily use. You could also use the ancient measurement and put a modern measurement in parentheses in the text or in a footnote. (See: Biblical Weight)

# 1 Kings 10:1

| ULT | UST |
| --- | --- |
| *Now the Queen of Sheba heard the report of Solomon regarding the name of Yahweh. And she came to test him with difficult questions.* | *The queen who ruled the land of Sheba heard that Solomon had great understanding of what Yahweh was like. She wanted to know whether what she had heard about him was true. So she traveled to Jerusalem to ask him the many difficult questions she had {about God}.* |

ULT **regarding the name of Yahweh**
UST what Yahweh was like
(לְשֵׁם יְהוָה)

See how you translated the similar expression in 1:47. Alternate translation: [the character of Yahweh] or [the reputation of Yahweh]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Now the Queen of | The queen who ruled |
| Sheba | the land of Sheba |
| the report of | that … had great understanding of |
| Solomon | Solomon |
| Yahweh | Yahweh |
| to test him | to ask him |

# 1 Kings 10:2

| ULT | UST |
| --- | --- |
| *And she came to Jerusalem with a very great entourage, camels carrying spices and very much gold and precious stone. And she came to Solomon and spoke to him all that was with her heart.* | *She brought many of her officials with her in a large caravan. The camels were carrying spices, gemstones, and much gold {as gifts for Solomon}. Solomon welcomed her, and she asked him about everything she wanted to know.* |

ULT **all that was with her heart**
UST everything she wanted to know
(אֵת כָּל־אֲשֶׁר הָיָה עִם־לְבָבָהּ)

Here, the **heart** represents a person's thoughts and feelings. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [all that was on her mind] or [everything she wanted to ask about]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| to Jerusalem | She brought |
| camels | The camels |
| carrying | were carrying … as gifts for Solomon |
| and … gold | and … gold |
| and … stone | gemstones |
| Solomon | Solomon |

# 1 Kings 10:3

| ULT | UST |
| --- | --- |
| *And Solomon declared to her all of her matters. No matter was hidden from the king that he did not declare to her.* | *Solomon answered all of her questions. Not one of her questions was too difficult for him to answer.* |

**ULT And Solomon declared to her all of her matters. No matter was hidden from the king that he did not declare to her**

UST Solomon answered all of her questions. Not one of her questions was too difficult for him to answer

(וַיַּגֶּד־לָהּ שְׁלֹמֹה אֶת־כָּל־דְּבָרֶיהָ לֹא־הָיָה דָבָר נֶעְלָם מִן־הַמֶּלֶךְ אֲשֶׁר לֹא הִגִּיד לָהּ)

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 Solomon was able to find the answer to every one of her questions and explain it to her]

**Support Reference:** Parallelism

**ULT No matter was hidden from the king**

UST Not one of her questions was too difficult for him

(לֹא־הָיָה דָבָר נֶעְלָם מִן־הַמֶּלֶךְ)

Here the author is speaking as if the kind of **matter** that the Queen was asking about were an object that could be **hidden**. He means that there was no question that Solomon could not answer. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [There was no question whose answer the king could not find] or [There was nothing that the king was not able to understand]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | Solomon |
| And … declared | answered |
| the king | him |
| he did … declare | to answer |

# 1 Kings 10:4

| ULT | UST |
| --- | --- |
| *And the Queen of Sheba saw all of the wisdom of Solomon and the house that he had built* | *The Queen recognized that Solomon was very wise. She toured his palace,* |

ULT **And … saw all of the wisdom of Solomon and the house that he had built**
UST recognized that Solomon was very wise … toured his palace
(וַתֵּרֶא & אֵת כָּל־חָכְמַת שְׁלֹמֹה וְהַבַּיִת אֲשֶׁר בָּנָה)

The author is speaking as if the Queen actually **saw** the **wisdom** that Solomon had. He means that she recognized or perceived Solomon's wisdom by observing his actions, decisions, and responses. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [recognized all of the wisdom of Solomon, and she saw the house that he had built]

**Support Reference:** Metaphor

ULT **and the house**
UST palace
(וְהַבַּיִת)

See how you translated the similar expression in 7:1. Alternate translation: [the palace]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the Queen of | The Queen … She |
| Sheba | The Queen … She |
| the wisdom of | wise |
| Solomon | Solomon |
| and the house | palace |

# 1 Kings 10:5

| ULT | UST |
| --- | --- |
| *and the food of his table and the seating of his servants and the service of his attendants and their apparel and his cupbearers and his burnt offerings that he offered {at} the house of Yahweh. And no more breath was in her.* | *and she saw the food that he served. She saw how his many officials sat in different places of honor at meals. She saw how the waiters and cupbearers wore splendid uniforms. She also saw the many animals that he brought to the temple for the priests to burn completely as sacrifices. What she saw overwhelmed her.* |

**ULT and the service of his attendants and their apparel and his cupbearers**
**UST** She saw how the waiters and cupbearers wore splendid uniforms
(וּמַעֲמַד מְשָׁרְתָו וּמַלְבֻּשֵׁיהֶם וּמַשְׁקָיו)

If it would be more natural in your language, you may want to put the information about the **cupbearers** with the information about the **attendants**, since the term **apparel** applies to both groups. Alternate translation: [and the service of his attendants and his cupbearers and their apparel]

**Support Reference:** Information Structure

**ULT {at} the house of Yahweh**
**UST** to the temple
(בֵּית יְהוָה)

See how you translated the similar expression in 3:1. Alternate translation: [at the temple of Yahweh]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT And no more breath was in her**
**UST** What she saw overwhelmed her
(וְלֹא־הָיָה בָהּ עֹוד רוּחַ)

The author is using **no more breath was in her** as a common expression of his culture to mean "she was utterly amazed" or "she was completely overwhelmed." 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 took her breath away] or [And she was totally amazed]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| his servants | his many officials |
| and his cupbearers | and cupbearers |
| and his burnt offerings | She also saw the many animals … for the priests to burn completely as sacrifices |
| {at} the house of Yahweh | to the temple |
| breath | What she saw overwhelmed her |

# 1 Kings 10:6

| ULT | UST |
| --- | --- |
| *And she said to the king, "The word is true that I heard in my land about your words and about your wisdom.* | *She told King Solomon, "Everything that I heard back in my own country about how wisely you speak is true!* |

ULT **The word**
UST Everything
(הַדָּבָר)

Here, **the word** represents what the queen had heard people say about Solomon by using words. If it would be clearer in your language, you could state the meaning plainly, here and in the next verse. Alternate translation: [The report]

**Support Reference:** Metonymy

ULT **about your words and about your wisdom**
UST about how wisely you speak
(עַל־דְּבָרֶיךָ וְעַל־חָכְמָתֶךָ)

This could mean: (1) that the Queen of Sheba is using the terms **words** and **wisdom** together to express a single idea. She would be using the term **words** to tell in what way Solomon communicated his **wisdom**. Alternate translation: [about the wise things you say] or [about how wisely you explain things] or (2) that the Queen of Sheba is expressing two different ideas. She would be saying that everything she heard both about Solomon's achievements and about his **wisdom** was true. In this case, the term translated as **words** would have the sense of [matters,] as in 10:3. Alternate translation: [about your achievements and about your wisdom]

**Support Reference:** Hendiadys

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king | King Solomon |
| in my land | back in my own country |
| your wisdom | wisely |

# 1 Kings 10:7

| ULT | UST |
| --- | --- |
| *But I did not believe the words until when I came and my eyes saw, and behold, the half had not been declared to me! You have added wisdom and goodness to the report that I heard.* | *But I did not believe it was true until I came here and saw it for myself. Indeed, what people told me was only half of what they could have told me about you. You are much wiser and wealthier than people told me.* |

ULT **and my eyes saw**
UST and saw it for myself
(וַתִּרְאֶינָה עֵינָי)

The queen of Sheba is using one part of herself, her **eyes**, to mean all of her in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and I saw with my own eyes] or [and I saw in person]

**Support Reference:** Synecdoche

ULT **and my eyes saw**
UST and saw it for myself
(וַתִּרְאֶינָה עֵינָי)

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 my eyes saw the splendor of your kingdom] or [and I saw the splendor of your kingdom with my own eyes]

**Support Reference:** Ellipsis

ULT **and behold**
UST Indeed
(וְהִנֵּה)

See how you translated the similar expression in 1:14. Alternate translation: [and let me tell you]

**Support Reference:** Metaphor

> ULT **the half had not been declared to me**
> UST what people told me was only half of what they could have told me about you
> (לֹא־הֻגַּד־לִי הַחֵצִי)

The expression **had not been 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: [people had not declared the half to me]

**Support Reference:** Active or Passive

> ULT **the half had not been declared to me**
> UST what people told me was only half of what they could have told me about you
> (לֹא־הֻגַּד־לִי הַחֵצִי)

The queen is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [the half of the extent of your wisdom and prosperity had not been declared to me]

**Support Reference:** Ellipsis

> ULT **the half**
> UST half of what they could have told me about you
> (הַחֵצִי)

A **half** means one part out of two equal parts.

**Support Reference:** Fractions

> ULT **You have added wisdom and goodness to the report that I heard**
> UST You are much wiser and wealthier than people told me
> (הוֹסַפְתָּ חָכְמָה וָטוֹב אֶל־הַשְּׁמוּעָה אֲשֶׁר שָׁמָעְתִּי)

The queen is using **added wisdom and goodness to the report** as a common expression of her culture to mean that the splendor of Solomon's kingdom "greatly exceeded the report" or "surpassed what was reported." 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 wisdom and goodness greatly exceed the report that I heard about them]

**Support Reference:** Idiom

ULT **and goodness**
UST and wealthier
(וְטוֹב)

This could mean: (1) Alternate translation: [and prosperity] or (2) Alternate translation: [and virtue]

**Support Reference:** Assumed Knowledge and Implicit Information

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| I did … believe | I … not believe |
| had … been declared | what people told |
| wisdom | are much wiser |
| and goodness | and wealthier |
| the report | people told |

# 1 Kings 10:8

| ULT | UST |
| --- | --- |
| *The happiness of your men! The happiness of these servants of yours, the ones standing to your face continually, the ones hearing your wisdom!* | *How fortunate are your subjects! And how fortunate are your servants, who are always standing around you and listen to the wise things that you say!* |

ULT **The happiness of your men! The happiness of these servants of yours, the ones standing to your face continually, the ones hearing your wisdom**
UST How fortunate are your subjects! And how fortunate are your servants, who are always standing around you and listen to the wise things that you say
(אַשְׁרֵי אֲנָשֶׁיךָ אַשְׁרֵי עֲבָדֶיךָ אֵלֶּה הָעֹמְדִים לְפָנֶיךָ תָּמִיד הַשֹּׁמְעִים אֶת־חָכְמָתֶךָ)

The Queen of Sheba is using phrases that express a strong feeling of admiration. 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 the Queen of Sheba was feeling, or you could say what made her so impressed. Alternate translation: [How happy your men must be! How happy these servants of yours must be who stand to your face continually and hear your wisdom] or [I admire the wisdom that must make your men and the servants who stand to your face happy when they hear it!]

**Support Reference:** Exclamations

ULT **your men**
UST are your subjects
(אֲנָשֶׁיךָ)

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: [your people]

**Support Reference:** When Masculine Words Include Women

ULT **the ones standing to your face continually, the ones hearing your wisdom**
UST who are always standing around you and listen to the wise things that you say
(הָעֹמְדִים לְפָנֶיךָ תָּמִיד הַשֹּׁמְעִים אֶת־חָכְמָתֶךָ)

If it would be more natural in your language, you may want to put the information that these things happen **continually** before the information that Solomon's servants are **hearing** his **wisdom** and **standing** to his **face**. Alternate translation: [who continually stand to your face and hear your wisdom]

**Support Reference:** Information Structure

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

Here, **to your face** represents being in Solomon's presence. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in your presence]

**Support Reference:** Metonymy

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| servants of yours | are your servants |
| your wisdom | the wise things that you say |

# 1 Kings 10:9

| ULT | UST |
|---|---|
| *May Yahweh your God be blessed, who has delighted in you to put you on the throne of Israel. Because Yahweh loves Israel to forever, he has set you as king, to do justice and righteousness!"* | *I praise Yahweh, your God, who has shown that he is pleased with you by making you the king of Israel! Yahweh has always loved the Israelite people, and so he has appointed you to be a king who will rule them fairly and righteously."* |

ULT **May Yahweh your God be blessed**
UST I praise Yahweh, your God
(יְהִי יְהוָה אֱלֹהֶיךָ בָּרוּךְ)

See how you translated the similar expression in 1:48. Alternate translation: [May people bless Yahweh your God] or [May people praise Yahweh your God]

**Support Reference:** Active or Passive

ULT **to put you on the throne of Israel**
UST by making you the king of … the Israelite people
(לְתִתְּךָ עַל־כִּסֵּא יִשְׂרָאֵל)

See how you translated the similar expression in 1:20. Alternate translation: [to make you the king of Israel]

**Support Reference:** Metonymy

ULT **to do justice and righteousness**
UST who will rule them fairly and righteously
(לַעֲשׂוֹת מִשְׁפָּט וּצְדָקָה)

The phrase **justice and righteousness** expresses a single idea. The word **righteousness** tells in what way Solomon executed **justice**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [to judge righteously]

**Support Reference:** Hendiadys

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Yahweh | Yahweh |
| your God | your God |
| blessed | I praise |
| has delighted | has shown that he is pleased |
| the throne of | the king of |
| Israel | the Israelite people |

| ULT | UST |
| --- | --- |
| Yahweh | Yahweh |
| Because … loves | has … loved |
| Israel | Israel |
| to forever | always |
| as king | to be a king |
| justice | fairly |
| and righteousness | and righteously |

# 1 Kings 10:10

| ULT | UST |
| --- | --- |
| *And she gave to the king 120 kikkars of gold and very many spices and precious stone. {There} has not come again for abundance like that spice that the Queen of Sheba gave to King Solomon.* | *The Queen of Sheba gave King Solomon {as gifts from what she had brought} over 4,000 kilograms of gold, many gemstones, and a very large amount of spices. The spices that she gave to Solomon were the greatest quantity of spices that anyone ever brought to Jerusalem.* |

ULT **120 kikkars of**
UST over 4,000 kilograms of
(מֵאָה וְעֶשְׂרִים ו כִּכָּר)

See how you decided to represent the expression “120 kikkars” in 9:14.

**Support Reference:** Biblical Weight

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| to the king | King Solomon |
| gold | gold |
| and … stone | many gemstones |
| the Queen of | she |
| Sheba | she |
| to King | to Solomon |
| Solomon | to Solomon |

# 1 Kings 10:11

| ULT | UST |
| --- | --- |
| *(And also the fleet of Hiram, which carried gold from Ophir, brought from Ophir very much wood of almug and precious stone.* | *(Solomon had built a fleet of ships that King Hiram's men sailed. Solomon built the ships to get gold from Ophir. But the crews also brought a large amount of sandalwood and many gemstones back from Ophir.* |

ULT **And also the fleet of Hiram**
UST Solomon had built a fleet of ships that King Hiram's men sailed
(וְגַם אֳנִי חִירָם)

Here and in the next verse, the author is providing background information about further valuable products that were imported to Jerusalem during the reign of Solomon. In your translation, introduce this information in a way that would be natural in your own language and culture.

**Support Reference:** Background Information

ULT **wood of almug**
UST sandalwood
(עֲצֵי אַלְמֻגִּים)

The phrase **wood of almug** describes a kind of valuable, fragrant wood that most interpreters identify with red sandalwood. If your readers would not be familiar with this kind of wood, you could use a general term in your translation. Alternate translation: [valuable wood] or [fragrant wood]

**Support Reference:** Translate Unknowns

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| gold | gold |
| and … stone | and … gemstones |

# 1 Kings 10:12

| ULT | UST |
| --- | --- |
| *And the king made the wood of almug a support for the house of Yahweh and for the house of the king and harps and lyres for the singers. Such wood of almug had not come and has not been seen to this day.)* | *King Solomon had his workers use that wood to make furnishings for the temple and for his palace. He also had them it to make harps and lyres for the temple musicians. No one had ever brought such sandalwood to Israel before, and no one has brought such sandalwood to Israel since then.)* |

ULT **And the king made**

UST King Solomon had his workers use … to make … He also had them … to make

(וַיַּעַשׂ הַמֶּלֶךְ)

See how you translated the similar expression in 7:1. Alternate translation: [And the king had his craftsmen make]

**Support Reference:** Synecdoche

ULT **a support**

UST furnishings

(מִסְעָד)

In this verse, the word **support** is singular in form, but in context it seems to refer to a number of such items. If it would be helpful in your language, you could use a plural form in your translation. Alternate translation: [supports]

**Support Reference:** Collective Nouns

> ULT **a support**
> UST furnishings
> (מְסָעֲד)

The word translated as **support** occurs only here in the Old Testament. The parallel passage in 2 Chronicles 9:11 has a term that means "stairs," "stairways," or "steps." But since wooden steps would wear out quickly, one possibility is that the term describes a baluster, an ornamental wooden shaft or spindle used in decorative railings for stairways and balconies. Since many of these items seem to be in view, the author could be describing wooden balustrades or railings that Solomon had his workers make for the temple and for his palace. You could indicate this explicitly in your translation if that would be helpful to your readers. However, since the meaning is not entirely certain, you could also use a general expression, as the UST does. Alternate translation: [balustrades] or [decorative railings]

**Support Reference:** Assumed Knowledge and Implicit Information

> ULT **Such wood of almug had not come**
> UST No one had ever brought such sandalwood to Israel before … s uch sandalwood
> (לֹא בָא־כֵן עֲצֵי אַלְמֻגִּים)

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: [Such wood of almug had not come for abundance]

**Support Reference:** Ellipsis

> ULT **Such wood of almug had not come**
> UST No one had ever brought such sandalwood to Israel before … s uch sandalwood
> (לֹא בָא־כֵן עֲצֵי אַלְמֻגִּים)

The author is speaking of **wood** as if it were a living thing that could come on its own. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [No one had brought so much wood of almug before]

**Support Reference:** Personification

ULT **and has not been seen**
UST and no one has brought … to Israel
(וְלֹא נִרְאָה)

The expression **has not been seen** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and no one has seen so much of it]

**Support Reference:** Active or Passive

ULT **to this day**
UST since then
(עַד הַיּוֹם הַזֶּה)

See how you translated the similar expression in 8:8. Alternate translation: [right up to the time of this writing]

**Support Reference:** Assumed Knowledge and Implicit Information

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| the king | King Solomon … He |
| for the house of Yahweh | for the temple |
| and for the house | and for … palace |
| of the king | his |
| and harps | harps |
| and lyres | and lyres |
| day | since then |

# 1 Kings 10:13

| ULT | UST |
| --- | --- |
| *And King Solomon gave to the Queen of Sheba all of her desire that she asked, besides what he gave to her according to the hand of King Solomon. And she turned and went to her land, she and her servants.* | *The Queen of Sheba admired many things in Jerusalem and asked for them, and Solomon gave them to her. He also gave her other generous gifts from his own riches. Then she and the officials who had come with her returned to their own land.* |

ULT **all of her desire**
UST admired many things in Jerusalem
(אֶת־כָּל־חֶפְצָהּ)

See how you translated the similar expression in 9:11. Alternate translation: [everything she wanted]

**Support Reference:** Abstract Nouns

ULT **according to the hand of King Solomon**
UST from his own riches
(כְּיַד הַמֶּלֶךְ שְׁלֹמֹה)

Since the author has already mentioned King Solomon by name earlier in this sentence, it may be more natural in your language to use a pronoun here. Alternate translation: [according to his own hand]

**Support Reference:** Pronouns — When to Use Them

ULT **according to the hand of King Solomon**
UST from his own riches
(כְּיַד הַמֶּלֶךְ שְׁלֹמֹה)

Here, **hand** represents the power and resources of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [freely from his own wealth]

**Support Reference:** Metonymy

> ULT **And she turned and went**
> UST Then … returned
> (וַתִּפֶן וַתֵּלֶךְ)

The phrase **turned and went** expresses a single idea. The word **turned** tells in what way the Queen **went**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [And she went back]

**Support Reference:** Hendiadys

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And King | and Solomon |
| Solomon | and Solomon |
| to the Queen of | The Queen of … to her |
| Sheba | Sheba |
| her desire | admired many things in Jerusalem |
| King | his own |
| Solomon | his own |
| to her land | to their own land |
| and her servants | and the officials who had come with her |

# 1 Kings 10:14

| ULT | UST |
| --- | --- |
| *And the weight of the gold that came to Solomon in one year was 666 kikkars of gold,* | *Each year Solomon received over 22 metric tons of gold in tribute from kingdoms that he controlled.* |

**ULT that came to Solomon**
**UST** Solomon received … in tribute from kingdoms that he controlled
(אֲשֶׁר־בָּא לִשְׁלֹמֹה)

The author is speaking of **gold** as if it were a living thing that could come to a person on its own. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that people brought to Solomon]

**Support Reference:** Personification

**ULT 666 kikkars of gold**
**UST** over 22 metric tons of gold
(שֵׁשׁ מֵאוֹת שִׁשִּׁים וָשֵׁשׁ כִּכַּר זָהָב)

See how you decided to represent the similar expression “120 kikkars” in 9:14.

**Support Reference:** Biblical Weight

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the gold | gold |
| to Solomon | Solomon |
| gold | gold |

# 1 Kings 10:15

| ULT | UST |
| --- | --- |
| *apart from the men of the searchers and from the merchandise of the traders and all of the kings of the Arab and the governors of the land.* | *In addition to that, merchants and traders who traveled through and within Israel paid him duties and tolls. Arabian kings also often sent him gifts of gold, and the district governors submitted the taxes they collected in gold.* |

ULT **apart from the men of the searchers**
UST In addition to that, merchants … who traveled through
(לְבַד֙ מֵאַנְשֵׁ֣י הַתָּרִ֔ים)

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. See the discussion of the sources of Solomon's wealth in the introduction to this chapter. Alternate translation: [apart from the gold he received through taxes, duties, and tolls from the men of the searchers]

**Support Reference:** Ellipsis

ULT **from the men of the searchers**
UST merchants … who traveled through
(מֵאַנְשֵׁ֣י הַתָּרִ֔ים)

The author is using this possessive form to mean men who searched or men whose job it was to search. It may be helpful to clarify this for your readers. Alternate translation: [from the men who were searchers]

**Support Reference:** Possession

ULT **from the men of the searchers**
UST merchants … who traveled through
(מֵאַנְשֵׁ֣י הַתָּרִ֔ים)

See the discussion in the introduction to this chapter of the group of people that this phrase describes and of the other groups that the author mentions here. Alternate translation: [from men who traveled in search of goods]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and all of the kings of the Arab**
UST Arabian kings also often sent him gifts of gold
(וְכָל־מַלְכֵי הָעֲרָב)

In this verse, the word **Arab** is singular in form, but it refers to all of the Arabian people groups that often gave gifts to Solomon. If it would be helpful in your language, you could use a form that would indicate this. Alternate translation: [and all of the kings of the Arabs] or [and all of the Arabian kings]

**Support Reference:** Collective Nouns

ULT **and all of the kings of the Arab**
UST Arabian kings also often sent him gifts of gold
(וְכָל־מַלְכֵי הָעֲרָב)

The author says **all of the kings of the Arab** 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 kings throughout Arabia]

**Support Reference:** Hyperbole

ULT **and the governors of the land**
UST and the district governors submitted the taxes they collected in gold
(וּפַחֲוֹת הָאָרֶץ)

The word translated as **governors** seems to refer to the same officials whom the author calls "deputies" in chapter 4. If it would be helpful to your readers, you could use the same term here that you used there. Alternate translation: [and the deputies who governed the land]

**Support Reference:** Assumed Knowledge and Implicit Information

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| the kings of | kings also often sent him gifts of gold |
| the Arab | Arabian |
| and the governors of | and the … governors submitted the taxes they collected in gold |
| the land | district |

# 1 Kings 10:16

| ULT | UST |
| --- | --- |
| *And King Solomon made 200 beaten-gold large shields (he brought up 600 gold onto one large shield)* | *King Solomon told his workers to take gold and hammer it {into thin sheets and cover} 200 large shields with {those thin sheets of} gold. They used nearly seven kilograms of gold to make each large shield.* |

ULT **And King Solomon made 200 beaten-gold large shields**
UST King Solomon told his workers to take gold and hammer it {into thin sheets and cover} 200 large shields with {those thin sheets of} gold
(וַיַּעַשׂ הַמֶּלֶךְ שְׁלֹמֹה מָאתַיִם צִנָּה זָהָב שָׁחוּט)

The expression **beaten-gold shields** uses 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 King Solomon had his workers make 200 large shields by beating out gold]

**Support Reference:** Active or Passive

ULT **large shields**
UST large shields
(צִנָּה)

The term translated as **large shields** here is different from the term translated as “shields” in the next verse. The difference in the amount of gold used for each kind of shield suggests that the ones in the next verse were probably about the size that a warrior would carry on his arm, while the ones here may have been large enough to shield a warrior’s entire body. If your language has different terms for shields of these types, it would be appropriate to use those terms in your translation.

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **he brought up 600 gold onto one large shield**
UST They used nearly seven kilograms of gold to make each large shield
(שֵׁשׁ־מֵאוֹת זָהָב יַעֲלֶה עַל־הַצִּנָּה הָאֶחָת)

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. If you have already translated the book of 2 Samuel, see how you translated the similar expression in 2 Samuel 18:11. Alternate translation: [600 shekels of gold went up onto one large shield]

**Support Reference:** Ellipsis

ULT **he brought up 600 gold onto one large shield**
UST They used nearly seven kilograms of gold to make each large shield
(שֵׁשׁ־מֵאוֹת זָהָב יַעֲלֶה עַל־הַצִּנָּה הָאֶחָת)

The author is using **600 gold went up onto one large shield** as a common expression of his culture to mean "600 shekels of gold were used to make each large shield." 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: [600 shekels of gold went into making each large shield] or [each large shield contained 600 shekels of gold]

**Support Reference:** Idiom

ULT **600 gold**
UST nearly seven kilograms of gold
(שֵׁשׁ־מֵאוֹת זָהָב)

These 600 shekels of **gold** would have weighed nearly seven kilograms or about 15 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 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

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| King | King |
| Solomon | Solomon |
| gold | gold |
| large shields | large shields |

| ULT | UST |
| --- | --- |
| gold | gold |
| large shield | large shield |

# 1 Kings 10:17

| ULT | UST |
| --- | --- |
| *and 300 beaten-gold shields (he brought up three gold minas onto one shield). And the king put them {in} the House of the Forest of Lebanon.* | *He also told his workers to make 300 smaller shields. They covered each of them with about one and a half kilograms of gold. King Solomon put all of those shields in the House of the Forest of Lebanon.* |

ULT **and 300 beaten-gold shields**
UST He also told his workers to make 300 smaller shields. They covered … gold
(וּשְׁלֹשׁ־מֵאוֹת מָגִנִּים זָהָב שָׁחוּט)

The expression **beaten-gold shields** uses 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 his workers make 300 shields by beating out gold]

**Support Reference:** Active or Passive

ULT **he brought up three gold minas onto one shield**
UST They covered each of them with about one and a half kilograms of gold
(שְׁלֹשֶׁת מָנִים זָהָב יַעֲלֶה עַל־הַמָּגֵן הָאֶחָת)

See how you translated the similar expression in the previous verse. Alternate translation: [three minas of gold went into making each shield] or [each shield contained three minas of gold]

**Support Reference:** Idiom

ULT **three gold minas**
UST with about one and a half kilograms of gold
(שְׁלֹשֶׁת מָנִים זָהָב)

These **three gold minas** would have weighed about one and a half kilograms or a little over three pounds. See how you decided to express the weight of 600 gold shekels that the author describes in the previous verse.

**Support Reference:** Biblical Weight

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| gold | gold |
| shields | smaller shields |

| ULT | UST |
| --- | --- |
| gold | gold |
| shield | them |
| the king | King Solomon |
| Lebanon | Lebanon |

# 1 Kings 10:18

| ULT | UST |
| --- | --- |
| *And the king made a great ivory throne, and he overlaid it {with} refined gold.* | *He also had his workers make a large throne for him. The workers inlaid this throne with ivory, and they framed the ivory with borders of very fine gold.* |

**ULT {with} refined gold**
**UST** very fine gold
(זָהָב מוּפָז)

The expression **refined gold** uses 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: [with gold that workers had refined] or [with very pure gold]

**Support Reference:** Active or Passive

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king | He |
| a … throne | a … throne |
| with … gold | gold |

# 1 Kings 10:19

| ULT | UST |
| --- | --- |
| *Six steps {were} to the throne, and a round head {was} to the throne from behind it. And hands {were} from this and from this to the place of the seat. And two lions were standing beside the hands.* | *There were six steps in front of the throne. The back of the throne was rounded at the top. There was an armrest on each side of the throne. There was a statue of a lion next to each armrest.* |

**ULT and a round head {was} to the throne from behind it**
**UST** The back of the throne was rounded at the top
(וְרֹאשׁ־עֲגֹל לַכִּסֵּה מֵאֲחָרָיו)

The author is using the term **head** to mean the top of the **throne**. If this term 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 back of the throne had a rounded top]

**Support Reference:** Idiom

**ULT And hands**
**UST** There was an armrest
(וְיָדֹת)

The author is using the term **hands** to mean the part of a chair on which someone sitting in the chair would rest his arms. If this term 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 arms] or [And armrests]

**Support Reference:** Idiom

**ULT {were} from this and from this to the place of the seat**
**UST** on each side of the throne
(מֵזֶּה וּמִזֶּה אֶל־מְקוֹם הַמֹּשָׁבֹת)

The author is using **from this side and from that side** as a common expression of his culture to mean “on both sides.” 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: [were on both sides of the seat]

**Support Reference:** Idiom

> **ULT lions**
> **UST** a lion
> (אֲרָיוֹת)

The implication is that these were carved or sculpted statues, not living animals. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [statues of lions]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| {were} to the throne | in front of the throne |
| {was} to the throne | the throne |
| lions | a lion |

# 1 Kings 10:20

| ULT | UST |
| --- | --- |
| *And 12 lions were standing there on the six steps, from this side and from that side. It had not been done thus for any of the kingdoms.* | *There was also a statue of a lion on both sides of each step. So altogether there were 12 statues of lions. There was no throne like this one in any other kingdom.* |

ULT **from this side and from that side**
UST on both sides
(מִזֶּה וּמִזֶּה)

The author is using **from this side and from that side** as a common expression of his culture to mean “on both sides” or “on each side.” 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: [one on each side of each step]

**Support Reference:** Idiom

ULT **It had not been done thus**
UST There was no throne like this one
(לֹא־נַעֲשָׂה כֵן)

The expression **It was not made** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [No one made any throne like this]

**Support Reference:** Active or Passive

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| lions | a lion … statues of lions |
| the kingdoms | other kingdom |

# 1 Kings 10:21

| ULT | UST |
| --- | --- |
| *And all of the vessels of the drink of King Solomon were gold, and all of the vessels of the House of the Forest of Lebanon were beaten gold. {There was} no silver. It was not reckoned as anything in the days of Solomon.* | *King Solomon and his court officials drank only from gold cups. His craftsmen also made all of the dishes for the House of the Forest of Lebanon by hammering out gold. They did not make any of these things from silver. That metal was so common during the time when Solomon ruled that people did not consider it to be valuable.* |

ULT **and all of the vessels of the House of the Forest of Lebanon were beaten gold**
UST His craftsmen also made all of the dishes for the House of the Forest of Lebanon by hammering out gold
(וְכֹל֙ כְּלֵ֣י בֵית־יַ֔עַר הַלְּבָנ֖וֹן זָהָ֣ב סָגֽוּר)

The expression **were beaten gold** uses 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 craftsmen had made all of the vessels of the House of the Forest of Lebanon by beating out gold]

**Support Reference:** Active or Passive

ULT **It was not reckoned as anything**
UST that people did not consider it to be valuable
(לֹ֥א נֶחְשָׁ֖ב & לִמְאוּמָֽה)

The expression **was not 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: [People did not reckon it as anything] or [People did not consider it to have any value]

**Support Reference:** Active or Passive

ULT **in the days of Solomon**
UST during the time when Solomon ruled
(בִּימֵ֥י שְׁלֹמֹֽה)

The author is using the term **days** to mean a specific period of time, since time consists of days. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [during the reign of Solomon]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| King | King |
| Solomon | Solomon and his court officials |
| were gold | gold |
| Lebanon | Lebanon |
| were … gold | gold |
| silver | They did … make any of these things from silver. That metal was so common |
| in the days of | during the time when … ruled |
| Solomon | Solomon |

# 1 Kings 10:22

| ULT | UST |
| --- | --- |
| *For a fleet of Tarshish {was} to the king on the sea with the fleet of Hiram. One in three years the fleet of Tarshish would come carrying gold and silver, elephant tusks and apes and peacocks.* | *They had so much gold because King Solomon had a fleet of ships that were able to sail out on the sea. That is where King Hiram's ships also sailed {from Tyre}. The ships would sail to many different ports for three years. At the end of that time, they would bring back gold, silver, ivory, monkeys, and peacocks.* |

ULT **For**
UST They had so much gold because
(כִּי)

Here the word **For** introduces a further explanation. Alternate translation: [There was so much gold and silver because]

**Support Reference:** Connecting Words and Phrases

ULT **a fleet of Tarshish**
UST a fleet of ships that were able to sail out
(אֳנִי תַרְשִׁישׁ)

The author seems to be using the name **Tarshish**, most likely a place in southern Spain, at the west end of the Mediterranean Sea, to indicate that this was a **fleet** of long-range, ocean-going ships that stopped at ports all around the Mediterranean Sea. The three-year length of each voyage supports this understanding. (Furthermore, the author's statement in 22:48 that "Jehoshaphat made ships of Tarshish to go to Ophir" supports the idea that this phrase describes the size and range of such ships rather than their destination. Several different locations have been suggested for Ophir, but all would have been reached through the Arabian Sea, and thus by ships sailing in a different direction from Tarshish.) If it would be helpful in your language, you could use an equivalent expression or plain language here. Alternate translation: [a fleet of long-range ships]

**Support Reference:** Metonymy

ULT **on the sea**
UST on the sea. That is where … sailed {from Tyre}
(בַּיָּם)

By **on the sea**, the author means on the Mediterranean Sea. You could indicate this explicitly in your translation if that would be helpful to your readers. If so, you may wish to use the name that the ancient Hebrews used for that sea. Alternate translation: [on the Mediterranean Sea] or [on the Great Sea]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **One in three years**
UST The ships would sail to many different ports for three years. At the end of that time
(אַחַת לְשָׁלֹשׁ שָׁנִים)

The author is using **One in three years** as a common expression of his culture to mean "once every three 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: [Once every three years]

**Support Reference:** Idiom

ULT **elephant tusks**
UST ivory
(שֶׁנְהַבִּים)

An **elephant** is a very large land mammal. The term **tusks** describes the two long, protruding teeth that elephants have. These consist of ivory, a beautiful and valuable substance. If your readers would not be familiar with what **elephant tusks** are, you could use a more general term. Alternate translation: [ivory]

**Support Reference:** Translate Unknowns

ULT **and apes**
UST monkeys
(וְקוֹפִים)

The term **apes** describes a kind of primate, an animal that is like a monkey but larger. If your readers would not be familiar with what an ape is, you could use the name of a similar animal that your readers would recognize, or you could use a more general term. Alternate translation: [and large monkeys]

**Support Reference:** Translate Unknowns

> ULT **and apes**
> UST monkeys
> (וְקֹפִים)

The term **peacocks** describes a kind of bird with large, colorful tail feathers. If your readers would not be familiar with what a peacock is, you could use the name of a similar bird that your readers would recognize, or you could use a more general term. Alternate translation: [colorful birds] or [exotic birds]

**Support Reference:** Translate Unknowns

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Tarshish | that were able to sail out |
| {was} to the king | King Solomon had |
| on the sea | on the sea. That is where … sailed {from Tyre} |
| years | years |
| Tarshish | they |
| carrying | would bring back |
| gold | gold |
| and silver | silver |

# 1 Kings 10:23

| ULT | UST |
| --- | --- |
| *And King Solomon became greater than all of the kings of the earth in wealth and in wisdom.* | *King Solomon became the richest and wisest king in the world.* |

**ULT than all of the kings of the earth**
**UST** king in the world
(מִכֹּל מַלְכֵי הָאָרֶץ)

The author says **all of the kings of the earth** as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [any other king who was ruling at that time]

**Support Reference:** Hyperbole

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| King | King |
| Solomon | Solomon |
| the kings of | king |
| the earth | in the world |
| and in wisdom | and wisest |

# 1 Kings 10:24

| ULT | UST |
| --- | --- |
| *And all of the earth was seeking the face of Solomon to hear his wisdom, which God had put in his heart.* | *People from many different places came to listen to the wise things that Solomon said about matters that God had enabled him to understand.* |

ULT **And all of the earth was seeking the face of Solomon**
UST People from many different places came … that Solomon said
(וְכָל־הָאָ֖רֶץ מְבַקְשִׁ֣ים אֶת־פְּנֵ֣י שְׁלֹמֹ֑ה)

The author says **all of the earth** 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 people from throughout the earth were seeking the face of Solomon]

**Support Reference:** Hyperbole

ULT **And all of the earth was seeking the face of Solomon**
UST People from many different places came … that Solomon said
(וְכָל־הָאָ֖רֶץ מְבַקְשִׁ֣ים אֶת־פְּנֵ֣י שְׁלֹמֹ֑ה)

Here, **the face of Solomon** represents being in Solomon's presence. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And people from throughout the earth wanted to come into the presence of Solomon] or [And people from throughout the earth wanted to have an audience with Solomon]

**Support Reference:** Metonymy

ULT **to hear his wisdom, which God had put in his heart**
UST to listen to the wise things … about matters that God had enabled him to understand
(לִשְׁמֹ֔עַ אֶת־חָכְמָתֹ֖ו אֲשֶׁר־נָתַ֣ן אֱלֹהִ֑ים בְּלִבֹּֽו)

The author is speaking as if wisdom were an object that God could have placed in Solomon's **heart**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [to hear the wisdom that God had given him in his mind]

**Support Reference:** Metaphor

ULT **to hear his wisdom, which God had put in his heart**
UST to listen to the wise things … about matters that God had enabled him to understand
(לִשְׁמֹעַ אֶת־חָכְמָתוֹ אֲשֶׁר־נָתַן אֱלֹהִים בְּלִבּוֹ)

If your language does not use an abstract noun for the idea of **wisdom**, you could express the same idea in another way. Alternate translation: [to hear the wise things he said, which God had put in his heart] or [to hear the wise things he said, which God had enabled him to understand]

**Support Reference:** Abstract Nouns

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| was seeking | came |
| Solomon | Solomon |
| his wisdom | the wise things |
| God | God |

# 1 Kings 10:25

| ULT | UST |
| --- | --- |
| *And they were bringing, a man his gift, vessels of silver and vessels of gold and garments and weaponry and spices, horses and mules, a matter of year by year.* | *Each of the people who came to him brought presents. They brought articles made from silver or gold, or robes, or weapons, or spices, or horses, or mules. The people continued to do this every year.* |

ULT **And they were bringing, a man his gift**
UST Each of the people who came to him brought presents. They brought
(וְהֵמָּה מְבִאִים אִישׁ מִנְחָתוֹ)

The author is using **a man his gift** as a common expression of the culture to mean "each man brought his own gift" or "every person brought a gift." 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 each man brought Solomon a gift]

**Support Reference:** Idiom

ULT **And they were bringing, a man his gift**
UST Each of the people who came to him brought presents. They brought
(וְהֵמָּה מְבִאִים אִישׁ מִנְחָתוֹ)

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 each person brought Solomon a gift]

**Support Reference:** When Masculine Words Include Women

ULT **a matter of year by year**
UST The people continued to do this every year
(דְּבַר־שָׁנָה בְּשָׁנָה)

The author is using **year by year** as a common expression of his culture to mean "continually" or "every year without exception." 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 this happened year after year] or [and people did this continually]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| silver | silver |
| gold | gold |
| horses | or horses |
| and mules | or mules |
| year | every year |
| by year | every year |

# 1 Kings 10:26

| ULT | UST |
| --- | --- |
| *And Solomon accumulated chariotry and horsemen. And 1,400 chariots and 12,000 horsemen were to him. And he stationed them in the cities of chariotry and with the king in Jerusalem.* | *Solomon acquired a great force of chariots and riders. In his army, he had 1,400 chariots and 12,000 men who rode on horses. Solomon had built special cities in which to keep chariots, and he kept many of his chariots in them. But he also kept some chariots with him in Jerusalem.* |

ULT **and with the king**
UST But … also … with him
(וְעִם־הַמֶּלֶךְ)

Since the phrase **the king** refers to Solomon, who is the subject of this sentence (represented by the pronoun **he**), it may be more natural in your language to use a pronoun here. Alternate translation: [and with him]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | Solomon |
| chariotry | a great force of chariots |
| horsemen | and riders |
| chariots | chariots |
| horsemen | men who rode on horses |
| of chariotry | chariots … many of his chariots … some chariots |
| the king | with him |
| in Jerusalem | in Jerusalem |

# 1 Kings 10:27

| ULT | UST |
| --- | --- |
| *And the king made silver in Jerusalem like stones, and he made cedars like the sycamores that {are} in the Shephelah for abundance.* | *During the years that Solomon was king, silver became very common in Jerusalem, just as stones are common. Cedar wood became very plentiful, just as the wood is plentiful that comes from the sycamore trees that grow in the foothills of Judah.* |

ULT **And the king made silver in Jerusalem like stones, and he made cedars like the sycamores that {are} in the Shephelah for abundance**

UST During the years that Solomon was king, silver became very common in Jerusalem, just as stones are common. Cedar wood became very plentiful, just as the wood is plentiful that comes from the sycamore trees that grow in the foothills of Judah

(וַיִּתֵּן הַמֶּלֶךְ אֶת־הַכֶּסֶף בִּירוּשָׁלַם כָּאֲבָנִים וְאֶת הָאֲרָזִים נָתַן כַּשִּׁקְמִים אֲשֶׁר־בַּשְּׁפֵלָה לָרֹב)

The author is making overstatements for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. The UST models one way to do that.

**Support Reference:** Hyperbole

ULT **And the king made silver in Jerusalem like stones**

UST During the years that Solomon was king, silver became very common in Jerusalem, just as stones are common

(וַיִּתֵּן הַמֶּלֶךְ אֶת־הַכֶּסֶף בִּירוּשָׁלַם כָּאֲבָנִים)

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 king made silver in Jerusalem to be like stones for abundance]

**Support Reference:** Ellipsis

ULT **{are} in the Shephelah**

UST that grow in the foothills of Judah

(בַּשְּׁפֵלָה)

The word **Shephelah** is the name of a place within the territory of the tribe of Judah, the foothills between the highlands and the coastal plain. Alternate translation: [the Judean foothills]

**Support Reference:** How to Translate Names

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king | During the years that Solomon was king |
| silver | silver |
| in Jerusalem | in Jerusalem |
| like stones | very common … just as stones are common |
| cedars | Cedar wood |

# 1 Kings 10:28

| ULT | UST |
| --- | --- |
| *And the going out of the horses that {were} to Solomon {was} from Egypt and from Kue. The traders of the king took from Kue for a price.* | *Solomon imported horses from Egypt and Kue. His purchasing agents would go to Kue and buy horses there at the current price.* |

**ULT and from Kue**
UST and Kue
(וּמִקְוֵה)

The word **Kue** is the name of a place. Most interpreters identify it with Cilicia, a region in what is now the nation of Turkey.

**Support Reference:** How to Translate Names

**ULT for a price**
UST at the current price
(בְּמְחִיר)

The author is using **for a price** as a common expression of his culture to mean that Solomon's traders would buy these horses at whatever price was current at the time. (It appears that while the prices in Egypt were relatively fixed, as the next verse indicates, the prices in Kue fluctuated.) 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 the going price] or [at the market price]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the horses | horses |
| {were} to Solomon | Solomon |
| {was} from Egypt | from Egypt |
| the king | His |

# 1 Kings 10:29

| ULT | UST |
| --- | --- |
| *And a chariot came up and went out from Egypt for 600 silver, and a horse for 150, and thus by their hand they brought out to all of the kings of the Hittites and to the kings of Aram.* | *In Egypt, his agents bought both horses and chariots. They paid about seven kilograms of silver for each chariot and about two kilograms of silver for each horse. Agents of Solomon would then resell many of the horses and chariots to Hittite and Aramean kings.* |

ULT **And a chariot came up and went out from Egypt**
UST In Egypt, his agents bought … and chariots … for each chariot
(וְתַעֲלֶה וַתֵּצֵא מֶרְכָּבָה מִמִּצְרַיִם)

The author is speaking of a **chariot** as if it were a living thing that **came up and went out** from a place. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And a chariot could be imported from Egypt]

**Support Reference:** Personification

ULT **for 600 silver, and a horse for 150**
UST both horses … They paid about seven kilograms of silver … and about two kilograms of silver for each horse
(בְּשֵׁשׁ מֵאוֹת כֶּסֶף וְסוּס בַּחֲמִשִּׁים וּמֵאָה)

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 600 silver shekels, and a horse could be imported from Egypt for 150 silver shekels]

**Support Reference:** Ellipsis

ULT **for 600 silver … for 150**
UST They paid about seven kilograms of silver … and about two kilograms of silver
(בְּשֵׁשׁ מֵאוֹת כֶּסֶף & בַּחֲמִשִּׁים וּמֵאָה)

See how you translated the expression “600 gold” in 10:16. You can express the weight of these **silver** shekels in the same way.

**Support Reference:** Biblical Weight

ULT **by their hand**
UST Agents of Solomon would then resell many of the horses and chariots
(בְּיָדָם)

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

**Support Reference:** Metonymy

ULT **they brought out**
UST Agents of Solomon would then resell many of the horses and chariots
(יֹצְאוּ)

The pronoun **they** refers to Solomon's agents or traders. It may be helpful to clarify this for your readers. Alternate translation: [Solomon's traders brought out]

**Support Reference:** Pronouns — When to Use Them

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| a chariot | and chariots … for each chariot |
| from Egypt | In Egypt |
| silver | silver |
| and a horse | both horses … for each horse |
| the kings of | kings |
| the Hittites | Hittite |
| and to the kings of | kings |
| Aram | and Aramean |

# 1 Kings 11

## 1 Kings 11 Chapter Introduction

This chapter concludes the description of Solomon's reign as king of Israel. The author describes how Solomon built shrines to foreign gods in Jerusalem so that his wives could worship there. This made Yahweh so angry that he made some of Solomon's enemies powerful enough to resist him. Yahweh also sent a prophet to a man named Jeroboam, one of Solomon's officials, to tell him that he would become the king of ten of the Israelite tribes`.

### Translation Issues in This Chapter

#### Further phrases that the author uses to conclude accounts of kings' reigns

In 11:41–43, the author uses the same phrases to describe the end of Solomon's reign that he used to describe the end of David's reign in 2:10–11. He says for how many years Solomon ruled as king and describes his death and burial. However, he begins by making an additional statement, that further details of Solomon's reign are "written in the book of the matters of Solomon." This is the first instance of this kind of reference to another book for further details, but after this the author will make such a reference regularly as he concludes the account of the reign of a king. So that your readers will appreciate the role of this reference, be careful to translate it consistently in each of its occurrences.

#### Long quotation within quotation

The prophet Ahijah speaks a long message from Yahweh to Jeroboam in 11:31–39. Most of it is a quotation within a quotation. The author quotes what Ahijah said, and Ahijah quotes what Yahweh told him to say. If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. For example, Ahijah begins in 11:31 by telling Jeroboam, "For thus says Yahweh, the God of Israel, 'Behold me, tearing the kingdom from the hand of Solomon and I will give ten tribes to you." You could translate this as, "For Yahweh, the God of Israel, says that he is about to tear the kingdom from the hand of Solomon and give ten tribes to you." You can continue to translate the message that way in subsequent verses. For example, in 11:32, Ahijah

continues, “But one tribe will be to him for the sake of my servant David and for the sake of Jerusalem, the city upon which I have chosen from all of the tribes of Israel.” You could translate that as, “But he says that one tribe will be to him for the sake of his servant David and for the sake of Jerusalem, the city upon which he has chosen from all of the tribes of Israel.” (See: Quotes within Quotes)

### If Jeroboam was to rule ten of the twelve Israelite tribes, how was only one tribe left for David’s descendants to rule?

In 11:30–32, the prophet Ahijah tears his robe in twelve pieces and tells Jeroboam to take ten of them. Ahijah explains that this shows that Yahweh will make Jeroboam the king of ten of the Israelite tribes. He says further that one tribe will remain for David’s descendants to rule. But that leaves one tribe to be accounted for. The explanation is that Yahweh, speaking through Ahijah, assumes that Jeroboam will understand that by “one tribe,” he means the united tribe of Judah and Benjamin. The author was able to assume that readers would understand this as well, so he does not explain it in the text. As the story. later shows (in 12:21), Judah and Benjamin had become closely aligned. Jerusalem was on the border between those two tribes, with much of the city in the territory of Benjamin. The Benjaminites could easily come to the worship in the temple. So by this time, Judah and Benjamin had come to be considered as one tribe. Since modern readers generally do not have this information, it may be helpful to indicate this explicitly in your translation. Notes will suggest possible ways to do that in various contexts. (See: Assumed Knowledge and Implicit Information)

# 1 Kings 11:1

| ULT | UST |
| --- | --- |
| *Now King Solomon loved many foreign women and the daughter of Pharaoh: Moabitesses, Ammonitesses, Edomitesses, Sidonianesses, Hittitesses,* | *King Solomon had many foreign wives. First he married the daughter of Pharaoh, the king of Egypt. Later he married many Moabite, Ammonite, Edomite, Sidonian, and Hittite women.* |

ULT **and the daughter of Pharaoh**
UST the daughter of Pharaoh, the king of Egypt
(וְאֶת־בַּת־פַּרְעֹה)

The **daughter of Pharaoh** herself was one of these **foreign women**. Your language may have a connecting word or phrase that you could use to indicate this. Alternate translation: [in addition to the daughter of Pharaoh]

**Support Reference:** Connecting Words and Phrases

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Now King | King |
| Solomon | Solomon |
| loved | had |
| foreign | foreign |
| Pharaoh | Pharaoh, the king of Egypt |
| Moabitesses | Moabite |
| Ammonitesses | Ammonite |
| Edomitesses | Edomite |
| Sidonianesses | Sidonian |
| Hittitesses | and Hittite women |

# 1 Kings 11:2

| ULT | UST |
| --- | --- |
| *from the nations {about} which Yahweh had said to the sons of Israel, "You must not enter into them, and they must not enter into you. Surely they will stretch out your heart after their gods." Solomon clung to them in love.* | *He married them even though Yahweh had told the Israelites, "You must not marry people from those groups, because if you do, they will certainly persuade you to worship the gods that they worship!" But Solomon loved these women, and so he married them anyway.* |

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

See how you translated the similar expression in 6:1. Alternate translation: [the Israelites]

**Support Reference:** Metaphor

ULT **You must not enter into them, and they must not enter into you**
UST You must not marry people … because if you do
(לֹא־תָבֹאוּ בָהֶם וְהֵם֙ & יָבֹאוּ בָכֶם)

Yahweh was using **enter into** as a common expression of his culture to mean "intermarry." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [You must not intermarry with them, and they must not intermarry with you]

**Support Reference:** Idiom

ULT **You must not enter into them, and they must not enter into you**
UST You must not marry people … because if you do
(לֹא־תָבֹאוּ בָהֶם וְהֵם֙ & יָבֹאוּ בָכֶם)

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: [You must not intermarry with the people of those groups]

**Support Reference:** Parallelism

ULT **they will stretch out your heart after their gods**
UST they will … persuade you to worship the gods
(יַטּוּ אֶת־לְבַבְכֶם אַחֲרֵי אֱלֹהֵיהֶם)

To translate this expression and the similar ones in verses 3, 4, and 9, see how you translated the similar expression “may he stretch out our heart to him” in 8:58. Alternate translation: [they will make you become devoted to their gods]

**Support Reference:** Metaphor

ULT **your heart**
UST they will … persuade you
(אֶת־לְבַבְכֶם)

In this verse, the word **heart** is singular in form, but it refers to all the Israelites as a group. If it would be helpful in your language, if you decide to retain this image in your translation, you could use the plural form of “heart.” Alternate translation: [your hearts]

**Support Reference:** Collective Nouns

ULT **Solomon clung to them in love**
UST that they worship!” But Solomon loved these women, and so he married them anyway
(בָּהֶם דָּבַק שְׁלֹמֹה לְאַהֲבָה)

The author is speaking of Solomon’s romantic attachment to these foreign women as if he had physically **clung** to them. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Solomon loved them and became attached to them] or [Solomon loved them and insisted on marrying them]

**Support Reference:** Introduction of New and Old Participants

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| the nations | those groups |
| Yahweh | Yahweh |
| Israel | the Israelites |
| their gods | the gods |
| Solomon | But Solomon |
| in love | loved these women |

# 1 Kings 11:3

| ULT | UST |
| --- | --- |
| *And to him were 700 wives, princesses, and 300 concubines. And his wives stretched out his heart.* | *Solomon married 700 women who were kings' daughters. These wives led him to start worshiping foreign gods. He also had 300 secondary wives.* |

**ULT And to him were 700 wives, princesses**
**UST** Solomon married 700 women who were kings' daughters
(וַיְהִי־לוֹ נָשִׁים שָׂרוֹת שְׁבַע מֵאוֹת)

The author is using the expression **wives, princesses** to introduce these wives of Solomon 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: [And he had 700 wives who were princesses] or [And he had 700 wives whom he had married to make alliances with their fathers, who were kings]

**Support Reference:** Ellipsis

**ULT And his wives stretched out his heart**
**UST** These wives led him to start worshiping foreign gods
(וַיַּטּוּ נָשָׁיו אֶת־לִבּוֹ)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. The usual full expression occurs in verse 2. Alternate translation: [And his wives stretched out his heart after their gods] or [And his wives caused him to become devoted to their gods]

**Support Reference:** Ellipsis

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| princesses | who were kings' daughters |
| and … concubines | He also had … secondary wives |

# 1 Kings 11:4

| ULT | UST |
|---|---|
| *And it happened in the time of the old age of Solomon {that} his wives stretched out his heart after other gods. And his heart was not complete with Yahweh his God like the heart of David his father.* | *By the time Solomon became old, his wives persuaded him to worship the gods their people groups worshiped. He was not completely faithful to Yahweh his God as his father David had been.* |

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

See how you translated the phrase “And it happened” in 8:10, where it similarly introduces a new development.

**Support Reference:** Metaphor

ULT **And his heart was not complete with Yahweh his God like the heart of David his father**
UST He was not completely faithful to Yahweh his God as his father David had been
(וְלֹא־הָיָה לְבָבוֹ שָׁלֵם עִם־יְהוָה אֱלֹהָיו כִּלְבַב דָּוִיד אָבִיו)

See how you translated the similar expression in 8:61. Alternate translation: [And he was not completely devoted to Yahweh his God as David his father had been]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| in the time of | By the time |
| the old age of | became old |
| Solomon | Solomon |
| gods | the gods |
| complete | completely faithful |
| Yahweh | Yahweh |
| his God | his God |
| David | David |

# 1 Kings 11:5

| ULT | UST |
|---|---|
| *And Solomon went after Ashtoreth, the goddess of the Sidonians, and after Milcom, the abomination of the Ammonites.* | *Solomon worshiped Ashtoreth, the goddess that the Sidonians worshiped. He also worshiped Milcom, the disgusting god that the Ammonites worshiped.* |

**ULT And Solomon went after Ashtoreth … and after Milcom**
**UST** Solomon worshiped Ashtoreth … He also worshiped Milcom
(וַיֵּלֶךְ שְׁלֹמֹה אַחֲרֵי עַשְׁתֹּרֶת & וְאַחֲרֵי מִלְכֹּם)

The author is using **went after** as a common expression of the culture to mean "worshiped." 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 Solomon worshiped Ashtoreth … and Milcom]

**Support Reference:** Idiom

**ULT the abomination of the Ammonites**
**UST** the disgusting god that the Ammonites worshiped
(שִׁקֻּץ עַמֹּנִים)

If your language does not use an abstract noun for the idea of **abomination**, you could express the same idea in another way, here and in verse 7. Alternate translation: [the abominable god of the Ammonites] or [the detestable god of the Ammonites]

**Support Reference:** Abstract Nouns

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Solomon | Solomon |
| Ashtoreth | Ashtoreth |
| the goddess of | the goddess that … worshiped |
| the Sidonians | the Sidonians |
| the abomination of the | the disgusting god that … worshiped |
| Ammonites | the Ammonites |

# 1 Kings 11:6

| ULT | UST |
| --- | --- |
| *And Solomon did evil in the eyes of Yahweh, and he was not full after Yahweh like David his father.* | *In that way, Solomon did many things that Yahweh had told the Israelites were evil. Solomon's father David had always devoted himself entirely to Yahweh, but Solomon did not.* |

ULT **evil**
UST many things that … were evil
(הָרַע)

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

**Support Reference:** Idiom

ULT **in the eyes of Yahweh**
UST Yahweh had told the Israelites
(בְּעֵינֵי יְהוָה)

See how you translated the similar expression in 3:10. Alternate translation: [in the judgment of Yahweh]

**Support Reference:** Idiom

ULT **and he was not full after Yahweh**
UST had always devoted himself entirely to Yahweh, but Solomon did not
(וְלֹא מִלֵּא אַחֲרֵי יְהוָה)

The author is using this common expression of his culture to mean that Solomon was not completely devoted and obedient to Yahweh. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. If you have already translated the book of Joshua, see how you translated the similar expression in Joshua 14:8. Alternate translation: [and he did not follow Yahweh fully] or [and he did not obey Yahweh completely]

**Support Reference:** Synecdoche

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | Solomon |
| evil | many things that … were evil |

| ULT | UST |
| --- | --- |
| Yahweh | Yahweh |
| Yahweh | to Yahweh |
| like David | David |

# 1 Kings 11:7

| ULT | UST |
| --- | --- |
| *Then Solomon built a high place for Chemosh, the abomination of Moab, on the hill that {is} on the face of Jerusalem, and for Molech, the abomination of the sons of Ammon.* | *On the hill that is to the east of Jerusalem, Solomon built a place to worship Chemosh, the disgusting god that the Moabites worshiped. He also built a place to worship Molech, the disgusting god that the Ammonites worshiped.* |

**ULT Then Solomon built**
**UST** Solomon built … He also built
(אָז֩ יִבְנֶ֨ה שְׁלֹמֹ֜ה)

See how you translated the similar expression in 7:1. Alternate translation: [Then Solomon had his workers build]

**Support Reference:** Synecdoche

**ULT {is} on the face of Jerusalem**
**UST** is to the east of Jerusalem
(עַל־פְּנֵ֣י יְרוּשָׁלִָ֗ם)

Here, **on the face of Jerusalem** represents being in front of or opposite Jerusalem. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [opposite Jerusalem]

**Support Reference:** Metonymy

**ULT and for Molech**
**UST** Molech
(וּלְמֹלֶךְ֙)

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 built a high place for Molech]

**Support Reference:** Ellipsis

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | Solomon … He |
| a high place | a place to worship … a place to worship |
| the abomination of | the disgusting god that … worshiped |
| Moab | the Moabites |
| Jerusalem | Jerusalem |

| ULT | UST |
| --- | --- |
| and for Molech | Molech |
| the abomination of the | the disgusting god that … worshiped |
| Ammon | the Ammonites |

# 1 Kings 11:8

| ULT | UST |
| --- | --- |
| *And thus he did for all of his foreign wives burning incense and sacrificing to their gods.* | *Solomon built similar high places for all of his foreign wives so that they could burn incense and offer sacrifices to the gods that their people groups worshiped.* |

ULT **his foreign wives burning incense and sacrificing to their gods**
UST his foreign wives so that they could burn incense and offer sacrifices to the gods that their people groups worshiped
(נָשָׁיו הַנָּכְרִיּוֹת מַקְטִירוֹת וְמְזַבְּחוֹת לֵאלֹהֵיהֶן)

The verbs **burning** and **sacrificing** are feminine plural, so the author means that it was Solomon's wives, not Solomon himself, who were doing these things. It may be helpful to clarify this for your readers. Alternate translation: [his foreign wives, who were burning incense and sacrificing to their gods]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| foreign | foreign |
| burning incense | so that they could burn incense |
| and sacrificing | and offer sacrifices |
| to their gods | to the gods that their people groups worshiped |

# 1 Kings 11:9

| ULT | UST |
|---|---|
| *And Yahweh became angry with Solomon, for his heart had stretched away from with Yahweh, the God of Israel, the one having appeared to him two times,* | *Yahweh, the God whom the Israelites worshiped, had appeared to Solomon twice. Even so, Solomon began to worship gods other than Yahweh. So Yahweh became very angry with him.* |

ULT **And Yahweh became angry with Solomon, for his heart had stretched away from with Yahweh, the God of Israel, the one having appeared to him two times**

UST Yahweh, the God whom the Israelites worshiped, had appeared to Solomon twice. Even so, Solomon began to worship gods other than Yahweh. So Yahweh became very angry with him

(וַיִּתְאַנַּף יְהוָה בִּשְׁלֹמֹה כִּי־נָטָה לְבָבוֹ מֵעִם יְהוָה אֱלֹהֵי יִשְׂרָאֵל הַנִּרְאָה אֵלָיו פַּעֲמָיִם)

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 Solomon's heart had stretched away from with Yahweh, the God of Israel, the one having appeared to him two times, Yahweh became angry with him]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **his heart had stretched away from with Yahweh**

UST Yahweh … Even so, Solomon began to worship gods other than Yahweh

(נָטָה לְבָבוֹ מֵעִם יְהוָה)

See how you translated the similar expression in 11:2. Alternate translation: [he had become devoted to gods other than Yahweh]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Yahweh | Yahweh |
| with Solomon | with him |
| Yahweh | Yahweh … Yahweh |
| the God of | the God whom … worshiped |
| Israel | the Israelites |

# 1 Kings 11:10

| ULT | UST |
| --- | --- |
| *and he had commanded to him about this thing, not to go after other gods. But he did not keep what Yahweh had commanded.* | *{When he appeared to Solomon the second time,} Yahweh had commanded him not to worship foreign gods. But Solomon had disobeyed what Yahweh told him.* |

ULT **not to go after other gods**
UST not to worship foreign gods
(לְבִלְתִּי־לֶכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים)

The author is using **go after other gods** as a common expression of his culture to mean "worship other gods." 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: [not to follow other gods] or [not to worship other gods]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| gods | gods |
| Yahweh | Yahweh |

# 1 Kings 11:11

| ULT | UST |
| --- | --- |
| *And Yahweh said to Solomon, "Because this is with you, that you have not kept my covenant and my statutes that I commanded concerning you, tearing, I will tear the kingdom away from you, and I will give it to your servant.* | *Yahweh told him, "You have disobeyed the laws that I gave the Israelites for their king when I made my covenant with them. So you can be sure that I am going to make someone else, one of your officials, the king of Israel.* |

ULT **this is with you**
UST So
(הָיְתָה־זֹּאת עִמָּךְ)

Yahweh is using **this is with you** as a common expression of his culture to mean "you have done 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: [you have done this]

**Support Reference:** Idiom

ULT **my covenant and my statutes**
UST the laws … the Israelites … when I made my covenant with them
(בְּרִיתִי וְחֻקֹּתַי)

The phrase **my covenant and my statutes** expresses a single idea. The word **covenant** tells what kind of **statutes** these are. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [the statutes of my covenant] or [my covenantal statutes]

**Support Reference:** Hendiadys

ULT **tearing, I will tear the kingdom away from you**
UST you can be sure that I am going to make someone else … the king of Israel
(קָרֹעַ אֶקְרַע אֶת־הַמַּמְלָכָה מֵעָלֶיךָ)

Yahweh is repeating forms of the verb **tear** 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 tear the kingdom away from you]

**Support Reference:** Reduplication

ULT **tearing, I will tear the kingdom away from you**
UST you can be sure that I am going to make someone else … the king of Israel
(קָרֹעַ אֶקְרַע אֶת־הַמַּמְלָכָה מֵעָלֶיךָ)

Yahweh is speaking as if taking the kingdom from Solomon were actually **tearing** it away from him. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly, here and in the next two verses. Alternate translation: [I will certainly take the kingdom away from you]

**Support Reference:** Metaphor

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Yahweh | Yahweh |
| to Solomon | him |
| my covenant | when I made my covenant with them |
| and my statutes | the laws … the Israelites |
| the kingdom | the king of Israel |
| to your servant | one of your officials |

# 1 Kings 11:12

| ULT | UST |
| --- | --- |
| *However, I will not do it in your days, for the sake of David your father. From the hand of your son I will tear it away.* | *But because of what I promised your father David, I will allow you to rule your kingdom while you are still living. But after you die, I will not allow your son to rule the {whole} kingdom.* |

ULT **I will not do it in your days, for the sake of David your father**
UST because of what I promised your father David, I will allow you to rule your kingdom while you are still living
(בְּיָמֶיךָ לֹא אֶעֱשֶׂנָּה לְמַעַן דָּוִד אָבִיךָ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [for the sake of David your father, I will not do it in your days]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **in your days**
UST while you are still living
(בְּיָמֶיךָ)

Yahweh is using the term **days** to represents a period of time, specifically the lifetime of Solomon. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [during your lifetime]

**Support Reference:** Metonymy

ULT **From the hand of your son**
UST But after you die … your son
(מִיַּד בִּנְךָ)

Here, **hand** represents the power or authority 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 authority of your son]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| in your days | while you are still living |

| ULT | UST |
| --- | --- |
| David | David |

# 1 Kings 11:13

| ULT | UST |
|---|---|
| *Only I will not tear away all of the kingdom. I will give one tribe to your son for the sake of David my servant and for the sake of Jerusalem, which I have chosen."* | *However, I will allow him to rule some of the kingdom. I will allow him to rule one tribe. I will do that in order to honor my servant David {by allowing one of his descendants always to be a king.} And because I have chosen Jerusalem {as the location for my temple, I will allow your son to rule the tribe of Judah, whose territory includes Jerusalem}."* |

ULT **I will give one tribe to your son**
UST I will allow him to rule one tribe
(שֵׁבֶט אֶחָד אֶתֵּן לִבְנֶךָ)

Yahweh is speaking as if a **tribe** were an object that he could actually **give** to Solomon's son. He means that he will allow Solomon's son to continue ruling over one tribe. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will allow your son to continue ruling one tribe]

**Support Reference:** Metaphor

ULT **one tribe**
UST one tribe
(שֵׁבֶט אֶחָד)

Yahweh assumes that Solomon will understand that by **one tribe**, he means the united tribe of Judah and Benjamin. See the discussion in the introduction to this chapter of how Judah and Benjamin came to be considered one tribe. You could indicate this explicitly in your translation here and in verses 32 and 36 if that would be helpful to your readers. Alternate translation: [the united tribe of Judah and Benjamin]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the kingdom | some of the kingdom |
| tribe | tribe |
| David | David |
| my servant | my servant |
| Jerusalem | Jerusalem {as the location for my temple, I will allow your son to rule the tribe of Judah, whose territory includes Jerusalem} |

| ULT | UST |
| --- | --- |
| I have chosen | I have chosen |

# 1 Kings 11:14

| ULT | UST |
| --- | --- |
| *And Yahweh raised up an adversary against Solomon, Hadad the Edomite. He {was} from the seed of the king in Edom.* | *Then Yahweh enabled Hadad, a son of the king of Edom, to become Solomon's enemy {and lead the Edomites to rebel against him}.* |

ULT **And Yahweh raised up an adversary against Solomon**
UST Then Yahweh enabled … to become Solomon's enemy
(וַיָּקֶם יְהוָה שָׂטָן לִשְׁלֹמֹה)

The author is speaking as if Yahweh had physically **raised up** this **adversary**, that is, as if he had lifted him up into the air or to an elevated location. In contexts such as this, this expression describes making a person powerful or giving a person a powerful position. To translate this expression here and in verse 23, see how you represented the same image in 9:5. Alternate translation: [And Yahweh made someone a powerful adversary of Solomon]

**Support Reference:** Metaphor

ULT **Hadad the Edomite. He {was} from the seed of the king in Edom**
UST Hadad, a son of the king of Edom … and lead the Edomites to rebel against him
(אֶת הֲדַד הָאֲדֹמִי מִזֶּרַע הַמֶּלֶךְ הוּא בֶּאֱדוֹם)

The author is introducing **Hadad the Edomite** as a new participant in the story. Your language may have its own way of introducing new participants that you can use in your translation. Alternate translation: [There was a man named Hadad the Edomite. He was from the seed of the king in Edom]

**Support Reference:** Introduction of New and Old Participants

ULT **He {was} from the seed of the king in Edom**
UST a son of the king of Edom
(מִזֶּרַע הַמֶּלֶךְ הוּא בֶּאֱדוֹם)

The author is speaking of Hadad as if he had actually grown from **the seed of the king**, as if a person were a plant that grew from a seed. He means that Hadad was a descendant of the king of Edom. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [He was a descendant of the king of Edom]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Yahweh | Yahweh |
| an adversary | enemy |
| against Solomon | Solomon’s |
| the Edomite | and lead the Edomites to rebel against him |
| {was} from the seed of | a son of |
| the king | the king of |
| in Edom | Edom |

# 1 Kings 11:15

| ULT | UST |
| --- | --- |
| *Now it had happened, when David was in Edom, when Joab, the commander of the army, had gone up to bury the slain, that he had struck every male in Edom.* | *This is what happened. Many years before, David's army had fought against Edom and conquered it. After the fighting was over, his army commander Joab had gone to Edom to supervise the Israelite soldiers who were burying their fellow soldiers whom the Edomites had killed during the war. While he was there, Joab tried to kill every Edomite man and boy.* |

ULT **Now it had happened**
UST This is what happened. Many years before
(וַיְהִי)

The author is providing background information about **when David was in Edom** to help readers understand how Hadad became an adversary to Solomon. In your translation, introduce this information in a way that would be natural in your own language and culture.

**Support Reference:** Background Information

ULT **when Joab, the commander of the army, had gone up**
UST After the fighting was over, his army commander Joab had gone to Edom
(בַּעֲלוֹת יוֹאָב שַׂר הַצָּבָא)

See how you translated the similar expression in 1:25. Alternate translation: [when Joab, the commander of the army, had gone]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

ULT **the slain**
UST their fellow soldiers whom the Edomites had killed during the war
(אֶת־הַחֲלָלִים)

The author is using the adjective **slain** 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 Israelite soldiers whom the Edomites had slain]

**Support Reference:** Nominal Adjectives

> ULT **that he had struck**
> UST While he was there, Joab tried to kill
> (וַיַּךְ)

See the discussion of the term “struck” in the introduction to 1 Kings. Alternate translation: [that he had killed]

**Support Reference:** Assumed Knowledge and Implicit Information

> ULT **that he had struck**
> UST While he was there, Joab tried to kill
> (וַיַּךְ)

The author says that Joab had **struck** or killed every male in Edom 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: [that he had tried hard to kill]

**Support Reference:** Hyperbole

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| David | David’s army |
| Edom | Edom and conquered it |
| Joab | Joab |
| the commander of | commander |
| to bury | to supervise the Israelite soldiers who were burying |
| the slain | their fellow soldiers whom the Edomites had killed during the war |
| in Edom | Edomite |

# 1 Kings 11:16

| ULT | UST |
| --- | --- |
| *For Joab and all of Israel dwelled there six months until he had cut off every male in Edom.* | *Joab and his whole army stayed in Edom for six months so that they could kill as many Edomite males as possible.* |

ULT **For**
UST stayed
(כִּי)

Here the word **For** introduces not a reason but a further explanation. Alternate translation: [Specifically]

**Support Reference:** Connecting Words and Phrases

ULT **and all of Israel**
UST and his whole army
(וְכָל־יִשְׂרָאֵל)

See the discussion of this phrase in the introduction to 1 Kings of how the author and characters often use the name of a nation, tribe, or city to represent its people. Here the author is using the name **Israel** to represent the army of that nation. Alternate translation: [and the entire Israelite army]

**Support Reference:** Metonymy

ULT **he had cut off**
UST so that they could kill
(הִכְרִית)

The author is speaking as if Joab had actually **cut off** the Edomite males, as if they had been plants that he and his soldiers had removed from the ground with a sharp tool. He means that Joab and his soldiers killed them. See how you translated the similar expression in 9:7. Alternate translation: [he and his soldiers had killed]

**Support Reference:** Metaphor

> ULT **every male in Edom**
> UST as many Edomite males as possible
> (כָּל־זָכָר בֶּאֱדוֹם)

The author says **every male in Edom** 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: [every Edomite male they could capture]

**Support Reference:** Hyperbole

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Joab | Joab |
| Israel | army |
| months | for … months |
| in Edom | Edomite |

# 1 Kings 11:17

| ULT | UST |
|---|---|
| *But Adad fled, he and Edomite men from the servants of his father with him, to enter Egypt. And Hadad {was} a little boy.* | *Hadad was a young child at that time. But some of the officials of his father, the king of Edom, carried him away, hoping to bring him to Egypt {where he would be safe}.* |

ULT **But Adad fled, he and Edomite men from the servants of his father with him, to enter Egypt**

UST But some of the officials of his father, the king of Edom, carried him away, hoping to bring him to Egypt {where he would be safe}

(וַיִּבְרַח אֲדַד הוּא וַאֲנָשִׁים אֲדֹמִיִּים מֵעַבְדֵי אָבִיו אִתּוֹ לָבוֹא מִצְרָיִם)

Since Hadad was a **little boy** at this time, it is not likely that he fled on his own. It appears that these **men from the servants of his father** conducted him to safety. 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 **Adad**

UST him

(אֲדַד)

**Adad** is a variant spelling of the name **Hadad**. The author may be giving his name in the form in which the people he encountered in the places described in the next verse would have said it. If it would be helpful to your readers, you could use the name “Hadad” here.

**Support Reference:** How to Translate Names

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Edomite | the king of Edom |
| from the servants of | But some of the officials of |
| Egypt | to Egypt {where he would be safe} |

# 1 Kings 11:18

| ULT | UST |
| --- | --- |
| *And they arose from Midian and entered Paran. And they took men with them from Paran and came {to} Egypt, to Pharaoh, the king of Egypt. And he gave a house to him, and he ordered bread for him, and he gave land to him.* | *First they fled to the region of Midian. From there, they undertook the difficult journey through the desolate area of Paran. They found guides there who traveled with them and helped them make that journey. When they got to Egypt, they asked Pharaoh, the king of Egypt, to allow them to live safely in his country. Pharaoh gave Hadad a house with some property and he ordered his servants to provide him with food regularly.* |

ULT **And they arose from Midian and entered Paran**
UST First they fled to the region of Midian. From there, they undertook the difficult journey through the desolate area of Paran
(וַיָּקָמוּ מִמִּדְיָן וַיָּבֹאוּ פָּארָן)

The author does not mean that the journey of Hadad and his escorts began in **Midian**. He assumes that readers will understand that first they fled from Edom to nearby Midian. From there, they undertook the difficult and dangerous journey through the wilderness of **Paran** to **Egypt**. So the term **arose** here has the sense of "took action," as in 2:40. 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 **And he gave a house to him**
UST Pharaoh gave Hadad a house
(וַיִּתֶּן־לוֹ בַּיִת)

The pronoun **he** refers to Pharaoh, while the pronoun **him** refers to Hadad. It may be helpful to clarify this for your readers. Alternate translation: [And Pharaoh gave a house to Hadad]

**Support Reference:** Pronouns — When to Use Them

ULT **and … bread**
UST his servants to provide … with food regularly
(וְלֶחֶם)

The author is using one kind of food, **bread**, to mean food in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [food]

**Support Reference:** Synecdoche

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| from Midian | to the region of Midian |
| Paran | Paran |
| from Paran | and helped them make that journey |
| {to} Egypt | Egypt |
| Pharaoh | Pharaoh |
| the king of | the king of |
| the king of Egypt | the king of Egypt |
| Egypt | Egypt |
| a house | a house |
| and … bread | his servants to provide … with food regularly |
| and … land | with some property |

# 1 Kings 11:19

| ULT | UST |
| --- | --- |
| *And Hadad found much favor in the eyes of Pharaoh. And he gave to him a wife, the sister of his wife, the sister of Tahpenes the queen.* | *The king liked Hadad very much. As a result, he allowed him to marry the sister of his own wife, Queen Tahpenes.* |

**ULT And Hadad found much favor in the eyes of Pharaoh**
**UST** The king liked Hadad very much
(וַיִּמְצָא הֲדַד חֵן בְּעֵינֵי פַרְעֹה מְאֹד)

See how you translated the similar expression in 3:10. Alternate translation: [And Pharaoh regarded Hadad very favorably] or [And Pharaoh was very pleased with Hadad]

**Support Reference:** Idiom

**ULT the sister of his wife**
**UST** the sister of his own wife
(אֲחוֹת אִשְׁתּוֹ)

Your language may have its own term or expression for the relationship that the author describes here with the phrase **the sister of his wife**. Alternate translation: [his sister-in-law]

**Support Reference:** Kinship

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| favor | liked … much |
| Pharaoh | The king |
| the queen | Queen |

# 1 Kings 11:20

| ULT | UST |
| --- | --- |
| *And the sister of Tahpenes bore to him Genubath, his son, and Tahpenes weaned him in the midst of the house of Pharaoh. And Genubath was in the house of Pharaoh in the midst of the sons of Pharaoh.* | *Later, the sister of Tahpenes had a baby boy. The name of this son of Hadad was Genubath. Tahpenes herself nursed him in the royal palace. He grew up there with Pharaoh's sons.* |

ULT **and Tahpenes weaned him in the midst of the house of Pharaoh**
UST Tahpenes herself nursed him in the royal palace
(וַתִּגְמְלֵהוּ תַחְפְּנֵס בְּתוֹךְ בֵּית פַּרְעֹה)

Nursing Genubath until he was **weaned** was a symbolic action by which Tahpenes showed that she was accepting him as her own child and giving him full status in Pharaoh's household. 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 Tahpenes nursed him until he was weaned in order to show that she accepted him as her own child and a member of Pharaoh's household]

**Support Reference:** Symbolic Action

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And … bore | Later … had a baby boy |
| the house of | the … palace |
| Pharaoh | royal |
| in the house of | grew up there |
| Pharaoh | grew up there |
| Pharaoh | Pharaoh's |

# 1 Kings 11:21

| ULT | UST |
|---|---|
| *And Hadad heard in Egypt that David had lain down with his fathers and that Joab, the commander of the army, had died. And Hadad said to Pharaoh, "Send me away, that I may go to my land."* | *Much later, while Hadad was still in Egypt, he learned that King David and Joab, the commander of David's army, had both died. So he asked Pharaoh, "Please allow me to return to my own country."* |

**ULT David had lain down with his fathers**
**UST** King David … had both died
(שָׁכַב דָּוִד עִם־אֲבֹתָיו)

See how you translated the similar expression in 1:21. Alternate translation: [That David had passed away]

**Support Reference:** Euphemism

**ULT Send me away**
**UST** Please allow me
(שַׁלְּחֵנִי)

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 allow me to leave]

**Support Reference:** Imperatives — Other Uses

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| in Egypt | while … was still in Egypt |
| David | King David |
| Joab | Joab |
| the commander of | the commander of |
| Pharaoh | Pharaoh |
| my land | my own country |

# 1 Kings 11:22

| ULT | UST |
| --- | --- |
| *And Pharaoh said to him, "But what {are} you lacking with me, that behold you, seeking to go to your land?" And he said, "Nothing, but sending, may you send me away."* | *But Pharaoh said to him, "You have everything that you need here with me, so you ought to be content to stay here." Hadad replied, "I do have everything I need here, but please allow me to leave anyway," {and Pharaoh allowed him to leave, and he led the Edomites to rebel against Solomon}.* |

ULT **But what {are} you lacking with me, that behold you, seeking to go to your land?" And he said, "Nothing**

UST You have everything that you need here with me, so you ought to be content to stay here." Hadad replied, "I do have everything I need here

(כִּי מָה־אַתָּה חָסֵר עִמִּי וְהִנְּךָ מְבַקֵּשׁ לָלֶכֶת אֶל־אַרְצֶךָ וַיֹּאמֶר ו לֹּא)

Pharaoh is using the question form to suggest a reason why Hadad should not leave Egypt. 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. Since Hadad, as part of a courteous exchange, answers Pharaoh's question, even though he is not really asking for information, you could translate Hadad's answer as a statement rather than as a response. Alternate translation: [I do not understand why you are seeking to go to your land, since you lack nothing with me." And he said, "I do not lack anything here]

**Support Reference:** Rhetorical Question

ULT **that behold you, seeking to go**

UST so you ought to be content to stay

(וְהִנְּךָ מְבַקֵּשׁ לָלֶכֶת)

Pharaoh is using **behold you** as a common expression of his culture that indicates that someone is 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. See how you translated the similar expression "behold me, saying" in 5:5. Alternate translation: [that I see that you are about to try to go]

**Support Reference:** Idiom

ULT **Nothing**
UST I do have everything I need here
(לֹּא)

Hadad 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 lack nothing]

**Support Reference:** Ellipsis

ULT **sending, may you send me away**
UST please allow me to leave anyway," {and Pharaoh allowed him to leave, and he led the Edomites to rebel against Solomon}
(שַׁלַּח תְּשַׁלְּחֵנִי)

Hadad is repeating forms of the verb **send** 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: [please do send me away] or [please do allow me to leave]

**Support Reference:** Reduplication

ULT **sending, may you send me away**
UST please allow me to leave anyway," {and Pharaoh allowed him to leave, and he led the Edomites to rebel against Solomon}
(שַׁלַּח תְּשַׁלְּחֵנִי)

The author indicates in 11:25 that Hadad did "harm" to Solomon, but here he ends his specific account of how Hadad became an "adversary" to Solomon without describing how Hadad returned to Edom and fomented a rebellion. The author assumes that his readers already know how he did that. You could include some indication of this in your translation if that would be helpful to your readers. The UST models one way to do that.

**Support Reference:** Assumed Knowledge and Implicit Information

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Pharaoh | Pharaoh |
| seeking | so you ought to be content |
| your land | here |

# 1 Kings 11:23

| ULT | UST |
| --- | --- |
| *And God raised up an adversary against him, Rezon, the son of Eliada, who had fled from Hadadezer, the king of Zobah, his master.* | *God also enabled another man, Rezon son of Eliada, to become Solomon's enemy. Rezon had been an official of King Hadadezer, who ruled the area of Zobah. But Rezon had stopped serving him and had run away.* |

ULT **an adversary**
UST enemy
(שָׂטָן)

By **an adversary**, the author means another adversary in addition to Hadad, whom he has just described. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [another adversary]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **against him**
UST Solomon's
(לוֹ)

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

**Support Reference:** Pronouns — When to Use Them

ULT **Rezon, the son of Eliada, who had fled from Hadadezer, the king of Zobah, his master**
UST another man, Rezon son of Eliada … Rezon had been an official of King Hadadezer, who ruled the area of Zobah. But Rezon had stopped serving him and had run away
(אֶת־רְזוֹן בֶּן־אֶלְיָדָע אֲשֶׁר בָּרַח מֵאֵת הֲדַדְעֶזֶר מֶלֶךְ־צוֹבָה אֲדֹנָיו)

The author is introducing **Rezon** as a new participant in the story. Your language may have its own way of introducing new participants that you can use in your translation. Alternate translation: [There was a man named Rezon, the son of Eliada, who had fled from Hadadezer, the king of Zobah, his master]

**Support Reference:** Introduction of New and Old Participants

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| God | God |
| an adversary | enemy |
| the king of | King |

| ULT | UST |
| --- | --- |
| his master | had been an official of |

# 1 Kings 11:24

| ULT | UST |
| --- | --- |
| *And he gathered men to himself, and he became the commander of a raiding band when David killed them. And they went {to} Damascus, and they dwelled in it and they reigned in Damascus.* | *This is what happened. David's army defeated Hadadezer and killed many of his soldiers. Rezon escaped with some other soldiers, and together they formed a group of outlaws with Rezon as their leader. They went to Damascus and settled there, and they took control of the city.* |

ULT **And he gathered men to himself, and he became the commander of a raiding band when David killed them**

UST This is what happened. David's army defeated Hadadezer and killed many of his soldiers. Rezon escaped with some other soldiers, and together they formed a group of outlaws with Rezon as their leader

(וַיִּקְבֹּץ עָלָיו אֲנָשִׁים וַיְהִי שַׂר־גְּדוּד בַּהֲרֹג דָּוִד אֹתָם)

If it would be more natural in your language, you may want to put the information about **when David killed them** before the information that **he gathered men to himself**. Alternate translation: [For when David killed them, he gathered men to himself, and he became the commander of a raiding band]

**Support Reference:** Information Structure

ULT **when David killed them**

UST This is what happened. David's army defeated Hadadezer and killed many of his soldiers

(בַּהֲרֹג דָּוִד אֹתָם)

The author assumes that readers will know that the phrase **when David killed them** refers to David's defeat of Hadadezer and his army, as recorded in 2 Samuel 8:3–5. You could say that explicitly if that would be helpful to your readers. Alternate translation: [when David defeated Hadadezer and killed many of his other soldiers]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **in Damascus**
UST the city
(בְּדַמֶּשֶׂק)

Since the author has already named **Damascus** earlier in the sentence, it might seem that the expression **in Damascus** here contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [there]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| And he gathered | Rezon escaped |
| the commander of | their leader |
| David | This is what happened. David's army |
| when … killed | defeated … and killed |
| {to} Damascus | to Damascus |
| and they reigned | and they took control of |
| in Damascus | the city |

# 1 Kings 11:25

| ULT | UST |
|---|---|
| *And he was an adversary against Israel all of the days of Solomon, and the harm that Hadad {did}. And he loathed Israel, and he reigned over Aram.* | *Just like Hadad, Rezon was an enemy of Israel for the rest of the time that Solomon was king. Rezon hated the Israelites bitterly. He eventually controlled the whole region of Aram.* |

**ULT all of the days of Solomon**
**UST** for the rest of the time that Solomon was king
(כָּל־יְמֵי שְׁלֹמֹה)

See how you translated the similar expression in 10:21. Alternate translation: [for the rest of the reign of Solomon]

**Support Reference:** Metonymy

**ULT and the harm that Hadad {did}**
**UST** Just like Hadad
(וְאֶת־הָרָעָה אֲשֶׁר הֲדַד)

If the connection between this statement and the previous one is not clear, you may want to use a different connecting word or phrase to show how this statement relates to what comes before it. Alternate translation: [in addition to the harm that Hadad did]

**Support Reference:** Connecting Words and Phrases

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| an adversary | an enemy |
| against Israel | of Israel |
| the days of | the time that … was king |
| Solomon | Solomon |
| Israel | the Israelites |
| and he reigned | He eventually controlled the whole region |
| Aram | Aram |

# 1 Kings 11:26

| ULT | UST |
| --- | --- |
| *And Jeroboam, the son of Nebat, an Ephrathite from Zeredah, and the name of his mother {was} Zeruah, a woman, a widow, {was} a servant of Solomon, and he raised a hand against the king.* | *Another man who rebelled against Solomon was one of his officials. His name was Jeroboam son of Nebat. Nebat had lived in the city of Zeredah within the territory of the tribe of Ephraim. Nebat had died, so that Jereboam's mother Zeruah was a widow.* |

ULT **And Jeroboam, the son of Nebat, an Ephrathite from Zeredah, and the name of his mother {was} Zeruah, a woman, a widow, {was} a servant of Solomon**
UST was one of his officials. His name was Jeroboam son of Nebat. Nebat had lived in the city of Zeredah within the territory of the tribe of Ephraim. Nebat had died, so that Jereboam's mother Zeruah was a widow
(וְיָרָבְעָם֮ בֶּן־נְבָט֒ אֶפְרָתִ֣י מִן־הַצְּרֵדָ֗ה וְשֵׁם֙ אִמּ֣וֹ צְרוּעָ֔ה אִשָּׁ֖ה אַלְמָנָ֑ה עֶ֥בֶד לִשְׁלֹמֹֽה)

The author is introducing **Jeroboam** 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 Solomon had an official, a certain man named Jeroboam, whose father Nebat, an Ephrathite from Zeredah, had died, leaving his mother Zeruah a widow]

**Support Reference:** Introduction of New and Old Participants

ULT **and he raised a hand against the king**
UST Another man who rebelled against Solomon
(וַיָּ֥רֶם יָ֖ד בַּמֶּֽלֶךְ)

The author is using **raised a hand against** as a common expression of his culture to mean "rebelled 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, here and in the next verse. If you have already translated the book of 2 Samuel, see how you translated the similar expression in 2 Samuel 18:28. Alternate translation: [and he rebelled against the king]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And Jeroboam | His name was Jeroboam |
| an Ephrathite | within the territory of the tribe of Ephraim |
| {was} a servant of | was one of … officials |
| Solomon | his |

| ULT | UST |
| --- | --- |
| against the king | Solomon |

# 1 Kings 11:27

| ULT | UST |
| --- | --- |
| *Now this {was} the matter {by} which he raised a hand against the king. Solomon had built the Millo; he had closed up the breach of the City of David his father.* | *This is what happened. Solomon had his workers build the Millo and finish building walls all around the City of David.* |

ULT **Now this {was} the matter {by} which he raised a hand against the king**
UST This is what happened
(וְזֶה הַדָּבָר אֲשֶׁר־הֵרִים יָד בַּמֶּלֶךְ)

In this verse and the next verse, the author is providing background information to help readers understand what happens next in the story. He is specifically describing how Jeroboam came to have the position in which he "went out from Jerusalem," as he describes in 11:29. 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 |
| --- | --- |
| against the king | This is what happened |
| Solomon | Solomon |
| the City of David | the City of David |
| David | David |

# 1 Kings 11:28

| ULT | UST |
| --- | --- |
| *And the man Jeroboam {was} mighty of strength. And Solomon had seen the young man, that he was a doer of work, so he had appointed him over all of the forced labor of the house of Joseph.* | *Jeroboam was a very skillful young man. {He had worked on these building projects, and} Solomon had seen that he was able to accomplish tasks effectively. So Solomon appointed him to supervise all the men from the tribes of Manasseh and Ephraim whom he forced to work.* |

**ULT And the man Jeroboam {was} mighty of strength**
UST Jeroboam was a very skillful young man
(וְהָאִישׁ יָרָבְעָם גִּבּוֹר חָיִל)

While in many biblical contexts the expression “mighty of strength” describes a soldier who can fight powerfully and effectively, the expression can also describe someone who is very capable. That is the meaning here. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [And Jeroboam was a very capable person]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT that he was a doer of work**
UST that he was able to accomplish tasks effectively
(כִּי־עֹשֵׂה מְלָאכָה הוּא)

The author is using **a doer of work** as a common expression of his culture to mean “someone who gets work done 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: [that he got work done] or [that he was industrious]

**Support Reference:** Idiom

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

The author is using the image of a **house** to refer to the tribes of Ephraim and Manasseh, who were descended from Joseph’s two sons. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the tribes of Ephraim and Manasseh]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jeroboam | Jeroboam |
| {was} mighty of | very |
| Solomon | Solomon |
| the young man | he |
| work | tasks |
| so he had appointed | So Solomon appointed |
| the forced labor of | the men … whom he forced to work |
| the house of | from the tribes of Manasseh and Ephraim |
| Joseph | from the tribes of Manasseh and Ephraim |

# 1 Kings 11:29

| ULT | UST |
| --- | --- |
| *And it happened at that time that Jeroboam went out from Jerusalem, and the prophet Ahijah the Shilonite found him in the road. And he was covering himself with a new cloak, and the two of them {were} by themselves in the field.* | *One day as Jeroboam was leaving Jerusalem {for his work in the area north of there}, the prophet Ahijah the Shilonite met him on the road. The two of them were alone, away from any city. Ahijah was wearing a new robe,* |

ULT **and the prophet Ahijah the Shilonite found him**
UST the prophet Ahijah the Shilonite met him
(וַיִּמְצָא אֹתוֹ אֲחִיָּהוּ הַשִּׁילֹנִי הַנָּבִיא)

If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 9:11. Alternate translation: [and the prophet Ahijah the Shilonite met him]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **And he was covering himself with a new cloak**
UST Ahijah was wearing a new robe
(וְהוּא מִתְכַּסֶּה בְּשַׂלְמָה חֲדָשָׁה)

The pronoun **he** refers to Ahijah. It may be helpful to clarify this for your readers. Alternate translation: [And Ahijah was wearing a new cloak]

**Support Reference:** Pronouns — When to Use Them

ULT **in the field**
UST away from any city
(בַּשָּׂדֶה)

The author is using the term **field** to mean an open place outside of the city where no one else could see or hear them. You could include this information if that would be helpful to your readers. Alternate translation: [in the open country]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| at … time | One day |
| that Jeroboam | Jeroboam |
| from Jerusalem | Jerusalem |
| the prophet | the prophet |

| ULT | UST |
| --- | --- |
| Ahijah | Ahijah |

# 1 Kings 11:30

| ULT | UST |
| --- | --- |
| *And Ahijah took hold of the new cloak that was upon him, and he tore it {into} 12 pieces.* | *which he took off and tore into 12 pieces.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And Ahijah | he |

# 1 Kings 11:31

| ULT | UST |
| --- | --- |
| *And he said to Jeroboam, "Take for yourself ten pieces. For thus says Yahweh, the God of Israel, 'Behold me, tearing the kingdom from the hand of Solomon, and I will give ten tribes to you.* | *He told Jeroboam, "Take ten of these pieces for yourself, because Yahweh, the God whom we Israelites worship, says to you, 'I am going to take the kingdom away from Solomon, and I am going to make you the ruler of ten of the tribes of Israel.* |

ULT **For thus says Yahweh, the God of Israel, 'Behold me, tearing the kingdom from the hand of Solomon, and I will give ten tribes to you**
UST because Yahweh, the God whom we Israelites worship, says to you, 'I am going to take the kingdom away from Solomon, and I am going to make you the ruler of ten of the tribes of Israel
(כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הִנְנִי קֹרֵעַ אֶת־הַמַּמְלָכָה מִיַּד שְׁלֹמֹה וְנָתַתִּי לְךָ אֵת עֲשֶׂרֶה הַשְּׁבָטִים)

See the discussion in the introduction to this chapter of how you can translate Yahweh's message to Jeroboam in verses 31–39 in such a way that there will not be a quotation within a quotation.

**Support Reference:** Quotes within Quotes

ULT **Behold me, tearing**
UST I am going to take … away
(הִנְנִי קֹרֵעַ)

See how you translated the similar expression in 5:5. Alternate translation: [I am about to tear]

**Support Reference:** Idiom

ULT **Behold me, tearing**
UST I am going to take … away
(הִנְנִי קֹרֵעַ)

See how you translated the term "tear" in 11:11. Alternate translation: [I am about to take]

**Support Reference:** Metaphor

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

Here, **hand** represents the power and control of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly, and in verses 34 and 35. Alternate translation: [from the control of Solomon]

**Support Reference:** Metonymy

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| to Jeroboam | Jeroboam |
| Yahweh | Yahweh |
| the God of | the God whom … worship |
| Israel | we Israelites |
| the kingdom | the kingdom |
| Solomon | Solomon |
| tribes | the tribes of Israel |

# 1 Kings 11:32

| ULT | UST |
| --- | --- |
| *But one tribe will be to him for the sake of my servant David and for the sake of Jerusalem, the city upon which I have chosen from all of the tribes of Israel.* | *However, I will allow Solomon's descendants to keep ruling one tribe. I will do that in order to honor my servant David. And because I have chosen Jerusalem from all of the Israelite cities {to be the location for my temple, I will allow his descendants to rule the tribe of Judah, whose territory includes Jerusalem}.* |

**ULT But one tribe will be to him**

**UST** However, I will allow Solomon's descendants to keep ruling one tribe
(וְהַשֵּׁבֶט הָאֶחָד יִהְיֶה־לּוֹ)

See how you translated the similar expression in 11:13. Alternate translation: [But I will allow his family to continue ruling one tribe]

**Support Reference:** Metaphor

**ULT from all of the tribes of Israel**

**UST** from all of the Israelite cities
(מִכֹּל שִׁבְטֵי יִשְׂרָאֵל)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [from all of the cities in the territories of all of tribes of Israel]

**Support Reference:** Ellipsis

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| But … tribe | tribe |
| my servant | my servant |
| David | David |
| Jerusalem | Jerusalem … to be the location for my temple, I will allow his descendants to rule the tribe of Judah, whose territory includes Jerusalem |
| I have chosen | I have chosen |
| the tribes of | the … cities |
| Israel | Israelite |

# 1 Kings 11:33

| ULT | UST |
| --- | --- |
| *For they have forsaken me, and they have bowed down to Ashtoreth, the goddess of the Sidonians, to Chemosh, the god of Moab, and to Milcom, the god of the sons of Ammon. And they do not walk in my ways, to do right in my eyes, or my statutes or my judgments, like David his father.* | *I am going to do this because Solomon has become unfaithful to me {and has caused many Israelites to become unfaithful to me as well}. He has been worshiping Asherah, the goddess that the Sidonians worship, Chemosh, the god that the Moabites worship, and Molech, the god that the Ammonites worship. He has not conducted his life as I want people to. He has not obeyed my laws the way his father David did.* |

ULT **For**
UST I am going to do this because
(יַעַן ׀ אֲשֶׁר)

Here the word **For** introduces a further explanation. See how you translated this word in 10:22. Alternate translation: [I am going to take most of the kingdom away from Solomon because]

**Support Reference:** Connecting Words and Phrases

ULT **they have forsaken me**
UST Solomon has become unfaithful to me {and has caused many Israelites to become unfaithful to me as well}
(עֲזָבُונִי)

The pronoun **they** refers to Solomon and the Israelites. The implication is that Solomon influenced many Israelites to worship foreign gods. It may be helpful to clarify this for your readers. Alternate translation: [Solomon has led the Israelites to forsake me]

**Support Reference:** Pronouns — When to Use Them

ULT **to do right in my eyes, or my statutes or my judgments**
UST He has not obeyed my laws
(לַעֲשׂוֹת הַיָּשָׁר בְּעֵינַי וְחֻקֹּתַי וּמִשְׁפָּטַי)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [to do right in my eyes, or to obey my statutes or my judgments]

**Support Reference:** Ellipsis

> ULT **or my statutes or my judgments**
> UST my laws
> (וְחֻקֹּתַי וּמִשְׁפָּטָי)

The terms **statutes** and **judgments** 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: [or to obey my instructions carefully]

**Support Reference:** Doublet

> ULT **And they do not walk in my ways**
> UST He has not conducted his life as I want people to
> (וְלֹא־הָלְכוּ בִדְרָכַי)

See how you translated the similar expression in 2:3. Alternate translation: [And they do not live as I want people to live]

**Support Reference:** Metaphor

> ULT **right**
> UST my laws
> (הַיָּשָׁר)

Yahweh is using the adjective **right** as a noun to mean things that are right. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [things that are right]

**Support Reference:** Nominal Adjectives

> ULT **in my eyes**
> UST my laws
> (בְּעֵינָי)

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

**Support Reference:** Idiom

ULT **like David his father**
UST the way his father David did
(כְּדָוִד אָבִיו)

The pronoun **his** refers to Solomon. It may be helpful to clarify this for your readers. Alternate translation: [like David, Solomon's father]

**Support Reference:** Pronouns — When to Use Them

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| they have forsaken me | Solomon has become unfaithful to me {and has caused many Israelites to become unfaithful to me as well} |
| and they have bowed down | He has been worshiping |
| to Ashtoreth | Asherah |
| the goddess of | the goddess that … worship |
| the Sidonians | the Sidonians |
| the god of | the god that … worship |
| Moab | the Moabites |
| the god of | the god that … worship |
| Ammon | the Ammonites |
| right | my laws |
| or my statutes | my laws |
| or my judgments | my laws |
| like David | the way … David did |

# 1 Kings 11:34

| ULT | UST |
| --- | --- |
| *But I will not take all of the kingdom from his hand. Rather, I will put him as a leader all of the days of his life for the sake of David my servant, him whom I chose, who kept my commandments and my statutes.* | *But I will not stop Solomon from ruling the entire kingdom of Israel while he is alive. Instead, I will allow him to remain as king. I will do that in order to honor David, whom I chose {to be the king of Israel} and who faithfully obeyed my laws.* |

ULT **who kept my commandments and my statutes**
UST and who faithfully obeyed my laws
(אֲשֶׁר שָׁמַר מִצְוֹתַי וְחֻקֹּתָי)

The terms **commandments** and **statutes** 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: [who carefully did what I commanded]

**Support Reference:** Doublet

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| kingdom | the … kingdom of Israel |
| as a leader | as king |
| the days of | while he is alive |
| David | David |
| my servant | David |
| I chose | I chose {to be the king of Israel} |
| and my statutes | my laws |

# 1 Kings 11:35

| ULT | UST |
| --- | --- |
| *But I will take the kingdom from the hand of his son, and I will give it to you, ten of the tribes.* | *Instead, I will stop his son from ruling the entire kingdom, and I will allow you to become the king of ten of the Israelite tribes.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the kingdom | the entire kingdom |
| the tribes | the Israelite tribes |

# 1 Kings 11:36

| ULT | UST |
| --- | --- |
| *But to his son I will give one tribe so that there may be a lamp for David my servant all of the days to my face in Jerusalem, the city that I have chosen for myself to put my name there.* | *I will allow Solomon's son to rule one tribe so that I will always see one of David's descendants ruling in Jerusalem. I chose that city to be the place where the Israelites would worship me.* |

ULT **a lamp**
UST one of … descendants
(נֵ֣ר)

Yahweh is using the image of a **lamp** to mean a continuing presence, just as the lamp that was kept burning in the sanctuary represented Yahweh's continuing presence there. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [a continuing presence in the person of a successor]

**Support Reference:** Metaphor

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

Yahweh is using the term **days** to refer to time in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [all of the time] or [always]

**Support Reference:** Metonymy

ULT **to my face**
UST I will … see … ruling
(לְפָנַ֔י)

Here, Yahweh's **face** represents his presence. 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 **to put my name there**
> UST to be the place where the Israelites would worship me
> (לָשׂוּם שְׁמִי שָׁם)

See how you translated the same expression in 9:3. Alternate translation: [as a place where people will worship me] or [to be a place where my reputation will be made known]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| tribe | tribe |
| a lamp | one of … descendants |
| for David | David’s |
| my servant | David’s |
| the days | always |
| in Jerusalem | in Jerusalem |
| I have chosen | I chose |

# 1 Kings 11:37

| ULT | UST |
| --- | --- |
| *And I will take you, and you will reign over all that your soul desires, and you will be king over Israel.* | *You are now an official, but I will enable you to become the king of Israel, and you will rule all the territory that you want to rule.* |

**ULT And I will take you, and you will reign over all that your soul desires, and you will be king over Israel**
UST You are now an official, but I will enable you to become the king of Israel, and you will rule all the territory that you want to rule
(וְאֹתְךָ אֶקַּח וּמָלַכְתָּ בְּכֹל אֲשֶׁר־תְּאַוֶּה נַפְשֶׁךָ וְהָיִיתָ מֶלֶךְ עַל־יִשְׂרָאֵל)

If it would be more natural in your language, you may want to put the information that Jeroboam **will be king over Israel** before the information that he **will reign over all that** his **soul desires**. Alternate translation: [And I will take you and make you king over Israel, and you will reign over all that your soul desires]

**Support Reference:** Information Structure

**ULT And I will take you**
UST You are now an official, but I will enable you
(וְאֹתְךָ אֶקַּח)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And I will take you from your current position]

**Support Reference:** Ellipsis

**ULT over all that your soul desires**
UST all the territory that you want to rule
(בְּכֹל אֲשֶׁר־תְּאַוֶּה נַפְשֶׁךָ)

Here Yahweh is using one part of Jeroboam, his **soul**, to mean all of him in the act of desiring to reign. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [everything that you want to reign over]

**Support Reference:** Synecdoche

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| and you will reign | and you will rule |
| your soul | you |

| ULT | UST |
| --- | --- |
| desires | want to rule |
| king | the king |
| Israel | Israel |

# 1 Kings 11:38

| ULT | UST |
| --- | --- |
| *And it will be, if you hear all that I command you and you walk in my ways and you do right in my eyes, to keep my statutes and my commandments, just as David my servant did, then I will be with you and I will build for you an established house, just as I built for David, and I will give Israel to you.* | *But you must obey everything that I command you to do. You must conduct your life as I want you to. You must do things that I consider to be right. You must obey my laws as David did. If you do those things, I will help you. I will make sure that your descendants become kings of Israel after you die, as I have done for David.* |

ULT **if you hear**
UST But you must obey
(אִם־תִּשְׁמַע)

See how you translated the similar expression in 5:8. Alternate translation: [if you obey]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and you walk in my ways**
UST You must conduct your life as I want you to
(וְהָלַכְתָּ בִּדְרָכַי)

See how you translated the similar expression in 2:3. Alternate translation: [and you live as I want people to live]

**Support Reference:** Metaphor

ULT **right**
UST things … right
(הַיָּשָׁר)

Yahweh is using the adjective **right** as a noun to mean things that are right. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [things that are right]

**Support Reference:** Nominal Adjectives

ULT **in my eyes**
UST that I consider to be
(בְּעֵינָי)

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

**Support Reference:** Idiom

ULT **to keep my statutes and my commandments**
UST You must obey my laws
(לִשְׁמֹר חֻקּוֹתַי וּמִצְוֹתָי)

The terms **statutes** and **commandments** 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: [to obey my commandments carefully]

**Support Reference:** Doublet

ULT **then I will be with you**
UST If you do those things, I will help you
(וְהָיִיתִי עִמָּךְ)

Yahweh is using **I will be with you** as a common expression of this culture to mean "I will help 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. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 3:19. Alternate translation: [I will help you]

**Support Reference:** Idiom

ULT **and I will build for you an established house, just as I built for David**
UST I will make sure that your descendants become kings … after you die, as I have done for David
(וּבָנִיתִי לְךָ בַּיִת־נֶאֱמָן כַּאֲשֶׁר בָּנִיתִי לְדָוִד)

The term **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 I will build a house for you and establish it, just as I did for David]

**Support Reference:** Active or Passive

ULT **and I will build for you an established house, just as I built for David**
UST I will make sure that your descendants become kings … after you die, as I have done for David
(וּבָנִ֤יתִי לְךָ֙ בַּ֣יִת־נֶאֱמָ֔ן כַּאֲשֶׁ֥ר בָּנִ֖יתִי לְדָוִ֑ד)

Yahweh is speaking of establishing a dynasty as if it were actually a **house** that he would **build**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. If you have already translated the book of 2 Samuel, see how you translated the similar expression in 2 Samuel 7:26. Alternate translation: [and I will establish a royal dynasty for you, just as I did for David]

**Support Reference:** Metaphor

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| right | things … right |
| my statutes | my laws |
| David | David |
| my servant | David |
| established | I will make sure that … become kings … after you die |
| an … house | I will make sure that … become kings … after you die |
| for David | for David |
| Israel | of Israel |

# 1 Kings 11:39

| ULT | UST |
| --- | --- |
| *And I will afflict the seed of David on account of this, only not all of the days.’”* | *Because of Solomon’s sins, I will punish David’s descendants, but I will not continue to punish them forever.’”* |

**ULT the seed of David**
UST David’s descendants
(אֶת־זֶרַע דָּוִד)

See how you translated the similar expression in 11:14. Alternate translation: [the descendants of David] or [David’s successors in his dynasty]

**Support Reference:** Metaphor

**ULT on account of this**
UST Because of Solomon’s sins
(לְמַעַן זֹאת)

By **on account of this**, God means on account of Solomon’s disobedience and idolatry that he has described earlier. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [because Solomon has forsaken me and worshiped other gods]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT only not all of the days**
UST but I will not continue to punish them forever
(אַךְ לֹא כָל־הַיָּמִים)

Here, **days** represents time or duration. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [but not for all time]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And I will afflict | I will punish |
| the seed of | descendants |
| David | David’s |
| the days | I will … continue to punish them forever |

# 1 Kings 11:40

| ULT | UST |
| --- | --- |
| *And Solomon sought to kill Jeroboam. But Jeroboam arose and fled to Egypt, to Shishak, the king of Egypt. And he was in Egypt until the death of Solomon.* | *Solomon {found out what Ahijah told Jeroboam, and so he} tried to kill Jeroboam. But Jeroboam escaped and went to Egypt. Shishak, the king of Egypt, protected him. Jeroboam stayed there until after Solomon died.* |

**ULT And Solomon sought to kill Jeroboam**
**UST** Solomon {found out what Ahijah told Jeroboam, and so he} tried to kill Jeroboam
(וַיְבַקֵּשׁ שְׁלֹמֹה לְהָמִית אֶת־יָרָבְעָם)

The implication is that Solomon learned about Yahweh's promise to make Jeroboam the king of ten tribes of Israel. You could include this information if that would be helpful to your readers. Alternate translation: [And Solomon learned of this and sought to kill Jeroboam]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT But Jeroboam arose**
**UST** But Jeroboam escaped
(וַיָּקָם יָרָבְעָם)

See how you translated the similar expression in 2:40. Alternate translation: [But Jeroboam took action]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | Solomon |
| to kill | to kill |
| Jeroboam | Jeroboam |
| Jeroboam | Jeroboam |
| to Egypt | to Egypt |
| the king of Egypt | the king of Egypt |
| Egypt | Egypt |
| Solomon | Solomon |

# 1 Kings 11:41

| ULT | UST |
| --- | --- |
| *Now the rest of the matters of Solomon and all that he did and his wisdom, {are} they not written in the book of the matters of Solomon?* | *The book that records the events of Solomon's reign describes further things that he did and many of the wise things that he said.* |

**ULT Now the rest of the matters of Solomon and all that he did and his wisdom, {are} they not written in the book of the matters of Solomon**

UST The book that records the events of Solomon's reign describes further things that he did and many of the wise things that he said

(וְיֶתֶר דִּבְרֵי שְׁלֹמֹה וְכָל־אֲשֶׁר עָשָׂה וְחָכְמָתוֹ הֲלוֹא־הֵם כְּתֻבִים עַל־סֵפֶר דִּבְרֵי שְׁלֹמֹה)

In this verse and the next two verses, the author is using the phrases he regularly uses to conclude the account of a king's reign. See the discussion in the introduction to this chapter, and see how you translated the phrases in 2:10–11 that are similar to the ones in verses 42 and 43 here.

**Support Reference:** End of Story

**ULT Now the rest of the matters of Solomon and all that he did and his wisdom, {are} they not written in the book of the matters of Solomon**

UST The book that records the events of Solomon's reign describes further things that he did and many of the wise things that he said

(וְיֶתֶר דִּבְרֵי שְׁלֹמֹה וְכָל־אֲשֶׁר עָשָׂה וְחָכְמָתוֹ הֲלוֹא־הֵם כְּתֻבִים עַל־סֵפֶר דִּבְרֵי שְׁלֹמֹה)

The author is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Now the rest of the matters of Solomon and all that he did and his wisdom are written in the book of the matters of Solomon.]

**Support Reference:** Rhetorical Question

ULT **Now the rest of the matters of Solomon and all that he did and his wisdom, {are} they not written in the book of the matters of Solomon**
UST The book that records the events of Solomon's reign describes further things that he did and many of the wise things that he said
(וְיֶתֶר דִּבְרֵי שְׁלֹמֹה וְכָל־אֲשֶׁר עָשָׂה וְחָכְמָתוֹ הֲלוֹא־הֵם כְּתֻבִים עַל־סֵפֶר דִּבְרֵי שְׁלֹמֹה)

The expression **are they not written** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Now you can read about the rest of the matters of Solomon and all that he did and his wisdom in the book of the matters of Solomon.]

**Support Reference:** Active or Passive

ULT **and all that he did**
UST further … that … did
(וְכָל־אֲשֶׁר עָשָׂה)

The author is saying **all that he did** as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [other significant things that he did]

**Support Reference:** Hyperbole

ULT **the book of the matters of Solomon**
UST The book that records the events of Solomon's reign
(סֵפֶר דִּבְרֵי שְׁלֹמֹה)

Decide how you will represent in your translation the name of this book and similar books that the author refers readers to for further information about various kings. Alternate translation: [the royal annals of Solomon] or [the Chronicles of Solomon]

**Support Reference:** How to Translate Names

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Solomon | he |
| and his wisdom | and many of the wise things that he said |
| Solomon | Solomon's reign |

# 1 Kings 11:42

| ULT | UST |
| --- | --- |
| *And the days that Solomon reigned in Jerusalem over all of Israel were 40 years.* | *Solomon reigned in Jerusalem over all of Israel for 40 years.* |

ULT **And the days … were 40 years**
UST reigned … for 40 years
(וְהַיָּמִים אַרְבָּעִים שָׁנָה)

Here, **days** represents the length of time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the time … was 40 years]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And the days | reigned |
| Solomon | Solomon |
| reigned | reigned |
| in Jerusalem | in Jerusalem |
| Israel | Israel |
| years | for … years |

# 1 Kings 11:43

| ULT | UST |
| --- | --- |
| *And Solomon lay down with his fathers, and he was buried in the City of David, his father. And Rehoboam his son reigned in his place.* | *Then Solomon died. The Israelites buried him in the part of Jerusalem that people called the City of David. Solomon's son Rehoboam became the next king.* |

**ULT And Solomon lay down with his fathers**
**UST** Then Solomon died
(וַיִּשְׁכַּב שְׁלֹמֹה עִם־אֲבֹתָיו)

See how you translated the similar expression in 2:10. Alternate translation: [And Solomon passed away]

**Support Reference:** Euphemism

**ULT and he was buried**
**UST** The Israelites buried him
(וַיִּקָּבֵר)

The expression **he 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 people buried him]

**Support Reference:** Active or Passive

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Solomon | Solomon |
| and he was buried | The Israelites buried him |
| in the City of David | in the part of Jerusalem that people called the City of David |
| David | David |
| Rehoboam | Rehoboam |
| And … reigned | became the … king |

# 1 Kings 12

## 1 Kings 12 Chapter Introduction

### Structure and Formatting

This chapter tells how the kingdom of David and Solomon was split into two kingdoms, Israel in the north and Judah in the south.

1. The Israelites revolt against Rehoboam (12:1–19)
2. Jeroboam becomes the king of the northern tribes (12:20–33)

### Religious and Cultural Concepts in This Chapter

#### Israel splits

God's warning to Solomon came true. In spite of his famous wealth, Solomon had over-taxed his own people and forced them to work too hard. When the people requested that his son Rehoboam, who succeeded him as king, reduce taxes and forced labor, he replied that he would be even harsher than his father. This caused the ten northern tribes to revolt and appoint Jeroboam as their king. These northern tribes became the kingdom of Israel. Only the united tribe of Judah and Benjamin remained loyal to Rehoboam. They became the kingdom of Judah.

#### Jeroboam introduces idol worship

Jeroboam was afraid that if the people continued to go to Jerusalem to worship in the temple, they would want to return to Rehoboam as their king. So he made shrines in the north and south of his kingdom with golden statutes of calves for the people to worship. This eventually caused the destruction of his whole family. The kingdom of Israel continued worshiping those idols until they were taken captive by the Assyrians.

## Why did Rehoboam send Adoram out?

The author describes in 12:18 how, after the Israelites rejected Rehoboam as their king, he sent Adoram, his officer in charge of forced labor, to speak with them. The Israelites responded by stoning Adoram to death. Rehoboam then had to flee to Jerusalem in his chariot to save his own life. It may seem that Rehoboam should have anticipated this outcome and not sent Adoram to speak with the people. This shows that he truly did have bad judgment because he was relying on his younger, inexperienced friends instead of the older men who had attended his father Solomon and heard his wisdom. Sending Adoram to the people signaled Rehoboam's intent to continue and enforce the harsh labor policies established under his father Solomon, which the people deeply resented. Rather than seeking dialogue or reconciliation, Rehoboam acted out of arrogance or misjudgment, believing wrongly that a show of authority through his officer would quell resistance.

# 1 Kings 12:1

| ULT | UST |
|---|---|
| *And Rehoboam went {to} Shechem, for all of Israel had come {to} Shechem to make him reign.* | *Leaders from all the tribes of Israel went to the city of Shechem in order to appoint Rehoboam as their king. So Rehoboam also went there.* |

**ULT And Rehoboam went {to} Shechem, for all of Israel had come {to} Shechem to make him reign**

UST Leaders from all the tribes of Israel went to the city of Shechem in order to appoint Rehoboam as their king. So Rehoboam also went there

(וַיֵּלֶךְ רְחַבְעָם שְׁכֶם כִּי שְׁכֶם בָּא כָל־יִשְׂרָאֵל לְהַמְלִיךְ אֹתוֹ)

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 all of Israel had come to Shechem to make him reign, Rehoboam went to Shechem]

**Support Reference:** Connect — Reason-and-Result Relationship

**ULT all of Israel**

UST Leaders from all the tribes of Israel

(כָּל־יִשְׂרָאֵל)

The author says **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: [representatives of the Israelite tribes]

**Support Reference:** Hyperbole

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Rehoboam | Rehoboam |
| {to} Shechem | there |
| Israel | Israel |
| {to} Shechem | to the city of Shechem |
| to make … reign | in order to appoint … as their king |

# 1 Kings 12:2

| ULT | UST |
| --- | --- |
| *And it happened when Jeroboam, the son of Nebat, heard (now he, he {was} still in Egypt, where he had fled from the face of King Solomon, and Jeroboam dwelled in Egypt),* | *Jeroboam had fled to Egypt to escape from Solomon, and he had settled there. He learned in Egypt that Solomon had died.* |

ULT **And it happened**
UST He learned … that Solomon had died
(וַיְהִי)

See how you translated the phrase “And it happened” in 2:39, where it similarly introduces a new event.

**Support Reference:** Introduction of a New Event

ULT **now he, he {was} still in Egypt**
UST to Egypt … and he had settled … in Egypt
(וְהוּא עוֹדֶנּוּ בְמִצְרָיִם)

The author is stating the pronoun **he** separately, even though the expression **he {was} still** 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 as for him, he was still in Egypt]

**Support Reference:** Pronouns — When to Use Them

ULT **from the face of King Solomon**
UST to escape from Solomon
(מִפְּנֵי הַמֶּלֶךְ שְׁלֹמֹה)

The author is using one part of Solomon, his **face**, to mean all of him in the act of trying to kill Jeroboam. 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 18:11. Alternate translation: [from Solomon, who had tried to kill him]

**Support Reference:** Synecdoche

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jeroboam | Jeroboam |

| ULT | UST |
| --- | --- |
| in Egypt | to Egypt … in Egypt |
| King | Solomon |
| Solomon | Solomon |
| Jeroboam | and he had settled |
| in Egypt | there |

# 1 Kings 12:3

| ULT | UST |
|---|---|
| *that they sent and they called for him. And Jeroboam came, and all of the assembly of Israel, and they spoke to Rehoboam, saying,* | *The Israelite leaders asked him to come back to Israel{, and he did.} They went together to speak with Rehoboam. They told him,* |

**ULT that they sent**
UST asked … to come back to Israel{, and he did … }
(וַיִּשְׁלְחוּ)

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

**Support Reference:** Ellipsis

**ULT saying**
UST They told him
(לֵאמֹר)

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

**Support Reference:** Quotations and Quote Margins

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| and they called | asked … to come back to Israel{, and he did … } |
| Jeroboam | They |
| the assembly of | leaders … together |
| Israel | The Israelite |
| Rehoboam | Rehoboam |

# 1 Kings 12:4

| ULT | UST |
| --- | --- |
| *“Your father made our yoke hard. But you, now make {it} lighter than the hard service of your father and than his heavy yoke that he put on us, and we will serve you.”* | *“Your father Solomon forced us to work very hard, but if you allow us to work less hard and allow us to pay fewer taxes, then we will agree to be your subjects.”* |

ULT **Your father made our yoke hard. But you, now make {it} lighter than the hard service of your father and than his heavy yoke that he put on us**

UST Your father Solomon forced us to work very hard, but if you allow us to work less hard and allow us to pay fewer taxes

(אָבִיךָ הִקְשָׁה אֶת־עֻלֵּנוּ וְאַתָּה עַתָּה הָקֵל מֵעֲבֹדַת אָבִיךָ הַקָּשָׁה וּמֵעֻלּוֹ הַכָּבֵד אֲשֶׁר־נָתַן עָלֵינוּ)

The Israelites are speaking as if the labor that Solomon required of them were actually a **yoke** that he had put on them. They mean that Solomon’s requirements were difficult and burdensome. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Your father made us work very hard. But you, now make us work less hard than we did when we were serving your father, who made us work so hard]

**Support Reference:** Metaphor

ULT **But you, now make {it} lighter**

UST but if you allow us to work less hard

(וְאַתָּה עַתָּה הָקֵל)

Jeroboam and the Israelite leaders are stating the pronoun **you** separately, even though the imperative verb translated as **make … lighter** already includes this meaning. They are doing that in order to emphasize a contrast between what Solomon did and what they want Rehoboam to do. See how you translated the expression “he, he cursed” in 2:8, which similarly emphasizes a contrast. Alternate translation: [But for your part, now make it lighter]

**Support Reference:** Pronouns — When to Use Them

ULT **now make {it} lighter than the hard service of your father and than his heavy yoke that he put on us**

UST but if you allow us to work less hard and allow us to pay fewer taxes

(עַתָּה הָקֵל֙ מֵֽעֲבֹדַ֣ת אָבִ֔יךָ הַקָּשָׁ֖ה וּמֵֽעֻלּ֑וֹ הַכָּבֵ֣ד אֲשֶׁר־נָתַ֤ן עָלֵ֙ינוּ֙)

The terms **hard service** and **heavy yoke** mean similar things. The people 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: [now make it lighter than the heavy yoke that your father put on us as a hard master] or [now let us work less hard than we did when we were serving your father]

**Support Reference:** Doublet

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| our yoke | forced us to work very hard |
| made … hard | forced us to work very hard |
| hard | and allow us to pay fewer taxes |
| than the … service of | allow us to work less hard |
| and than his … yoke | and allow us to pay fewer taxes |
| and we will serve you | then we will agree to be your subjects |

# 1 Kings 12:5

| ULT | UST |
| --- | --- |
| *And he said to them, "Go until three days, then return to me." So the people went.* | *He replied, "Go away for a couple of days {to give me some time to consider that}. Then come back {and I will give you my answer}." So those leaders and Jeroboam left.* |

**ULT Go until three days**

UST Go away for a couple of days {to give me some time to consider that}
(לְכוּ עַד שְׁלֹשָׁה יָמִים)

See how you translated the similar expression in 3:18. Alternate translation: [Go away until the day after tomorrow]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| days | days {to give me some time to consider that} |

# 1 Kings 12:6

| ULT | UST |
| --- | --- |
| *And King Rehoboam consulted with the elders who had been standing to the face of Solomon his father while he was alive, saying, "How are you advising to answer this people {with} a word?"* | *Then King Rehoboam asked for advice from the older men who had been officials of his father Solomon while he was still living. He asked them, "What do you think I should say in response to what these Israelite leaders have asked me to do?"* |

ULT **the elders**
UST the older men
(הַזְּקֵנִים)

Here, as in verses 8 and 13, the term **elders** describes older men, as opposed to the "young men" whom the author describes in verses 8 and 10. It may be helpful to clarify this for your readers. Alternate translation: [the older men]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **to the face of Solomon**
UST of … Solomon
(אֶת־פְּנֵי שְׁלֹמֹה)

Here, **to the face of** represents being in the presence of Solomon in order to be ready to serve him. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the presence of Solomon] or [as attendants to Solomon]

**Support Reference:** Metonymy

ULT **How are you advising to answer this people {with} a word**
UST What do you think I should say in response to what these Israelite leaders have asked me to do
(אֵיךְ אַתֶּם נוֹעָצִים לְהָשִׁיב אֶת־הָעָם־הַזֶּה דָּבָר)

Here, **word** represents what Rehoboam would say by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [What would you advise me to say to answer these people]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| King | King |
| Rehoboam | Rehoboam |

| ULT | UST |
| --- | --- |
| the elders | the older men |
| Solomon | Solomon |
| are … advising | do … think |

# 1 Kings 12:7

| ULT | UST |
| --- | --- |
| *And they spoke to him, saying, "If today you will be a servant to this people and serve them and you answer them and speak good words to them, then they will be servants to you all of the days."* | *They replied, "We recommend that on this occasion, you humble yourself and do what they have asked. Speak kindly to them when you reply to them. If you do that, they will always be your loyal subjects."* |

ULT **today**
UST on this occasion
(הַיּוֹם)

The elders are using the term **today** to refer to a specific occasion. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in this instance] or [on this occasion]

**Support Reference:** Metonymy

ULT **you will be a servant to this people and serve them**
UST you humble yourself and do what they have asked
(תִּהְיֶה־עֶבֶד לָעָם הַזֶּה וַעֲבַדְתָּם)

The elders are speaking as if Rehoboam should actually be a **servant** and **serve** the people. They mean that Rehoboam should have a humble attitude toward them and be willing to let them say what he should do in this instance. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you will have a humble attitude toward this people and let them say what you should do]

**Support Reference:** Metaphor

ULT **and you answer them and speak good words to them**
UST Speak kindly to them when you reply to them
(וַעֲנִיתָם וְדִבַּרְתָּ אֲלֵיהֶם דְּבָרִים טוֹבִים)

The phrase **answer them and speak good words** expresses a single idea. The phrase **speak good words** tells in what way Rehoboam should **answer** the people. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [and you speak good words in answer to them] or [and you answer them kindly]

**Support Reference:** Hendiadys

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

Here, **all of the days** represents “all the time” or “for as long as you reign.” If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all the time] or [for as long as you reign]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| a servant | and do what … have asked |
| and serve them | you humble yourself |
| good | kindly |
| servants | loyal subjects |
| the days | always |

# 1 Kings 12:8

| ULT | UST |
| --- | --- |
| *But he forsook the counsel of the elders that they had counseled him, and he consulted with the young men who had grown up with him who were standing to his face.* | *But Rehoboam decided not to do what the older men had advised him to do. Instead, he asked for advice from the younger men who had been his friends since they were boys and who were now his advisors.* |

ULT **the counsel of the elders that they had counseled him**
UST what the older men had advised him to do
(אֶת־עֲצַת הַזְּקֵנִים אֲשֶׁר יְעָצֻהוּ)

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

**Support Reference:** Poetry

ULT **who were standing to his face**
UST and who were now his advisors
(אֲשֶׁר הָעֹמְדִים לְפָנָיו)

Here, **to his face** represents being in Rehoboam's presence, in this context, to serve him as advisors. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [who were standing in his presence] or [who were serving as his advisors]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| But he forsook | But Rehoboam decided not to do |
| the counsel of | what |
| the elders | the older men |
| they had counseled him | had advised him to do |
| and he consulted | Instead, he asked for advice from |

# 1 Kings 12:9

| ULT | UST |
| --- | --- |
| *And he said to them, "How are you advising that we should return a word {to} this people who spoke to me saying, 'Make lighter than the yoke that your father put on us'?"* | *He asked them, "What do you think we should say in response to these Israelite leaders who have asked me to allow them to work less hard than my father required them to work?"* |

ULT **How are you advising that we should return a word**
UST What do you think we should say in response to
(מָה אַתֶּם נוֹעָצִים וְנָשִׁיב דָּבָר)

Here, **word** represents what Rehoboam and his young advisors would say by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [What are you advising that we should say in response to]

**Support Reference:** Metonymy

ULT **that we should return**
UST in response to
(וְנָשִׁיב)

By **we**, Rehoboam means to include both himself and the young men whom he is consulting, so use the inclusive form of that word if your language marks that distinction.

**Support Reference:** Exclusive and Inclusive 'We'

ULT **saying, 'Make lighter than the yoke that your father put on us**
UST have asked … to allow them to work less hard than my father required them to work
(לֵאמֹר הָקֵל֙ מִן־הָעֹ֔ל אֲשֶׁר־נָתַ֥ן אָבִ֖יךָ עָלֵ֑ינוּ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and asked me to make their yoke lighter now than the yoke that my father put on them]

**Support Reference:** Quotes within Quotes

ULT **Make lighter**
UST to allow them to work less hard
(הָקֵל)

The people are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [Make our yoke lighter now]

**Support Reference:** Ellipsis

ULT **on us**
UST them
(עָלֵינוּ)

The Israelite leaders were using the pronoun **us** to refer to themselves but not to Rehoboam, so use the exclusive form of that word if your language marks that distinction.

**Support Reference:** Exclusive and Inclusive 'We'

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| are … advising | do … think |
| the yoke | required … to work |

# 1 Kings 12:10

| ULT | UST |
| --- | --- |
| *And the young men who had grown up with him spoke to him, saying, "Thus you shall say to this people who spoke to you, saying, 'Your father made our yoke heavy, but you, make light from upon us.' Thus you shall speak to them, 'My little finger {is} thicker than the loins of my father.* | *Those young men who were his boyhood friends replied, "This is what you should tell these people who asked you to allow them to work less hard than your father required them to work: 'I am a harsher man than my father was.* |

ULT **Thus you shall say to this people who spoke to you, saying, 'Your father made our yoke heavy, but you, make light from upon us**
UST This is what you should tell these people who asked you to allow them to work less hard than your father required them to work
(כֹּה־תֹאמַר לָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלֶיךָ לֵאמֹר אָבִיךָ הִכְבִּיד אֶת־עֻלֵּנוּ וְאַתָּה הָקֶל מֵעָלֵינוּ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Thus you shall say to this people who spoke to you and told you that your father had made their yoke heavy but you, you should make light from upon them]

**Support Reference:** Quotes within Quotes

ULT **Your father made our yoke heavy, but you, make light from upon us**
UST you to allow them to work less hard than your father required them to work
(אָבִיךָ הִכְבִּיד אֶת־עֻלֵּנוּ וְאַתָּה הָקֶל מֵעָלֵינוּ)

See how you translated the similar expression in 12:4. Alternate translation: [Your father made us work very hard, but you, make us work less hard]

**Support Reference:** Metaphor

ULT **make light from upon us**
UST to allow them to work less hard
(הָקֶל מֵעָלֵינוּ)

The people were stating the pronoun **you** explicitly in order to draw a contrast between what Solomon had done and what they wanted Rehoboam to do. See how you translated the similar expression in 12:4. Alternate translation: [but for your part, make light from upon us] or [but for your part, make us work less hard]

**Support Reference:** Pronouns — When to Use Them

ULT **Thus you shall speak to them, ‘My little finger {is} thicker than the loins of my father**
UST This is what you should tell … people … I am a harsher man than my father was
(כֹּה תְדַבֵּר אֲלֵיהֶם קָטָנִּי עָבָה מִמָּתְנֵי אָבִי)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [You should tell them that your little finger is thicker than the loins of your father]

**Support Reference:** Quotes within Quotes

ULT **My little finger {is} thicker than the loins of my father**
UST I am a harsher man than my father was
(קָטָנִּי עָבָה מִמָּתְנֵי אָבִי)

Here, Rehoboam is speaking as if his **little finger** were actually **thicker** than his father’s **loins** (his hips, the widest part of his body). He means that he has much greater power and authority than his father did. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I have much greater power and authority than my father did]

**Support Reference:** Metaphor

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| our yoke | than … required them to work |
| than the loins of | I am a harsher man than … was |

# 1 Kings 12:11

| ULT | UST |
| --- | --- |
| *And now, my father loaded a heavy yoke on you, but I, I will add to your yoke. My father disciplined you with whips, but I, I will discipline you with scorpions.'"* | *This is my answer to you. My father required you to work hard. But I am going to make you work even harder. My father had his overseers discipline you Israelite workers harshly. But I am going to have them discipline you even more harshly.'"* |

**ULT And now**
**UST** This is my answer to you
(וְעַתָּה)

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

**Support Reference:** Connecting Words and Phrases

**ULT my father loaded a heavy yoke on you, but I, I will add to your yoke**
**UST** My father required you to work hard. But I am going to make you work even harder
(אָבִי הֶעְמִיס עֲלֵיכֶם עֹל כָּבֵד וַאֲנִי אוֹסִיף עַל־עֲלֵכֶם)

See how you translated the similar expression in 12:4. Alternate translation: [my father made you work hard, but I, I will make you work even harder]

**Support Reference:** Metaphor

**ULT but I, I will add to your yoke … but I, I will discipline you with scorpions**
**UST** But I am going to make you work even harder … But I am going to have them discipline you even more harshly
(וַאֲנִי אוֹסִיף עַל־עֲלֵכֶם & וַאֲנִי אֲיַסֵּר אֶתְכֶם בָּעַקְרַבִּים)

See how you translated the similar expression in 12:4. Alternate translation: [but for my part, I will add to your yoke … but for my part, I will discipline you with scorpions] or [but for my part, I will make you work even harder … but for my part, I will discipline you even more severely]

**Support Reference:** Pronouns — When to Use Them

> ULT **with scorpions**
> UST even more harshly
> (בָּעֲקָרְבִּים)

The young men want Rehoboam to use the term **scorpions** within an image to mean that he would discipline the Israelites more severely than his father did. If you decide to retain the image in your translation, you could show what this term means. The term **scorpions** could be: (1) the name of whips that had cutting objects in their ends such as iron points, hooks, or thorns. Alternate translation: [with barbed whips] or (2) a reference to actual scorpions, insects that have very painful stingers in their tails. Alternate translation: [by having scorpions sting you]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| a … yoke | to work |
| your yoke | you |

# 1 Kings 12:12

| ULT | UST |
| --- | --- |
| *And Jeroboam and all of the people came to Rehoboam on the third day, just as the king had spoken, saying, "Return to me on the third day."* | *A couple of days after Jeroboam and the Israelite leaders first met with Rehoboam, they came to speak with him again, just as he had told them to do.* |

**ULT on the third day … on the third day**
**UST** A couple of days after … first met with
(בַּיּוֹם הַשְּׁלִישִׁי & בַּיּוֹם הַשְּׁלִישִׁי)

See how you translated the similar expression in 12:5. Alternate translation: [two days after their first meeting with him … the day after tomorrow]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jeroboam | Jeroboam |
| Rehoboam | Rehoboam … him |
| on … day | A couple of days after … first met with |
| the king | he |
| on the … day | A couple of days after … first met with |

# 1 Kings 12:13

| ULT | UST |
| --- | --- |
| *And the king answered the people harshly, and he forsook the counsel of the elders that they had counseled him.* | *The king disregarded the advice that the older men had given him. Instead, he spoke roughly to the Israelite leaders.* |

ULT **And the king answered the people harshly, and he forsook the counsel of the elders that they had counseled him**

UST The king disregarded the advice that the older men had given him. Instead, he spoke roughly to the Israelite leaders

(וַיַּעַן הַמֶּלֶךְ אֶת־הָעָם קָשָׁה וַיַּעֲזֹב אֶת־עֲצַת הַזְּקֵנִים אֲשֶׁר יְעָצֻהוּ)

The author is describing one event before describing another event that preceded it. If it would be helpful in your language, you may wish to relate these events in the order in which they happened, as in the UST. Alternate translation: [And the king forsook the counsel of the elders that they had counseled him, and he answered the people harshly]

**Support Reference:** Order of Events

ULT **the counsel of the elders that they had counseled him**

UST the advice that the older men had given him

(אֶת־עֲצַת הַזְּקֵנִים אֲשֶׁר יְעָצֻהוּ)

See how you translated the similar expression in 12:8. Alternate translation: [the counsel that the elders had given him]

**Support Reference:** Poetry

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king | The king … he |
| and he forsook | disregarded |
| the counsel of | the advice |
| the elders | the older men |
| they had counseled him | had given him |

# 1 Kings 12:14

| ULT | UST |
| --- | --- |
| *And he spoke to them according to the counsel of the young men, saying, "My father made your yoke heavy, but I, I will add to your yoke. My father disciplined you with whips, but I, I will discipline you with scorpions."* | *He told them what the younger men had advised him to say. He said, "My father required you to work hard. But I am going to make you work even harder. My father had his overseers discipline you Israelite workers harshly. But I am going to have them discipline you even more harshly."* |

ULT **My father made your yoke heavy, but I, I will add to your yoke. My father disciplined you with whips, but I, I will discipline you with scorpions**

UST My father required you to work hard. But I am going to make you work even harder. My father had his overseers discipline you Israelite workers harshly. But I am going to have them discipline you even more harshly

(אָבִי֙ הִכְבִּ֣יד אֶת־עֻלְּכֶ֔ם וַאֲנִ֖י אֹסִ֣יף עַל־עֻלְּכֶ֑ם אָבִ֤י יִסַּר אֶתְכֶם֙ בַּשּׁוֹטִ֔ים וַאֲנִ֖י אֲיַסֵּ֥ר אֶתְכֶ֖ם בָּעַקְרַבִּֽים)

See how you translated the similar expression in 12:11. Alternate translation: [My father made you work hard, but for my part, I will make you work even harder. My father disciplined you severely, but for my part, I will discipline you even more severely]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| according to the counsel of | what … had advised him to say |
| your yoke | to work |
| your yoke | you |

# 1 Kings 12:15

| ULT | UST |
| --- | --- |
| *And the king did not listen to the people, for the turn was from with Yahweh, so that he might raise up his word, which Yahweh had spoken by the hand of Ahijah the Shilonite to Jeroboam, the son of Nebat.* | *So the king did not do what the Israelite leaders wanted him to do. That was because Yahweh caused him to refuse their request. In that way, Yahweh made happen what he had told Jeroboam son of Nebat through the prophet Ahijah the Shilonite.* |

ULT **And the king did not listen to the people**
UST So the king did not do what the Israelite leaders wanted him to do
(וְלֹא־שָׁמַע הַמֶּלֶךְ אֶל־הָעָם)

See how you translated the similar expression in 5:8. Alternate translation: [And the king did not agree to do what the people had requested]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **the turn**
UST caused him to refuse their request
(סִבָּה)

The author is saying **the turn** as a common expression of his culture to mean "this turn of events" or "this occurrence." 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: [this turn of events] or [this occurrence]

**Support Reference:** Idiom

ULT **so that he might raise up his word**
UST In that way, Yahweh made happen what … had told
(לְמַעַן הָקִים אֶת־דְּבָרוֹ)

See how you translated the similar expression in 2:4. Alternate translation: [so that he might make happen the things that he said]

**Support Reference:** Metaphor

> ULT **Yahweh had spoken**
> UST what he had told
> (דִּבֶּר יְהוָה)

Since the author has already used the name Yahweh earlier in this sentence, it may be more natural in your language to use a pronoun here. Alternate translation: [he had spoken]

**Support Reference:** Pronouns — When to Use Them

> ULT **by the hand of**
> UST through the prophet
> (בְּיַד)

See how you translated the similar expression in 8:53. Alternate translation: [through the agency of]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king | the king |
| Yahweh | Yahweh |
| Yahweh | he |
| Ahijah | Ahijah |
| Jeroboam | Jeroboam |

# 1 Kings 12:16

| ULT | UST |
| --- | --- |
| *And all of Israel saw that the king had not listened to them, and the people answered the king {with} a word, saying, "What portion {is} to us in David? And no inheritance in the son of Jesse! To your tents, Israel! Now see your house, David!" And Israel went to its tents.* | *When the Israelite leaders realized that Rehoboam was not going to do what they had asked, they responded to him by shouting, "We do not want to be subjects of this descendant of King David! We will not accept this grandson of Jesse as our ruler! We Israelites should all go home! As for this descendant of David, he can rule his own tribe!" So the Israelite leaders returned to their homes.* |

ULT **all of Israel**
UST the Israelite leaders
(כָּל־יִשְׂרָאֵל)

See how you translated the similar expression in 12:1. Alternate translation: [the representatives of the Israelite tribes]

**Support Reference:** Hyperbole

ULT **had not listened to them**
UST was not going to do what they had asked
(לֹא־שָׁמַע & אֲלֵיהֶם)

See how you translated the similar expression in 5:8. Alternate translation: [would not agree to do what they had asked]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and the people answered the king {with} a word**
UST they responded to him by shouting
(וַיָּשִׁבוּ הָעָם אֶת־הַמֶּלֶךְ דָּבָר)

Here, **a word** represents what the people said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and the people spoke in response to the king]

**Support Reference:** Metonymy

ULT **What portion {is} to us in David? And no inheritance in the son of Jesse**
UST We do not want to be subjects of this descendant of King David! We will not accept this grandson of Jesse as our ruler
(מַה־לָּנוּ֙ חֵ֣לֶק בְּדָוִ֔ד וְלֹא־נַחֲלָ֖ה בְּבֶן־יִשָׁ֑י)

Here, **David** represents a kingdom ruled by descendants of David, and **the son of Jesse** represents the dynasty of Jesse's son. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [What portion is to us in a kingdom ruled by descendants of David? And no inheritance in the dynasty of the son of Jesse]

**Support Reference:** Metonymy

ULT **What portion {is} to us in David? And no inheritance in the son of Jesse**
UST We do not want to be subjects of this descendant of King David! We will not accept this grandson of Jesse as our ruler
(מַה־לָּנוּ֙ חֵ֣לֶק בְּדָוִ֔ד וְלֹא־נַחֲלָ֖ה בְּבֶן־יִשָׁ֑י)

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. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 20:1. Alternate translation: [We will inherit no portion of the kingdom of David, the son of Jesse]

**Support Reference:** Parallelism

ULT **What portion {is} to us in David? And no inheritance in the son of Jesse**
UST We do not want to be subjects of this descendant of King David! We will not accept this grandson of Jesse as our ruler
(מַה־לָּנוּ֙ חֵ֣לֶק בְּדָוִ֔ד וְלֹא־נַחֲלָ֖ה בְּבֶן־יִשָׁ֑י)

The Israelite leaders are 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 the kingdom of David son of Jesse]

**Support Reference:** Metaphor

ULT **What portion {is} to us in David**
UST We do not want to be subjects of this descendant of King David
(מַה־לָּנוּ חֵלֶק בְּדָוִד)

The people are using the question form **What portion is to us in David?** to emphasize that they have no share or inheritance with David's dynasty. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [We have no portion in David!]

**Support Reference:** Rhetorical Question

ULT **And no inheritance in the son of Jesse**
UST We will not accept this grandson of Jesse as our ruler
(וְלֹא־נַחֲלָה בְּבֶן־יִשַׁי)

The people are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And we have no inheritance in the son of Jesse]

**Support Reference:** Ellipsis

ULT **To your tents … to its tents**
UST should all go home … to their homes
(לְאָהָלֶיךָ & לְאָהָלָיו)

See how you translated the similar expression in 8:66. Alternate translation: [To your homes … to their homes]

**Support Reference:** Synecdoche

ULT **To your tents**
UST should all go home
(לְאָהָלֶיךָ)

The people are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [Return to your tents] or [Return to your homes]

**Support Reference:** Ellipsis

ULT **see your house**
UST he can rule his own tribe
(רְאֵה בֵיתְךָ)

The people are using **see your house** as a common expression of their culture to mean “take care of your own affairs” or “rule only your own tribe.” 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: [see to your own house] or [be the king of your own tribe]

**Support Reference:** Idiom

ULT **David**
UST As for this descendant of David
(דָּוִד)

Here, **David** represents the royal dynasty of David, in which Rehoboam is the current king. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [Rehoboam] or [you descendant of David]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Israel | Israelite |
| the king | Rehoboam |
| the king | to him |
| in David | this descendant of King David |
| inheritance | We will … accept … as our ruler |
| Jesse | Jesse |
| To your tents | should all go home |
| Israel | We Israelites |
| your house | his own tribe |
| David | As for this descendant of David |
| And Israel | the Israelite leaders |
| to its tents | to their homes |
| in David … David | this descendant of King David … As for this descendant of David |

# 1 Kings 12:17

| ULT | UST |
| --- | --- |
| *(But the sons of Israel dwelling in the cities of Judah, Rehoboam reigned over them.)* | *(After that, the only Israelites who accepted Rehoboam as their king were the members of the tribe of Judah.)* |

ULT **But the sons of Israel dwelling in the cities of Judah, Rehoboam reigned over them**
UST After that, the only Israelites who accepted Rehoboam as their king were the members of the tribe of Judah
(וּבְנֵי יִשְׂרָאֵל הַיֹּשְׁבִים בְּעָרֵי יְהוּדָה וַיִּמְלֹךְ עֲלֵיהֶם רַחַבְעָם)

As background information, the author is describing what happened as a result of this event even before he has finished telling the story of the event. He is doing that in order to clarify that the term “Israel” in the previous verse, meaning the Israelite people, does not include the members of the tribe of Judah. In your translation, present this information in a way that would be natural in your own language and culture.

**Support Reference:** Background Information

ULT **But the sons of Israel**
UST After that, the only Israelites
(וּבְנֵי יִשְׂרָאֵל)

See how you translated the similar expression in 6:1. Alternate translation: [But the Israelites]

**Support Reference:** Metaphor

ULT **in the cities of Judah**
UST were the members of the tribe of Judah
(בְּעָרֵי יְהוּדָה)

See how you translated the similar expression in 11:13. Alternate translation: [the cities of Judah and Benjamin]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **in the cities of Judah**
UST were the members of the tribe of Judah
(בְּעָרֵי יְהוּדָה)

Here, **the cities of Judah** represents the territory of the united tribe of Judah and Benjamin. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [within the territory of the united tribe of Judah and Benjamin]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Israel | After that, the only Israelites |
| Judah | Judah |
| Rehoboam | Rehoboam |
| reigned | accepted … as their king |

# 1 Kings 12:18

| ULT | UST |
| --- | --- |
| *And King Rehoboam sent Adoram, who {was} over the forced labor, but all of Israel stoned him {with} stone, and he died. And King Rehoboam strengthened himself to go up into the chariot to flee to Jerusalem.* | *King Rehoboam had an official whose name was Adoniram. He supervised the men whom Rehoboam forced to work for him. {Before the Israelite leaders left,} King Rehoboam sent out Adoniram {to try to make them obey him}. But the Israelite people killed him by throwing stones at him. When that happened, King Rehoboam got into his chariot as fast as he could and escaped to Jerusalem.* |

ULT **And King Rehoboam sent Adoram, who {was} over the forced labor**
UST King Rehoboam had an official whose name was Adoniram. He supervised the men whom Rehoboam forced to work for him. {Before the Israelite leaders left,} King Rehoboam sent out Adoniram {to try to make them obey him}
(וַיִּשְׁלַ֤ח הַמֶּ֙לֶךְ֙ רְחַבְעָ֔ם אֶת־אֲדֹרָ֖ם אֲשֶׁ֣ר עַל־הַמַּ֑ס)

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 King Rehoboam sent Adoram, who was over the forced labor, to reassert his authority]

**Support Reference:** Ellipsis

ULT **Adoram**
UST had an official whose name was Adoniram … Adoniram
(אֶת־אֲדֹרָ֖ם)

**Adoram** seems to be a variant spelling of the name “Adoniram,” whom the author says similarly in 5:14 was “over the forced labor” during the reign of Solomon. If it would be helpful to your readers, you could use the name “Adoniram” here.

**Support Reference:** How to Translate Names

**ULT** **but all of Israel stoned him {with} stone**
**UST** the Israelite people … him by throwing stones at him
(וַיִּרְגְּמוּ כָל־יִשְׂרָאֵל בּוֹ אֶבֶן)

The author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [but all of Israel violently stoned him]

**Support Reference:** Poetry

**ULT** **all of Israel**
**UST** the Israelite people
(כָּל־יִשְׂרָאֵל)

The author says **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: [the Israelites who had come to Shechem]

**Support Reference:** Hyperbole

**ULT** **And King Rehoboam strengthened himself**
**UST** When that happened, King Rehoboam … as fast as he could
(וְהַמֶּלֶךְ רְחַבְעָם הִתְאַמֵּץ)

The author is using **strengthened himself** as a common expression of the culture to mean "summoned all his strength" or "made a desperate effort." 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 King Rehoboam made a desperate effort]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| King | King … King |
| Rehoboam | Rehoboam … Rehoboam |
| the forced labor | the men whom Rehoboam forced to work for him |
| Israel | Israelite |
| but … stoned | by throwing … at him |
| {with} stone | stones |
| And King | When that happened, King |

| ULT | UST |
| --- | --- |
| Rehoboam | Rehoboam |
| into the chariot | his chariot |
| to Jerusalem | to Jerusalem |

# 1 Kings 12:19

| ULT | UST |
| --- | --- |
| *And Israel has rebelled against the house of David to this day.* | *Ever since that time, the people of the northern tribes of Israel have refused to be subjects of descendants of King David.* |

**ULT against the house of David**
**UST** of descendants of King David
(בְּבֵית דָּוִד)

To translate this expression and in the next verse, see how you translated the similar expression in 2:24. Alternate translation: [against the dynasty of David]

**Support Reference:** Metaphor

**ULT to this day**
**UST** Ever since that time
(עַד הַיּוֹם הַזֶּה)

See how you translated the similar expression in 8:8. Alternate translation: [right up to the time of this writing]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Israel | the people of the northern tribes of Israel |
| And … has rebelled | have refused to be subjects |
| against the house of | of descendants of King |
| against the house of David | of descendants of King David |
| David | David |
| day | Ever since that time |

# 1 Kings 12:20

| ULT | UST |
| --- | --- |
| *And it happened, when all of Israel heard that Jeroboam had returned, that they sent and called him to the congregation, and they made him reign over all of Israel. One was not after the house of David except the tribe of Judah by itself.* | *When the people of the northern tribes heard that Jeroboam had returned from Egypt, they invited him to come to a gathering of their representatives. There they appointed him to be their king. Only the people of the tribe of Judah continued to be loyal to the kings who were descendants of David.* |

**ULT And it happened**
**UST** When … heard
(וַיְהִי׃)

See how you translated the phrase “And it happened” in 8:10, where it similarly introduces a new development.

**Support Reference:** Introduction of a New Event

**ULT that they sent**
**UST** they invited … to come
(וַיִּשְׁלְחוּ)

See how you translated the similar expression in 12:3. Alternate translation: [that they sent messengers]

**Support Reference:** Ellipsis

**ULT One was not after the house of David except the tribe of Judah by itself**
**UST** Only the people of the tribe of Judah continued to be loyal to the kings who were descendants of David
(לֹא הָיָה אַחֲרֵי בֵּית־דָּוִד זוּלָתִי שֵׁבֶט־יְהוּדָה לְבַדּוֹ)

If it would appear in your language that the author was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [Only the tribe of Judah by itself was after the house of David]

**Support Reference:** Connect — Exception Clauses

ULT **One was not**
UST Only … continued to be loyal to
(לֹא הָיָה)

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: [One tribe was not] or [No tribe was]

**Support Reference:** Ellipsis

ULT **One was not after the house of David**
UST Only … continued to be loyal to the kings who were descendants of David
(לֹא הָיָה אַחֲרֵי בֵּית־דָּוִד)

The author is using **was after the house of David** as a common expression of his culture to mean "was loyal to the house of David" or "remained subject to the house of David." 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: [One was not loyal to the house of David] or [One did not remain subject to the house of David]

**Support Reference:** Idiom

ULT **the tribe of Judah**
UST the people of the tribe of Judah
(שֵׁבֶט־יְהוּדָה)

See how you translated the similar expression in 11:13. Alternate translation: [the united tribe of Judah and Benjamin]

**Support Reference:** Assumed Knowledge and Implicit Information

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Israel | the people of the northern tribes |
| Jeroboam | Jeroboam |
| and called | they invited … to come |
| the congregation | a gathering of their representatives |
| and they made … reign | There they appointed … to be … king |
| Israel | their |
| the house of David | the kings who were descendants of David |
| the tribe of | the people of the tribe of |

| ULT | UST |
| --- | --- |
| Judah | Judah |

# 1 Kings 12:21

| ULT | UST |
| --- | --- |
| *And Rehoboam entered Jerusalem, and he assembled all of the house of Judah and the tribe of Benjamin, 180,000 chosen makers of war, to fight with the house of Israel to return the kingdom to Rehoboam, the son of Solomon.* | *When Rehoboam got back to Jerusalem, he gathered 180,000 of the best soldiers from the tribes of Judah and Benjamin. He wanted them to fight against soldiers of the northern Israelite tribes {and defeat them} so that he could rule all of the Israelite tribes again.* |

ULT **And Rehoboam entered … to Rehoboam, the son of Solomon**
UST When Rehoboam got back to … he
(וַיָּבֹא רְחַבְעָם֮ & לִרְחַבְעָם בֶּן־שְׁלֹמֹה)

Since the author uses the name **Rehoboam** at the start of this sentence, it may be more natural in your language to use a pronoun at the end of the sentence. If you decide to do that, you could give the full form of his name at the beginning of the sentence. Alternate translation: [And Rehoboam, the son of Solomon, entered … to him]

**Support Reference:** Pronouns — When to Use Them

ULT **the house of Judah and the tribe of Benjamin … the house of Israel**
UST from the tribes of Judah and Benjamin … soldiers of the northern Israelite tribes … them
(בֵּית יְהוּדָה וְאֶת־שֵׁבֶט בִּנְיָמִן & בֵּית יִשְׂרָאֵל)

The author is using the term **house** to mean "army." If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: [the army of the united tribe of Judah and Benjamin … the army of the northern Israelite tribes]

**Support Reference:** Metaphor

ULT **chosen makers of war**
UST the best soldiers
(בָּחוּר עֹשֵׂה מִלְחָמָה)

The term **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: [makers of war whom he chose]

**Support Reference:** Active or Passive

ULT **makers of war**
UST soldiers
(עֹשֵׂה מִלְחָמָה)

The author is using the possessive form to describe men who are characterized by their ability to make war. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [warriors]

**Support Reference:** Possession

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Rehoboam | Rehoboam |
| Jerusalem | Jerusalem |
| and he assembled | he gathered |
| the house of | from the tribes of |
| Judah | Judah |
| the tribe of | from the tribes of |
| Benjamin | Benjamin |
| chosen | the best |
| makers of | soldiers |
| the house of | soldiers of the northern Israelite tribes … them |
| the house of Israel | soldiers of the northern Israelite tribes … them |
| Israel | soldiers of the northern Israelite tribes … them |
| the kingdom | so that … could rule all of the Israelite tribes |
| to Rehoboam | he |
| Solomon | he |

# 1 Kings 12:22

| ULT | UST |
| --- | --- |
| *But the word of God was to Shemaiah the man of God, saying,* | *But God spoke to the prophet Shemaiah and said to him,* |

**ULT But the word of God was to Shemaiah**
UST But God spoke to … Shemaiah
(וַיְהִי֙ דְּבַר־הָאֱלֹהִ֔ים אֶל־שְׁמַעְיָ֖ה)

See how you translated the similar expression in 6:11. Alternate translation: [But God spoke a message to Shemaiah]

**Support Reference:** Idiom

**ULT the man of God**
UST the prophet
(אִ֣ישׁ־הָאֱלֹהִ֑ים)

The author is using this possessive form to describe a **man** who was characterized by having a special mission from **God**, specifically, to be a prophet. (The author does not mean "a godly man," although true prophets also were godly 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: [the prophet]

**Support Reference:** Possession

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the word of God | God spoke |
| the man of God | the prophet |

# 1 Kings 12:23

| ULT | UST |
| --- | --- |
| *"Speak to Rehoboam, the son of Solomon, the king of Judah, and to all of the house of Judah and Benjamin and the rest of the people, saying,* | *"Here is something that I want you to tell Rehoboam son of Solomon, the king of Judah, the army of the tribes of Judah and Benjamin, and the people of those tribes.* |

ULT **Speak to Rehoboam, the son of Solomon, the king of Judah, and to all of the house of Judah and Benjamin and the rest of the people, saying … Thus says Yahweh, "You shall not go up and you shall not fight with your brothers, the sons of Israel. Return, a man to his house, for this thing has been from with me**

UST Here is something that I want you to tell Rehoboam son of Solomon, the king of Judah, the army of the tribes of Judah and Benjamin, and the people of those tribes … Tell them that I say that they must not go to fight against their fellow Israelites. They must all go home. Tell them that this has happened because I wanted it to happen

(אֱמֹר אֶל־רְחַבְעָם בֶּן־שְׁלֹמֹה מֶלֶךְ יְהוּדָה וְאֶל־כָּל־בֵּית יְהוּדָה וּבִנְיָמִין וְיֶתֶר הָעָם לֵאמֹר׃ כֹּה אָמַר יְהוָה לֹא־תַעֲלוּ֨ וְלֹא־תִלָּחֲמ֜וּן עִם־אֲחֵיכֶ֗ם בְּנֵי־יִשְׂרָאֵל֙ שׁ֣וּבוּ אִ֤ישׁ לְבֵיתוֹ֙ כִּ֣י מֵאִתִּ֔י נִהְיָ֖ה הַדָּבָ֣ר הַזֶּ֑ה) (12:23-24)

If it would be clearer in your language, you could translate this so that there are not quotations within quotations. Alternate translation: [Speak to Rehoboam, the son of Solomon, the king of Judah, and to all of the house of Judah and Benjamin and the rest of the people and tell them that I say that they should not go up and fight with their brothers, the sons of Israel. Instead, a man should return to his house, for this thing has been from with me]

**Support Reference:** Quotes within Quotes

ULT **the king of Judah**

UST the king of Judah

(מֶלֶךְ יְהוּדָה)

Since **king of Judah** was an actual title that Rehoboam and his successors held, it would not be appropriate to translate it as "king of the united tribe of Judah and Benjamin," even if you have been representing the term "Judah" that way elsewhere in your translation.

**Support Reference:** How to Translate Names

ULT **the house of**
UST the tribes of
(בֵּית)

See how you translated the similar expression in 12:21. Alternate translation: [the soldiers of] or [the army of]

**Support Reference:** Metaphor

ULT **and the rest of the people**
UST the people of those tribes
(וְיֶתֶר הָעָם)

By **the rest of the people**, the author means the people of Rehoboam's kingdom who were not warriors. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and the civilian population]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Rehoboam | Rehoboam |
| Solomon | Solomon |
| the king of | the king of |
| Judah | Judah |
| the house of | the tribes of |
| Judah | Judah |
| and Benjamin | Benjamin, and |

# 1 Kings 12:24

| ULT | UST |
| --- | --- |
| *‘Thus says Yahweh, “You shall not go up and you shall not fight with your brothers, the sons of Israel. Return, a man to his house, for this thing has been from with me.”’” And they heard the word of Yahweh, and they returned to go, according to the word of Yahweh.* | *Tell them that I say that they must not go to fight against their fellow Israelites. They must all go home. Tell them that this has happened because I wanted it to happen.” {So Shemaiah went and told that to them, and} they all obeyed what Yahweh had commanded them to do and went home.* |

ULT **Thus says Yahweh, “You shall not go up and you shall not fight with your brothers, the sons of Israel. Return, a man to his house, for this thing has been from with me**
UST Tell them that I say that they must not go to fight against their fellow Israelites. They must all go home. Tell them that this has happened because I wanted it to happen
(כֹּה אָמַר יְהוָה לֹא־תַעֲלוּ֙ וְלֹא־תִלָּחֲמ֔וּן עִם־אֲחֵיכֶ֖ם בְּנֵי־יִשְׂרָאֵ֑ל שׁ֣וּבוּ אִ֤ישׁ לְבֵיתוֹ֙ כִּ֣י מֵאִתִּ֔י נִהְיָ֖ה הַדָּבָ֣ר הַזֶּ֑ה)

There are three levels of quotation here. The author is quoting what Yahweh said to Shemaiah (level 1), continuing from the previous verse. At the start of this verse, Yahweh is speaking directly to Shemaiah (level 2). Yahweh then tells Shemaiah what he wants him to say to Rehoboam and the people with him (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 or third-level quotations.

**Support Reference:** Quote Markings

ULT **You shall not go up**
UST that they must not go
(לֹא־תַעֲלוּ֙)

See how you translated the similar expression in 1:25. Yahweh is speaking of travel to a higher elevation, specifically, from Judah to “Shechem in the hill country of Ephraim,” which Jeroboam made his capital, as the author explains in the next verse. Alternate translation: [You shall not go]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

> ULT **your brothers**
> UST their fellow
> (אֲחֵיכֶם)

Yahweh is speaking as if the people of the northern tribes were actually **brothers** to the people of Judah. He means that they are all descendants of the same ancestor, Jacob. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [your kinsmen]

**Support Reference:** Metaphor

> ULT **Return, a man to his house**
> UST They must all go home
> (שֻׁובוּ אִישׁ לְבֵיתוֹ)

Yahweh is using **a man to his house** as a common expression of this culture to mean that the soldiers should not continue this military campaign. Instead, each one should go 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. If you have already translated the book of 2 Samuel, see how you translated the similar expression “a man to his tent” in 2 Samuel 18:17, which similarly refers to a cessation of military activities. Alternate translation: [Each of you, leave the army and return home]

**Support Reference:** Idiom

> ULT **the word of Yahweh … according to the word of Yahweh**
> UST what Yahweh had commanded them to do
> (אֶת־דְּבַר יְהוָה & כִּדְבַר יְהוָה)

The author is using the term **word** to represent what Yahweh said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what Yahweh had said to them … just as Yahweh had told them to do]

**Support Reference:** Metonymy

> ULT **and they returned to go**
> UST and went home
> (וַיָּשֻׁבוּ לָלָכֶת)

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 returned from the military campaign in order to go home]

**Support Reference:** Ellipsis

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Yahweh | I |
| Israel | Israelites |
| to his house | home |
| the word of Yahweh | what Yahweh had commanded them to do |
| according to the word of Yahweh | what Yahweh had commanded them to do |

# 1 Kings 12:25

| ULT | UST |
| --- | --- |
| *And Jeroboam built Shechem in the hill country of Ephraim, and he dwelled in it. And he went out from there, and he built Penuel.* | *Then Jeroboam told his workers to rebuild walls around the city of Shechem in the hilly area where the tribe of Ephraim lived. He moved to that city {and made it his capital}. Later he and his workers went from there to the city of Peniel, and they rebuilt the walls around that city {to make it a border fortress}.* |

ULT **And Jeroboam built Shechem … and he built Penuel**
UST Then Jeroboam told his workers to rebuild walls around the city of Shechem … to the city of Peniel, and they rebuilt the walls around that city {to make it a border fortress}
(וַיִּבֶן יָרָבְעָם אֶת־שְׁכֶם & וַיִּבֶן אֶת־פְּנוּאֵל)

The implication is that Jeroboam **built** fortifications around these cities to strengthen them as military and administrative centers for his new kingdom. You could include this information if that would be helpful to your readers. Alternate translation: [And Jeroboam built up Shechem … and he built up Penuel] or [And Jeroboam fortified Shechem … and he fortified Penuel]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **And Jeroboam built Shechem … and he built Penuel**
UST Then Jeroboam told his workers to rebuild walls around the city of Shechem … to the city of Peniel, and they rebuilt the walls around that city {to make it a border fortress}
(וַיִּבֶן יָרָבְעָם אֶת־שְׁכֶם & וַיִּבֶן אֶת־פְּנוּאֵל)

See how you translated the similar expression in 6:1. Alternate translation: [And Jeroboam had his workers fortify Shechem … and he had his workers fortify Penuel]

**Support Reference:** Synecdoche

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jeroboam | Jeroboam |
| Shechem | walls around the city of Shechem |
| Ephraim | the tribe of Ephraim |

# 1 Kings 12:26

| ULT | UST |
| --- | --- |
| *And Jeroboam said in his heart, "Now the kingdom will return to the house of David.* | *Then Jeroboam said to himself, "It seems likely that the descendants of David will soon rule all of Israel once again.* |

**ULT And Jeroboam said in his heart**
**UST** Then Jeroboam said to himself
(וַיֹּאמֶר יָרָבְעָם בְּלִבּוֹ)

The author is using Jeroboam's **heart** to represent his thoughts. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Jeroboam thought]

**Support Reference:** Metaphor

**ULT the kingdom will return to the house of David**
**UST** the descendants of David will … rule all of Israel once again
(תָּשׁוּב הַמַּמְלָכָה לְבֵית דָּוִד)

Jeroboam is speaking of his **kingdom**, the Israelite tribes that he rules, as if it were a living thing that could **return** to David's descendants and become their subject again. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the house of David will rule the kingdom once again]

**Support Reference:** Personification

**ULT to the house of David**
**UST** the descendants of David
(לְבֵית דָּוִד)

See how you translated the similar expression in 2:24. Alternate translation: [to the dynasty of David]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jeroboam | Jeroboam |
| the kingdom | will … rule all of Israel |
| to the house of David | the descendants of David |

# 1 Kings 12:27

| ULT | UST |
| --- | --- |
| *If this people goes up to make sacrifices in the house of Yahweh in Jerusalem, then the heart of this people will return to their master, to Rehoboam, the king of Judah. And they will kill me, and they will return to Rehoboam, the king of Judah."* | *If my subjects continue to go to Jerusalem and offer sacrifices to Yahweh at the temple there, soon they will want Rehoboam to be their king again. Then they will kill me and agree to become his subjects again."* |

ULT **this people goes up**
UST my subjects continue to go
(יַעֲלֶה ׀ הָעָם הַזֶּה)

See how you translated the similar expression in 1:25. Alternate translation: [this people goes]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

ULT **in the house of Yahweh**
UST to Yahweh at the temple
(בְּבֵית־יְהוָה)

See how you translated the similar expression in 3:1. Alternate translation: [in the temple of Yahweh]

**Support Reference:** Metaphor

ULT **then the heart of this people will return to their master**
UST soon they will want … to be their king again
(וְשָׁב לֵב הָעָם הַזֶּה אֶל־אֲדֹנֵיהֶם)

Jeroboam is using the **heart** of the people to represent their feelings, specifically their feelings of loyalty. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [then this people will become loyal once again to their master]

**Support Reference:** Metaphor

ULT **and they will return to**
UST and agree to become … subjects again
(וְשָׁבוּ אֶל)

Jeroboam is speaking as if the people would actually **return** physically to where Rehoboam was. He means that they will become subjects of Rehoboam again and obey him as their king. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and they will agree to be subjects once again of]

**Support Reference:** Metaphor

ULT **Rehoboam, the king of Judah**
UST Rehoboam
(רַחַבְעָם מֶלֶךְ יְהוּדָה)

Since Jeroboam has already used the name and title **Rehoboam, the king of Judah** earlier in this verse, it may be more natural in your language to use a pronoun here. Alternate translation: [him]

**Support Reference:** Pronouns — When to Use Them

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| sacrifices | sacrifices |
| in the house of Yahweh | to Yahweh at the temple |
| in Jerusalem | to Jerusalem … there |
| their master | to be their king again |
| Rehoboam | Rehoboam |
| the king of | Rehoboam |
| Judah | Rehoboam |
| And they will kill me | Then they will kill me |
| Rehoboam | his |
| the king of | his |
| Judah | his |

# 1 Kings 12:28

| ULT | UST |
| --- | --- |
| *And the king consulted, and he made two calves of gold. And he said to them, "Going up to Jerusalem {is} too much for you. Behold your gods, Israel, who brought you up from the land of Egypt!"* | *So he asked his advisors what they thought he should do{, and then he did what they suggested}. He told his workers to make two gold statues of calves. Then he told the people whom he ruled, "It would be too difficult for you to keep traveling to Jerusalem to worship. You people of Israel, look! These statues represent the God who rescued our ancestors from slavery in Egypt {and you can worship them here}!"* |

> ULT **And he said to them**
> UST Then he told the people whom he ruled
> (וַיֹּאמֶר אֲלֵהֶם)

The pronoun **he** refers to Jeroboam, and the pronoun **them** refers to the people who were his subjects. It may be helpful to clarify this for your readers. Alternate translation: [And he said to his subjects]

**Support Reference:** Pronouns — When to Use Them

> ULT **Behold your gods**
> UST look! These statues represent the God … and you can worship them here
> (הִנֵּה אֱלֹהֶיךָ)

See how you translated the similar expression in 1:14. Alternate translation: [Here are your gods]

**Support Reference:** Metaphor

> ULT **Behold your gods**
> UST look! These statues represent the God … and you can worship them here
> (הִנֵּה אֱלֹהֶיךָ)

By **your gods**, Jeroboam means that these golden calves represent the God of Israel who brought the people out of Egypt. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [These represent your God]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **brought you up**
UST rescued our ancestors
(הֶעֱלֹוךָ)

Jeroboam is using the current generation of Israelites, addressing them as **you**, to represent the Israelite people and specifically the earlier generation of them whom Yahweh rescued from slavery in Egypt. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [brought our ancestors up] or [brought us Israelite people up]

**Support Reference:** Metonymy

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| the king | he |
| And … consulted | So … asked his advisors what they thought he should do{, and then he did what they suggested} |
| calves of | statues of calves |
| gold | gold |
| to Jerusalem | to Jerusalem to worship |
| your gods | These statues represent the God … and you can worship them here |
| Israel | You people of Israel |
| from the land of | from slavery in Egypt |
| Egypt | from slavery in Egypt |

# 1 Kings 12:29

| ULT | UST |
| --- | --- |
| *And he set one in Bethel, and he put one in Dan.* | *He told his workers to place one of the statues in the city of Bethel {in the south of his kingdom} and one in the city of Dan {in the north}.* |

**ULT one … one**
**UST** one of the statues … one
(אֶת־הָאֶחָד & הָאֶחָד)

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: [one of the calves … the other one]

**Support Reference:** Ellipsis

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| in Bethel | in the city of Bethel {in the south of his kingdom} |
| in Dan | in the city of Dan {in the north} |

# 1 Kings 12:30

| ULT | UST |
|---|---|
| *And this thing became a sin, and the people went to the face of the one as far as Dan.* | *What Jeroboam did caused the people of his kingdom to sin {because they started worshiping these calves as idols}. They would travel all the way to the city of Dan to worship where one of the calves was.* |

**ULT And this thing became a sin**
**UST** What Jeroboam did caused the people of his kingdom to sin {because they started worshiping these calves as idols}
(וַיְהִי הַדָּבָר הַזֶּה לְחַטָּאת)

The author is using the term **sin** to mean "an occasion for sin" or "something that caused the people to sin." You could indicate that explicitly if that would be helpful to your readers. Alternate translation: [And this thing became an occasion for sin]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT to the face of the one as far as Dan**
**UST** all the way to the city of Dan to worship where one of the calves was
(לִפְנֵי הָאֶחָד עַד־דָּן)

Here, **to the face of** represents being "in the presence of." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [as far as Dan to be in the presence of the one] or [as far as Dan to where one of them was]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| a sin | caused the people of his kingdom to sin {because they started worshiping these calves as idols} |
| Dan | the city of Dan |

# 1 Kings 12:31

| ULT | UST |
| --- | --- |
| *And he made a house of high places. And he made priests from the extremities of the people, who were not from the sons of Levi.* | *Jeroboam had his workers build shrines for worship on the top of hills. He also appointed Israelite men from many different tribes to be priests, even though the law of Moses said that only men from the tribe of Levi could be priests.* |

ULT **a house of high places**
UST shrines for worship on the top of hills
(אֶת־בֵּ֣ית בָּמֹ֔ות)

In this verse, the word **house** is singular in form, but it refers to as a group to all of the "houses" or shrines that Jeroboam eventually built on **high places** or hilltops throughout his kingdom. If it would be helpful in your language, you could use the plural form of "house," or you could express the meaning in another way. Alternate translation: [houses of high places] or [shrines for worship on high places]

**Support Reference:** Collective Nouns

ULT **from the extremities of the people**
UST Israelite men from many different tribes
(מִקְצ֥וֹת הָעָ֖ם)

The author is using the term **extremities** to mean everything between the outer limits of the Israelite population, that is, the entire population. If it would be helpful 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 "from the borders" in Judges 18:2. Alternate translation: [men throughout the Israelite population]

**Support Reference:** Merism

ULT **from the sons of Levi**
UST from the tribe of Levi
(מִבְּנֵ֥י לֵוִֽי)

The author is speaking as if the descendants of **Levi** were actually his **sons**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the descendants of Levi] or [the tribe of Levi]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| a house of | shrines for worship on |
| high places | the top of hills |
| priests | to be priests |
| Levi | Levi |

# 1 Kings 12:32

| ULT | UST |
| --- | --- |
| *And Jeroboam made a feast in the eighth month, on the fifteenth day of the month, like the feast that {was} in Judah, and he offered on the altar. Thus he did at Bethel, sacrificing to the calves that he had made. And he stationed at Bethel the priests of the high places that he had made.* | *Jeroboam also held a celebration like the Festival of Shelters that people celebrated in Judah each year. However, he held it on the fifteenth day of the eighth month {rather than on that day in the seventh month, as the law of Moses commanded}. He went to Bethel and offered sacrifices to the golden calf statue that he had made and put there. He had the priests whom he had appointed come to Bethel and work in the shrine that his workers had built there.* |

ULT **in the eighth month, on the fifteenth day of the month**
UST However, he held it on the fifteenth day of the eighth month {rather than on that day in the seventh month, as the law of Moses commanded}
(בַּחֹדֶשׁ הַשְּׁמִינִי בַּחֲמִשָּׁה־עָשָׂר יוֹם ו לַחֹדֶשׁ)

If your language would not represent a number in a form such as **eighth** or **fifteenth**, you could represent those numbers in a form that your language would use. Alternate translation: [on day fifteen of month eight]

**Support Reference:** Ordinal Numbers

ULT **in the eighth month**
UST However, he held it … of the eighth month {rather than on that day in the seventh month, as the law of Moses commanded}
(בַּחֹדֶשׁ הַשְּׁמִינִי)

This **eighth month** of the Hebrew calendar occurred during the rainy season, when people plowed their fields and sowed seed. It is during the last part of October and the first part of November on Western calendars. You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year, and the translation will not be entirely accurate. So you may just want to give the number of the day and the name of the month on the Hebrew calendar and say in a footnote approximately what time of year that is on your calendar.

**Support Reference:** Hebrew Months

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Jeroboam | Jeroboam |
| a feast | a celebration |
| in the … month | of the … month |
| day of | day |
| the month | of the … month |
| like the feast | like the Festival of Shelters |
| {was} in Judah | people celebrated in Judah each year |
| the altar | and offered sacrifices |
| at Bethel | to Bethel |
| at Bethel | to Bethel |
| sacrificing | and offered sacrifices |
| to the calves | to the golden calf statue |
| at Bethel | to Bethel |
| the priests of | the priests |
| the high places | in the shrine |

# 1 Kings 12:33

| ULT | UST |
| --- | --- |
| *And he offered on the altar that he had made at Bethel on the fifteenth day in the eighth month, in the month that he had devised by himself. And he made a festival for the sons of Israel, and he offered on the altar to burn incense.* | *Jeroboam offered sacrifices on the altar {in that shrine} on the fifteenth day of the eighth month. He had chosen that month himself. There on that altar he burned incense as an offering. And he declared that the people should celebrate that festival on that same day every year.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the altar | the altar |
| at Bethel | in that shrine |
| day | the … day |
| in the … month | of the … month |
| in the month | month |
| a festival | that festival |
| Israel | the people |
| the altar | that altar |
| to burn incense | he burned incense |

# 1 Kings 13

## 1 Kings 13 Chapter Introduction

### Structure and Formatting

This chapter continues the story of how the kingdom of David and Solomon was split into two kingdoms, Israel in the north and Judah in the south. It focuses on how Yahweh sent a "man of God" from Judah to the altar at Bethel in Israel to tell Jeroboam that because he had made calf idols, Yahweh would destroy his royal dynasty.

1. A man of God warns Jeroboam (13:1–10)
2. An older prophet deceives the man into disobeying Yahweh, and a lion kills him (13:11–24)
3. The older prophet buries the man and asks to be buried with him when he dies (13:25–32)
4. Jeroboam ignores the man's warning (13:33–34)

### Religious and Cultural Concepts in This Chapter

#### Why did the older prophet in Bethel deceive the man of God into disobeying Yahweh?

There are several aspects of the story that this chapter tells that are puzzling to readers and interpreters of the Bible. Why did the old prophet want the man of God from Judah to come to his home for a meal? When the man of God refused, why did the prophet lie to him to get him to come? And how could Yahweh have then spoken a true prophecy through a man who had just spoken a false prophecy? The answers to these questions are uncertain, but here are some possibilities.

The older prophet may have wanted the man of God from Judah to come to his house for a meal for one of a number of reasons, or perhaps from a mixture of motives. These may have included curiosity, jealousy, a misguided attempt at hospitality, a desire to test the

man's genuineness, or a desire to associate with someone who had just powerfully demonstrated God's authority. When the man of God refused, the old prophet lied, pretending that he had gotten a new message from an angel. He did this possibly out of envy, confusion, or the wish to test the man of God. Nevertheless, Yahweh then spoke a true prophecy through the deceitful old prophet in order to deliver a message of judgment to the disobedient man of God. This demonstrated that God's power and purpose are not dependent on the character of the messenger. It also underscored the seriousness of obeying God's commands above all else.

While these are all possibilities, the story remains puzzling. Since the author does not answer specifically the questions that it raises, we suggest that you do not try to do that in your translation. Translate the story as it has come down to us in the Bible, and allow readers and interpreters to work at understanding it themselves.

### Why did the older prophet ask to be buried in the same grave as the man of God?

In 13:31, the older prophet tells his sons, "When I die, then you shall bury me in the grave in which the man of God is buried." Asking to be buried in the same grave as the man of God was a symbolic action by which the old prophet expressed his confidence that what the man had predicted would certainly happen (as he says in the next verse). Specifically, the man of God had said that human bones would be burned on the altar at Bethel (13:2). The old prophet was hoping that when someone collected human bones from graves in the area to burn on the altar, he would spare the bones of the prophet who had predicted this action and any other bones that were also in his grave. As the story continues, the account in 2 Kings 23:16–18 shows that this is just what happened. If it would be helpful to your readers, you could explain the significance of this action in the text or in a footnote.

## Translation Issues in This Chapter

### "Bread" meaning "food" and "water" meaning "a drink"

In several places in verses 8–23, characters use one kind of food, bread, to mean food in general, and they use one kind of drink, water, to mean drinks in general. If it would be

helpful in your language, in all of these instances, you could use an equivalent expression from your culture, or you could state the meaning plainly. (See: Synecdoche)

# 1 Kings 13:1

| ULT | UST |
| --- | --- |
| *And behold, a man of God came from Judah by the word of Yahweh to Bethel. And Jeroboam was standing by the altar to burn incense.* | *Yahweh commanded a prophet to go from where he lived in the kingdom of Judah to the city of Bethel{, and the prophet obeyed him}. He arrived there right at the time when Jeroboam was standing at the altar, ready to burn incense.* |

ULT **And behold**
UST { … and the prophet obeyed him}. He arrived there right at the time when
(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 1:14.

**Support Reference:** Metaphor

ULT **And behold**
UST { … and the prophet obeyed him}. He arrived there right at the time when
(וְהִנֵּה)

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

**Support Reference:** Introduction of a New Event

ULT **a man of God**
UST a prophet
(אִישׁ אֱלֹהִים)

See how you translated the similar expression in 12:22. Alternate translation: [a prophet]

**Support Reference:** Possession

> **ULT by the word of Yahweh**
> UST Yahweh commanded
> (בִּדְבַר יְהוָה)

Here, **word** represents a command that Yahweh gave by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [at the command of Yahweh]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| a man of God | a prophet |
| from Judah | from where he lived in the kingdom of Judah |
| by the word of Yahweh | Yahweh commanded |
| Bethel | to the city of Bethel |
| Bethel | to the city of Bethel |
| And Jeroboam | Jeroboam |
| the altar | the altar |
| to burn incense | ready to burn incense |

# 1 Kings 13:2

| ULT | UST |
| --- | --- |
| *And he cried out against the altar by the word of Yahweh and said: "Altar! Altar! Thus says Yahweh, 'Behold, a son will be born to the house of David, Josiah {will be} his name. And he will sacrifice on you the priests of the high places, the ones burning incense on you. And they will burn the bones of a human on you.'"* | *Saying what Yahweh told him to say, the prophet shouted, "This is what Yahweh says about this altar! 'I want you to know that someday King David will have a descendant whose name will be Josiah. He will come to this altar and slaughter the priests who burn incense {while offering sacrifices} at this shrine. He will burn the bones of dead people on this altar.'"* |

ULT **And he cried out … and said**
UST the prophet shouted
(וַיִּקְרָא & וַיֹּאמֶר)

See whether you chose to represent the expression "and said" in your translation in 1:28 and similar contexts.

**Support Reference:** Quotations and Quote Margins

ULT **by the word of Yahweh**
UST Saying what Yahweh told him to say
(בִּדְבַר יְהוָה)

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

**Support Reference:** Metonymy

ULT **Altar! Altar! Thus says Yahweh**
UST This is what Yahweh says … this altar
(מִזְבֵּחַ מִזְבֵּחַ כֹּה אָמַר יְהוָה)

The man of God is speaking to something that he knows cannot hear him, the **Altar** at Bethel. He is doing this to communicate to the people who can hear him that Yahweh feels very strongly about how they are disobeying him by worshiping at this altar. If it would be helpful in your language, you could translate these words as if the man of God were telling the people directly what Yahweh has to say about the altar. Alternate translation: [You Israelites who are worshiping at this altar, listen to what Yahweh says about it]

**Support Reference:** Apostrophe

ULT **Thus says Yahweh, 'Behold, a son will be born**
UST This is what Yahweh says … I want you to know that someday … will have a descendant
(כֹּה אָמַר יְהוָה הִנֵּה־בֵן נוֹלָד)

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 says that behold, a son will be born]

**Support Reference:** Quotes within Quotes

ULT **a son will be born to the house of David**
UST someday King David will have a descendant
(בֵּן נוֹלָד לְבֵית־דָּוִד)

See how you translated the similar expression in 2:27. Alternate translation: [a son will be born among the descendants of David]

**Support Reference:** Metaphor

ULT **a son will be born to the house of David**
UST someday King David will have a descendant
(בֵּן נוֹלָד לְבֵית־דָּוִד)

The expression **will be 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 will have a male descendant]

**Support Reference:** Active or Passive

ULT **the priests of the high places**
UST the priests … at this shrine
(אֶת־כֹּהֲנֵי הַבָּמוֹת)

The phrase **the priests of the high places** refers to the entire class of priests that Jeroboam appointed to serve at hilltop shrines, as the author describes in 12:31 and 13:33. In this context, however, it refers specifically to the priests who served at the shrine at Bethel. It may be helpful to clarify that for your readers. Alternate translation: [the priests of this high place]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **the ones burning incense on you**
UST who burn incense {while offering sacrifices}
(הַמַּקְטִרִים עָלֶיךָ)

Here, **burning incense** represents offering sacrifices more generally. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [the ones offering unlawful sacrifices on you]

**Support Reference:** Metonymy

ULT **And they will burn the bones of a human on you**
UST He will burn the bones of dead people on this altar
(וְעַצְמוֹת אָדָם יִשְׂרְפוּ עָלֶיךָ)

Yahweh is not referring to a specific **human**. He means humans 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 they will burn human bones on you]

**Support Reference:** Generic Noun Phrases

ULT **And they will burn the bones of a human on you**
UST He will burn the bones of dead people on this altar
(וְעַצְמוֹת אָדָם יִשְׂרְפוּ עָלֶיךָ)

Yahweh 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 people will burn human bones on you] or [And human bones will be burned on you]

**Support Reference:** Pronouns — When to Use Them

ULT **And they will burn the bones of a human on you**
UST He will burn the bones of dead people on this altar
(וְעַצְמוֹת אָדָם יִשְׂרְפוּ עָלֶיךָ)

Burning the bones of a human was a symbolic action by which someone completely desecrated and defiled a sacred place. 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 they will completely desecrate you by burning human bones on you]

**Support Reference:** Symbolic Action

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And he cried out | the prophet shouted |
| the altar | this altar |

| ULT | UST |
| --- | --- |
| by the word of Yahweh | Saying what Yahweh told him to say |
| Altar | this altar |
| Yahweh | Yahweh |
| will be born | someday … will have |
| to the house of | a descendant |
| to the house of David | King David … a descendant |
| David | King David |
| Josiah | Josiah |
| And he will sacrifice | He will come … and slaughter |
| the priests of | the priests |
| the high places | at this shrine |
| the ones burning incense | who burn incense |

# 1 Kings 13:3

| ULT | UST |
| --- | --- |
| *And he gave a sign on that day, saying, "This {is} the sign that Yahweh has spoken, 'Behold, the altar will be split open, and the ash that {is} on it will be poured out.'"* | *Then the prophet told them how they would know that what he had said was true. He said, "Yahweh has announced that he is going to make something happen so that you will know that what he has said is true. This altar will split apart, and the ashes that are on it will fall onto the ground."* |

ULT **saying**
UST He said
(לֵאמֹֽר)

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

**Support Reference:** Quotations and Quote Margins

ULT **This {is} the sign that Yahweh has spoken, 'Behold, the altar will be split open**
UST Yahweh has announced … he is going to make something happen so that you will know that what he has said is true. This altar will split apart … that
(זֶה הַמּוֹפֵת & דִּבֶּר יְהוָה הִנֵּה הַמִּזְבֵּחַ נִקְרָע & אֲשֶׁר)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [This is the sign that Yahweh has spoken. Behold, the altar will be split open]

**Support Reference:** Quotes within Quotes

ULT **Behold**
UST has announced
(הִנֵּה)

See how you translated the similar expression in 1:14. Alternate translation: [Now listen]

**Support Reference:** Metaphor

ULT **the altar will be split open, and the ash that {is} on it will be poured out**
UST that … This altar will split apart, and the ashes … are on it will fall onto the ground
(אֲשֶׁר & הַמִּזְבֵּחַ נִקְרָע וְנִשְׁפַּךְ הַדֶּשֶׁן & עָלָיו)

The expressions **will be split open** and **will be poured out** are passive verbal forms. If your language would not use those forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: [I will split open the altar so that the ash that is on it spills out]

**Support Reference:** Active or Passive

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| a sign | how they would know that what he had said was true |
| on … day | Then |
| {is} the sign | he is going to make … happen so that you will know that what he has said is true |
| Yahweh | Yahweh |
| the altar | This altar |

# 1 Kings 13:4

| ULT | UST |
| --- | --- |
| *And it happened, when the king heard the word of the man of God that he had cried out against the altar at Bethel, that Jeroboam stretched out his hand from over the altar, saying, "Seize him!" And his hand that he had stretched out against him dried up, and he was not able to bring it back to himself.* | *When King Jeroboam heard what the prophet said about the altar at Bethel, at which he was standing, he pointed his finger at him and told his servants, "Seize that man!" But immediately his arm stuck in that position, and he could not lower it.* |

ULT **the word of the man of God that he had cried out**
UST what the prophet said about
(אֶת־דְּבַר אִישׁ־הָאֱלֹהִים אֲשֶׁר קָרָא)

Here the term **word** represents what the man of God said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what the man of God said when he had cried out]

**Support Reference:** Metonymy

ULT **And it happened**
UST When … heard
(וַיְהִי)

See how you translated the phrase "And it happened" in 8:10, where it similarly introduces a new development.

**Support Reference:** Introduction of a New Event

ULT **that Jeroboam stretched out his hand from over the altar … his hand that he had stretched out against him**
UST at which he was standing, he pointed his finger at him … his arm
(וַיִּשְׁלַח יָרָבְעָם אֶת־יָדוֹ מֵעַל הַמִּזְבֵּחַ & יָדוֹ אֲשֶׁר שָׁלַח עָלָיו)

The author is using **stretched out his hand** as a common expression of the culture to mean "pointed at 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: [that Jeroboam pointed at him, using his hand that had been over the altar … the hand that he had used to point at him]

**Support Reference:** Idiom

ULT **Seize him**
UST Seize that man
(תְּפְשֻׂהוּ)

The implied "you" in the imperative **Seize** is plural here because Jeroboam is giving a command to several of his officials or soldiers who are present. So use the plural form in your translation if your language marks that distinction.

**Support Reference:** Forms of 'You' — Singular

ULT **And his hand that he had stretched out against him dried up**
UST But immediately his arm stuck in that position
(וַתִּיבַשׁ יָדוֹ אֲשֶׁר שָׁלַח עָלָיו)

The author is speaking of the king's arm as if it were actually a plant that had lost its moisture and become stiff. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And his hand that he had stretched out against him became stiff] or [And the hand with which he was pointing suddenly became immobilized]

**Support Reference:** Metaphor

ULT **And his hand … dried up**
UST But immediately his arm stuck in that position
(וַתִּיבַשׁ יָדוֹ)

As the context indicates, the author is using Jeroboam's **hand** to represent his entire arm. Alternate translation: [And his arm]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king | King Jeroboam |
| the man of God | the prophet |
| he had cried out | about |
| the altar | the altar |
| at Bethel | at Bethel |
| at Bethel | at Bethel |
| at Bethel | at Bethel |
| Jeroboam | he |
| the altar | at which |

| ULT | UST |
| --- | --- |
| Seize him | Seize that man |

# 1 Kings 13:5

| ULT | UST |
|---|---|
| *And the altar was split open, and the ash was poured out from the altar, according to the sign that the man of God had given by the word of Yahweh.* | *Then the altar split apart, and the ashes that were on it spilled out on the ground. That is exactly what the prophet had said that Yahweh had announced would happen.* |

**ULT And the altar was split open, and the ash was poured out from the altar**
**UST** Then the altar split apart, and the ashes that were on it spilled out on the ground
(וְהַמִּזְבֵּחַ נִקְרָע וַיִּשָּׁפֵךְ הַדֶּשֶׁן מִן־הַמִּזְבֵּחַ)

See how you translated the similar expression in 13:3. Alternate translation: [And Yahweh split open the altar so that the ash that was on it spilled out]

**Support Reference:** Active or Passive

**ULT that the man of God had given by the word of Yahweh**
**UST** what the prophet had said that Yahweh had announced would happen
(אֲשֶׁר נָתַן אִישׁ הָאֱלֹהִים בִּדְבַר יְהוָה)

This could mean: (1) that Yahweh had announced this **sign** and the man of God had reported what Yahweh announced. Alternate translation: [that the man of God had told the people that Yahweh had announced] (2) that the man of God gave this sign because Yahweh had commanded him to do that. Alternate translation: [that the man of God had given at the command of Yahweh]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And the altar | Then the altar |
| the altar | it |
| according to the sign | That is exactly |
| the man of God | the prophet |
| by the word of Yahweh | that Yahweh had announced would happen |

# 1 Kings 13:6

| ULT | UST |
| --- | --- |
| *And the king answered and said to the man of God, "Entreat, please, the face of Yahweh your God and pray for me, that my hand may return to me." And the man of God entreated the face of Yahweh, and the hand of the king returned to him, and it became like at the first.* | *Then the king said to the prophet, "Please pray that Yahweh will be merciful to me and heal my arm!" So the prophet prayed, and Yahweh healed the king's arm so that he could move it again.* |

ULT **And the king answered and said to the man of God**
UST Then the king said to the prophet
(וַיַּ֣עַן הַמֶּ֔לֶךְ וַיֹּ֖אמֶר ׀ אֶל־אִ֣ישׁ הָאֱלֹהִ֑ים)

The **king** was not answering something that the **man of God** had said to him. He was responding to the situation. It may be helpful to clarify that for your readers. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 14:28. Alternate translation: [And the king responded to the man of God]

**Support Reference:** Quotations and Quote Margins

ULT **Entreat, please, the face of Yahweh … the face of Yahweh**
UST Please … Yahweh will be merciful … So … prayed
(חַל־נָ֞א אֶת־פְּנֵ֣י יְהוָ֗ה & אֶת־פְּנֵ֣י יְהוָה֮)

Jeroboam is using one part of Yahweh, his **face**, to represent all of him in the act of being entreated. If it would be helpful in your language, you could state the meaning plainly. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 13:12. Alternate translation: [Please entreat Yahweh … Yahweh]

**Support Reference:** Synecdoche

ULT **that my hand may return to me … and the hand of the king returned to him**
UST and heal my arm … and Yahweh healed the king's arm so that he could move it again
(וְתָשֹׁ֥ב יָדִ֖י אֵלָ֑י & וַתָּשָׁב֙ יַד־הַמֶּ֣לֶךְ אֵלָ֔יו)

Jeroboam and the author are speaking of his **hand** as if it were a living thing that could **return** to him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that I may be able to pull my hand back … and the king was able to pull his hand back] or [that I may be able to lower my arm … and the king was able to lower his arm]

**Support Reference:** Personification

ULT **and the hand of the king returned to him, and it became like at the first**
UST and Yahweh healed the king's arm so that he could move it again
(וַתָּשָׁב יַד־הַמֶּלֶךְ אֵלָיו וַתְּהִי כְּבָרִאשֹׁנָה)

The author is describing one event, the king's hand being restored, before describing another event that preceded it, the king pulling his hand back. If it would be helpful in your language, you may wish to relate these events in the order in which they happened. Alternate translation: [and the hand of the king became like at the first, and he was able to pull it back]

**Support Reference:** Order of Events

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king | the king |
| the man of God | the prophet |
| God | the prophet |
| please | Please |
| Yahweh | Yahweh |
| your God | Yahweh |
| and pray | pray that |
| the man of God | the prophet |
| Yahweh | So … prayed |
| the king | king's |

# 1 Kings 13:7

| ULT | UST |
| --- | --- |
| *And the king spoke to the man of God, “Come with me to the house and refresh yourself, and I will give a gift to you.”* | *Then the king said to the prophet, “Come with me to my house and I will serve you a meal. I will also give you a reward for what you have done!”* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king | the king |
| the man of God | the prophet |
| to the house | to my house |

# 1 Kings 13:8

| ULT | UST |
| --- | --- |
| *But the man of God said to the king, "If you gave half of your house to me, I would not come with you, and I would not eat bread and I would not drink water in this place.* | *But the prophet replied, "Even if you gave me half of what you owned, I would not go with you, and I would not eat or drink anything here.* |

ULT **your house**
UST what you owned
(בֵּיתֶךָ)

The prophet is using one part of Jeroboam's possessions, his **house** to represent all of his possessions. 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 possessions]

**Support Reference:** Synecdoche

ULT **I would not come with you**
UST I would not go with you
(לֹא אָבֹא עִמָּךְ)

In a context such as this, your language might say "go" instead of **come**. Alternate translation: [I would not go with you]

**Support Reference:** Go and Come

ULT **bread … water**
UST anything
(לֶחֶם & מַיִם)

See the discussion in the introduction to this chapter of how, throughout verses 8–23, characters use the words **bread** and **water** to mean "food" and "a beverage."

**Support Reference:** Synecdoche

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the man of God | the prophet |
| God | the prophet |
| the king | But … replied |
| your house | what you owned |
| bread | anything |

# 1 Kings 13:9

| ULT | UST |
| --- | --- |
| *For thus he has commanded me by the word of Yahweh, saying, 'You shall not eat bread, and you shall not drink water, and you shall not return by the road {by} which you went.'"* | *When Yahweh spoke to me, he commanded me not to eat or drink anything here, so I will not do that. He also commanded me to go home by traveling on a different road than the one I traveled on to come here."* |

ULT **For**
UST so I will not do that
(כִּי)

Here the word **For** introduces not a reason but an explanation. Alternate translation: [I say this because]

**Support Reference:** Connecting Words and Phrases

ULT **he has commanded me by the word of Yahweh**
UST When Yahweh spoke to me, he commanded me
(צִוָּה אֹתִי בִּדְבַר יְהוָה)

It may be more natural in your language to use the name of Yahweh as the subject of this sentence and to use a pronoun later in the sentence. Alternate translation: [Yahweh has commanded me by his word]

**Support Reference:** Pronouns — When to Use Them

ULT **thus he has commanded me by the word of Yahweh**
UST When Yahweh spoke to me, he commanded me
(כֵּן ׀ צִוָּה אֹתִי בִּדְבַר יְהוָה)

Here, **word** represents what Yahweh said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [this is the command that Yahweh has spoken to me]

**Support Reference:** Metonymy

ULT **saying, ‘You shall not eat bread, and you shall not drink water, and you shall not return by the road {by} which you went**
UST he commanded … not to eat or drink anything here … He also commanded me to go home by traveling on a different road than the one I traveled on to come here
(לֵאמֹר לֹא־תֹאכַל לֶחֶם וְלֹא תִשְׁתֶּה־מַּיִם וְלֹא תָשׁוּב בַּדֶּרֶךְ אֲשֶׁר הָלָכְתָּ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation: [He told me that I should not eat bread, and I should not drink water, and I should not return by the road by which I went]

**Support Reference:** Quotes within Quotes

ULT **You shall not eat bread, and you shall not drink water**
UST not to eat or drink anything here
(לֹא־תֹאכַל לֶחֶם וְלֹא תִשְׁתֶּה־מָּיִם)

Refusing to accept any hospitality was a symbolic action by which the man of God expressed total separation from the people of the northern kingdom and their religious practices. This clearly signaled Yahweh’s disapproval of the corrupt worship that Jeroboam had introduced. 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: [To show that I want nothing to do with this corrupt worship, you shall not eat bread, and you shall not drink water]

**Support Reference:** Symbolic Action

ULT **and you shall not return by the road {by} which you went**
UST He also commanded me to go home by traveling on a different road than the one I traveled on to come here
(וְלֹא תָשׁוּב בַּדֶּרֶךְ אֲשֶׁר הָלַכְתָּ)

The prophet returning to Judah by a different road seems also to have been a symbolic action. The purpose of this action could have been: (1) so that anyone who had seen him coming who heard about the events at the altar would not recognize him on his return trip and detain him. As a result, he would spend as little time as possible in the northern kingdom, showing further that Yahweh wanted nothing to do with the corrupt worship there. Alternate translation: [and so that no one in that corrupt kingdom detains you on your way home, you shall not return by the road by which you went] or (2) to use the **road** as a symbol of a course of action in life. Taking a different road would have depicted how the people of the northern kingdom should stop worshiping at the shrines at Bethel and Dan and worship at the temple in Jerusalem once again. Alternate translation: [and to show that these people should worship in the Jerusalem temple and not in these shrines, you shall not return by the road by which you went]

**Support Reference:** Symbolic Action

ULT **you went**
UST to come here
(הָלַכְתָּ)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [you came]

**Support Reference:** Go and Come

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| by the word of Yahweh | When Yahweh spoke to me |
| bread | anything here |

# 1 Kings 13:10

| ULT | UST |
| --- | --- |
| *And he went by another road, and he did not return by the road {by} which he had come to Bethel.* | *Then the prophet started to return home. He walked on a different road than the one on which he had walked to come to Bethel.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Bethel | Bethel |

# 1 Kings 13:11

| ULT | UST |
| --- | --- |
| *Now an old prophet was dwelling in Bethel, and his son came, and he recounted to him all of the deed that the man of God had done that day in Bethel. The words that he had spoken to the king, also they recounted them to their father.* | *At that time there was an old man living in Bethel who was a prophet himself. His sons came and told him what the prophet from Judah had done there on that day. They also told him what the prophet had said to the king.* |

ULT **Now an old prophet was dwelling in Bethel**
UST At that time there was an old man living in Bethel who was a prophet himself
(וְנָבִיא אֶחָד זָקֵן יֹשֵׁב בְּבֵית־אֵל)

The author is introducing this **old prophet** 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 old prophet who lived in Bethel]

**Support Reference:** Introduction of New and Old Participants

ULT **and his son came, and he recounted**
UST His sons came and told
(וַיָּבֹוא בְנֹו וַיְסַפֵּר)

The author is using one **son**, one person who was involved in this action, to represent everyone who was involved, which the context shows included some of his other sons. 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 his sons came, and one of them recounted]

**Support Reference:** Synecdoche

ULT **all of the deed that the man of God had done**
UST what the prophet from Judah had done
(אֵת־כָּל־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה אִישׁ־הָאֱלֹהִים)

In this verse, the word **deed** is singular in form, but it refers to all of the deeds that the man of God did. If it would be helpful in your language, you could use a plural form in your translation. You could also use plain language. Alternate translation: [all of the deeds that the man of God had done] or [everything that the man of God had done]

**Support Reference:** Collective Nouns

ULT **The words that he had spoken**
UST what the prophet had said
(אֶת־הַדְּבָרִים אֲשֶׁר דִּבֶּר)

Here, **words** represents what the prophet said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [What he had said]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| old | old man |
| Now … prophet | who was a prophet himself |
| in Bethel | in Bethel |
| the man of God | the prophet from Judah |
| that day | on that day |
| in Bethel | there |
| the king | the king |

# 1 Kings 13:12

| ULT | UST |
| --- | --- |
| *And their father spoke to them, "Where {is} this, the road he walked?" Now his sons had seen the road that the man of God had walked who had come from Judah.* | *Their father asked, "On what road did he leave to return home?" His sons had seen what road the prophet from Judah had started walking on{, so they told him which road it was}.* |

ULT **Now his sons had seen the road that the man of God had walked who had come from Judah**

UST His sons had seen what road the prophet from Judah had started walking on{, so they told him which road it was}

(וַיִּרְאוּ בָנָיו אֶת־הַדֶּרֶךְ אֲשֶׁר הָלַךְ אִישׁ הָאֱלֹהִים אֲשֶׁר־בָּא מִיהוּדָה)

By **his sons had seen the road**, the author means that his sons had watched the man of God leave and had seen which road he took when he departed from Bethel. As a result, they were able to tell this information to their father. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Now his sons had seen the road that the man of God had walked who had come from Judah, so they were able to tell him]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the man of God | the prophet |
| God | the prophet |
| from Judah | from Judah |

# 1 Kings 13:13

| ULT | UST |
| --- | --- |
| *And he said to his sons, "Saddle the donkey for me." And they saddled the donkey for him, and he mounted on it.* | *Then he said to his sons, "Get a donkey ready for me to ride." So they did that, and he got onto that donkey.* |

**ULT Saddle the donkey for me." And they saddled the donkey**
**UST** Get a donkey ready for me to ride." So they did that
(חִבְשׁוּ־לִי הַחֲמֹור וַיַּחְבְּשׁוּ & הַחֲמֹור)

It becomes clear in 13:27–28 that the old prophet owns more than one donkey. It may be helpful to your readers to clarify that here. Alternate translation: ["Saddle one of my donkeys for me." And they saddled one of his donkeys]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT Saddle the donkey for me**
**UST** Get a donkey ready for me to ride
(חִבְשׁוּ־לִי הַחֲמֹור)

The old prophet is using the action of saddling his donkey to represent putting all the necessary equipment on the donkey to prepare it for riding, including a saddle and bridle. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [Put the saddle and bridle on the donkey so that I can ride it]

**Support Reference:** Synecdoche

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the donkey | a donkey |
| the donkey | So they did that |

# 1 Kings 13:14

| ULT | UST |
| --- | --- |
| *And he went after the man of God, and he found him sitting under the oak tree. And he said to him, "{Are} you the man of God who came from Judah?" And he said, "I {am}."* | *He went along the road to find the prophet from Judah. He found him sitting {to rest} under the large oak tree that was in that area. The old man asked him, "Are you the prophet who came from Judah?" He replied, "Yes, I am."* |

**ULT I {am}**
**UST** Yes, I am
(אֲנִי)

The prophet from Judah 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, I am that man]

**Support Reference:** Ellipsis

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the man of God | the prophet from Judah |
| the oak tree | the large oak tree that was in that area |
| the man of God | the prophet |
| from Judah | from Judah |

# 1 Kings 13:15

| ULT | UST |
| --- | --- |
| *And he said to him, “Go with me to the house and eat bread.”* | *The old man said to him, “Please come home with me so that I can serve you a meal.”* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| to the house | home |
| bread | a meal |

# 1 Kings 13:16

| ULT | UST |
| --- | --- |
| *And he said, “I am not able to return with you or to come with you. And I will not eat bread and I will not drink water with you in this place.* | *He replied, “No, I cannot accept your invitation to go with you to your house. I can not eat or drink anything with you here.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| bread | anything |

# 1 Kings 13:17

| ULT | UST |
| --- | --- |
| *For a word {was} to me by the word of Yahweh, ‘You shall not eat bread and you shall not drink water there. You shall not return to go by the road by which you went.’”* | *I must refuse because Yahweh told me, ‘Do not eat or drink anything there, and do not return home on the road on which you traveled to Bethel.’”* |

ULT **For**
UST I must refuse because
(כִּי)

Here the word **For** introduces not a reason but an explanation. Alternate translation: [I say this because]

**Support Reference:** Connecting Words and Phrases

ULT **a word {was} to me by the word of Yahweh, ‘You shall not eat bread and you shall not drink water there. You shall not return to go by the road by which you went**
UST Yahweh told me, ‘Do not eat or drink anything there, and do not return home on the road on which you traveled to Bethel
(דָּבָר אֵלַי בִּדְבַר יְהוָה לֹא־תֹאכַל לֶחֶם וְלֹא־תִשְׁתֶּה שָׁם מָיִם לֹא־תָשׁוּב לָלֶכֶת בַּדֶּרֶךְ אֲשֶׁר־הָלַכְתָּ בָּהּ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [when Yahweh spoke to me, he commanded me not to eat bread and not to drink water here. He also told me not to return home by the road by which I came]

**Support Reference:** Quotes within Quotes

ULT **a word {was} to me by the word of Yahweh**
UST Yahweh told me
(דָּבָר אֵלַי בִּדְבַר יְהוָה)

Here, the term **word** represents in the first instance a command that Yahweh gave by using words, and it represents in the second instance the words that Yahweh spoke when he gave that command. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Yahweh gave me this command when he spoke to me]

**Support Reference:** Metonymy

> ULT **you went**
> UST you traveled to Bethel
> (הָלַכְתָּ)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [you came]

**Support Reference:** Go and Come

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| by the word of Yahweh | Yahweh told |
| bread | anything |

# 1 Kings 13:18

| ULT | UST |
| --- | --- |
| *And he said to him, "I also {am} a prophet like you, and an angel spoke to me by the word of Yahweh, saying, 'Bring him back with you to your house, that he may eat bread and drink water.'" (He lied to him.)* | *Then the old man said to him, "I also am a prophet, just as you are. Yahweh sent an angel to tell me that I should bring you home with me and serve you a meal." (But the old prophet was lying when he said that.)* |

ULT **And he said to him**
UST Then the old man said to him
(וַיֹּאמֶר לוֹ)

The pronoun **he** refers to the old prophet, while the pronoun **him** refers to the man of God from Judah. It may be helpful to clarify this for your readers. Alternate translation: [And the old prophet said to the man of God]

**Support Reference:** Pronouns — When to Use Them

ULT **by the word of Yahweh**
UST Yahweh sent
(בִּדְבַר יְהוָה)

Here, **word** represents a command that Yahweh supposedly gave to the angel. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [at the command of Yahweh]

**Support Reference:** Metonymy

ULT **saying, 'Bring him back with you to your house, that he may eat bread and drink water**
UST that I should bring you home with me and serve you a meal
(לֵאמֹר הָשֵׁבֵהוּ אִתְּךָ֙ אֶל־בֵּיתֶ֔ךָ וְיֹאכַל֙ לֶ֔חֶם וְיֵ֖שְׁתְּ מָֽיִם)

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 told me to bring you back with me to my house so that you could eat bread and drink water]

**Support Reference:** Quotes within Quotes

> **ULT He lied to him**
> **UST** But the old prophet was lying when he said that
> (כִּחֲשׁ לוֹ)

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

**Support Reference:** Background Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| {am} a prophet | am a prophet |
| and an angel | an angel |
| by the word of Yahweh | Yahweh sent |
| your house | home |
| bread | a meal |
| He lied | But the old prophet was lying |

# 1 Kings 13:19

| ULT | UST |
| --- | --- |
| *And he returned with him, and he ate bread in his house and drank water.* | *So the prophet from Judah returned with the old man to his home, and he ate a meal with him there.* |

**ULT and he ate bread in his house and drank water**
**UST** to his home, and he ate a meal with him there
(וַיֹּאכַל לֶחֶם בְּבֵיתוֹ וַיֵּשְׁתְּ מָיִם)

If it would be more natural in your language, you may want to put the information about the second action (**and drank water**) before the information about the location (**in his house**). Alternate translation: [and he ate bread and drank water in his house]

**Support Reference:** Information Structure

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| bread | a meal |
| in his house | to his home … with him there |

# 1 Kings 13:20

| ULT | UST |
| --- | --- |
| *And it happened, {as} they were sitting at the table, that the word of Yahweh {was} to the prophet who had brought him back.* | *While they were sitting at the table, Yahweh gave the old prophet a message to speak the prophet from Judah.* |

**ULT that the word of Yahweh {was}**
**UST** Yahweh gave … a message to speak the prophet from Judah
(וַיְהִי֙ דְּבַר־יְהוָ֔ה)

Here, **word** represents a message that Yahweh gave by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [that Yahweh spoke a message]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the word of Yahweh | Yahweh … a message to speak the prophet from Judah |
| the prophet | the old prophet |

# 1 Kings 13:21

| ULT | UST |
| --- | --- |
| *And he cried out to the man of God who had come from Judah, saying, "Thus says Yahweh, 'Because you have disobeyed the mouth of Yahweh and you have not kept the command that Yahweh your God commanded you,* | *Then the man shouted to the prophet, "This is what Yahweh says to you. 'You have not done what I commanded you to do, and so you have disobeyed the instructions I gave you!* |

ULT **Thus says Yahweh, 'Because you have disobeyed**
UST This is what Yahweh says to you … and so you have disobeyed
(כֹּה אָמַר יְהוָה יַעַן כִּי מָרִיתָ)

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 says that because you have disobeyed]

**Support Reference:** Quotes within Quotes

ULT **the mouth of Yahweh**
UST the instructions I gave you
(פִּי יְהוָֹה)

Here, **mouth of Yahweh** represents what Yahweh said by using his mouth. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what Yahweh told you to do]

**Support Reference:** Metonymy

ULT **and you have not kept the command that Yahweh your God commanded you**
UST You have not done what I commanded you to do
(וְלֹא שָׁמַרְתָּ אֶת־הַמִּצְוָה אֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ)

Yahweh, speaking through the old prophet, is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [you have not done what Yahweh your God commanded you to do]

**Support Reference:** Poetry

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And he cried out | Then the man shouted |
| the man of God | the prophet |

| ULT | UST |
| --- | --- |
| God | the prophet |
| from Judah | the prophet |
| Yahweh | Yahweh |
| Yahweh | I |
| Yahweh | I |
| your God | I |

# 1 Kings 13:22

| ULT | UST |
| --- | --- |
| *and you have returned and you have eaten bread and you have drunk water in the place {about} which he spoke to you, "You shall not eat bread and you shall not drink water," your corpse shall not enter into the grave of your fathers.'"* | *Instead, you have come back to this house and eaten a meal, even though I commanded you not to eat anything there. As a result, you will die, and people will not bury your body in the same place where people buried your ancestors.'"* |

ULT **and you have returned and you have eaten bread and you have drunk water in the place {about} which he spoke to you, "You shall not eat bread and you shall not drink water," your corpse shall not enter into the grave of your fathers**

UST Instead, you have come back to this house and eaten a meal, even though I commanded you not to eat anything there. As a result, you will die, and people will not bury your body in the same place where people buried your ancestors

(וְתָשַׁב וַתֹּאכַל לֶחֶם וַתֵּשְׁתְּ מַיִם בַּמָּקוֹם אֲשֶׁר דִּבֶּר אֵלֶיךָ אַל־תֹּאכַל לֶחֶם וְאַל־תֵּשְׁתְּ מַיִם לֹא־תָבוֹא נִבְלָתְךָ אֶל־קֶבֶר אֲבֹתֶיךָ)

There are three levels of quotation here. The author is quoting what the old prophet said to the man of God (level 1), continuing from the previous verse. The old prophet is continuing to quote what Yahweh told him to tell the man of God (level 2). And in the middle of the verse, Yahweh quotes what he told the man of God earlier (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 or third-level quotations.

**Support Reference:** Quote Markings

ULT **and you have returned and you have eaten bread and you have drunk water in the place {about} which he spoke to you, "You shall not eat bread and you shall not drink water," your corpse shall not enter into the grave of your fathers**

UST Instead, you have come back to this house and eaten a meal, even though I commanded you not to eat anything there. As a result, you will die, and people will not bury your body in the same place where people buried your ancestors

(וְתָשַׁב וַתֹּאכַל לֶחֶם וַתֵּשְׁתְּ מַיִם בַּמָּקוֹם אֲשֶׁר דִּבֶּר אֵלֶיךָ אַל־תֹּאכַל לֶחֶם וְאַל־תֵּשְׁתְּ מַיִם לֹא־תָבוֹא נִבְלָתְךָ אֶל־קֶבֶר אֲבֹתֶיךָ)

If you translated the previous verse so that there would not be a quotation within a quotation, you could continue doing that here. Alternate translation: [and because you have returned and you have eaten bread and you have drunk water in the place about which he told you that you were not to eat bread or drink water there, your corpse will not enter into the grave of your fathers]

**Support Reference:** Quotes within Quotes

ULT **and … your corpse shall not enter into the grave of your fathers**
UST not … As a result, you will die, and people will … bury your body in the same place where people buried your ancestors
(וְאַל & תָּבוֹא נִבְלָתְךָ אֶל־קֶבֶר אֲבֹתֶיךָ)

Yahweh is speaking of the man's **corpse** as if it were a living thing that could **enter** a place. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you will not be buried in the same plot as your fathers]

**Support Reference:** Personification

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

See how you translated the term "fathers" in 1:21. Alternate translation: [your ancestors]

**Support Reference:** Metaphor

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| bread | a meal |
| and you have drunk | and eaten |
| bread | anything |
| the grave of | the same place where people buried your |

# 1 Kings 13:23

| ULT | UST |
|---|---|
| *And it happened after his eating bread and after his drinking that he saddled the donkey for him, for the prophet, him whom he had brought back.* | *When they had finished eating, the old man had his sons get his donkey ready so that the prophet from Judah could ride on it{, and the prophet left}.* |

ULT **after his eating bread and after his drinking that he saddled the donkey for him**
UST When they had finished eating, the old man had his sons get his donkey ready so that the prophet from Judah could ride on it{, and the prophet left}
(אַחֲרֵי אָכְלוֹ לֶחֶם וְאַחֲרֵי שְׁתוֹתוֹ וַיַּחֲבָשׁ־לוֹ הַחָמֹור)

The pronouns **his** and **him** refer to the man of God from Judah, while the pronoun **he** refers to the old prophet. (What the author says in the rest of the verse is to clarify this.) It may be helpful to clarify this in your translation for your readers. Alternate translation: [after the man of God had eaten bread and after he had drunk something that the old prophet saddled the donkey for him]

**Support Reference:** Pronouns — When to Use Them

ULT **that he saddled the donkey for him**
UST the old man had his sons get his donkey ready so that the prophet from Judah could ride on it{, and the prophet left}
(וַיַּחֲבָשׁ־לוֹ הַחָמֹור)

The author is using the old prophet, one person who was involved in this action, to represent everyone who was involved. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that he told his sons to saddle the donkey for him]

**Support Reference:** Synecdoche

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| bread | eating |
| the donkey | his donkey |
| for the prophet | the prophet from Judah |

# 1 Kings 13:24

| ULT | UST |
| --- | --- |
| *And he went, and a lion found him in the road, and it killed him. And his corpse was thrown on the road, and the donkey was standing beside it, and the lion was standing beside the corpse.* | *But as he was going, a lion met him and killed him. It left the prophet's body lying on the road. The donkey stood beside it, and the lion also stood beside it.* |

**ULT and a lion found him**
**UST** a lion met him
(וַיִּמְצָאֵהוּ אַרְיֵה)

See how you translated the similar expression in 11:29. Alternate translation: [and a lion met him]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT And his corpse was thrown on the road**
**UST** It left the prophet's body lying on the road
(וַתְּהִי נִבְלָתוֹ מֻשְׁלֶכֶת בַּדֶּרֶךְ)

The expression **was 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: [And his corpse fell onto the road]

**Support Reference:** Active or Passive

**ULT and the donkey was standing beside it**
**UST** The donkey stood beside it
(וְהַחֲמוֹר עֹמֵד אֶצְלָהּ)

Here the pronoun **it** refers to the man's **corpse**, not to the **road** or to the **lion**. It may be helpful to clarify this for your readers. Alternate translation: [and the donkey was standing beside the corpse]

**Support Reference:** Pronouns — When to Use Them

ULT **and the lion was standing beside the corpse**
UST and the lion also stood beside it
(וְהָאַרְיֵה עֹמֵד אֵצֶל הַנְּבֵלָה)

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 so was the lion]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| a lion | a lion |
| and it killed him | and killed him |
| and the donkey | The donkey |
| and the lion | and the lion also |

# 1 Kings 13:25

| ULT | UST |
| --- | --- |
| *And behold, men were passing by, and they saw the corpse thrown in the road and the lion standing beside the corpse. And they came and spoke in the city in which the old prophet was dwelling.* | *When some men who were walking along that road came to that place, they were surprised to see the prophet's body on the road and the lion standing next to it. So they went into the city of Bethel, where the old man lived, and they reported what they had seen.* |

ULT **thrown in the road**
UST on the road
(מֻשְׁלֶכֶת בַּדֶּרֶךְ)

The term **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, here and in verse 28. Alternate translation: [lying on the road]

**Support Reference:** Active or Passive

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the lion | the lion |
| old | old |
| the … prophet | the … man |

# 1 Kings 13:26

| ULT | UST |
| --- | --- |
| *And the prophet who had brought him back from the road heard, and he said, "He is the man of God who disobeyed the mouth of Yahweh. And Yahweh gave him to the lion, and it tore him apart and killed him, according to the word of Yahweh that he spoke to him."* | *When the old man who had brought the prophet from Judah to his home heard what had happened, he said, "The man whom the lion killed is the prophet who disobeyed the instructions that Yahweh gave him. Yahweh allowed the lion to attack him and kill him. That is exactly what Yahweh said would happen in the message he gave me for him!"* |

ULT **the mouth of Yahweh**
UST the instructions that … gave him. Yahweh
(אֶת־פִּי יְהוָה)

See how you translated the similar expression in 13:21. Alternate translation: [what Yahweh told him to do]

**Support Reference:** Metonymy

ULT **And Yahweh gave him to the lion**
UST Yahweh … allowed the lion
(וַיִּתְּנֵהוּ יְהוָה לָאַרְיֵה)

The old prophet is speaking as if Yahweh literally **gave** the prophet from Judah to the lion. He means that Yahweh caused or allowed the lion to kill the prophet. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And Yahweh allowed the lion to kill him] or [And Yahweh sent the lion to attack him]

**Support Reference:** Metaphor

ULT **according to the word of Yahweh that he spoke to him**
UST That is exactly what Yahweh said would happen in the message he gave me for him
(כִּדְבַר יְהוָה אֲשֶׁר דִּבֶּר־לוֹ)

Here, **word** 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 what Yahweh said when he spoke to him]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the prophet | the old man |
| is the man of God | is the prophet |
| Yahweh | Yahweh |
| Yahweh | Yahweh |
| to the lion | the lion |
| and killed him | and kill him |
| according to the word of Yahweh | That is exactly what Yahweh said would happen |

# 1 Kings 13:27

| ULT | UST |
| --- | --- |
| *And he spoke to his sons, saying, "Saddle the donkey for me." And they saddled it.* | *Then he told his sons, "Get another donkey ready for me to ride." So they did that.* |

**ULT Saddle the donkey for me**
**UST** Get another donkey ready for me to ride
(חִבְשׁוּ־לִי אֶת־הַחֲמֹר)

See how you translated the expression "Saddle" in 13:13. Alternate translation: [Put the saddle and bridle on the donkey so that I can ride it]

**Support Reference:** Synecdoche

**ULT Saddle the donkey for me." And they saddled it**
**UST** Get another donkey ready for me to ride." So they did that
(חִבְשׁוּ־לִי אֶת־הַחֲמֹר וַיַּחֲבֹשׁוּ)

See how you translated the expression "the donkey" in 13:13. Alternate translation: ["Saddle another of my donkeys for me." And they saddled another one]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the donkey | another donkey |

# 1 Kings 13:28

| ULT | UST |
| --- | --- |
| *And he went, and he found the corpse thrown in the road and the donkey and the lion standing beside the corpse. The lion had not eaten the corpse, and it had not torn apart the donkey.* | *Then the old man rode on that donkey along the road on which the prophet had started to return to Judah. He came to the place where the prophet's body had fallen on the road. He saw his other donkey and the lion standing there next to the man's body. But the lion had not eaten any of the prophet's flesh, and it had not attacked the donkey.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| and the donkey | He saw his other donkey |
| and the lion | and the … lion |
| The lion | lion … the |
| the donkey | the donkey |

# 1 Kings 13:29

| ULT | UST |
| --- | --- |
| *And the prophet lifted up the corpse of the man of God, and he laid it on the donkey, and he brought it back. And he entered into the city of the old prophet to mourn and to bury him.* | *The old man picked up the body of the prophet and put it on his donkey. He brought it back to Bethel so that he could mourn for him and bury his body.* |

ULT **And he entered into the city of the old prophet**
UST to Bethel
(וַיָּבֹא אֶל־עִיר֙ הַנָּבִ֣יא הַזָּקֵ֔ן)

The pronoun **he** refers to the old prophet. It may be helpful to clarify this for your readers by putting the description of him at the start of this sentence and using a pronoun later in the sentence. Alternate translation: [And the old prophet entered into his city]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the prophet | The old man |
| the man of God | the prophet |
| God | the prophet |
| the donkey | his donkey |
| old | Bethel |
| of the … prophet | Bethel |
| to mourn | so that he could mourn for him |
| and to bury | and bury his body |

# 1 Kings 13:30

| ULT | UST |
| --- | --- |
| *And he laid his corpse in his grave. And they mourned over him, "Alas, my brother!"* | *He buried the prophet's body in the grave where people had buried other members of his family. Then he and other people who lived in the city mourned for him. They said, "We are so sorry that our fellow Israelite has died!"* |

ULT **And he laid his corpse in his grave**
UST He buried the prophet's body in the grave where people had buried other members of his family
(וַיַּנַּח אֶת־נִבְלָתוֹ בְּקִבְרוֹ)

The pronoun **he** refers to the old prophet, while the pronoun **his** refers to the man of God from Judah. It may be helpful to clarify this for your readers. Alternate translation: [And the old prophet laid the corpse of the man of God in his own grave]

**Support Reference:** Pronouns — When to Use Them

ULT **And they mourned over him**
UST Then he and other people who lived in the city mourned for him
(וַיִּסְפְּדוּ עָלָיו)

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 people mourned over him] or [And he was mourned as people said]

**Support Reference:** Pronouns — When to Use Them

ULT **Alas, my brother**
UST They said, "We are so sorry that our fellow Israelite has died
(הוֹי אָחִי)

The people are speaking to the dead prophet even though they know that he cannot hear them. They are doing this to communicate to the people who can hear them that they feel very strongly about the man's death. If it would be helpful in your language, you could translate these words as if they were speaking directly to the people who could hear them about how they feel. Alternate translation: [We are very sad that this brother of ours has died]

**Support Reference:** Apostrophe

**ULT Alas, my brother**
**UST** They said, “We are so sorry that our fellow Israelite has died
(הוֹי אָחִי)

The people are speaking as if the dead prophet were actually their **brother**. They are using that term to describe a fellow Israelite. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Alas, my kinsman] or [We are very sad that this kinsman of ours has died]

**Support Reference:** Metaphor

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| in his grave | in the grave where people had buried other members of his family |
| And they mourned | Then he and other people who lived in the city mourned |

# 1 Kings 13:31

| ULT | UST |
| --- | --- |
| *And it happened after his burying him that he spoke to his sons, saying, "When I die, then you shall bury me in the grave in which the man of God is buried. Lay my bones beside his bones.* | *After they had buried him, the old man told his sons, "When I die, I want you to bury me in this grave where we have just buried the prophet from Judah. Put my body next to his.* |

ULT **then you shall bury me in the grave in which the man of God is buried. Lay my bones beside his bones**

UST I want you to bury me in this grave where we have just buried the prophet from Judah. Put my body next to his

(וְקִבַּרְתֶּם אֹתִי בַּקֶּבֶר אֲשֶׁר אִישׁ הָאֱלֹהִים קָבוּר בּוֹ אֵצֶל עַצְמֹתָיו הַנִּיחוּ אֶת־עַצְמֹתָי)

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: [then you shall bury my bones in this same grave right next to those of the man of God]

**Support Reference:** Parallelism

ULT **Lay my bones beside his bones**

UST Put my body next to his

(אֵצֶל עַצְמֹתָיו הַנִּיחוּ אֶת־עַצְמֹתָי)

The old prophet is using the **bones** of people to represent their entire bodies or the remains of them. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [Lay my body beside his remains]

**Support Reference:** Synecdoche

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| his burying | they had buried |
| then you shall bury | I want you to bury |
| in the grave | in this grave |
| the man of God | the prophet from Judah |
| is buried | we have just buried |

# 1 Kings 13:32

| ULT | UST |
| --- | --- |
| *For the word that he cried out by the word of Yahweh against the altar that {is} in Bethel and against all of the houses of the high places that {are} in the cities of Samaria, happening, it will happen."* | *I want you to bury me in this grave because I am confident that the things Yahweh told this man to say about the altar here in Bethel will happen. What he said about the shrines on the tops of hills here in this kingdom will also surely happen."* |

ULT **For**
UST I want you to bury me in this grave because
(כִּי)

Here the word **For** introduces not a reason but an explanation. Alternate translation: [I ask this because]

**Support Reference:** Connecting Words and Phrases

ULT **the word that he cried out by the word of Yahweh**
UST the things Yahweh told this man to say … What he said
(הַדָּבָר אֲשֶׁר קָרָא בִּדְבַר יְהוָה)

Here, **the word** represents the message that the prophet proclaimed by using words. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [the message that he cried out by the command of Yahweh]

**Support Reference:** Metonymy

ULT **Samaria**
UST here in this kingdom
(שֹׁמְרוֹן)

**Samaria** is the name of the city that Omri, a later king of the northern kingdom of Israel, built as his capital several decades after this. People then began using the name of that city to represent this kingdom, and that is what the author is doing here. He is using a name that his readers would recognize in order to convey the old prophet's meaning. If it would be helpful to your readers, you could use the name of the kingdom instead. Alternate translation: [the kingdom of Israel]

**Support Reference:** How to Translate Names

ULT **happening, it will happen**
UST I am confident that … will happen … will also surely happen
(הָיֹה יִהְיֶה)

The old prophet is repeating forms of the verb **happen** 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: [it will certainly happen]

**Support Reference:** Reduplication

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| he cried out | this man to say … What he said |
| by the word of Yahweh | Yahweh told |
| the altar | the altar |
| in Bethel | here in Bethel |
| the houses of | the shrines |
| the high places | on the tops of hills |
| Samaria | here in this kingdom |

# 1 Kings 13:33

| ULT | UST |
| --- | --- |
| *After this matter Jeroboam did not return from his evil way, but he returned and made priests of the high places from the extremities of the people. The one desiring, he would fill his hand, and he became priests of the high places.* | *But even after these things happened, King Jeroboam did not stop doing the evil things that he had been doing. Instead, he appointed as priests even more men who were not descendants of Levi. He appointed anyone who wanted to be a priest, and as a result, he had many priests who served at the shrines that he had his workers build on the tops of hills.* |

ULT **After this matter Jeroboam did not return from his evil way, but he returned**
UST But even after these things happened, King Jeroboam did not stop doing the evil things that he had been doing. Instead … even more
(אַחַר֙ הַדָּבָ֣ר הַזֶּ֔ה לֹא־שָׁ֥ב יָרָבְעָ֖ם מִדַּרְכּ֣וֹ הָרָעָ֑ה וַיָּ֣שָׁב)

In this verse and the next one, the author is describing what happened after this 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 **Jeroboam did not return from his evil way**
UST King Jeroboam did not stop doing the evil things that he had been doing
(לֹא־שָׁ֥ב יָרָבְעָ֖ם מִדַּרְכּ֣וֹ הָרָעָ֑ה)

The author is speaking as if Jeroboam had actually been walking along a path in one direction and did not turn around and walk in a different direction. He means that Jeroboam did not stop doing evil things. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Jeroboam continued these evil practices]

**Support Reference:** Metaphor

ULT **but he returned and made**
UST Instead, he appointed … even more
(וְיָשָׁב וַיַּעַשׂ)

The author is using **returned and made** as a common expression of the culture to mean "once again made" or "went back to making." 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 he once again made]

**Support Reference:** Idiom

ULT **from the extremities of the people**
UST men who were not descendants of Levi
(מִקְצוֹת הָעָם)

See how you translated the similar expression in 12:31. Alternate translation: [from throughout the population]

**Support Reference:** Merism

ULT **he would fill his hand**
UST He appointed
(יְמַלֵּא אֶת־יָדוֹ)

The author is using a common expression of his culture to mean that Jeroboam appointed these men to be priests. If it would be helpful 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 17:5. Alternate translation: [he would appoint him]

**Support Reference:** Idiom

ULT **and he became priests of the high places**
UST and as a result, he had many priests who served at the shrines that he had his workers build on the tops of hills
(וַיְהִי כֹּהֲנֵי בָמוֹת)

Here the author is using the singular pronoun **he** with the plural object **priests**. He means that such a person became one of the priests. It may be helpful to clarify this for your readers. Alternate translation: [and he became one of the priests of the high places]

**Support Reference:** Unusual Uses of the Plural

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jeroboam | King Jeroboam |
| evil | evil |
| priests of | as priests |
| the high places | בָּמֹות (ORIG QUOTE) |
| priests of | many priests who served at |
| the high places | the shrines that he had his workers build on the tops of hills |

# 1 Kings 13:34

| ULT | UST |
| --- | --- |
| *And it became in this thing a sin of the house of Jeroboam, both to annihilate and to destroy from upon the face of the ground.* | *When Jeroboam did these evil things, he sinned against Yahweh. As a result, Yahweh did not allow his descendants to become kings of Israel. Instead, he allowed someone to kill all of Jeroboam's living descendants.* |

ULT **the house of Jeroboam**
UST Jeroboam
(בֵּית יָרָבְעָם)

See how you translated the similar expression in 2:24. Alternate translation: [the dynasty of Jeroboam]

**Support Reference:** Metaphor

ULT **both to annihilate and to destroy**
UST As a result, Yahweh did not allow his descendants to become kings of Israel. Instead, he allowed someone to kill
(וּלְהַכְחִיד וּלְהַשְׁמִיד)

The terms **annihilate** and **destroy** mean similar things. The author is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [to destroy completely]

**Support Reference:** Doublet

ULT **both to annihilate and to destroy**
UST As a result, Yahweh did not allow his descendants to become kings of Israel. Instead, he allowed someone to kill
(וּלְהַכְחִיד וּלְהַשְׁמִיד)

In this second part of this sentence, the author is indicating the result of what he describes in the first part of the sentence. Use a word or phrase in your language that will make it clear that this is a description of a result. Alternate translation: [causing it to be completely destroyed] or [leading Yahweh to destroy it completely]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **from upon the face of the ground**
UST all of Jeroboam's living descendants
(מֵעַל פְּנֵי הָאֲדָמָה)

See how you translated the similar expression in 4:20. Alternate translation: [from the surface of the earth]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| a sin of | he sinned against Yahweh |
| the house of | Jeroboam |
| Jeroboam | Jeroboam |
| both to annihilate | As a result, Yahweh did not allow his descendants to become kings of Israel |
| and to destroy | Instead, he allowed someone to kill |

# 1 Kings 14

## 1 Kings 14 Chapter Introduction

### Structure and Formatting

This chapter concludes the story of how the kingdom of David and Solomon was split into two kingdoms, Israel in the north and Judah in the south. It tells what happened during the rest of the reigns of the first king of Israel, Jeroboam, and the first king of Judah, Rehoboam.

1. Ahijah prophesies that Jeroboam's son will die (14:1–18)
2. Conclusion of the reign of Jeroboam (14:19–20)
3. Rehoboam introduces foreign worship, and his kingdom is diminished (14:21–28)
4. Conclusion of the reign of Rehoboam (14:29–31)

### Translation Issues in This Chapter

#### Phrases that the author uses to introduce accounts of kings' reigns

In 14:21, the author tells how old Rehoboam was when he began to reign as king of Judah. He says who Rehoboam's father and mother were, how long he reigned, and in what city. This is the first instance in the book of these phrases that the author will use regularly to introduce the account of a king's reign. So that your readers will appreciate their role, be careful to translate these phrases consistently in each of their occurrences.

#### Long quotation within quotation

The prophet Ahijah speaks a long message from Yahweh to Jeroboam's wife in 14:7–16. Most of it is a quotation within a quotation, in which Ahijah tells his wife what to say to him. That long part of the message contains a further quotation of a specific warning in Yahweh's own words. If it would be clearer in your language, you could translate this so that there are not quotations within quotations. For example, Ahijah tells Jeroboam's

wife in 14:7, “Go, say to Jeroboam, ‘Thus says Yahweh, the God of Israel, “Because I raised you up from the midst of the people and made you a leader over my people Israel …”’” You could translate this as, “Go and tell Jeroboam that Yahweh, the God of Israel, says that because he raised him up from the midst of the people and made him a leader over his people Israel ….” You can continue to translate the message that way in subsequent verses. For example, in 14:8, Ahijah continues, “and I tore the kingdom away from the house of David and I gave it to you, but you are not like my servant David, who kept my commandments and who walked after me with all of his heart, to do only the right in my eyes.” You could translate that as, “and he tore the kingdom away from the house of David and he gave it to him, but he are not like his servant David, who kept his commandments and who walked after him with all of his heart, to do only the right in his eyes.” (See: Quotes within Quotes)

## Was Rehoboam’s son named Abijam or Abijah?

In 14:31, the author describes how Rehoboam’s son succeeded him as king after he died. The author gives Abijam as this son’s name. However, in the parallel passage in 2 Chronicles 12:16, this kings name is given as “Abijah,” and that is what he is called throughout the account of his reign in 2 Chronicles 13. To make clear that this is the same king, some versions use the name Abijam here in 1 Kings as well. However, we do not recommend that you change the name either here or in 2 Chronicles to make the accounts in both books match. The reason for the difference in spelling is not clear, but we recommend that you simply translate the names as they appear in each text and not try to harmonize them. If it would be helpful to your readers, you could explain in a footnote that Abijam of 1 Kings is the same man as Abijah of 2 Chronicles.

# 1 Kings 14:1

| ULT | UST |
| --- | --- |
| *At that time Abijah, the son of Jeroboam, became sick.* | *Shortly after Jeroboam chose to ignore Yahweh's warning about the hilltop shrines, his son Abijah became very sick.* |

**ULT At that time Abijah, the son of Jeroboam, became sick**
**UST** Shortly after Jeroboam chose to ignore Yahweh's warning about the hilltop shrines, his son Abijah became very sick
(בָּעֵת הַהִוא חָלָה אֲבִיָּה בֶן־יָרָבְעָם)

The author is using the phrase **At that time** 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 |
| --- | --- |
| At … time | Shortly after Jeroboam chose to ignore Yahweh's warning about the hilltop shrines |
| Abijah | Abijah |
| Jeroboam | his |

# 1 Kings 14:2

| ULT | UST |
| --- | --- |
| *And Jeroboam said to his wife, "Arise, please, and change yourself, so they will not know that you {are} the wife of Jeroboam. And you shall go {to} Shiloh. Behold, Ahijah the prophet {is} there. He, he spoke about me as king over this people.* | *Jeroboam told his wife, "I want you to disguise yourself so that no one will recognize that you are my wife. Then go to the city of Shiloh. That is where the prophet Ahijah lives. He is the man who met me and told me that I would become the king of Israel.* |

ULT **Arise**
UST I want you to
(קוּמִי)

See how you translated the similar expression in 1:13. Alternate translation: [Take action]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **so they will not know**
UST so that no one will recognize
(וְלֹא יֵדָעֵוּ)

Here Jeroboam 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: [so no one will know] or [so it will not be known]

**Support Reference:** Pronouns — When to Use Them

ULT **{are} the wife of Jeroboam**
UST are my wife
(אֵשֶׁת יָרָבְעָם)

Since Jeroboam is the speaker, it may be more natural in your language to use a pronoun here. Alternate translation: [my wife]

**Support Reference:** Pronouns — When to Use Them

ULT **Behold**
UST That is where … lives
(הִנֵּה)

See how you translated the similar expression in 1:14.

**Support Reference:** Metaphor

> ULT **He, he spoke**
> UST He is the man who met … and told
> (הִוא־דִבֶּר)

Jeroboam is stating the pronoun **He** separately, even though the verb translated as **he spoke** already includes this meaning. He is doing that to emphasize the personal role of Ahijah in having said that Jeroboam would become king. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [He was the one who spoke]

**Support Reference:** Pronouns — When to Use Them

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Jeroboam | Jeroboam |
| please | I want you to |
| they will … know | one will recognize |
| Jeroboam | my |
| {to} Shiloh | to the city of Shiloh |
| Ahijah | Ahijah |
| the prophet | the prophet |
| as king | that I would become the king |

# 1 Kings 14:3

| ULT | UST |
| --- | --- |
| *And you shall take in your hand ten {loaves of} bread and cakes and a jar of honey, and you shall go to him. He, he will declare to you what will happen to the boy."* | *Take with you ten loaves of bread, some small flat cakes, and a jar of honey. Give them to him {as gifts}. Tell him about our son, and he will tell you whether he will become well again."* |

ULT **in your hand**
UST with you
(בְּיָדְךָ)

See the discussion in the introduction to 1 Kings of how the author and characters sometimes use one part of a person, his **hand**, to mean all of him in the act of conveying something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with you]

**Support Reference:** Synecdoche

ULT **and cakes**
UST some small flat cakes
(וְנַקְּדִים)

The word translated as **cakes** as a description of a kind of food occurs only here in the Old Testament, so its meaning is not entirely certain. The context suggests that it means some kind of small, baked good. One ancient version adds an explanation that these were a gift for Ahijah's children. In your translation, you could use the name of a similar food item that your readers would recognize. You could also use a general expression, as the UST does. Alternate translation: [and biscuits] or [and cookies]

**Support Reference:** Translate Unknowns

> ULT **He, he will declare**
> UST Tell him about our son, and he will tell
> (הוּא יַגִּיד)

Jeroboam is stating the pronoun **He** separately, even though the verb translated as **he will declare** already includes this meaning. He is doing that in order to emphasize the contrast between what he wants his wife to do and what he expects Ahijah to do. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. See how you translated the similar expression “he, he cursed” in 2:8. Alternate translation: [And for his part, he will declare]

**Support Reference:** Pronouns — When to Use Them

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| {loaves of} bread | loaves of bread |
| honey | honey |
| he will declare | will tell |

# 1 Kings 14:4

| ULT | UST |
| --- | --- |
| *And the wife of Jeroboam did thus. And she arose and went {to} Shiloh, and she entered the house of Ahijah. (Now Ahijah was not able to see, for his eyes had set because of his age.)* | *So that is what his wife did. She went to Shiloh, to Ahijah's house. Ahijah was not able to see, since he was very old and his eyes were no longer healthy.* |

ULT **Now Ahijah was not able to see, for his eyes had set because of his age**
UST Ahijah was not able to see, since he was very old and his eyes were no longer healthy
(וַאֲחִיָּהוּ֙ לֹא־יָכֹ֣ל לִרְאֹ֔ות כִּ֥י קָמ֖וּ עֵינָ֑יו מִשֵּׁ֥יבוֹ)

The author is providing background information about Ahijah's blindness 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 Ahijah was not able to see, for his eyes had set because of his age**
UST Ahijah was not able to see, since he was very old and his eyes were no longer healthy
(וַאֲחִיָּהוּ֙ לֹא־יָכֹ֣ל לִרְאֹ֔ות כִּ֥י קָמ֖וּ עֵינָ֑יו מִשֵּׁ֥יבוֹ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Now since Ahijah's eyes had set because of his age, he was not able to see]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **his eyes had set**
UST and his eyes were no longer healthy
(קָמ֖וּ עֵינָ֑יו)

The author is using the phrase **his eyes had set** to describe an eye condition that was most likely cataracts. He means that these cataracts had advanced to the point where Ahijah could no longer use his eyes. If it would be helpful to your readers, you could name this condition explicitly in your translation. You could also use a general expression, as the UST does. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 4:15. Alternate translation: [he had severe cataracts]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jeroboam | his |

| ULT | UST |
| --- | --- |
| {to} Shiloh | to Shiloh |
| the house of | to … house |
| Ahijah | Ahijah’s |
| Now Ahijah | Ahijah |
| because of his age | he was very old |

# 1 Kings 14:5

| ULT | UST |
| --- | --- |
| *And Yahweh said to Ahijah, "Behold, the wife of Jeroboam is coming to seek a word from you about her son, for he is sick. Like this and like this you shall speak to her. And it will happen when she comes that she will be disguising herself."* | *But {before she got there,} Yahweh told Ahijah that Jeroboam's wife was coming to inquire about their son, who was very sick. He told him that when she arrived, she would be pretending to be someone else. Yahweh told Ahijah what he should say to her.* |

ULT **the wife of Jeroboam is coming to seek a word from you about her son, for he is sick**
UST Jeroboam's wife was coming to inquire about their son, who was very sick
(אֵ֣שֶׁת יָרׇבְעָ֗ם בָּאָה֙ לִדְרֹ֣שׁ דָּבָ֔ר מֵעִמָּ֖ךְ אֶל־בְּנָ֑הּ כִּי־חֹלֶ֣ה הוּא֒)

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 son of the wife of Jeroboam is sick, she is coming to seek a word from you about him]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **to seek a word from you**
UST to inquire
(לִדְרֹ֣שׁ דָּבָ֔ר מֵעִמָּ֖ךְ)

Here, **word** represents a response from Yahweh. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [to seek an answer from you] or [to ask you a question]

**Support Reference:** Metonymy

ULT **Like this and like this you shall speak to her. And it will happen when she comes that she will be disguising herself**
UST He told him that when she arrived, she would be pretending to be someone else. Yahweh told Ahijah what he should say to her
(כָּזֹ֣את וְכָזֹ֔את תְּדַבֵּ֥ר אֵלֶ֖יהָ וְהָיָ֣ה כְבֹאָ֑הּ וְהִ֖יא מִתְנַכֶּֽרֶת)

If it would be more natural in your language, you may want to put the information about Jeroboam's wife **disguising herself** before the information about what Ahijah should say to her. Alternate translation: [And it will happen when she comes that she will be disguising herself. Like this and like this you shall speak to her]

**Support Reference:** Information Structure

> ULT **Like this and like this you shall speak to her**
> UST Yahweh told Ahijah what he should say to her
> (כָּזֹאת וְכָזֹאת תְּדַבֵּר אֵלֶיהָ)

Yahweh did not actually say the words **Like this and like this**. The author is using that expression to summarize what Yahweh told Ahijah to say to Jeroboam's wife. If it would be more natural in your language, you could express this as an indirect quotation. You could stop the direct quotation at the end of the previous sentence and begin it again at the start of the next sentence. If you have already translated the book of 2 Samuel, see what you decided to do in the case of the same expression in 2 Samuel 17:15. Alternate translation: [Yahweh told Ahijah what to say to Jeroboam's wife. Then he continued,]

**Support Reference:** Direct and Indirect Quotations

> ULT **Like this and like this you shall speak to her**
> UST Yahweh told Ahijah what he should say to her
> (כָּזֹאת וְכָזֹאת תְּדַבֵּר אֵלֶיהָ)

The author is using **Like this and like this** as a common expression of his culture. If you decide to translate everything Yahweh says here as a direct quotation, your language may have a comparable expression that you can use in your translation. Alternate translation: [You shall speak to her in such-and-such a way]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And Yahweh | But {before she got there,} Yahweh |
| Ahijah | Ahijah |
| Jeroboam | Jeroboam's |
| to seek | to inquire |

# 1 Kings 14:6

| ULT | UST |
| --- | --- |
| *And it happened, when Ahijah heard the sound of her feet coming into the entrance, that he said, "Enter, wife of Jeroboam. Why is this, you are disguising yourself? Now I have been sent to you harshly.* | *So when Ahijah heard her footsteps as she entered the doorway, he said to her, "Come in. I know you are Jeroboam's wife, so do not pretend that you are someone else. Yahweh has told me to tell you some bad news.* |

**ULT And it happened**
**UST** So when … heard
(וַיְהִ֗י)

See how you translated the phrase "And it happened" in 8:10, where it similarly introduces a new development.

**Support Reference:** Introduction of a New Event

**ULT Why is this, you are disguising yourself**
**UST** so do not pretend that you are someone else
(לָ֣מָּה זֶּ֔ה אַתְּ֖ מִתְנַכָּ֑רָה)

Ahijah is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [There is no reason for you to be disguising yourself] or [It is useless for you to disguise yourself]

**Support Reference:** Rhetorical Question

**ULT Now I have been sent to you harshly**
**UST** Yahweh has told me to tell you some bad news
(וְאָנֹכִ֥י שָׁלֻ֖חַ אֵלַ֥יִךְ קָשָֽׁה)

Ahijah is speaking here as if Yahweh had actually sent him to Jeroboam's wife in a harsh way. He means that Yahweh has given him a harsh message to deliver to her. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Now Yahweh has given me a harsh message to speak to you]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Ahijah | Ahijah |

| ULT | UST |
| --- | --- |
| Jeroboam | Jeroboam’s |

# 1 Kings 14:7

| ULT | UST |
| --- | --- |
| *Go, say to Jeroboam, 'Thus says Yahweh, the God of Israel, "Because I raised you up from the midst of the people and made you a leader over my people Israel,* | *Go back and tell Jeroboam this message from Yahweh, the God whom we Israelites worship: 'I chose you from among the common people and enabled you to become the king of {most of} my Israelite people.* |

ULT **Go, say to Jeroboam, 'Thus says Yahweh, the God of Israel, "Because I raised you up from the midst of the people and made you a leader over my people Israel**
UST Go back and tell Jeroboam this message from Yahweh, the God whom we Israelites worship: 'I chose you from among the common people and enabled you to become the king of {most of} my Israelite people
(לְכִי אִמְרִי לְיָרָבְעָם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל יַעַן אֲשֶׁר הֲרִימֹתִיךָ מִתּוֹךְ הָעָם וָאֶתְּנְךָ נָגִיד עַל עַמִּי יִשְׂרָאֵל)

There are three levels of quotation here. At the start, the author is quoting what Ahijah said to Jeroboam's wife (level 1), continuing from the previous verse. Ahijah then tells her what he wants her to say to Jeroboam (level 2). Within this message, there is a quotation from Yahweh (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 or third-level quotations.

**Support Reference:** Quote Markings

ULT **Go, say to Jeroboam, 'Thus says Yahweh, the God of Israel, "Because I raised you up from the midst of the people and made you a leader over my people Israel**
UST Go back and tell Jeroboam this message from Yahweh, the God whom we Israelites worship: 'I chose you from among the common people and enabled you to become the king of {most of} my Israelite people
(לְכִי אִמְרִי לְיָרָבְעָם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל יַעַן אֲשֶׁר הֲרִימֹתִיךָ מִתּוֹךְ הָעָם וָאֶתְּנְךָ נָגִיד עַל עַמִּי יִשְׂרָאֵל)

See the discussion in the introduction to this chapter of how you can translate Yahweh's message to Jeroboam's wife in verses 7–11 in such a way that there will not be quotations within quotations. Here is an example of what you might say in this verse. Alternate translation: [Go and tell Jeroboam that Yahweh, the God of Israel, says that because he raised him up from the midst of the people and made him a leader over his people Israel]

**Support Reference:** Quotes within Quotes

> ULT **I raised you up**
> UST I chose you
> (הֲרִימֹתִיךָ)

Yahweh is speaking as if he had physically **raised up** Jeroboam, that is, as if he had lifted him up into the air or to an elevated location. In contexts such as this, this expression describes making a person powerful or giving a person a powerful position. See how you represented this image in 11:14. Alternate translation: [I brought you to power]

**Support Reference:** Metaphor

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| to Jeroboam | Jeroboam |
| Yahweh | Yahweh |
| the God of | the God |
| Israel | whom we Israelites worship |
| a leader | the king |
| Israel | Israelite |

# 1 Kings 14:8

| ULT | UST |
| --- | --- |
| *and I tore the kingdom away from the house of David and I gave it to you, but you are not like my servant David, who kept my commandments and who walked after me with all of his heart, to do only the right in my eyes,* | *I stopped David's descendants from ruling most of the people of the kingdom of Israel, and I allowed you to become the king of those Israelites instead. But you have not been like David, who served me very well. He obeyed my commandments very sincerely and wanted to do only things that I considered to be right.* |

**ULT and I tore the kingdom away**
**UST** I stopped … from ruling most of the people of the kingdom of Israel
(וָאֶקְרַע אֶת־הַמַּמְלָכָה)

See how you translated the similar expression in 11:11. Alternate translation: [and I took the kingdom away]

**Support Reference:** Metaphor

**ULT from the house of David**
**UST** David's descendants
(מִבֵּית דָּוִד)

See how you translated the similar expression in 12:19. Alternate translation: [the dynasty of David] or [David's descendants]

**Support Reference:** Metaphor

**ULT and who walked after me**
**UST** very sincerely and
(וַאֲשֶׁר־הָלַךְ אַחֲרָי)

See how you translated the similar expression in 3:6. Alternate translation: [and who lived as I want people to live]

**Support Reference:** Metaphor

**ULT with all of his heart**
**UST** very sincerely
(בְּכָל־לְבָבוֹ)

See how you translated the similar expression in 8:23. Alternate translation: [in complete devotion]

**Support Reference:** Metaphor

> ULT **the right in my eyes**
> UST things that I considered to be right
> (הַיָּשָׁר בְּעֵינָי)

Yahweh is using the adjective **right** as a noun to mean things that are right. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [things that are right in my eyes]

**Support Reference:** Nominal Adjectives

> ULT **the right in my eyes**
> UST things that I considered to be right
> (הַיָּשָׁר בְּעֵינָי)

See how you translated the similar expression in 11:33. Alternate translation: [things that are right in my judgment]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the kingdom | most of the people of the kingdom of Israel |
| from the house of David | David's descendants |
| like my servant | like … who served me very well |
| David | David |
| the right | things that … right |

# 1 Kings 14:9

| ULT | UST |
| --- | --- |
| *and you have been evil to do more than all who were to your face, and you have gone and made for yourself other gods and molded images to anger me, and you have thrown me behind your back,* | *But you have done more wicked things than any of the men who were kings of Israel before you. You have rejected me, and you have made me very angry by making metal images of other gods {so that you and others could worship them}.* |

ULT **and you have been evil to do**
UST But you have done … wicked things
(וַתָּרַע לַעֲשׂוֹת)

Together, the verbal phrase **you have been evil** and the infinitive **to do** express a single idea. They indicate that Jeroboam has done what is evil. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [and you have done evil]

**Support Reference:** Hendiadys

ULT **who were to your face**
UST the men who were kings of Israel before you
(אֲשֶׁר־הָיוּ לְפָנֶיךָ)

Yahweh is using the expression **to your face** to mean “before you” or “previous to you.” He is referring specifically to earlier kings of Israel. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who ruled Israel before you]

**Support Reference:** Metonymy

ULT **other gods and molded images**
UST metal images of other gods
(אֱלֹהִים אֲחֵרִים וּמַסֵּכוֹת)

The expressions **other gods** and **molded images** together express a single idea. The phrase **molded images** tells in what form Jeroboam made these **other gods**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [molded images of other gods]

**Support Reference:** Hendiadys

ULT **and you have thrown me behind your back**
UST You have rejected me
(וְאֹתִי הִשְׁלַכְתָּ אַחֲרֵי גַּוֶּךָ)

Here Yahweh is using a common expression of this culture to mean that Jeroboam has completely disregarded 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 you have turned your back on me] or [and you have completely disregarded me]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| and you have been evil | wicked things |
| gods | gods |
| and molded images | metal images of |
| and molded images | metal images of |
| to anger me | and you have made me very angry |

# 1 Kings 14:10

| ULT | UST |
| --- | --- |
| *therefore, behold me, bringing harm to the house of Jeroboam, and I will cut off from Jeroboam one pissing against a wall, one restrained and one set free in Israel. And I will burn after the house of Jeroboam, just as dung burns until the finishing of it.* | *Therefore, I am going to make terrible things happen to your family. I will allow someone to kill all of the males in your household, whether they are family members or servants, no matter where they live in your kingdom. I will completely destroy your family, just as fire completely destroys dung when people burn it.* |

ULT **behold me, bringing harm**
UST I am going to make terrible things happen
(הִנְנִי מֵבִיא רָעָה)

Yahweh is using **behold me, bringing** as a common expression of his culture to mean "I am about to bring." 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 bring harm]

**Support Reference:** Idiom

ULT **the house of Jeroboam**
UST your family
(בֵּית יָרָבְעָם)

This could mean: (1) the family of Jeroboam. What the author says about this prophecy in 15:29 supports this interpretation. Alternate translation: [the family of Jeroboam] or (2) the dynasty of Jeroboam, as in the similar expression [the house of David] in verse 8. Alternate translation: [the dynasty of Jeroboam]

**Support Reference:** Metaphor

ULT **and I will cut off from Jeroboam one pissing against a wall**
UST I will allow someone to kill all of the males in your household
(וְהִכְרַתִּי לְיָרָבְעָם מַשְׁתִּין בְּקִיר)

See how you translated the similar expression "cut off" in 11:16. Alternate translation: [and I will cause someone to kill every one of Jeroboam's family members who pisses against a wall]

**Support Reference:** Metaphor

ULT **one pissing against a wall**
UST all of the males
(מַשְׁתִּ֥ין בְּקִ֖יר)

Yahweh is referring to the males in Jeroboam's household. To emphasize how angry he is at Jeroboam's serious sins and what severe punishment he deserves, Yahweh is using a vivid expression that might be considered vulgar in some cultures. If it would not be appropriate for your readers if you reproduced this exact expression, you could use an equivalent one that would reflect Yahweh's anger. 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 25:22. Alternate translation: [every single one of the men]

**Support Reference:** Metonymy

ULT **one restrained and one set free**
UST whether they are family members or servants
(עָצ֥וּר וְעָזֽוּב)

Yahweh is referring to all of Jeroboam's male descendants by naming the two main categories of them, **one restrained** (legal slaves) and **one set free** (legal free men). If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all male descendants] or [every male descendant]

**Support Reference:** Merism

ULT **And I will burn after the house of Jeroboam**
UST I will completely destroy your family
(וּבִעַרְתִּ֣י אַחֲרֵ֣י בֵּית־יָרָבְעָ֗ם)

Yahweh is speaking as if Jeroboam's family and dynasty were actually a **house** that he would **burn**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And I will destroy Jeroboam's descendants]

**Support Reference:** Metaphor

ULT **And I will burn after the house of Jeroboam**
UST I will completely destroy your family
(וּבִעַרְתִּי֙ אַחֲרֵ֣י בֵּית־יָרָבְעָ֔ם)

In this context, the word **after** adds intensity and completeness to the idea of **burn**. Your language may have a comparable expression that you can use in your translation if you decide to retain the image of burning. You could also use plain language. Alternate translation: [And I will burn up the house of Jeroboam] or [And I will destroy all of Jeroboam's descendants]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **just as dung burns until the finishing of it**
UST just as fire completely destroys dung when people burn it
(כַּאֲשֶׁ֥ר יְבַעֵ֖ר הַגֶּ֑לֶל עַד־תֻּמּֽוֹ)

The point of this comparison is that just as **dung burns** completely, so Yahweh will completely destroy Jeroboam's descendants. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [as completely as dung burns until the finishing of it]

**Support Reference:** Simile

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| the house of | family |
| Jeroboam | your |
| from Jeroboam | in your household |
| and one set free | whether they are family members |
| in Israel | no matter where they live in your kingdom |
| the house of | family |
| Jeroboam | your |
| dung | fire … destroys |

# 1 Kings 14:11

| ULT | UST |
| --- | --- |
| *The one to Jeroboam dying in the city, dogs will eat, and the one dying in the field, birds of the sky will eat.” For Yahweh has spoken.’* | *Dogs will eat the bodies of any members of your household who die in cities. Scavenger birds will eat the bodies of any members of your household who die in the countryside.’ This will surely happen, since Yahweh has said that it will happen.* |

ULT **in the field**
UST in the countryside
(בַּשָּׂדֶה)

Here, **in the field** represents any place outside of a city or town. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [out in the open]

**Support Reference:** Metonymy

ULT **For Yahweh has spoken**
UST This will surely happen, since Yahweh has said that it will happen
(כִּי יְהוָה דִּבֵּר)

Ahijah is using this statement to conclude his direct quotation of what Yahweh told him to tell Jeroboam’s wife. In verse 7, he started the quotation by also mentioning that Yahweh had said this. Ahijah begins and ends the message with these statements in order to mark it as something he has spoken by Yahweh’s authority and that will surely happen. In your translation, use a natural way in your language of showing at the end of a quotation that someone has spoken it who has the power and authority to declare it and make it happen.

**Support Reference:** Connecting Words and Phrases

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| to Jeroboam | the bodies of any members of your household |
| of the sky | Scavenger |
| Yahweh | Yahweh |

# 1 Kings 14:12

| ULT | UST |
| --- | --- |
| *Now you, arise, go to your house. When your feet enter the city, then the child will die.* | *So go back home. As soon as you return to the city where you live, your son will die.* |

ULT **Now you, arise, go**
UST So go
(וְאַתְּ קוּמִי לֵכִי)

Ahijah is stating the pronoun **you** separately, even though the imperative verbs translated as **arise** and **go** already include this meaning. He is doing that because, after describing what will happen to all of the males in Jeroboam's family, he is now describing what Jeroboam's wife is to do. See how you translated the similar expression "you, now make" in 12:4, which similarly emphasizes a contrast. Alternate translation: [Now for your part, arise, go] or [And as for you, arise, go]

**Support Reference:** Pronouns — When to Use Them

ULT **When your feet enter the city**
UST As soon as you return to the city where you live
(בְּבֹאָה רַגְלַיִךְ הָעִירָה)

Here the prophet is using one part of Jeroboam's wife, her **feet**, to mean all of her in the act of entering the city. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [When you enter the city] or [As soon as you walk into the city]

**Support Reference:** Synecdoche

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| to your house | back home |

# 1 Kings 14:13

| ULT | UST |
| --- | --- |
| *And all of Israel will mourn for him, and they will bury him. For this {one} alone from Jeroboam will enter into a grave, because a good thing was found in him for Yahweh, the God of Israel, in the house of Jeroboam.* | *People throughout Israel will mourn for him, and you will be able to bury him. He is the only one in Jeroboam's family who will receive a proper burial, because he is the only person in Jeroboam's family whose actions have pleased Yahweh.* |

**ULT And all of Israel will mourn for him**
**UST** People throughout Israel will mourn for him
(וְסָפְדוּ־לוֹ כָל־יִשְׂרָאֵל)

Ahijah says that **all of Israel** will mourn for Jeroboam's son 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 the Israelites will mourn greatly for him]

**Support Reference:** Hyperbole

**ULT and they will bury him**
**UST** and you will be able to bury him
(וְקָבְרוּ אֹתוֹ)

Here Ahijah 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 he will be buried]

**Support Reference:** Pronouns — When to Use Them

**ULT this {one} alone from Jeroboam will enter into a grave, because a good thing was found in him for Yahweh, the God of Israel, in the house of Jeroboam**
**UST** He is the only one in Jeroboam's family who will receive a proper burial, because he is the only person in Jeroboam's family whose actions have pleased Yahweh
(כִּי־זֶה לְבַדּוֹ יָבֹא לְיָרָבְעָם אֶל־קֶבֶר יַעַן נִמְצָא־בּוֹ דָּבָר טוֹב אֶל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּבֵית יָרָבְעָם)

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 a good thing was found in him for Yahweh, the God of Israel, in the house of Jeroboam, this one alone from Jeroboam will enter into a grave]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **a good thing was found in him**
UST he is the only person … whose actions have pleased
(נִמְצָא־בּוֹ דָּבָר טוֹב)

Ahijah is using the term **found** in a way characteristic of his language and culture to mean that this **good thing** could be found, that is, that it could be seen to be present in the life and conduct of Abijah. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [there was something good in his life]

**Support Reference:** Idiom

ULT **in the house of Jeroboam**
UST in Jeroboam's family
(בְּבֵית יָרָבְעָם)

Ahijah is speaking of Jeroboam's family as if it were actually a **house**. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [in Jeroboam's family] or [among the descendants of Jeroboam]

**Support Reference:** Metaphor

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Israel | Israel |
| And … will mourn | will mourn |
| and they will bury | and you will be able to bury |
| from Jeroboam | in Jeroboam's family |
| a grave | who will receive a proper burial |
| good | pleased |
| in him | he is the only person |
| Yahweh | Yahweh |
| the God of | Yahweh |
| Israel | Yahweh |
| in the house of | in … family |
| Jeroboam | Jeroboam's |

# 1 Kings 14:14

| ULT | UST |
| --- | --- |
| *And Yahweh by himself will raise up a king over Israel who will cut off the house of Jeroboam this day. But what, even now!* | *Yahweh will enable a different man to become the king of Israel. That man will kill all of Jeroboam's family. This will happen very soon. In fact, Yahweh has already begun to make it happen.* |

**ULT And Yahweh by himself will raise up a king**
**UST** Yahweh will enable a different man to become the king
(וְהֵקִים יְהוָה לוֹ מֶלֶךְ)

See how you translated the similar expression in 14:7. Alternate translation: [And Yahweh by himself will bring a king to power]

**Support Reference:** Metaphor

**ULT will cut off the house of Jeroboam**
**UST** will kill all of Jeroboam's family
(יַכְרִית אֶת־בֵּית יָרָבְעָם)

Ahijah is speaking as if this king were going to literally **cut off** Jeroboam's family, as if they were a plant, and the king would use a sharp tool to remove them. He means that the king will kill all of Jeroboam's descendants. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [will kill all of Jeroboam's family]

**Support Reference:** Metaphor

**ULT this day**
**UST** This will happen very soon
(זֶה הַיּוֹם)

Ahijah is using the expression **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] or [very soon]

**Support Reference:** Metaphor

> **ULT** **But what, even now**
> **UST** In fact, Yahweh has already begun to make it happen
> (וְעָתָּה גַּם־עָתָּה)

Ahijah 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 what am I saying, 'will raise up'? This is happening even now]

**Support Reference:** Ellipsis

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Yahweh | Yahweh |
| a king | to become the king |
| Israel | Israel |
| the house of | all of … family |
| Jeroboam | Jeroboam's |
| day | This will happen very soon |

# 1 Kings 14:15

| ULT | UST |
| --- | --- |
| *And Yahweh will strike Israel, just as a reed sways in the waters, and he will uproot Israel from upon this good ground that he gave to their fathers. And he will scatter them beyond the River because they made their Asherahs, provoking Yahweh.* | *Yahweh will punish the people of Israel. He will unsettle them, just as the strong, flowing water of a river unsettles the reeds that grow on its banks. He will finally expel the Israelite people from this good land that he gave to our ancestors. The Israelites have worshiped statues of the goddess Asherah, and by doing that, they have made Yahweh very angry. As a result, he will allow enemies to take them as captives into lands on the far side of the Euphrates River.* |

ULT **And Yahweh will strike Israel**
UST Yahweh will punish the people of Israel. He will unsettle them
(וְהִכָּה יְהוָה אֶת־יִשְׂרָאֵל)

Ahijah is speaking of Yahweh's judgment as if Yahweh were going to **strike** Israel physically. This image portrays Yahweh's punishment as a decisive blow. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And Yahweh will decisively punish Israel]

**Support Reference:** Metaphor

ULT **just as a reed sways in the waters**
UST just as the strong, flowing water of a river unsettles the reeds that grow on its banks
(כַּאֲשֶׁר יָנוּד הַקָּנֶה בַּמָּיִם)

Ahijah is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [so that it will sway just as a reed sways in the waters]

**Support Reference:** Ellipsis

ULT **just as a reed sways in the waters**
UST just as the strong, flowing water of a river unsettles the reeds that grow on its banks
(כַּאֲשֶׁר יָנוּד הַקָּנֶה בַּמָּיִם)

The point of this comparison is that just as a **reed** that **sways in the waters** is unstable and has no firm foundation, so Israel will be unstable and have no secure place to live. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [so that it will not have a settled place to live, just as a reed sways and ultimately comes loose as the waters of a river tug at it]

**Support Reference:** Simile

ULT **and he will uproot Israel**
UST He will finally expel the Israelite people
(וְנָתַשׁ אֶת־יִשְׂרָאֵל)

Ahijah is speaking of Yahweh removing Israel from the land as if Yahweh were actually going to **uproot** a plant. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and he will remove Israel]

**Support Reference:** Metaphor

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

See how you translated the term “fathers” in 1:21. Alternate translation: [to their ancestors]

**Support Reference:** Metaphor

ULT **And he will scatter them beyond the River because they made their Asherahs, provoking Yahweh**
UST The Israelites have worshiped statues of the goddess Asherah, and by doing that, they have made Yahweh very angry. As a result, he will allow enemies to take them as captives into lands on the far side of the Euphrates River
(וְזֵרָם מֵעֵבֶר לַנָּהָר יַעַן אֲשֶׁר עָשׂוּ אֶת־אֲשֵׁרֵיהֶם מַכְעִיסִים אֶת־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: [And because they made their Asherahs, provoking Yahweh, he will scatter them beyond the River]

**Support Reference:** Connect — Reason-and-Result Relationship

> ULT **the River**
> UST the Euphrates River
> (לַנָּהָר)

By **the River**, Ahijah means the Euphrates River. Alternate translation: [the Euphrates River]

**Support Reference:** How to Translate Names

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Yahweh | Yahweh … He |
| Israel | the people of Israel … them |
| a reed | the reeds |
| Israel | the Israelite people |
| good | good |
| And he will scatter them | he will allow enemies to take them as captives |
| the River | the Euphrates River |
| their Asherahs | statues of the goddess Asherah |
| provoking | and by doing that, they have made … very angry |
| Yahweh | Yahweh |

# 1 Kings 14:16

| ULT | UST |
| --- | --- |
| *And he will give Israel up on account of the sins of Jeroboam that he sinned and that he caused Israel to sin."* | *Yahweh will abandon the Israelite people because Jeroboam committed these sins of idolatry and led the Israelite people to commit them as well."* |

**ULT the sins of Jeroboam that he sinned and that he caused Israel to sin**

**UST** Jeroboam committed these sins of idolatry and led the Israelite people to commit … as well

(חַטֹּאות יָרָבְעָם אֲשֶׁר חָטָא וַאֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל)

Ahijah is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [the sins that Jeroboam committed and that he caused Israel to commit]

**Support Reference:** Poetry

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Israel | the Israelite people |
| the sins of | these sins of idolatry |
| Jeroboam | Jeroboam |
| he sinned | committed |
| Israel | the Israelite people |
| that he caused … to sin | led … to commit … as well |

# 1 Kings 14:17

| ULT | UST |
| --- | --- |
| *And the wife of Jeroboam arose and went, and she came to Tirzah. She was entering at the threshold of the house, and the boy died.* | *Then Jeroboam's wife got up and left, and she traveled back home to the city of Tirzah. Just as she was walking through the door of her house, her son died.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jeroboam | Jeroboam's |
| to Tirzah | to the city of Tirzah |
| at the threshold of | through the door of |
| the house | her house |

# 1 Kings 14:18

| ULT | UST |
| --- | --- |
| *And they buried him, and all of Israel mourned for him, according to the word of Yahweh that he had spoken by the hand of his servant Ahijah the prophet.* | *People throughout Israel mourned for him, and his family was able to bury him. That is just what Yahweh had told the prophet Ahijah, his servant, to say would happen.* |

**ULT And they buried him**
**UST** and his family was able to bury him
(וַיִּקְבְּרוּ אֹתוֹ)

See how you translated the similar expression in 14:13. Alternate translation: [And people buried him] or [And he was buried]

**Support Reference:** Pronouns — When to Use Them

**ULT and all of Israel mourned for him**
**UST** People throughout Israel mourned for him
(וַיִּסְפְּדוּ־לוֹ כָּל־יִשְׂרָאֵל)

See how you translated the similar expression in 14:13. Alternate translation: [and the Israelites mourned greatly for him]

**Support Reference:** Hyperbole

**ULT according to the word of Yahweh that he had spoken**
**UST** That is just what Yahweh had told
(כִּדְבַר יְהוָה אֲשֶׁר דִּבֶּר)

Here, **word** represents the message that Yahweh announced through Ahijah by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [according to the message that Yahweh had spoken]

**Support Reference:** Metonymy

**ULT by the hand of**
**UST** to say would happen
(בְּיַד־)

See how you translated the similar expression in 8:53. Alternate translation: [through the agency of]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And they buried | and his family was able to bury |
| Israel | Israel |
| and … mourned | mourned |
| according to the word of Yahweh | That is just what Yahweh |
| his servant | his servant |
| Ahijah | Ahijah |
| the prophet | the prophet |

# 1 Kings 14:19

| ULT | UST |
| --- | --- |
| *Now the rest of the matters of Jeroboam, how he fought and how he reigned, behold them, written in the book of the matters of the days of the kings of Israel.* | *The book in which the kings of Israel recorded what happened during their reigns describes further things that Jeroboam did, including the wars that his army fought and how he ruled.* |

ULT **Now the rest of the matters of Jeroboam, how he fought and how he reigned, behold them, written in the book of the matters of the days of the kings of Israel**

UST The book in which the kings of Israel recorded what happened during their reigns describes further things that Jeroboam did, including the wars that his army fought and how he ruled
(וְיֶתֶר֙ דִּבְרֵ֣י יָרָבְעָ֔ם אֲשֶׁ֥ר נִלְחָ֖ם וַאֲשֶׁ֣ר מָלָ֑ךְ הִנָּ֣ם כְּתוּבִ֗ים עַל־סֵ֚פֶר דִּבְרֵ֣י הַיָּמִ֔ים לְמַלְכֵ֖י יִשְׂרָאֵֽל)

In this verse and the next verse, the author is using phrases that he regularly uses to conclude the account of kings' reigns. See how you translated the phrases in 11:41–43 that are similar to the ones in verses 19 and 20 here. Alternate translation: [Now you can read about the rest of the matters of Jeroboam, how he fought and how he reigned, in the book of the matters of the days of the kings of Israel]

**Support Reference:** End of Story

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jeroboam | Jeroboam |
| he reigned | how he ruled |
| the days of | during their reigns |
| the kings of | the kings of |
| Israel | Israel |

# 1 Kings 14:20

| ULT | UST |
| --- | --- |
| *And the days that Jeroboam reigned were 22 years. And he lay down with his fathers, and Nadab his son reigned in his place.* | *Jeroboam ruled for 22 years. Then he died, and his son Nadab became the next king.* |

**ULT And the days that Jeroboam reigned were 22 years**
**UST** Jeroboam ruled for 22 years
(וְהַיָּמִים אֲשֶׁר מָלַךְ יָרָבְעָם עֶשְׂרִים וּשְׁתַּיִם שָׁנָה)

The author is using the term **days** to refer to a period of time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the time that Jeroboam reigned was 22 years]

**Support Reference:** Metonymy

**ULT And he lay down with his fathers**
**UST** Then he died
(וַיִּשְׁכַּב עִם־אֲבֹתָיו)

See how you translated the similar expression in 1:21. Alternate translation: [And he passed away]

**Support Reference:** Euphemism

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And the days | ruled |
| Jeroboam | Jeroboam |
| reigned | ruled |
| years | for … years |
| and … reigned | and … became the … king |

# 1 Kings 14:21

| ULT | UST |
| --- | --- |
| *Now Rehoboam, the son of Solomon, reigned in Judah. Rehoboam {was} a son of 41 years when he reigned. And he reigned 17 years in Jerusalem, the city where Yahweh had chosen to put his name there from all of the tribes of Israel. And the name of his mother was Naamah the Ammonitess.* | *Meanwhile, Solomon's son Rehoboam was ruling Judah. He had been 41 years old when he started to rule, and he ruled for 17 years. He ruled in Jerusalem, the city that Yahweh chose to be the place where the Israelites would worship him. Rehoboam's mother's name was Naamah the Ammonitess.* |

ULT **Now Rehoboam, the son of Solomon, reigned in Judah. Rehoboam {was} a son of 41 years when he reigned. And he reigned 17 years in Jerusalem, the city where Yahweh had chosen to put his name there from all of the tribes of Israel. And the name of his mother was Naamah the Ammonitess**

UST Meanwhile, Solomon's son Rehoboam was ruling Judah. He had been 41 years old when he started to rule, and he ruled for 17 years. He ruled in Jerusalem, the city that Yahweh chose to be the place where the Israelites would worship him. Rehoboam's mother's name was Naamah the Ammonitess

(וּרְחַבְעָם֙ בֶּן־שְׁלֹמֹ֔ה מָלַ֖ךְ בִּיהוּדָ֑ה בֶּן־אַרְבָּעִ֤ים וְאַחַת֙ שָׁנָ֣ה רְחַבְעָ֔ם בְּמָלְכֹ֖ו וּשְׁבַ֣ע עֶשְׂרֵ֣ה שָׁנָ֔ה ו מָלַ֕ךְ בִּירוּשָׁלַ֖͏ִם הָעִ֣יר אֲשֶׁר־בָּחַ֣ר יְהוָ֗ה לָשׂ֤וּם אֶת־שְׁמֹו֙ שָׁ֣ם מִכֹּ֖ל שִׁבְטֵ֣י יִשְׂרָאֵ֑ל וְשֵׁ֥ם אִמֹּ֖ו נַעֲמָ֥ה הָעַמֹּנִֽית׃)

In this verse, the author is reintroducing Rehoboam as a participant in the story. He was first introduced briefly in 11:43 as Solomon's son and successor. The author is now reintroducing him formally as the king of Judah. Your language may have its own way of reintroducing participants that you can use in your translation. See the discussion in the introduction to this chapter of how the author introduces his accounts of the reigns of kings.

**Support Reference:** Introduction of New and Old Participants

ULT **{was} a son of 41 years**

UST had been 41 years old

(בֶּן־אַרְבָּעִ֤ים וְאַחַת֙ שָׁנָ֣ה)

The author is using **a son of 41 years** as a common expression of the culture to mean "41 years old." 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: [was 41 years old]

**Support Reference:** Idiom

**ULT** **the city where Yahweh had chosen to put his name there**
**UST** the city that Yahweh chose to be the place where … would worship him
(הָעִיר אֲשֶׁר־בָּחַר יְהוָה לָשׂוּם אֶת־שְׁמוֹ שָׁם)

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: [the city where Yahweh had chosen to put his name]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

**ULT** **to put his name there**
**UST** to be the place where … would worship him
(לָשׂוּם אֶת־שְׁמוֹ שָׁם)

See how you translated the similar expression in 11:36. Alternate translation: [as a place where people would worship him] or [as a place where his reputation would be made known]

**Support Reference:** Metonymy

**ULT** **from all of the tribes of Israel**
**UST** the Israelites
(מִכֹּל שִׁבְטֵי יִשְׂרָאֵל)

See how you translated the similar expression in 8:16. Alternate translation: [of all possible locations within the territory of Israel]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Now Rehoboam | Meanwhile … Rehoboam |
| Solomon | Solomon's |
| reigned | was ruling |
| in Judah | Judah |
| Rehoboam | He |
| years | had been … years old |
| when he reigned | when he started to rule |
| he reigned | and he ruled … He ruled |
| years | for … years |
| in Jerusalem | in Jerusalem |
| Yahweh | Yahweh |
| had chosen | chose |
| the tribes of | the Israelites |
| Israel | the Israelites |

| ULT | UST |
| --- | --- |
| the Ammonitess | the Ammonitess |

# 1 Kings 14:22

| ULT | UST |
| --- | --- |
| *And Judah did evil in the eyes of Yahweh. And they made him jealous more than all that their fathers had done by their sins that they sinned.* | *The people of the kingdom of Judah did many things that Yahweh had told the Israelites were evil. They committed more sins than their ancestors had committed. This made Yahweh very angry, because they were worshiping idols, and they should have been worshiping only him.* |

ULT **Judah**
UST The people of the kingdom of Judah
(יְהוּדָה)

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

**Support Reference:** Metonymy

ULT **evil**
UST many things … evil
(הָרַע)

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

**Support Reference:** Abstract Nouns

ULT **in the eyes of Yahweh**
UST that Yahweh had told the Israelites were
(בְּעֵינֵי יְהוָה)

See how you translated the similar expression in 3:10. Alternate translation: [in the judgment of Yahweh]

**Support Reference:** Idiom

**ULT** **by their sins that they sinned**
**UST** sins … had committed
(בְּחַטֹּאתָם אֲשֶׁר חָטָאוּ)

The author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [by the sins that they committed]

**Support Reference:** Poetry

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Judah | The people of the kingdom of Judah |
| evil | many things … evil |
| Yahweh | Yahweh |
| And they made … jealous | This made … very angry, because they were worshiping idols, and they should have been worshiping only him |
| by their sins | sins |
| they sinned | had committed |

# 1 Kings 14:23

| ULT | UST |
| --- | --- |
| *And they built for themselves, they also, high places and pillars and Asherahs on every high hill and under every green tree.* | *Just as the northern Israelites had done, the Judeans built places to worship foreign gods. On high hills and under big trees, they built shrines and set up stone pillars and made wooden images to represent the goddess Asherah.* |

**ULT on every high hill and under every green tree**
UST On high hills and under big trees
(עַל כָּל־גִּבְעָה גְּבֹהָה וְתַחַת כָּל־עֵץ רַעֲנָן)

The author is referring to **every** high hill and **every** green tree as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [on high hills and under green trees throughout their territory]

**Support Reference:** Hyperbole

**ULT they also**
UST Just as the northern Israelites had done
(גַּם־הֵמָּה)

The author is stating the pronoun **they** separately, even though the verb translated as **they built** already includes this meaning. He is doing that to emphasize that the people of Judah should have known better than to build these **high places and pillars and Asherahs**, since they had Yahweh's temple and its influence within their territory in Jerusalem. 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. See how you translated the similar expression "you, you know" in 2:5. Alternate translation: [even they, who should have known better]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| high places | shrines |
| and pillars | and set up stone pillars |
| and Asherahs | and made wooden images to represent the goddess Asherah |

# 1 Kings 14:24

| ULT | UST |
| --- | --- |
| *And also a cultic prostitute was in the land. They did according to all of the abominations of the nations that Yahweh had dispossessed from the face of the sons of Israel.* | *There were also male shrine prostitutes at these places of worship. The Israelite people did the same disgraceful things that the people had done whom Yahweh had forced to leave so that the Israelites could possess the land.* |

**ULT a cultic prostitute was in the land**
**UST** There were … male shrine prostitutes at these places of worship
(קָדֵשׁ הָיָה בָּאָרֶץ)

In this verse, the term **cultic prostitute** is singular in form, but it refers to cultic prostitutes as a group. If it would be helpful in your language, you could use a plural form in your translation. Alternate translation: [cultic prostitutes were in the land]

**Support Reference:** Collective Nouns

**ULT They did**
**UST** The Israelite people did
(עָשׂוּ)

The pronoun **They** refers to the people of Judah. It may be helpful to clarify this for your readers. Alternate translation: [The Judeans did]

**Support Reference:** Pronouns — When to Use Them

**ULT from the face of**
**UST** so that … could possess the land
(מִפְּנֵי)

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

**Support Reference:** Idiom

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

See how you translated the similar expression in 6:1. Alternate translation: [the Israelites]

**Support Reference:** Metaphor

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| a cultic prostitute | male shrine prostitutes |
| in the land | at these places of worship |
| the abominations of | disgraceful things that … had done |
| the nations | the people |
| Yahweh | Yahweh |
| had dispossessed | had forced to leave |
| Israel | the Israelites |

# 1 Kings 14:25

| ULT | UST |
|---|---|
| *And it happened that in the fifth year of King Rehoboam, Shishak the king of Egypt came up against Jerusalem.* | *When Rehoboam had been ruling for almost five years, King Shishak of Egypt came with his soldiers to attack Jerusalem.* |

**ULT And it happened that**
**UST** When
(וַיְהִי)

See how you translated the phrase “And it happened” in 2:39, where it similarly introduces a new event.

**Support Reference:** Introduction of a New Event

**ULT came up against**
**UST** came … to attack
(עָלָה & עַל)

It might seem that including the word **up** in this phrase would be to state extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [came against] or [attacked]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| in the … year | for … years |
| of King | had been ruling |
| Rehoboam | Rehoboam |
| the king of Egypt | King … of Egypt |
| Jerusalem | Jerusalem |

# 1 Kings 14:26

| ULT | UST |
| --- | --- |
| *And he took the treasures of the house of Yahweh and the treasures of the house of the king. And he took everything. And he took all of the shields of gold that Solomon had made.* | *{They defeated the Judeans, and then} his soldiers took away the valuable things they found in Yahweh's temple and in the royal palace. They also took many other valuable things they found. Because they took the gold shields that Solomon's workers had made,* |

ULT **the house of Yahweh … the house of the king**
UST Yahweh's temple … in the royal palace
(בֵּית־יְהוָה & בֵּית הַמֶּלֶךְ)

The author is speaking here of the temple of Yahweh as if it were a **house** in which he lived. Similarly, he is speaking of the king's palace as if it were a **house**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. See how you translated the similar expression "the house of Yahweh and the house of the king" in 9:10. Alternate translation: [the temple of Yahweh … the palace of the king]

**Support Reference:** Metaphor

ULT **And he took everything**
UST many other valuable things they found. Because they took
(הַכֹּל & וַיִּקַּח)

The author says **everything** 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 he took everything else of value that he could capture]

**Support Reference:** Hyperbole

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the house of Yahweh | Yahweh's temple |
| the king | royal |
| the shields of | the … shields |
| gold | gold |
| Solomon | Solomon's workers |

# 1 Kings 14:27

| ULT | UST |
| --- | --- |
| *And King Rehoboam made shields of bronze in their place, and he committed them to the hand of the commanders of the runners, the ones keeping the entrance of the house of the king.* | *King Rehoboam had his workers make bronze shields to replace them. He had the officers of the soldiers who guarded the entrance to his palace take care of these shields.* |

ULT **the hand of**

UST He had … take care of these shields

(יָד)

Here, **hand** represents the control or custody 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 custody of]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| King | King |
| Rehoboam | Rehoboam |
| shields of | shields |
| bronze | bronze |
| and he committed them | He had … take care of these shields |
| the commanders of | the officers of |
| the house of | palace |
| the king | his |

# 1 Kings 14:28

| ULT | UST |
| --- | --- |
| *And it happened that whenever the king entered the house of Yahweh, the runners bore them, and they brought them back to the chamber of the runners.* | *Whenever the king was going to come into the temple, those guards got those shields and held them, and {after he left the temple,} they returned the shields to their storeroom.* |

**ULT and they brought them back**
**UST** and {after he left the temple,} they returned the shields
(וְהֵשִׁיבוּם)

The author assumes that readers will know that Rehoboam's servants **brought** these shields **back** to their chamber after he had left the temple. You could say that explicitly if that would be helpful to your readers. Alternate translation: [and once he was gone, they brought them back]

**Support Reference:** Assumed Knowledge and Implicit Information

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
| --- | --- |
| the king | the king |
| the house of Yahweh | into the temple |
| bore them | got those shields and held them |

# 1 Kings 14:29

| ULT | UST |
| --- | --- |
| *Now the rest of the matters of Rehoboam and all that he did, are they not written in the book of the matters of the days of the kings of Judah?* | *The book in which the kings of Judah recorded what happened during their reigns describes further things that Rehoboam did.* |

ULT **Now the rest of the matters of Rehoboam and all that he did, are they not written in the book of the matters of the days of the kings of Judah**
UST The book in which the kings of Judah recorded what happened during their reigns describes further things that Rehoboam did
(וְיֶתֶר דִּבְרֵי רְחַבְעָם וְכָל־אֲשֶׁר עָשָׂה הֲלֹא־הֵמָּה כְתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה)

In this verse and the next two verses, the author is using phrases that he regularly uses to conclude the account of kings' reigns. See how you translated the phrases in 11:41–43 and 14:19–20 that are similar to the ones in verses 29–31 here. Alternate translation: [Now you can read about the rest of the matters of Rehoboam and all that he did in the book of the matters of the days of the kings of Judah]

**Support Reference:** End of Story

ULT **Now the rest of the matters of Rehoboam and all that he did, are they not written in the book of the matters of the days of the kings of Judah**
UST The book in which the kings of Judah recorded what happened during their reigns describes further things that Rehoboam did
(וְיֶתֶר דִּבְרֵי רְחַבְעָם וְכָל־אֲשֶׁר עָשָׂה הֲלֹא־הֵמָּה כְתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה)

See how you translated the similar expression in 14:19.

**Support Reference:** Active or Passive

ULT **and all that he did**
UST further … that … did
(וְכָל־אֲשֶׁר עָשָׂה)

The author says **all that he did** 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 other significant things that he did]

**Support Reference:** Hyperbole

ULT **Now the rest of the matters of Rehoboam and all that he did**
UST further things that Rehoboam did
(וְיֶתֶר דִּבְרֵי רְחַבְעָם וְכָל־אֲשֶׁר עָשָׂה)

The terms **the rest of the matters of Rehoboam** and **all that he did** mean similar things. The author is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Now other significant things that Rehoboam did that are not recorded here]

**Support Reference:** Doublet

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Rehoboam | Rehoboam |
| the days of | during their reigns |
| the kings of | the kings of |
| Judah | Judah |

# 1 Kings 14:30

| ULT | UST |
| --- | --- |
| *And war was between Rehoboam and between Jeroboam all of the days.* | *The armies of Rehoboam and Jeroboam were continually at war with one another.* |

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

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

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Rehoboam | The armies of Rehoboam |
| Jeroboam | and Jeroboam |
| the days | continually |

# 1 Kings 14:31

| ULT | UST |
| --- | --- |
| *And Rehoboam lay down with his fathers, and he was buried with his fathers in the City of David. And the name of his mother was Naamah the Ammonitess. And Abijam his son reigned in his place.* | *Then Rehoboam died, and people buried him in the part of Jerusalem that people call the City of David. That is where people had buried his ancestors. Rehoboam's mother Naamah was an Ammonitess{, and that is why he became devoted to idol worship}. After Rehoboam died, his son Abijam became the next king.* |

ULT **And Rehoboam lay down with his fathers**
UST Then Rehoboam died
(וַיִּשְׁכַּב רְחַבְעָם עִם־אֲבֹתָיו)

See how you translated the similar expression in 1:21. Alternate translation: [And Rehoboam passed away]

**Support Reference:** Euphemism

ULT **and he was buried**
UST and people buried him
(וַיִּקָּבֵר)

The expression **he was buried** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and the Israelites buried him]

**Support Reference:** Active or Passive

ULT **Abijam**
UST Abijam
(אֲבִיָּם)

See the discussion in the introduction to this chapter of the name of this king, who is called "Abijah" in the parallel passage in 2 Chronicles. We recommend that you use the name **Abijam** in your translation here and not try to harmonize the name with the form in 2 Chronicles.

**Support Reference:** How to Translate Names

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Rehoboam | Rehoboam |
| and he was buried | and people buried him |

| ULT | UST |
| --- | --- |
| in the City of David | in the part of Jerusalem that people call the City of David |
| the Ammonitess | was an Ammonitess{, and that is why he became devoted to idol worship} |
| Abijam | Abijam |
| And … reigned | became the … king |

# 1 Kings 15

## 1 Kings 15 Chapter Introduction

### Structure and Formatting

This chapter alternately tells the stories of the kings of the two kingdoms into which the kingdom of David and Solomon was split, Israel in the north and Judah in the south.

1. Abijam, king of Judah (15:1–8)
2. Asa, king of Judah (15:9–24)
3. Nadab, king of Israel (15:25–32)
4. Baasha, king of Israel (15:33–34)

### Translation Issues in This Chapter

#### Further phrases that the author uses to introduce accounts of kings' reigns

In 15:1–2, the author uses some the same phrases to introduce his account of Abijam's reign that he used to introduce his account of Rehoboam's reign in 14:21. For example, he says for how many years Abijam ruled as king, where he reigned, and who his mother was. However, he begins by making an additional statement, that Abijam began to reign "in year 18 of King Jeroboam." This is the first instance of this kind of reference to a year in the reign of another king, but after this the author will make such a reference regularly as he introduces his accounts of kings' reigns. So that your readers will appreciate the role of this reference, be careful to translate it consistently in each of its occurrences.

# 1 Kings 15:1

| ULT | UST |
| --- | --- |
| *Now in the year of 18 to King Jeroboam, the son of Nebat, Abijam reigned over Judah.* | *Abijah became the king of Judah when Jeroboam had been the king of Israel for almost 18 years.* |

ULT **Now in the year of 18 to King Jeroboam, the son of Nebat, Abijam reigned over Judah**
UST Abijah became the king of Judah when Jeroboam had been the king of Israel for almost 18 years
(וּבִשְׁנַת שְׁמֹנֶה עֶשְׂרֵה לַמֶּלֶךְ יָרָבְעָם בֶּן־נְבָט מָלַךְ אֲבִיָּם עַל־יְהוּדָה)

In this verse and the next verse, the author is introducing **Abijam** as a participant in the story as the new king of **Judah**. 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 of how the author is, for the first time in the book, referring here to a year in the reign of the king of one kingdom in order to identify when the king of another kingdom began to reign.

**Support Reference:** Introduction of New and Old Participants

ULT **Now in the year of 18 to King Jeroboam**
UST when Jeroboam had been the king of Israel for almost 18 years
(וּבִשְׁנַת שְׁמֹנֶה עֶשְׂרֵה לַמֶּלֶךְ יָרָבְעָם)

If your language would not represent a number in a form such as **the year of 18**, you could represent this number in a form that your language would use. Alternate translation: [Now in the eighteenth year of King Jeroboam]

**Support Reference:** Ordinal Numbers

ULT **Abijam**
UST Abijah
(אֲבִיָּם)

See the discussion in the introduction to chapter 14 of the form of this name. We recommend that you use the name **Abijam** in your translation here and not try to harmonize it with the form “Abijah” that appears in 2 Chronicles.

**Support Reference:** How to Translate Names

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Now in the year of | for … years |
| to King | when … had been the king of Israel |

| ULT | UST |
| --- | --- |
| Jeroboam | Jeroboam |
| Abijam | Abijah |
| reigned | became the king |
| Judah | Judah |

# 1 Kings 15:2

| ULT | UST |
| --- | --- |
| *He reigned three years in Jerusalem. And the name of his mother was Maacah, the daughter of Abishalom.* | *Abijah ruled for three years in Jerusalem. His mother's name was Maacah daughter of Abishalom.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| He reigned | Abijah ruled |
| years | for … years |
| in Jerusalem | in Jerusalem |
| was Maacah | was Maacah |
| Abishalom | Abishalom |

# 1 Kings 15:3

| ULT | UST |
| --- | --- |
| *And he walked in all of the sins of his father that he had done to his face. And his heart was not complete with Yahweh his God like the heart of David his father.* | *Abijah committed the same kind of sins that his father had committed. He was not completely faithful to Yahweh his God as his ancestor David had been.* |

**ULT And he walked in all of the sins of his father**
UST Abijah committed the same kind of sins … his father
(וַיֵּ֙לֶךְ֙ בְּכָל־חַטֹּ֣את אָבִ֔יו)

See how you translated the similar expression "to walk in his ways" in 2:3. Alternate translation: [And he committed the same sins that his father had committed]

**Support Reference:** Metaphor

**ULT to his face**
UST his father
(לְפָנָ֔יו)

See how you translated the similar expression in 14:9. Alternate translation: [when he ruled Israel before him]

**Support Reference:** Metonymy

**ULT And his heart was not complete with Yahweh his God like the heart of David his father**
UST He was not completely faithful to Yahweh his God as his ancestor David had been
(וְלֹא־הָיָ֤ה לְבָבוֹ֙ שָׁלֵ֣ם עִם־יְהוָ֔ה אֱלֹהָ֖יו כִּלְבַ֥ב דָּוִ֖ד אָבִֽיו)

See how you translated the similar expression in 8:61. Alternate translation: [And he was not completely devoted to Yahweh his God like David his father]

**Support Reference:** Metaphor

**ULT his father**
UST his father
(אָבִֽיו)

See how you translated the similar expression in 1:21. Alternate translation: [his ancestor]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the sins of | sins |
| complete | completely faithful |
| Yahweh | Yahweh |
| his God | his God |
| David | as … David had been |

# 1 Kings 15:4

| ULT | UST |
| --- | --- |
| *But for the sake of David, Yahweh his God gave to him a lamp in Jerusalem by raising up his son after him, and by making Jerusalem stand,* | *But Yahweh had promised to David that one of his descendants would always be king in Jerusalem. So Yahweh allowed Abijah's son to become king after he died. Yahweh also did not allow any enemies to conquer Jerusalem.* |

ULT **a lamp**
UST one of … descendants … king
(נֵיר)

See how you translated the similar expression in 11:36. Alternate translation: [a successor]

**Support Reference:** Metaphor

ULT **by raising up his son**
UST Yahweh allowed Abijah's son to become king
(לְהָקִים אֶת־בְּנוֹ)

See how you translated the similar expression in 14:7. Alternate translation: [by bringing his son to power] or [by allowing his son to rule as king]

**Support Reference:** Metaphor

ULT **and by making Jerusalem stand**
UST Yahweh also did not allow any enemies to conquer Jerusalem
(וּלְהַעֲמִיד אֶת־יְרוּשָׁלָם)

The author is speaking of Jerusalem as if it had actually been a building or some other structure that Yahweh could have made **stand**. The author means that Yahweh kept Jerusalem secure. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and by making Jerusalem secure] or [and by protecting Jerusalem]

**Support Reference:** Metaphor

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
| --- | --- |
| David | to David |
| Yahweh | Yahweh |
| his God | Yahweh |
| a lamp | one of … descendants … king |
| in Jerusalem | in Jerusalem |

| ULT | UST |
| --- | --- |
| Jerusalem | Jerusalem |

# 1 Kings 15:5

| ULT | UST |
| --- | --- |
| *because David had done right in the eyes of Yahweh, and he had not turned from all that he had commanded him all of the days of his life, except in the matter of Uriah the Hittite.* | *Yahweh did that because David had done the things that he had told the Israelites were good to do. When Yahweh had told David to do something, David had always obeyed. The only time when David disobeyed Yahweh was when he {had sexual relations with the wife of} Uriah the Hittite and {tried to hide what he had done by} causing him to die in battle.* |

ULT **right**
UST the things … were good to do
(אֶת־הַיָּשָׁר)

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

**Support Reference:** Abstract Nouns

ULT **in the eyes of Yahweh**
UST that he had told the Israelites … Yahweh
(בְּעֵינֵי יְהוָה)

See how you translated the similar expression in 3:10. Alternate translation: [in the judgment of Yahweh]

**Support Reference:** Idiom

ULT **and he had not turned from all that he had commanded him**
UST When … had told David to do something, David had … obeyed
(וְלֹא־סָר מִכֹּל אֲשֶׁר־צִוָּהוּ)

The author is speaking as if David could actually have **turned** from Yahweh's commands, as if he had been walking in one direction but then turned to walk in a different direction. The author means that David did not disobey Yahweh's commands. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he had not disobeyed anything that he had commanded him.]

**Support Reference:** Metaphor

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

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

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| David | David |
| right | the things … were good to do |
| Yahweh | Yahweh |
| the days of | always |
| Uriah | Uriah … him |
| the Hittite | the Hittite |

# 1 Kings 15:6

| ULT | UST |
| --- | --- |
| *And war was between Rehoboam and between Jeroboam all of the days of his life.* | *The kingdoms of Judah and Israel had been enemies when Rehoboam and Jeroboam were their kings, and they continued to be enemies all during the time that Abijah ruled.* |

**ULT Rehoboam**

**UST** The kingdoms of Judah … Rehoboam
(רְחַבְעָם)

Some ancient manuscripts read “Rehoboam.” The ULT follows that reading. Other ancient manuscripts read “Abijam.” 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 |
| --- | --- |
| Rehoboam | The kingdoms of Judah … Rehoboam |
| Jeroboam | and Israel … and Jeroboam |
| the days of | the time that Abijah ruled |

# 1 Kings 15:7

| ULT | UST |
|---|---|
| *Now the rest of the matters of Abijam and all that he did, are they not written in the book of the matters of the days of the kings of Judah? And war was between Abijam and between Jeroboam.* | *The book in which the kings of Judah recorded what happened during their reigns describes further things that Abijam did, including the war that he fought against King Jeroboam of Israel.* |

ULT **Now the rest of the matters of Abijam and all that he did, are they not written in the book of the matters of the days of the kings of Judah**

UST The book in which the kings of Judah recorded what happened during their reigns describes further things that Abijam did

(וְיֶתֶר דִּבְרֵי אֲבִיָּם וְכָל־אֲשֶׁר עָשָׂה הֲלוֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה)

In this verse and the next verse, the author is using phrases that he regularly uses to conclude accounts of kings' reigns. See how you translated the similar phrases in 11:41–43, 14:19–20, and 14:29–31. Alternate translation: [Now you can read about the rest of the matters of Abijam and all that he did in the book of the matters of the days of the kings of Judah]

**Support Reference:** End of Story

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Abijam | Abijam |
| the days of | during their reigns |
| the kings of | the kings of |
| Judah | Judah |
| Abijam | he |
| Jeroboam | King Jeroboam of Israel |

# 1 Kings 15:8

| ULT | UST |
|---|---|
| *And Abijam lay down with his fathers, and they buried him in the City of David. And Asa his son reigned in his place.* | *Abijah died, and the Israelites buried him in the part of Jerusalem that people call the City of David. His son Asa became the next king.* |

**ULT And Abijam lay down with his fathers**
UST Abijah died
(וַיִּשְׁכַּב אֲבִיָּם עִם־אֲבֹתָיו)

See how you translated the similar expression in 1:21. Alternate translation: [And Abijam passed away]

**Support Reference:** Euphemism

**ULT and they buried him**
UST and the Israelites buried him
(וַיִּקְבְּרוּ אֹתוֹ)

See how you translated the similar expression in 14:13. Alternate translation: [and people buried him] or [and he was buried]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Abijam | Abijah |
| and they buried | and the Israelites buried |
| in the City of David | in the part of Jerusalem that people call the City of David |
| David | David |
| Asa | Asa |
| And … reigned | became the … king |

# 1 Kings 15:9

| ULT | UST |
|---|---|
| *Now in the year of 20 to Jeroboam, the king of Israel, Asa reigned {as} the king of Judah.* | *Asa started to rule Judah after Jeroboam had been the king of Israel for almost 20 years.* |

ULT **Now in the year of 20 to Jeroboam, the king of Israel, Asa reigned {as} the king of Judah**

UST Asa started to rule Judah after Jeroboam had been the king of Israel for almost 20 years
(וּבִשְׁנַת עֶשְׂרִים לְיָרָבְעָם מֶלֶךְ יִשְׂרָאֵל מָלַךְ אָסָא מָלַךְ יְהוּדָה)

In this verse and the next verse, the author is introducing **Asa** as a participant in the story as the new king of **Judah**. See how you translated the similar phrases in 15:1–2.

**Support Reference:** Introduction of New and Old Participants

ULT **Now in the year of 20 to Jeroboam**

UST Jeroboam … for almost 20 years
(וּבִשְׁנַת עֶשְׂרִים לְיָרָבְעָם)

If your language would not represent a number in a form such as **in the year of 20**, you could represent this number in a form that your language would use. Alternate translation: [Now in the twentieth year of Jeroboam]

**Support Reference:** Ordinal Numbers

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Now in the year of | for … years |
| to Jeroboam | Jeroboam |
| the king of | after … had been the king of |
| Israel | Israel |
| Asa | Asa |
| reigned | started to rule |
| {as} the king of | started to rule |
| Judah | Judah |

# 1 Kings 15:10

| ULT | UST |
| --- | --- |
| *And he reigned 41 years in Jerusalem. And the name of his mother was Maacah the daughter of Abishalom.* | *He ruled in Jerusalem for 41 years. His grandmother was Maacah daughter of Abishalom.* |

**ULT his mother**

**UST** His grandmother

(אִמּוֹ)

It is clear from 15:2 that **Maacah** was the mother of Asa's father, Abijam. Your language may have its own term or expression for this relationship that you can use here and in verse 13. Alternate translation: [his grandmother]

**Support Reference:** Kinship

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| he reigned | He ruled |
| years | for … years |
| in Jerusalem | in Jerusalem |
| was Maacah | was Maacah |
| Abishalom | Abishalom |

# 1 Kings 15:11

| ULT | UST |
| --- | --- |
| *And Asa did right in the eyes of Yahweh like David his father.* | *Asa did the things that Yahweh had told the Israelites were good to do, as his ancestor David had done.* |

ULT **right**
UST the things … were good to do
(הַיָּשָׁר)

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

**Support Reference:** Abstract Nouns

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

See how you translated the similar expression in 3:10. Alternate translation: [in the judgment of Yahweh]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Asa | Asa |
| right | the things … were good to do |
| Yahweh | Yahweh |
| like David | as … David had done |

# 1 Kings 15:12

| ULT | UST |
| --- | --- |
| *And he made the cultic prostitutes pass over from the land, and he removed all of the idols that his fathers had made.* | *He forced the male shrine prostitutes to leave Israel, and he also destroyed all of the idols that his ancestors had made.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the cultic prostitutes | the male shrine prostitutes |
| the land | Israel |
| the idols | the idols |

# 1 Kings 15:13

| ULT | UST |
| --- | --- |
| *And also Maacah his mother, he removed her from {being} queen mother because she had made a horror for Asherah. And Asa cut down her horror, and he burned {it} in the wadi of Kidron.* | *His grandmother Maacah had been in the {influential} position of queen mother, but he removed her from that position. He did that because she had made a disgusting wooden statue for the goddess Asherah. Asa had his servants cut down the statue and burn it in the Kidron Valley.* |

ULT **a horror**
UST a disgusting wooden statue
(מִפְלֶצֶת)

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

**Support Reference:** Abstract Nouns

ULT **And Asa cut down her horror, and he burned {it}**
UST Asa had his servants cut down the statue and burn it
(וַיִּכְרֹת אָסָא אֶת־מִפְלַצְתָּהּ וַיִּשְׂרֹף)

The author is using one person who was involved in this action, **Asa**, to mean everyone who was involved, including Asa's servants. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Asa ordered his servants to cut down her horror and burn it]

**Support Reference:** Synecdoche

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Maacah | Maacah |
| from {being} queen mother | had been in the {influential} position of queen mother … from that position |
| a horror | a disgusting wooden statue |
| for Asherah | for the goddess Asherah |
| Asa | Asa |
| her horror | the statue |
| in the wadi of | in the … Valley |
| Kidron | Kidron |

# 1 Kings 15:14

| ULT | UST |
| --- | --- |
| *But they did not remove the high places. Nevertheless, the heart of Asa was complete with Yahweh all of his days.* | *He did not order his servants to destroy the shrines for worship on the top of hills. Even so, he was completely faithful to Yahweh for the whole time that he lived.* |

ULT **But they did not remove the high places**
UST He did not order his servants to destroy the shrines for worship on the top of hills
(וְהַבָּמוֹת לֹא־סָרוּ)

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: [But no one removed the high places] or [But the high places were not removed]

**Support Reference:** Pronouns — When to Use Them

ULT **the heart of Asa was complete with Yahweh**
UST he was completely faithful to Yahweh
(לְבַב־אָסָא הָיָה שָׁלֵם עִם־יְהוָה)

See how you translated the similar expression in 8:61. Alternate translation: [Asa was completely devoted to Yahweh]

**Support Reference:** Metaphor

ULT **all of his days**
UST for the whole time that he lived
(כָּל־יָמָיו)

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

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| But … the high places | the shrines for worship on the top of hills |
| Asa | he |
| complete | completely faithful |
| Yahweh | Yahweh |

| ULT | UST |
| --- | --- |
| his days | for the … time that he lived |

# 1 Kings 15:15

| ULT | UST |
| --- | --- |
| *And he brought the holy things of his father and his holy things {into} the house of Yahweh, silver and gold and vessels.* | *He told his servants to put in Yahweh's temple the valuable things that his father had dedicated. He also told them to put there the things that he had dedicated. These included gold, silver, and other valuable articles.* |

ULT **{into} the house of Yahweh**
UST in Yahweh's temple … there
(בֵּית יְהוָה)

See how you translated the similar expression in 3:1. Alternate translation: [the temple of Yahweh]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the holy things of | the valuable things that … had dedicated |
| and his holy things | the things that he had dedicated |
| {into} the house of Yahweh | in Yahweh's temple … there |
| silver | silver |
| and gold | These included gold |

# 1 Kings 15:16

| ULT | UST |
| --- | --- |
| *And war was between Asa and between Baasha, the king of Israel, all of their days.* | *Asa fought wars against Baasha king of Israel during the whole time that he reigned.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Asa | Asa |
| Baasha | Baasha |
| the king of | king of |
| Israel | Israel |
| their days | during the … time that he reigned |

# 1 Kings 15:17

| ULT | UST |
| --- | --- |
| *And Baasha, the king of Israel, went up against Judah, and he built Ramah so as not to give going out or coming in to Asa, the king of Judah.* | *Baasha's army invaded Judah. They captured the city of Ramah {just north of Jerusalem}. Then they started to build a wall around it {so that it would be a border fortress and they would be able} to prevent people from entering or leaving Asa's kingdom of Judah.* |

ULT **And Baasha, the king of Israel, went up against**
UST Baasha's army invaded
(וַיַּעַל בַּעְשָׁא מֶלֶךְ־יִשְׂרָאֵל עַל)

See how you translated **went up against** in 14:25. Alternate translation: [And Baasha, the king of Israel, attacked]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

ULT **and he built Ramah**
UST They captured the city of Ramah {just north of Jerusalem}. Then they started to build a wall around it
(וַיִּבֶן אֶת־הָרָמָה)

See how you translated the similar expression in 12:25. Alternate translation: [and he built up Ramah]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Baasha | Baasha's army |
| the king of | Baasha's army |
| Israel | Baasha's army |
| Judah | Judah |
| Ramah | They captured the city of Ramah {just north of Jerusalem} |
| to Asa | Asa's |
| the king of | kingdom |
| Judah | of Judah |

# 1 Kings 15:18

| ULT | UST |
| --- | --- |
| *And Asa took all of the silver and the gold remaining in the storerooms of the house of Yahweh and the storerooms of the house of the king, and he gave them into the hand of his servants. And King Asa sent them to Ben Hadad, the son of Tabrimmon, the son of Hezion, the king of Aram, the dweller in Damascus, saying,* | *So Asa had his officials collect all of the silver and golden articles that were still in the storerooms in the temple and his palace. He told them to bring those things to Damascus and give them to Ben Hadad, the king who ruled Aram from that city. Ben Hadad was the son of Tabrimmon and the grandson of Hezion. Asa told his officials to tell Ben Hadad,* |

ULT **remaining in the storerooms of the house of Yahweh and the storerooms of the house of the king**

UST that were still in the storerooms in the temple and his palace

(הַנּוֹתָרִים ׀ בְּאוֹצְרוֹת בֵּית־יְהוָה וְאֶת־אוֹצְרוֹת בֵּית מֶלֶךְ)

The author assumes that his listeners will understand that by the term **remaining**, he means all of the silver and gold articles that were in these storerooms after Shishak had taken the greatest treasures from them, as 14:26 describes. This would include the articles that Asa put in the storerooms after Shishak raided them, as 15:15 describes. Express this meaning in a way that would be natural in your language. Alternate translation: [that were then in the storerooms of the house of Yahweh and the storerooms of the house of the king]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **the house of the king**

UST his palace

(בֵּית מֶלֶךְ)

See how you translated the similar expression in 7:1. Alternate translation: [his royal palace]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and he gave them into the hand of his servants**

UST told them to bring those things

(וַיִּתְּנֵם בְּיַד־עֲבָדָיו)

The author is using one part these servants, their **hand**, to mean all of them in the act of conveying these silver and gold articles. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he gave them to his servants to convey]

**Support Reference:** Synecdoche

ULT **into the hand of**
UST to bring
(בְּיַד)

In this verse, the word **hand** is singular in form, but it refers to the hands of all of Asa's servants. If it would be helpful in your language, if you retain the term "hand," you could use its plural form. Alternate translation: [the hands of]

**Support Reference:** Collective Nouns

ULT **And King Asa sent them**
UST He … and give them
(וַיִּשְׁלָחֵם הַמֶּלֶךְ אָסָא)

The pronoun **them** refers to the silver and gold articles that Asa took from the temple and palace storerooms. It may be helpful to clarify this for your readers. Alternate translation: [And King Asa sent those articles of silver and gold]

**Support Reference:** Pronouns — When to Use Them

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Asa | Asa |
| the silver | the silver |
| and the gold | and golden articles |
| in the storerooms of | the storerooms |
| the house of Yahweh | in the temple |
| the storerooms of | the storerooms |
| the house of | palace |
| the king | his |
| his servants | them |
| King | He |
| Asa | He |
| the king of | the king who ruled |
| Aram | Aram |
| in Damascus | to Damascus … that city |

# 1 Kings 15:19

| ULT | UST |
| --- | --- |
| *“A covenant between me and between you, between my father and between your father. Behold, I have sent to you a gift of silver and gold. Go, break your covenant with Baasha, the king of Israel, that he may go up from against me.”* | *“My father had an alliance with your father, and I would like to have an alliance with you. {To make that alliance}, I am giving you this silver and gold. So please break the alliance you have with Baasha, the king of Israel{, and attack him}. That way he will stop invading my kingdom {because he will have to send his army to fight your army}.”* |

ULT **A covenant between me and between you, between my father and between your father**
UST My father had an alliance with your father, and I would like to have an alliance with you
(בְּרִית֙ בֵּינִ֣י וּבֵינֶ֔ךָ בֵּ֥ין אָבִ֖י וּבֵ֣ין אָבִ֑יךָ)

Asa is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [Let there be a covenant between me and between you, as there was between my father and between your father]

**Support Reference:** Ellipsis

ULT **Behold**
UST To make that alliance
(הִנֵּה)

See how you translated the similar expression in 1:14. Alternate translation: [Listen]

**Support Reference:** Metaphor

ULT **Go, break**
UST So please break … and attack him
(לֵ֥ךְ הָפֵ֖רָה)

Asa is not telling Ben Hadad to **Go** somewhere. He is encouraging him to do what he is suggesting. Your language may have a comparable expression that you can use in your translation. See how you translated the similar expression “come” in 1:12. Alternate translation: [Go ahead and break]

**Support Reference:** Assumed Knowledge and Implicit Information

> ULT **that he may go up from against me**
> UST That way he will stop invading my kingdom {because he will have to send his army to fight your army}
> (וְיַעֲלֶה מֵעָלָי)

See how you translated the similar expression in 15:17. Alternate translation: [that he may stop attacking me]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| A covenant | had an alliance … and I would like to have an alliance |
| silver | this silver |
| and gold | and gold |
| your covenant | the alliance you have |
| Baasha | Baasha |
| the king of | the king of |
| Israel | Israel |

# 1 Kings 15:20

| ULT | UST |
| --- | --- |
| *And Ben Hadad listened to King Asa, and he sent the commanders of the armies that {were} to him against the cities of Israel. And he struck Ijon and Dan and Abel Beth Maacah and all of Chinnereth, with all of the land of Naphtali.* | *When the officials spoke that message to Ben Hadad, he agreed to do what Asa wanted. He ordered his commanders to lead their soldiers to attack some areas in the kingdom of Israel. They attacked the cities of Ijon, Dan, and Abel Beth Maacah, the region of Chinnereth, and the whole territory of the tribe of Naphtali.* |

**ULT And Ben Hadad listened to King Asa**

**UST** When the officials spoke that message to Ben Hadad, he agreed to do what Asa wanted

(וַיִּשְׁמַע בֶּן־הֲדַד אֶל־הַמֶּלֶךְ אָסָא)

See how you translated the similar expression in 5:8. Alternate translation: [And Ben Hadad agreed to do what King Asa had requested]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT And he struck**

**UST** They attacked

(וַיַּכּוּ)

See the discussion in the introduction to 1 Kings of this sense of the word “struck.” Alternate translation: [And he attacked]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| King | Asa |
| Asa | Asa |
| the commanders of | commanders to lead |
| Israel | the kingdom of Israel |
| Dan | Dan |
| Abel | Abel |
| Maacah | Maacah |
| Chinnereth | the region of Chinnereth |
| the land of | territory of |
| Naphtali | the tribe of Naphtali |

# 1 Kings 15:21

| ULT | UST |
| --- | --- |
| *And it happened, when Baasha heard, that he ceased from building Ramah, and he dwelled in Tirzah.* | *When Baasha learned that Ben Hadad's armies were attacking Israel, he ordered his soldiers to stop building the wall around Ramah. He and his soldiers returned to {his capital city of Tirzah} and stayed there.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Baasha | Baasha |
| Ramah | the wall around Ramah |
| in Tirzah | his capital city of Tirzah |

# 1 Kings 15:22

| ULT | UST |
|---|---|
| *And King Asa made all of Judah hear. None {was} exempt. And they carried away the stones of Ramah and its wood, {with} which Baasha had been building. And with them King Asa built Geba of Benjamin and Mizpah.* | *Then King Asa sent messengers to tell the men throughout his kingdom of Judah that he was requiring them all to go to Ramah. They were to carry away the stones and timber that Baasha's soldiers had been using to build a wall around that city. With those stones and timber, King Asa had his workers fortify the city of Mizpah and the city that people call Geba that is within the territory of the tribe of Benjamin.* |

ULT **And King Asa made all of Judah hear**
UST Then King Asa sent messengers to tell the men throughout his kingdom of Judah
(וַהַמֶּ֥לֶךְ אָסָ֖א הִשְׁמִ֣יעַ אֶת־כָּל־יְהוּדָ֑ה)

In this context, the sense of the word **hear** is that King Asa required all the people of Judah to participate in the work of dismantling Ramah and using its materials to fortify other cities. You could include this information if that would be helpful to your readers. Alternate translation: [And King Asa made all of Judah obey] or [And King Asa required all of Judah to work]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **And King Asa made all of Judah hear**
UST Then King Asa sent messengers to tell the men throughout his kingdom of Judah
(וַהַמֶּ֥לֶךְ אָסָ֖א הִשְׁמִ֣יעַ אֶת־כָּל־יְהוּדָ֑ה)

Here, **all of Judah** represents all the men of Judah who were able to work. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [And King Asa required the men of Judah to work]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And King | Then King |
| Asa | Asa |
| Judah | his kingdom of Judah |
| the stones of | the stones |
| Ramah | a wall around that city |
| Baasha | Baasha's soldiers |
| King | King |

| ULT | UST |
| --- | --- |
| Asa | Asa |
| Benjamin | that is within the territory of the tribe of Benjamin |
| Mizpah | the city of Mizpah |

# 1 Kings 15:23

| ULT | UST |
| --- | --- |
| *Now the rest of all of the matters of Asa and all of his might and all that he did and the cities that he built, are they not written in the book of the matters of the days of the kings of Judah? (But in the time of his old age he became sick in his feet.)* | *The book in which the kings of Judah recorded what happened during their reigns describes further things that Asa did during his reign, including the battles that his armies won and the cities that he had his workers fortify. (When Asa became old, he got a foot disease.)* |

ULT **Now the rest of all of the matters of Asa and all of his might and all that he did and the cities that he built, are they not written in the book of the matters of the days of the kings of Judah**

UST The book in which the kings of Judah recorded what happened during their reigns describes further things that Asa did during his reign, including the battles that his armies won and the cities that he had his workers fortify

(וְיֶתֶר כָּל־דִּבְרֵי־אָסָא וְכָל־גְּבוּרָתוֹ וְכָל־אֲשֶׁר עָשָׂה וְהֶעָרִים אֲשֶׁר בָּנָה הֲלֹא־הֵמָּה כְתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה)

In this verse and the next verse, the author is using phrases that he regularly uses to conclude accounts of kings' reigns. See how you translated the similar phrases in 11:41–43 and other comparable contexts in the book. Alternate translation: [Now you can read in the book of the matters of the days of the kings of Israel about the rest of all of the matters of Asa and all of his might and all that he did and the cities that he built]

**Support Reference:** End of Story

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Asa | Asa |
| his might | the battles that his armies won |
| the days of | during their reigns |
| the kings of | the kings of |
| Judah | Judah |
| in the time of | became |
| his old age | Asa … old |

# 1 Kings 15:24

| ULT | UST |
| --- | --- |
| *And Asa lay down with his fathers, and he was buried with his fathers in the City of David his father. And Jehoshaphat his son reigned in his place.* | *Asa died, and the Israelites buried him in the part of Jerusalem that people call the City of David. That is where people had also buried his ancestors. Asa's son Jehoshaphat became the next king.* |

**ULT And Asa lay down with his fathers**
**UST** Asa died
(וַיִּשְׁכַּב אָסָא עִם־אֲבֹתָיו)

See how you translated the similar expression in 1:21. Alternate translation: [And Asa passed away]

**Support Reference:** Euphemism

**ULT and he was buried**
**UST** and the Israelites buried him
(וַיִּקָּבֵר)

The expression **he 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 people buried him]

**Support Reference:** Active or Passive

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Asa | Asa |
| and he was buried | and the Israelites buried him |
| in the City of David | in the part of Jerusalem that people call the City of David |
| David | David |
| Jehoshaphat | Jehoshaphat |
| And … reigned | became the … king |

# 1 Kings 15:25

| ULT | UST |
|---|---|
| *Now Nadab, the son of Jeroboam, reigned over Israel in year two of Asa, the king of Judah. And he reigned over Israel two years.* | *Nadab son of Jeroboam started to rule Israel after Asa had been the king of Judah for almost two years. Nadab ruled Israel for two years.* |

ULT **Now Nadab, the son of Jeroboam, reigned over Israel in year two of Asa, the king of Judah. And he reigned over Israel two years**

UST Nadab son of Jeroboam started to rule Israel after Asa had been the king of Judah for almost two years. Nadab ruled Israel for two years

(וְנָדָב בֶּן־יָרָבְעָם מָלַךְ עַל־יִשְׂרָאֵל בִּשְׁנַת שְׁתַּיִם לְאָסָא מֶלֶךְ יְהוּדָה וַיִּמְלֹךְ עַל־יִשְׂרָאֵל שְׁנָתָיִם)

In this verse, the author is introducing **Nadab** as a participant in the story as the new king of **Israel**. See how you translated the similar phrases in 15:1–2 and 15:9–10.

**Support Reference:** Introduction of New and Old Participants

ULT **in year two of**

UST for almost two years

(בִּשְׁנַת שְׁתַּיִם)

If your language would not represent a number in a form such as **in year two**, you could represent this number in a form that your language would use. Alternate translation: [in the second year]

**Support Reference:** Ordinal Numbers

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Jeroboam | Jeroboam |
| reigned | started to rule |
| Israel | Israel |
| in year … of | for … years |
| Asa | after Asa had been |
| the king of | the king of |
| Judah | Judah |
| And he reigned | Nadab ruled |
| Israel | Israel |
| two years | for two years |

# 1 Kings 15:26

| ULT | UST |
| --- | --- |
| *And he did evil in the eyes of Yahweh. And he walked in the way of his father and in his sin that he caused Israel to sin.* | *He did many things that Yahweh had told the Israelites were evil. He behaved in the sinful way his father had behaved. He continued to lead the Israelites to sin {by worshiping the calf statues at the shrines in Bethel and Dan}.* |

ULT **evil**
UST many things … were evil
(הָרַע)

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

**Support Reference:** Abstract Nouns

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

See how you translated the similar expression in 3:10. Alternate translation: [in the judgment of Yahweh]

**Support Reference:** Idiom

ULT **And he walked in the way of his father**
UST He behaved in the … way his father had behaved
(וַיֵּלֶךְ בְּדֶרֶךְ אָבִיו)

See how you translated the similar expression in 2:3. Alternate translation: [And he lived as his father had lived]

**Support Reference:** Metaphor

ULT **and in his sin that he caused Israel to sin**
UST sinful … He continued to lead the Israelites to sin {by worshiping the calf statues at the shrines in Bethel and Dan}
(וּבְחַטָּאתוֹ אֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל)

See how you translated the similar expression in 14:16. Alternate translation: [and he continued to commit the sin by which he had led the Israelites to sin]

**Support Reference:** Poetry

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| evil | many things … were evil |
| Yahweh | Yahweh |
| and in his sin | sinful |
| Israel | the Israelites |
| he caused … to sin | He continued to lead … to sin {by worshiping the calf statues at the shrines in Bethel and Dan} |

# 1 Kings 15:27

| ULT | UST |
| --- | --- |
| *And Baasha, the son of Ahijah, from the house of Issachar, conspired against him, and Baasha struck him at Gibbethon, which {is} to the Philistines. Now Nadab and all of Israel were besieging against Gibbethon.* | *King Nadab and his soldiers were attacking the city of Gibbethon in the region of Philistia. {One of his military commanders,} Baasha son of Ahijah from the tribe of Issachar, plotted against him {with some of the other commanders}. Baasha killed Nadab at Gibbethon.* |

ULT **And Baasha, the son of Ahijah, from the house of Issachar, conspired against him, and Baasha struck him at Gibbethon, which {is} to the Philistines. Now Nadab and all of Israel were besieging against Gibbethon**

UST King Nadab and his soldiers were attacking the city of Gibbethon in the region of Philistia. {One of his military commanders,} Baasha son of Ahijah from the tribe of Issachar, plotted against him {with some of the other commanders}. Baasha killed Nadab at Gibbethon

(וַיִּקְשֹׁר עָלָיו בַּעְשָׁא בֶן־אֲחִיָּהוּ לְבֵית יִשָּׂשכָר וַיַּכֵּהוּ בַּעְשָׁא בְּגִבְּתוֹן אֲשֶׁר לַפְּלִשְׁתִּים וְנָדָב וְכָל־יִשְׂרָאֵל צָרִים עַל־גִּבְּתוֹן)

If it would be more natural in your language, you may want to put the information that **Nadab and all of Israel were besieging against Gibbethon** before the information that **Baasha … conspired against** Nadab. Alternate translation: [Now Nadab and all of Israel were besieging against Gibbethon, which is to the Philistines. And Baasha, the son of Ahijah, from the house of Issachar, conspired against him, and Baasha struck him at Gibbethon]

**Support Reference:** Information Structure

ULT **And Baasha, the son of Ahijah, from the house of Issachar, conspired**

UST {One of his military commanders,} Baasha son of Ahijah from the tribe of Issachar, plotted … with some of the other commanders

(וַיִּקְשֹׁר & בַּעְשָׁא בֶן־אֲחִיָּהוּ לְבֵית יִשָּׂשכָר)

The author is introducing **Baasha** as a new participant in the story. Your language may have its own way of introducing new participants that you can use in your translation. Alternate translation: [There was a man named Baasha, the son of Ahijah, from the house of Issachar, and he conspired]

**Support Reference:** Introduction of New and Old Participants

**ULT from the house of Issachar**
**UST** from the tribe of Issachar
(לְבֵית יִשָּׂשכָר)

The author is speaking of the tribe of Issachar as if it were actually a **house**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [from the tribe of Issachar]

**Support Reference:** Metaphor

**ULT and Baasha struck him**
**UST** Baasha killed Nadab
(וַיַּכֵּהוּ בַעְשָׁא)

See how you translated the similar expression in 11:15. Alternate translation: [and Baasha killed him]

**Support Reference:** Assumed Knowledge and Implicit Information

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Baasha | {One of his military commanders,} Baasha |
| Ahijah | Ahijah |
| from the house of | from the tribe of |
| Issachar | Issachar |
| Baasha | Baasha |
| to the Philistines | in the region of Philistia |
| Israel | and his soldiers |
| were besieging | were attacking |

# 1 Kings 15:28

| ULT | UST |
|---|---|
| *And Baasha killed him in year three of Asa, the king of Judah. And he reigned in his place.* | *When Baasha killed Nadab, Asa had been the king of Judah for almost three years. Baasha became the next king of Israel.* |

ULT **in year three of**
UST for almost three years
(בִּשְׁנַת שָׁלֹשׁ)

If your language would not represent a number in a form such as **in year three**, you could represent this number in a form that your language would use. Alternate translation: [in the third year]

**Support Reference:** Ordinal Numbers

ULT **And he reigned in his place**
UST Baasha became the next king of Israel
(וַיִּמְלֹךְ תַּחְתָּיו)

The pronoun **he** refers to Baasha, and the pronoun **his** refers to Nadab. It may be helpful to clarify this for your readers. Alternate translation: [And Baasha reigned in place of Nadab]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Baasha | Baasha |
| And … killed him | When … killed Nadab |
| in year … of | for … years |
| Asa | Asa had been |
| the king of | the king of |
| Judah | Judah |
| And he reigned | Baasha became the … king of Israel |

# 1 Kings 15:29

| ULT | UST |
| --- | --- |
| *And it happened when he reigned {that} he struck all of the house of Jeroboam. He did not leave any breathing one to Jeroboam, until he had destroyed him, according to the word of Yahweh that he had spoken by the hand of his servant Ahijah the Shilonite* | *As soon as he became king, Baasha commanded his soldiers to kill all the rest of Jeroboam's living descendants. He made sure that none of them survived. That is exactly what Yahweh had said would happen in the message that he gave to Ahijah the Shilonite, his servant.* |

ULT **the house of Jeroboam**
UST Jeroboam's living descendants
(בֵּית יָרָבְעָם)

The author is speaking of all the people descended from Jeroboam as **the house of Jeroboam**. He is envisioning them as if they were one household living together. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the descendants of Jeroboam]

**Support Reference:** Metaphor

ULT **He did not leave any breathing one to Jeroboam, until he had destroyed him**
UST He made sure that none of them survived
(לֹא־הִשְׁאִיר כָּל־נְשָׁמָה לְיָרָבְעָם עַד־הִשְׁמִדּוֹ)

The word **until** indicates that what follows gives the result of what came before. Use a connector in your language that makes this clear. Alternate translation: [He did not leave any breathing one to Jeroboam, and as a result, he destroyed him]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **according to the word of Yahweh that he had spoken**
UST That is exactly what Yahweh had said would happen in the message
(כִּדְבַר יְהוָה אֲשֶׁר דִּבֶּר)

The author is using the term **word** to represent what Yahweh said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [according to what Yahweh said when he spoke]

**Support Reference:** Metonymy

ULT **by the hand of**
UST that he gave to
(בְּיַד)

See how you translated the similar expression in 8:53. Alternate translation: [through the agency of]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| when he reigned | he became king |
| the house of | living descendants |
| Jeroboam | Jeroboam's |
| He did … leave | He made sure that … survived |
| to Jeroboam | of them |
| he had destroyed him | none |
| according to the word of Yahweh | That is exactly what Yahweh had said would happen |
| his servant | his servant |
| Ahijah | Ahijah |

# 1 Kings 15:30

| ULT | UST |
|---|---|
| *because of the sins of Jeroboam that he sinned and that he caused Israel to sin, by his provocation {by} which he provoked Yahweh, the God of Israel.* | *Yahweh, the God whom the Israelites worship, spoke that message because he had become very angry with Jeroboam. Jeroboam made him angry by committing many sins and leading the people of Israel to commit sins.* |

**ULT the sins of Jeroboam that he sinned and that he caused Israel to sin**

UST Jeroboam … by committing many sins and leading the people of Israel to commit sins

(חַטֹּאות יָרָבְעָם אֲשֶׁר חָטָא וַאֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל)

See how you translated the similar expression in 14:16. Alternate translation: [the sins that Jeroboam committed and caused Israel to commit]

**Support Reference:** Poetry

**ULT by his provocation {by} which he provoked Yahweh**

UST Yahweh … he had become very angry with Jeroboam … made him angry

(בְּכַעְסֹו אֲשֶׁר הִכְעִיס אֶת־יְהוָה)

The author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [by which he severely provoked Yahweh]

**Support Reference:** Poetry

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the sins of | many sins |
| Jeroboam | Jeroboam |
| he sinned | by committing |
| Israel | the people of Israel |
| he caused … to sin | leading … to commit sins |
| by his provocation | he had become very angry with Jeroboam |
| he provoked | made him angry |
| Yahweh | Yahweh |
| the God of | the God whom … worship |
| Israel | the Israelites |

# 1 Kings 15:31

| ULT | UST |
| --- | --- |
| *Now the rest of the matters of Nadab and all that he did, are they not written in the book of the matters of the days of the kings of Israel?* | *The book in which the kings of Israel recorded what happened during their reigns describes further things that Nadab did.* |

ULT **Now the rest of the matters of Nadab and all that he did, are they not written in the book of the matters of the days of the kings of Israel**

UST The book in which the kings of Israel recorded what happened during their reigns describes further things that Nadab did

(וְיֶתֶר דִּבְרֵי נָדָב וְכָל־אֲשֶׁר עָשָׂה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל)

In this verse and the next verse, the author is using phrases that he regularly uses to conclude accounts of kings' reigns. See how you translated the similar phrases in 11:41–43 and other comparable contexts in the book. Alternate translation: [Now you can read about the rest of the matters of Nadab and all that he did in the book of the matters of the days of the kings of Israel]

**Support Reference:** End of Story

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the days of | during their reigns |
| the kings of | the kings of |
| Israel | Israel |

# 1 Kings 15:32

| ULT | UST |
| --- | --- |
| *And war was between Asa and between Baasha, the king of Israel, all of their days.* | *The armies of Asa and Baasha were continually at war with one another.* |

ULT **all of their days**
UST continually
(כָּל־יְמֵיהֶם)

The author is using the term **days** to refer to a specific time, the time when both of these kings were reigning. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the whole time they both reigned]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Asa | The armies of Asa |
| Baasha | Baasha |
| the king of | Baasha |
| Israel | Baasha |
| their days | continually |

# 1 Kings 15:33

| ULT | UST |
| --- | --- |
| *In year three of Asa the king of Judah, Baasha, the son of Ahijah, reigned over all of Israel in Tirzah 24 years.* | *Baasha son of Ahijah, started to rule Israel from the city of Tirzah after Asa had been the king of Judah for almost three years. He ruled for 24 years.* |

ULT **In year three of Asa the king of Judah, Baasha, the son of Ahijah, reigned over all of Israel in Tirzah 24 years**

UST Baasha son of Ahijah, started to rule Israel from the city of Tirzah after Asa had been the king of Judah for almost three years. He ruled for 24 years

(בִּשְׁנַת שָׁלֹשׁ לְאָסָא מֶלֶךְ יְהוּדָה מָלַךְ בַּעְשָׁא בֶן־אֲחִיָּה עַל־כָּל־יִשְׂרָאֵל בְּתִרְצָה עֶשְׂרִים וְאַרְבַּע שָׁנָה)

In this verse, the author is reintroducing **Baasha** as a participant in the story, now as the new king of **Israel**. See how you translated the similar phrases in 15:1–2 and other comparable contexts in the book.

**Support Reference:** Introduction of New and Old Participants

ULT **In year three of**

UST for almost three years

(בִּשְׁנַת שָׁלֹשׁ)

If your language would not represent a number in a form such as **in year three**, you could represent this number in a form that your language would use. Alternate translation: [in the third year]

**Support Reference:** Ordinal Numbers

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| In year … of | years |
| Asa | Asa |
| the king of | after … had been the king of |
| Judah | Judah |
| Baasha | Baasha |
| Ahijah | Ahijah |
| reigned | started to rule … He ruled |
| Israel | Israel |
| in Tirzah | from the city of Tirzah |
| years | for … years |

# 1 Kings 15:34

| ULT | UST |
| --- | --- |
| *And he did evil in the eyes of Yahweh. And he walked in the way of Jeroboam and in his sin that he caused Israel to sin.* | *Baasha did many things that Yahweh had told the Israelites were evil. He behaved the way King Jeroboam had behaved. He continued to lead the Israelites to sin {by worshiping the calf statues at the shrines in Bethel and Dan}.* |

ULT **evil**
UST many things … were evil
(הָרַע)

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

**Support Reference:** Abstract Nouns

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

See how you translated the similar expression in 3:10. Alternate translation: [in the judgment of Yahweh]

**Support Reference:** Idiom

ULT **And he walked in the way of Jeroboam and in his sin that he caused Israel to sin**
UST He behaved the way King Jeroboam had behaved. He continued to lead the Israelites to sin {by worshiping the calf statues at the shrines in Bethel and Dan}
(וַיֵּלֶךְ בְּדֶרֶךְ יָרָבְעָם וּבְחַטָּאתוֹ אֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל)

See how you translated the similar expression in 15:26. Alternate translation: [And he lived the way Jeroboam had lived, and he continued to commit the sin by which Jeroboam had led the Israelites to sin]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| evil | many things … were evil |
| Yahweh | Yahweh |
| Jeroboam | King Jeroboam |
| and in his sin | by worshiping the calf statues at the shrines in Bethel and Dan |

| ULT | UST |
| --- | --- |
| Israel | the Israelites |
| he caused … to sin | He continued to lead … to sin |

# 1 Kings 16

## 1 Kings 16 Chapter Introduction

### Structure and Formatting

This chapter continues to tell alternately the stories of the kings of the northern kingdom of Israel and the southern kingdom of Judah.

1. Baasha, king of Israel, continued (16:1–7)
2. Elah, king of Israel (16:8–14)
3. Zimri, king of Israel (16:15–20)
4. Omri, king of Israel (16:21–28)
5. Ahab, king of Israel (16:29–34)

### Religious and Cultural Concepts in This Chapter

#### Why was Yahweh angry with Baasha for killing Nadab (and the rest of Jeroboam's family) if this fulfilled prophesy?

In 14:7–11, the prophet Ahijah told Jeroboam's wife that Yahweh would ensure that his whole family would be killed. In 15:27–30, the author describes how Baasha killed all of Jeroboam's family, and the author says that this happened "according to the word of Yahweh that he had spoken by the hand of his servant Ahijah the Shilonite." But in 16:1–4, the author describes how Yahweh told the prophet Jehu to tell Baasha that he and his family would be destroyed in the same way because he worshiped idols as Jeroboam had, and the author adds in 16:7 that Yahweh also punished Baasha in this way because he had "struck" or killed Jeroboam and his family. If what Baasha did fulfilled a prophesy from Yahweh, why was Yahweh angry with him for doing it? The explanation seems to be that while Yahweh had said that someone would do this, he had not commissioned Baasha to do it, unlike the way Elisha later sent a prophet to tell Jehu to destroy Ahab and his family for killing the prophets of Yahweh in 2 Kings 9:1–10.

Instead, Baasha killed Jeroboam and his family out of his own ambition and desire for power. If it would be helpful to your readers, you could explain this in a footnote.

# 1 Kings 16:1

| ULT | UST |
| --- | --- |
| *And the word of Yahweh was to Jehu, the son of Hanani, against Baasha, saying,* | *Then Yahweh told Jehu son of Hanani to speak a message to Baasha. He told him to say,* |

**ULT And the word of Yahweh was to Jehu**
**UST** Then Yahweh told Jehu
(וַיְהִי דְבַר־יְהוָה אֶל־יֵהוּא)

See how you translated the similar expression in 6:11. Alternate translation: [And Yahweh spoke a message to Jehu]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the word of Yahweh | Yahweh told |
| Jehu | Jehu |
| Baasha | Baasha |

# 1 Kings 16:2

| ULT | UST |
| --- | --- |
| *"Because I raised you from the dust and made you the leader over my people Israel, but you walked in the way of Jeroboam and caused my people Israel to sin, provoking me by their sins,* | *"You were an insignificant person, but I allowed you to become the king of Israel. Despite that, you have done the same evil things that King Jeroboam did. You have led the people of Israel to commit sins, and that has made me very angry.* |

**ULT I raised you**
**UST** You were an insignificant person
(הֲרִימֹתִיךָ)

See how you translated the similar expression in 14:7. Alternate translation: [I brought you to power]

**Support Reference:** Metaphor

**ULT from the dust**
**UST** You were an insignificant person
(מִן־הֶעָפָר)

Yahweh is speaking as if Baasha had literally been in **the dust** when he raised him up to be king. He means that Baasha was in a humble or lowly position. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [from a humble situation] or [from a lowly origin]

**Support Reference:** Metaphor

**ULT but you walked in the way of Jeroboam and caused my people Israel to sin**
**UST** you have done the same evil things that King Jeroboam did. You have led the people of Israel to commit sins
(וַתֵּלֶךְ ׀ בְּדֶרֶךְ יָרָבְעָם וַתַּחֲטֵא אֶת־עַמִּי יִשְׂרָאֵל)

See how you translated the similar expression in 15:26. Alternate translation: [but you lived as Jeroboam lived, and you led the Israelites to sin]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the leader | the king |
| Israel | Israel |
| Jeroboam | King Jeroboam |

| ULT | UST |
| --- | --- |
| Israel | Israel |
| and caused … to sin | You have led … to commit sins |
| provoking me | has made me very angry |
| by their sins | and that |

# 1 Kings 16:3

| ULT | UST |
| --- | --- |
| *behold me, burning after Baasha and after his house. And I will make your house like the house of Jeroboam, the son of Nebat.* | *So now I am going to destroy you and your family completely. That is what I did to Jeroboam and his family, and I am going to do the same thing to your family.* |

ULT **behold me, burning after Baasha and after his house**
UST So now I am going to destroy you and your family completely
(הִנְנִי מַבְעִיר אַחֲרֵי בַעְשָׁא וְאַחֲרֵי בֵיתוֹ)

See how you translated the similar expression in 5:5. Alternate translation: [I am about to burn after Baasha and after his house]

**Support Reference:** Idiom

ULT **behold me, burning after Baasha and after his house**
UST So now I am going to destroy you and your family completely
(הִנְנִי מַבְעִיר אַחֲרֵי בַעְשָׁא וְאַחֲרֵי בֵיתוֹ)

See how you translated the similar expression "I will burn after the house of Jeroboam" in 14:10. Alternate translation: [I am about to burn up Baasha and his house]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **behold me, burning after Baasha and after his house**
UST So now I am going to destroy you and your family completely
(הִנְנִי מַבְעִיר אַחֲרֵי בַעְשָׁא וְאַחֲרֵי בֵיתוֹ)

See how you translated the term "house" in the similar context in 14:10. Alternate translation: [I am going to destroy Baasha and his family]

**Support Reference:** Metaphor

ULT **behold me, burning after Baasha and after his house**
UST So now I am going to destroy you and your family completely
(הִנְנִי מַבְעִיר אַחֲרֵי בַעְשָׁא וְאַחֲרֵי בֵיתוֹ)

Yahweh is speaking of **Baasha** in the third person, even though he is addressing him directly. He is doing that because he is making a solemn declaration. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [I am going to destroy you and your family]

**Support Reference:** First, Second or Third Person

ULT **And I will make your house like the house of Jeroboam, the son of Nebat**
UST That is what I did to Jeroboam and his family, and I am going to do the same thing to your family
(וְנָתַתִּי֙ אֶת־בֵּיתְךָ֔ כְּבֵ֖ית יָרָבְעָ֣ם בֶּן־נְבָֽט)

Yahweh is speaking of Baasha's family as if it were **a house**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And I will make your family like the family of Jeroboam, the son of Nebat.]

**Support Reference:** Metaphor

ULT **like the house of Jeroboam**
UST That is what I did to Jeroboam and his family
(כְּבֵ֖ית יָרָבְעָ֣ם)

The point of this comparison is that just as **the house of Jeroboam** was completely destroyed, so Baasha's house (that is, his family) will be completely destroyed. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [completely desolate, like the house of Jeroboam] or [completely desolate, like the family of Jeroboam]

**Support Reference:** Simile

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Baasha | you |
| his house | your family |
| your house | your family |
| like the house of | That is what I did to … and his family |
| Jeroboam | Jeroboam |

# 1 Kings 16:4

| ULT | UST |
| --- | --- |
| *The one to Baasha dying in the city, dogs will eat, and the one to him dying in the field, birds of the sky will eat."* | *Dogs will eat the bodies of any members of your household who die in cities. Scavenger birds will eat the bodies of any members of your household who die in the countryside."* |

ULT **The one to Baasha dying … and the one to him dying**
UST the bodies of any members of your household who die … the bodies of any members of your household who die
(הַמֵּת לְבַעְשָׁא & וְהַמֵּת לוֹ)

Yahweh is speaking of **Baasha** in the third person even though he is addressing him directly. He is doing that because he is making a solemn declaration. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [the one who belongs to you who dies … the one who belongs to you who dies]

**Support Reference:** First, Second or Third Person

ULT **in the field**
UST in the countryside
(בַּשָּׂדֶה)

See how you translated the similar expression in 14:11. Alternate translation: [out in the open]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| to Baasha | of your household |
| of the sky | Scavenger |

# 1 Kings 16:5

| ULT | UST |
| --- | --- |
| *Now the rest of the matters of Baasha and what he did and his might, are they not written in the book of the matters of the days of the kings of Israel?* | *The book in which the kings of Israel recorded what happened during their reigns describes further things that Baasha did, including the battles that his armies won and other things that he did.* |

ULT **Now the rest of the matters of Baasha and what he did and his might, are they not written in the book of the matters of the days of the kings of Israel**

UST The book in which the kings of Israel recorded what happened during their reigns describes further things that Baasha did, including the battles that his armies won and other things that he did

(וְיֶתֶר דִּבְרֵי בַעְשָׁא וַאֲשֶׁר עָשָׂה וּגְבוּרָתוֹ הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל)

In this verse and the next two verses, the author is using phrases that he regularly uses to conclude accounts of kings' reigns. See how you translated the similar phrases in 11:41–43 and other comparable contexts in the book. Alternate translation: [Now you can read about the rest of the matters of Baasha and what he did and his might in the book of the matters of the days of the kings of Israel]

**Support Reference:** End of Story

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Baasha | Baasha |
| and his might | including the battles that his armies won |
| the days of | during their reigns |
| the kings of | the kings of |
| Israel | Israel |

# 1 Kings 16:6

| ULT | UST |
| --- | --- |
| *And Baasha lay down with his fathers, and he was buried in Tirzah. And Elah his son reigned in his place.* | *When Baasha died, the Israelites buried him in Tirzah, {his capital city}. His son Elah became the next king.* |

**ULT And Baasha lay down with his fathers**
**UST** When Baasha died
(וַיִּשְׁכַּב בַּעְשָׁא עִם־אֲבֹתָיו)

See how you translated the similar expression in 1:21. Alternate translation: [And Baasha passed away]

**Support Reference:** Euphemism

**ULT and he was buried**
**UST** the Israelites buried him
(וַיִּקָּבֵר)

The expression **he 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 people buried him]

**Support Reference:** Active or Passive

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Baasha | Baasha |
| and he was buried | the Israelites buried him |
| in Tirzah | in Tirzah, {his capital city} |
| And … reigned | became the … king |

# 1 Kings 16:7

| ULT | UST |
| --- | --- |
| *And also by the hand of Jehu, the son of Hanani, the prophet, the word of Yahweh was to Baasha and to his house and against all of the evil that he had done in the eyes of Yahweh, provoking him with the work of his hands, by being like the house of Jeroboam and because he had struck him.* | *Baasha did many things that Yahweh had told the Israelites were evil. The things he did made Yahweh very angry. Baasha did the same kind of things that King Jeroboam and his descendants who ruled as kings after him had done. Yahweh was also angry with Baasha because he killed all of Jeroboam's family. That was why Yahweh gave a message to the prophet Jehu son of Hanani {saying that he would destroy Baasha and his family}.* |

ULT **by the hand of**
UST to
(בְּיַד־)

See how you translated the similar expression in 8:53. Alternate translation: [through the agency of]

**Support Reference:** Metonymy

ULT **the word of Yahweh was**
UST Yahweh gave a message
(דְּבַר־יְהוָה הָיָה)

See how you translated the similar expression in 6:11. Alternate translation: [Yahweh spoke a message]

**Support Reference:** Idiom

ULT **the evil**
UST were evil
(הָרָעָה)

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

**Support Reference:** Abstract Nouns

ULT **in the eyes of Yahweh**
UST that Yahweh had told the Israelites
(בְּעֵינֵי יְהוָֹה)

See how you translated the similar expression in 3:10. Alternate translation: [in the judgment of Yahweh]

**Support Reference:** Idiom

ULT **with the work of his hands**
UST The things he did
(בְּמַעֲשֵׂה יָדָיו)

The author is using one part of Baasha, his **hands** to represent all of him in doing these **evil** things. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [by the things he did]

**Support Reference:** Synecdoche

ULT **like the house of Jeroboam**
UST King Jeroboam and his descendants who ruled as kings after him
(כְּבֵית יָרָבְעָם)

The author is speaking of the dynasty or royal line of Jeroboam as if it were a **house**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the kings who were descendants of Jeroboam]

**Support Reference:** Metaphor

ULT **he had struck him**
UST he killed all of Jeroboam's family
(הִכָּה אֹתוֹ)

See how you translated the similar expression in 11:15. Alternate translation: [he had killed him]

**Support Reference:** Assumed Knowledge and Implicit Information

> ULT **he had struck him**
> UST he killed all of Jeroboam's family
> (הִכָּה אֹתוֹ)

The pronoun **him** refers to Nadab. It may be helpful to clarify this for your readers. Alternate translation: [he had struck Nadab] or [he had killed Nadab]

**Support Reference:** Pronouns — When to Use Them

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Jehu | Jehu |
| the prophet | the prophet |
| the word of Yahweh | Yahweh … a message |
| Baasha | Baasha |
| his house | his family |
| the evil | were evil |
| Yahweh | Yahweh |
| provoking him | made Yahweh very angry |
| with the work of | The things … did |
| like the house of | and his descendants who ruled as kings after him |
| Jeroboam | King Jeroboam |

# 1 Kings 16:8

| ULT | UST |
| --- | --- |
| *In the year of 26, the year to Asa, the king of Judah, Elah the son of Baasha reigned over Israel in Tirzah, two years.* | *Elah son of Baasha became the king of Israel after Asa had been the king of Judah for almost 26 years. Elah ruled in Tirzah until the next year.* |

ULT **In the year of 26, the year to Asa, the king of Judah, Elah the son of Baasha reigned over Israel in Tirzah, two years**
UST Elah son of Baasha became the king of Israel after Asa had been the king of Judah for almost 26 years. Elah ruled in Tirzah until the next year
(בִּשְׁנַת עֶשְׂרִים וְשֵׁשׁ שָׁנָה לְאָסָא מֶלֶךְ יְהוּדָה מָלַךְ אֵלָה בֶּן־בַּעְשָׁא עַל־יִשְׂרָאֵל בְּתִרְצָה שְׁנָתָיִם)

In this verse, the author is introducing **Elah** as a participant in the story as the new king of **Israel**. See how you translated the similar phrases in 15:1–2 and other comparable contexts in the book.

**Support Reference:** Introduction of New and Old Participants

ULT **In the year of 26, the year to Asa**
UST Asa … for almost 26 years
(בִּשְׁנַת עֶשְׂרִים וְשֵׁשׁ שָׁנָה לְאָסָא)

If your language would not represent a number in a form such as **the year of 26**, you could represent this number in a form that your language would use. Alternate translation: [In the twenty-sixth year of Asa]

**Support Reference:** Ordinal Numbers

ULT **two years**
UST until the next year
(שְׁנָתָיִם)

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 reigned for two years]

**Support Reference:** Ellipsis

ULT **two years**
UST until the next year
(שְׁנָתַיִם)

In this culture, people described the length of a king's reign not by its duration but by the number of different years it included, in whole or in part, in the reign of another king that they were using for reference. In your translation, describe these days as your language and culture naturally would, considering that Elah began to reign during the twenty-sixth year of Asa and was killed during the twenty-seventh year of Asa. Alternate translation: [and he reigned for parts of two years] or [and he reigned for about one year]

**Support Reference:** Assumed Knowledge and Implicit Information

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| In the year of | for … years |
| the year | for … years |
| to Asa | Asa |
| the king of | after … had been the king of |
| Judah | Judah |
| Baasha | Baasha |
| reigned | became the king |
| Israel | Israel |
| in Tirzah | Elah ruled in Tirzah |
| two years | until the next year |

# 1 Kings 16:9

| ULT | UST |
| --- | --- |
| *And his servant Zimri, the commander of half of the chariotry, conspired against him. Now he {was} in Tirzah, drinking drunk {in} the house of Arza, who {was} over the house in Tirzah.* | *One day Elah was in Tirzah, drinking wine in the home of Arza, the official who was responsible for the royal palace there. Elah had a military officer whose name was Zimri. Zimri commanded the drivers of half of Elah's chariots. Zimri plotted {with some of the other officers} to kill him. Elah had already become drunk.* |

**ULT Now he {was} in Tirzah, drinking drunk {in} the house of Arza, who {was} over the house in Tirzah**

**UST** One day Elah was in Tirzah, drinking wine in the home of Arza, the official who was responsible for the royal palace there … Elah had already become drunk
(וְהוּא בְתִרְצָה שֹׁתֶה שִׁכּוֹר בֵּית אַרְצָא אֲשֶׁר עַל־הַבַּיִת בְּתִרְצָה)

The author is providing background information about where Elah was and what he was doing when Zimri conspired against him. This information helps readers understand how Zimri was able to carry out his plot successfully. In your translation, introduce this information in a way that would be natural in your own language and culture.

**Support Reference:** Background Information

**ULT who {was} over the house**

**UST** the official who was responsible for the royal palace
(אֲשֶׁר עַל־הַבַּיִת)

See how you translated the term "house" in the similar context in 4:6. Alternate translation: [who was over the palace]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **who {was} over the house**
UST the official who was responsible for the royal palace
(אֲשֶׁר עַל־הַבַּיִת)

The author is using the phrase **over the house** as a common expression of his culture to mean "in charge of the palace" or "the administrator of the palace." 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 was in charge of the palace] or [who was the administrator of the palace]

**Support Reference:** Idiom

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| his servant | Elah had a military officer |
| the commander of | Zimri commanded |
| the chariotry | the drivers of … Elah's chariots |
| {was} in Tirzah | was in Tirzah |
| drunk | Elah had already become drunk |
| {in} the house of | in the home of |
| the house | the royal palace |
| in Tirzah | there |

# 1 Kings 16:10

| ULT | UST |
|---|---|
| *And Zimri entered, and he struck him and killed him, in the year of 27 to Asa, the king of Judah. And he reigned in his place.* | *Zimri went into Arza's house and stabbed Elah so that he died. Then Zimri became the next king of Israel. This happened when Asa had been the king of Judah for 27 years.* |

ULT **and he struck him**
UST and stabbed Elah
(וַיַּכֵּהוּ)

See how you translated the similar expression in 15:20. Alternate translation: [and he attacked him]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **in the year of 27 to Asa**
UST Asa … for 27 years
(בִּשְׁנַת עֶשְׂרִים וְשֶׁבַע לְאָסָא)

If your language would not represent a number in a form such as **in the year of 27 to Asa**, you could represent this number in a form that your language would use. Alternate translation: [in the twenty-seventh year of Asa]

**Support Reference:** Ordinal Numbers

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| and killed him | so that he died |
| in the year of | for … years |
| to Asa | Asa |
| the king of | This happened when … had been the king of |
| Judah | Judah |
| And he reigned | Then Zimri became the … king of Israel |

# 1 Kings 16:11

| ULT | UST |
| --- | --- |
| *And it happened that when he reigned, as soon as he sat on his throne, he struck all of the house of Baasha. He did not leave to him one pissing against a wall, both his kinsmen and his friend.* | *Once Zimri became king, as soon as he could, he commanded his soldiers to kill Baasha's whole remaining family. He killed every male in Baasha's family and all of Baasha's male friends.* |

ULT **as soon as he sat on his throne**
UST as soon as he could
(כְּשִׁבְתּוֹ עַל־כִּסְאוֹ)

The author is using Zimri's **throne** to represent his royal power and authority. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [as soon as he had seized royal power]

**Support Reference:** Metonymy

ULT **he struck**
UST he commanded his soldiers to kill
(הִכָּה)

See how you translated the similar expression in 11:15. Alternate translation: [he killed]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **the house of Baasha**
UST Baasha's … family
(בֵּית בַּעְשָׁא)

See how you translated the term "house" in the similar context in 16:3. Alternate translation: [the family of Baasha]

**Support Reference:** Metaphor

ULT **one pissing against a wall, both his kinsmen and his friend**
UST male in … family and all of Baasha's male friends
(מַשְׁתִּין בְּקִיר וְגֹאֲלָיו וְרֵעֵהוּ)

See how you translated the similar expression in 14:10. Alternate translation: [any male, either among his kinsmen or his friends]

**Support Reference:** Metonymy

ULT **and his friend**
UST and all of Baasha's male friends
(וְרֵעֵהוּ)

In this verse, the word **friend** is singular in form, but it refers to all of Baasha's friends as a group. If it would be helpful in your language, you could use the plural form of "friend." Alternate translation: [his friends]

**Support Reference:** Collective Nouns

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| when he reigned | Zimri became king |
| his throne | as soon as he could |
| the house of | family |
| Baasha | Baasha's |
| He did … leave | He killed every |
| both his kinsmen | in … family |
| and his friend | and all of Baasha's male friends |

# 1 Kings 16:12

| ULT | UST |
| --- | --- |
| *And Zimri destroyed all of the house of Baasha, according to the word of Yahweh that he had spoken against Baasha by the hand of Jehu the prophet* | *In that way Zimri destroyed Baasha's whole remaining family. That is exactly what Yahweh had said would happen in the message that he gave to the prophet Jehu about what would happen to Baasha.* |

**ULT according to the word of Yahweh that he had spoken**
UST That is exactly what Yahweh had said would happen in the message
(כִּדְבַר יְהוָה אֲשֶׁר דִּבֶּר)

See how you translated the similar expression in 15:29. Alternate translation: [according to what Yahweh said when he spoke]

**Support Reference:** Metonymy

**ULT by the hand of**
UST that he gave to
(בְּיַד)

See how you translated the similar expression in 8:53. Alternate translation: [through the agency of]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And … destroyed | In that way … destroyed |
| the house of | family |
| Baasha | Baasha's |
| according to the word of Yahweh | That is exactly what Yahweh had said would happen |
| Baasha | Baasha |
| Jehu | Jehu |
| the prophet | the prophet |

# 1 Kings 16:13

| ULT | UST |
| --- | --- |
| *concerning all of the sins of Baasha and the sins of Elah his son that they sinned, and because they caused Israel to sin, provoking Yahweh, the God of Israel, with their vapors.* | *That message was about how Baasha and his son Elah had sinned and led the Israelite people to sin. They both encouraged the people to worship worthless idols. This made Yahweh, the God whom the Israelites worship, very angry.* |

ULT **concerning all of the sins of Baasha and the sins of Elah his son that they sinned**
UST That message was about how Baasha and his son Elah had sinned
(אֶל כָּל־חַטֹּאות בַּעְשָׁא וְחַטֹּאות אֵלָה בְנֹו אֲשֶׁר חָטְאוּ)

The author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [concerning all of the sins that Baasha and his son Elah committed]

**Support Reference:** Poetry

ULT **with their vapors**
UST They both encouraged the people to worship worthless idols
(בְּהַבְלֵיהֶם)

The author is speaking of idols as if they were actually **vapors**. The author is emphasizing how worthless and insubstantial idols are by comparing them to something that quickly disappears. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with their idols]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the sins of | had sinned |
| Baasha | Baasha |
| and the sins of | had sinned |
| they sinned | had sinned |
| Israel | the Israelite people |
| they caused … to sin | led … to sin |
| provoking | This made … very angry |
| Yahweh | Yahweh |
| the God of | the God whom … worship |

| ULT | UST |
| --- | --- |
| Israel | the Israelites |

# 1 Kings 16:14

| ULT | UST |
| --- | --- |
| *Now the rest of the matters of Elah and all that he did, are they not written in the book of the matters of the days of the kings of Israel?* | *The book in which the kings of Israel recorded what happened during their reigns describes further things that Elah did.* |

ULT **Now the rest of the matters of Elah and all that he did, are they not written in the book of the matters of the days of the kings of Israel**

UST The book in which the kings of Israel recorded what happened during their reigns describes further things that Elah did

(וְיֶתֶר דִּבְרֵי אֵלָה וְכָל־אֲשֶׁר עָשָׂה הֲלוֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל)

In this verse, the author is using phrases that he regularly uses to conclude accounts of kings' reigns. See how you translated the similar phrases in 11:41–43 and other comparable contexts in the book. Alternate translation: [Now you can read about the rest of the matters of Elah and all that he did in the book of the matters of the days of the kings of Israel]

**Support Reference:** End of Story

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the days of | during their reigns |
| the kings of | the kings of |
| Israel | Israel |

# 1 Kings 16:15

| ULT | UST |
| --- | --- |
| *In the year of 27, the year to Asa, the king of Judah, Zimri reigned seven days in Tirzah. Now the people {were} camping against Gibbethon, which {was} to the Philistines.* | *In that way, Zimri became the next king of Israel. This happened after Asa had been the king of Judah for 27 years. But Zimri ruled in Tirzah for only seven days. At that time, the Israelite army was attacking the city of Gibbethon in the region of Philistia.* |

ULT **In the year of 27, the year to Asa, the king of Judah, Zimri reigned seven days in Tirzah**
UST In that way, Zimri became the next king of Israel. This happened after Asa had been the king of Judah for 27 years. But Zimri ruled in Tirzah for only seven days
(בִּשְׁנַת֨ עֶשְׂרִ֜ים וְשֶׁ֣בַע שָׁנָ֗ה לְאָסָא֙ מֶ֣לֶךְ יְהוּדָ֔ה זִמְרִ֥י שִׁבְעַ֖ת יָמִ֑ים בְּתִרְצָ֔ה)

In this verse, the author is reintroducing **Zimri** as a participant in the story, now as the new king of Israel. See how you translated the similar phrases in 15:1–2 and other comparable contexts in the book.

**Support Reference:** Introduction of New and Old Participants

ULT **In the year of 27, the year to Asa**
UST Asa … for 27 years
(בִּשְׁנַת֨ עֶשְׂרִ֜ים וְשֶׁ֣בַע שָׁנָ֗ה לְאָסָא֙)

If your language would not represent a number in a form such as **the year of 27**, you could represent this number in a form that your language would use. Alternate translation: [in the twenty-seventh year of Asa]

**Support Reference:** Ordinal Numbers

ULT **Now the people {were} camping against Gibbethon, which {was} to the Philistines**
UST At that time, the Israelite army was attacking the city of Gibbethon in the region of Philistia
(וְהָעָ֛ם חֹנִ֥ים עַל־גִּבְּתוֹן֖ אֲשֶׁ֣ר לַפְּלִשְׁתִּֽים)

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 the people {were} camping**
UST At that time, the Israelite army was attacking
(וְהָעָם חֹנִים)

The author assumes that readers will know that by **the people**, he means the Israelite army. You could say that explicitly if that would be helpful to your readers. Alternate translation: [Now the Israelite army was encamped]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| In the year of | for … years |
| the year | for … years |
| to Asa | Asa |
| the king of | This happened after … had been the king of |
| Judah | Judah |
| reigned | In that way … became the next king of Israel … But … ruled |
| days | for … days |
| in Tirzah | in Tirzah |
| {was} to the Philistines | in the region of Philistia |

# 1 Kings 16:16

| ULT | UST |
| --- | --- |
| *And the people camping heard, saying, "Zimri has conspired and has also struck the king!" And all of Israel made Omri, the commander of the army, reign over Israel on that day in the camp.* | *The soldiers in the Israelite army camp heard that Zimri had plotted against Elah and killed him. Right away, there in the camp, they appointed Omri, the commander of their army, to be the king of Israel {instead of Zimri}.* |

**ULT And the people camping heard, saying**

UST The soldiers in the Israelite army camp heard that

(וַיִּשְׁמַע הָעָם הַחֹנִים לֵאמֹר)

The term **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly. Alternate translation: [And someone reported to the soldiers in the camp]

**Support Reference:** Quotations and Quote Margins

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king | him |
| Israel | they |
| Omri | Omri |
| the commander of | the commander of |
| And … made … reign | appointed … to be the king … instead of Zimri |
| Israel | Israel |
| on … day | Right away |

# 1 Kings 16:17

| ULT | UST |
|---|---|
| *And Omri went up from Gibbethon, and all of Israel with him, and they besieged against Tirzah.* | *Then Omri led the entire Israelite army from Gibbethon to Tirzah, and they attacked that city.* |

**ULT And Omri went up from Gibbethon**
**UST** Then Omri led … from Gibbethon
(וַיַּעֲלֶה עָמְרִי & מִגִּבְּתוֹן)

See how you translated the similar expression in 1:25. Alternate translation: [And Omri went from Gibbethon]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

**ULT And Omri went up from Gibbethon**
**UST** Then Omri led … from Gibbethon
(וַיַּעֲלֶה עָמְרִי & מִגִּבְּתוֹן)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [And Omri came from Gibbethon]

**Support Reference:** Go and Come

**ULT and all of Israel with him**
**UST** Then … led the entire Israelite army
(וְכָל־יִשְׂרָאֵל עִמּוֹ)

Here, **all of Israel** represents the entire Israelite army. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and the whole Israelite army with him]

**Support Reference:** Metonymy

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Omri | Omri |
| Israel | the … Israelite army |
| and they besieged | and they attacked |
| Tirzah | Tirzah … that city |

# 1 Kings 16:18

| ULT | UST |
| --- | --- |
| *And it happened, when Zimri saw that the city had been taken, that he entered into the citadel of the house of the king. And he burned the house of the king over himself with fire, and he died,* | *When Zimri realized that Omri's soldiers had captured the city, he went into his palace and set it on fire. The palace burned down, and he died in the fire.* |

ULT **the city had been taken**
UST Omri's soldiers had captured the city
(נִלְכְּדָה הָעִיר)

The expression **the city had 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: [Omri's soldiers had captured the city]

**Support Reference:** Active or Passive

ULT **And he burned the house of the king over himself with fire**
UST and set it on fire. The palace burned down … in the fire
(וַיִּשְׂרֹף עָלָיו אֶת־בֵּית־הַמֶּלֶךְ בָּאֵשׁ)

It might seem that the expression **burned … with fire** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [And he burned down the house of the king over himself]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

ULT **over himself**
UST and set it on fire
(עָלָיו)

The author is using **over himself** as a common expression of the culture to indicate "while he was in 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: [while he was in it]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| had been taken | Omri's soldiers had captured |
| the citadel of | palace |

| ULT | UST |
| --- | --- |
| the house of | palace |
| the king | his |
| the house of | The palace |
| the king | The palace |

# 1 Kings 16:19

| ULT | UST |
| --- | --- |
| *because of his sin that he sinned by doing evil in the eyes of Yahweh, by walking in the way of Jeroboam and in his sin that he did, causing Israel to sin.* | *Zimri died that way because he had sinned by doing many things that Yahweh had told the Israelites were evil. Jeroboam had sinned and led the Israelite people to sin, and Zimri did the same kind of things.* |

ULT **his sin that he sinned**
UST he had sinned
(חטאתו אֲשֶׁר חָטָא)

See how you translated the similar expression in 14:16. Alternate translation: [the sin that he committed]

**Support Reference:** Poetry

ULT **evil**
UST many things … were evil
(הָרַע)

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

**Support Reference:** Abstract Nouns

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

See how you translated the similar expression in 3:10. Alternate translation: [in the judgment of Yahweh]

**Support Reference:** Idiom

ULT **by walking in the way of Jeroboam and in his sin that he did**
UST Jeroboam had sinned … and Zimri did the same kind of things
(לָלֶכֶת בְּדֶרֶךְ יָרָבְעָם וּבְחַטָּאתוֹ אֲשֶׁר עָשָׂה)

See how you translated the similar expression in 15:26. Alternate translation: [by living as Jeroboam had lived and sinning as he had sinned]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| his sin | he had sinned |
| he sinned | he had sinned |
| evil | many things … were evil |
| Yahweh | Yahweh |
| Jeroboam | Jeroboam |
| and in his sin | had sinned |
| Israel | the Israelite people |
| causing … to sin | and led … to sin |

# 1 Kings 16:20

| ULT | UST |
|---|---|
| *Now the rest of the matters of Zimri and his conspiracy that he conspired, are they not written in the book of the matters of the days of the kings of Israel?* | *The book in which the kings of Israel recorded what happened during their reigns describes further things that Zimri did, including how he plotted to kill King Elah.* |

ULT **Now the rest of the matters of Zimri and his conspiracy that he conspired, are they not written in the book of the matters of the days of the kings of Israel**
UST The book in which the kings of Israel recorded what happened during their reigns describes further things that Zimri did, including how he plotted to kill King Elah
(וְיֶתֶר דִּבְרֵי זִמְרִי וְקִשְׁרוֹ אֲשֶׁר קָשָׁר הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל)

In this verse, the author is using phrases that he regularly uses to conclude accounts of kings' reigns. See how you translated the similar phrases in 11:41–43 and other comparable contexts in the book. Alternate translation: [Now you can read about the rest of the matters of Zimri and his conspiracy that he conspired in the book of the matters of the days of the kings of Israel]

**Support Reference:** End of Story

ULT **and his conspiracy that he conspired**
UST including how he plotted to kill King Elah
(וְקִשְׁרוֹ אֲשֶׁר קָשָׁר)

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

**Support Reference:** Poetry

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the days of | during their reigns |
| the kings of | the kings of |
| Israel | Israel |

# 1 Kings 16:21

| ULT | UST |
|---|---|
| *Then the people of Israel were divided in half. Half of the people were behind Tibni, the son of Ginath, to make him reign, and half {were} behind Omri.* | *After Zimri died, the Israelite soldiers disagreed about who should be the next king. Many of them wanted Tibni son of Ginath to be the king. But many others wanted Omri to be the king.* |

ULT **Then the people of Israel were divided in half. Half of the people**
UST After Zimri died, the Israelite soldiers disagreed about who should be the next king. Many of them
(אָז יֵחָלֵק הָעָם יִשְׂרָאֵל לַחֲצִי חֲצִי הָעָם)

See how you translated the similar expression in 16:15. Alternate translation: [Then the army of Israel was divided in half. Half of the soldiers]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **Then the people of Israel were divided in half**
UST After Zimri died, the Israelite soldiers disagreed about who should be the next king
(אָז יֵחָלֵק הָעָם יִשְׂרָאֵל לַחֲצִי)

The expression **were divided** 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 divided the people of Israel in half] or [Then the Israelite soldiers took two sides]

**Support Reference:** Active or Passive

ULT **Half of the people were behind Tibni … and half {were} behind Omri**
UST Many of them wanted Tibni … But many others wanted Omri to be the king
(חֲצִי הָעָם ׀ הָיָה אַחֲרֵי תִבְנִי & וְהַחֲצִי אַחֲרֵי עָמְרִי)

See how you translated the similar expression "helped after Adonijah" in 1:7. Alternate translation: [Half of the soldiers supported Tibni … and half supported Omri]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Israel | Israelite |
| to make him reign | to be the king |

| ULT | UST |
| --- | --- |
| Omri | Omri |

# 1 Kings 16:22

| ULT | UST |
| --- | --- |
| *And the people who {were} behind Omri prevailed against the people who {were} behind Tibni, the son of Ginath. And Tibni died, and Omri reigned.* | *{The two groups of soldiers fought each other for four years, and finally} the soldiers who supported Omri defeated the ones who supported Tibni. They killed Tibni, and Omri became king.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Omri | Omri |
| Omri | Omri |
| and … reigned | and … became king |

# 1 Kings 16:23

| ULT | UST |
|---|---|
| *In the year of 31, the year to Asa, the king of Judah, Omri reigned over Israel 12 years. In Tirzah he reigned six years.* | *Omri became king when Asa had been the king of Judah for almost 31 years. Omri ruled Israel for 12 years. For the first 6 years he ruled in Tirzah.* |

ULT **In the year of 31, the year to Asa, the king of Judah, Omri reigned over Israel 12 years. In Tirzah he reigned six years**

UST Omri became king when Asa had been the king of Judah for almost 31 years. Omri ruled Israel for 12 years. For the first 6 years he ruled in Tirzah

(בִּשְׁנַת֨ שְׁלֹשִׁ֜ים וְאַחַ֣ת שָׁנָ֗ה לְאָסָא֙ מֶ֣לֶךְ יְהוּדָ֔ה מָלַ֖ךְ עָמְרִ֣י עַל־יִשְׂרָאֵ֑ל שְׁתֵּ֤ים עֶשְׂרֵה֙ שָׁנָ֔ה בְּתִרְצָ֖ה מָלָ֥ךְ שֵׁשׁ־שָׁנִֽים׃)

In this verse, the author is reintroducing **Omri** as a participant in the story, now as the new king of **Israel**. See how you translated the similar phrases in 15:1–2 and other comparable contexts in the book.

**Support Reference:** Introduction of New and Old Participants

ULT **In the year of 31, the year to Asa**

UST Asa … for almost 31 years

(בִּשְׁנַת֨ שְׁלֹשִׁ֜ים וְאַחַ֣ת שָׁנָ֗ה לְאָסָא֙)

If your language would not represent a number in a form such as **In the year of 31**, you could represent this number in a form that your language would use. Alternate translation: [in the thirty-first year of Asa]

**Support Reference:** Ordinal Numbers

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| In the year of | for … years |
| the year | for … years |
| to Asa | Asa |
| the king of | when … had been the king of |
| Judah | Judah |
| Omri | Omri … Omri |
| reigned | became king … ruled |
| Israel | Israel |
| years | for … years |
| In Tirzah | in Tirzah |
| he reigned | he ruled |

| ULT | UST |
| --- | --- |
| years | For … years |

# 1 Kings 16:24

| ULT | UST |
| --- | --- |
| *Then he bought the hill {of} Samaria from Shemer for two silver kikkars. And he built on the hill, and he called the name of the city that he built Samaria, after the name of Shemer, the owner of the hill.* | *Then Omni bought the hill that people now call Samaria from a man whose name was Shemer. He paid him about 66 kilograms of silver for it. Then Omri had his workers build a city on that hill. He called the city Samaria because Shemer was the name of the man who had owned the hill previously.* |

ULT **for two silver kikkars**
UST He paid him about 66 kilograms of silver for it
(בְּכִכְּרֵ֥ים כֶּ֖סֶף)

See how you decided in 9:14 to describe weights that the biblical author expresses in terms of **kikkars**.

**Support Reference:** Biblical Weight

ULT **And he built**
UST Then Omri had his workers build
(וַיִּבֶן)

The author is using one person who was involved in this action, Omri, to mean everyone who was involved, including his workers. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And he had his workers build]

**Support Reference:** Synecdoche

ULT **and he called the name of the city**
UST He called the city
(וַיִּקְרָ֣א אֶת־שֵׁ֣ם הָעִ֔יר)

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 he named the city]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Samaria | that people now call Samaria |
| silver | silver |
| and he called | He called |

| ULT | UST |
| --- | --- |
| Samaria | Samaria |
| the owner of | the man who had owned … previously |

# 1 Kings 16:25

| ULT | UST |
| --- | --- |
| *And Omri did evil in the eyes of Yahweh, and he did evil more than all who {were} to his face.* | *Omri did many things that Yahweh had told the Israelites were evil. He did more evil deeds than any of the kings had done who had ruled Israel before him.* |

ULT **evil**
UST many things … were evil
(הָרַע)

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

**Support Reference:** Abstract Nouns

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

See how you translated the similar expression in 3:10. Alternate translation: [in the judgment of Yahweh]

**Support Reference:** Idiom

ULT **and he did evil**
UST He did more evil deeds
(וַיָּרַע)

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

**Support Reference:** Abstract Nouns

ULT **who {were} to his face**
UST who had ruled Israel before him
(אֲשֶׁר לְפָנָיו)

The author is using the expression **to his face** to mean “before him” or “previous to him.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who reigned before him]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Omri | Omri |
| evil | many things … were evil |
| Yahweh | Yahweh |
| and he did evil | He did more evil deeds |

# 1 Kings 16:26

| ULT | UST |
|---|---|
| *And he walked in all of the way of Jeroboam, the son of Nebat, and in his sins {by} which he caused Israel to sin, provoking Yahweh, the God of Israel, with their vapors.* | *Jeroboam had sinned and led the Israelite people to sin, and Omri did the same kind of things. They both encouraged the people to worship worthless idols. This made Yahweh, the God whom the Israelites worship, very angry.* |

ULT **And he walked in all of the way of Jeroboam, the son of Nebat, and in his sins {by} which he caused Israel to sin**

UST Jeroboam had sinned and led the Israelite people to sin, and Omri did the same kind of things

(וַיֵּ֣לֶךְ בְּכָל־דֶּ֣רֶךְ יָרָבְעָ֗ם בֶּן־נְבָט֙ ובחטאתיו אֲשֶׁר֙ הֶחֱטִ֣יא אֶת־יִשְׂרָאֵ֔ל)

See how you translated the similar expression in 15:26. Alternate translation: [And he lived as Jeroboam had lived, and he continued to commit the sins by which he had led the Israelites to sin]

**Support Reference:** Metaphor

ULT **with their vapors**

UST They both encouraged the people to worship worthless idols

(בְּהַבְלֵיהֶֽם)

See how you translated the similar expression in 16:13. Alternate translation: [with their idols]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Jeroboam | Jeroboam |
| and in his sins | had sinned |
| Israel | the Israelite people |
| he caused … to sin | and led … to sin |
| provoking | This made … very angry |
| Yahweh | Yahweh |
| the God of | the God whom … worship |
| Israel | the Israelites |

# 1 Kings 16:27

| ULT | UST |
| --- | --- |
| *Now the rest of the matters of Omri, what he did and his might that he did, are they not written in the book of the matters of the days of the kings of Israel?* | *The book in which the kings of Israel recorded what happened during their reigns describes further things that Omri did, including the victories that his armies won.* |

ULT **Now the rest of the matters of Omri, what he did and his might that he did, are they not written in the book of the matters of the days of the kings of Israel**

UST The book in which the kings of Israel recorded what happened during their reigns describes further things that Omri did, including the victories that his armies won

(וְיֶתֶר דִּבְרֵי עָמְרִי אֲשֶׁר עָשָׂה וּגְבוּרָתוֹ אֲשֶׁר עָשָׂה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל)

In this verse and the next verse, the author is using phrases that he regularly uses to conclude accounts of kings' reigns. See how you translated the similar phrases in 11:41–43 and other comparable contexts in the book. Alternate translation: [Now you can read about the rest of the matters of Omri, what he did and his might that he did, in the book of the matters of the days of the kings of Israel]

**Support Reference:** End of Story

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Omri | Omri |
| and his might | including the victories |
| the days of | during their reigns |
| the kings of | the kings of |
| Israel | Israel |

# 1 Kings 16:28

| ULT | UST |
| --- | --- |
| *And Omri lay down with his fathers, and he was buried in Samaria. And Ahab his son reigned in his place.* | *Then Omri died, and the Israelites buried him in Samaria. His son Ahab became the next king.* |

**ULT And Omri lay down with his fathers**
**UST** Then Omri died
(וַיִּשְׁכַּב עָמְרִי עִם־אֲבֹתָיו)

See how you translated the similar expression in 1:21. Alternate translation: [And Omri passed away]

**Support Reference:** Euphemism

**ULT and he was buried**
**UST** and the Israelites buried him
(וַיִּקָּבֵר)

The expression **he 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 people buried him]

**Support Reference:** Active or Passive

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Omri | Omri |
| and he was buried | and the Israelites buried him |
| in Samaria | in Samaria |
| Ahab | Ahab |
| And … reigned | became the … king |

# 1 Kings 16:29

| ULT | UST |
|---|---|
| *Now Ahab, the son of Omri, reigned over Israel in the year of 38, the year of Asa, the king of Judah. And Ahab, the son of Omri, reigned over Israel in Samaria 22 years.* | *Ahab son of Omri became king of Israel when Asa had ruled Judah for almost 38 years. Ahab ruled Israel from the city of Samaria for 22 years.* |

ULT **Now Ahab, the son of Omri, reigned over Israel in the year of 38, the year of Asa, the king of Judah**

UST Ahab son of Omri became king of Israel when Asa had ruled Judah for almost 38 years
(וַאֲחָאָב בֶּן־עָמְרִי מָלַךְ עַל־יִשְׂרָאֵל בִּשְׁנַת שְׁלֹשִׁים וּשְׁמֹנָה שָׁנָה לְאָסָא מֶלֶךְ יְהוּדָה)

In this verse, the author is introducing **Ahab** as a participant in the story as the new king of **Israel**. See how you translated the similar phrases in 15:1–2 and other comparable contexts in the book.

**Support Reference:** Introduction of New and Old Participants

ULT **in the year of 38, the year of Asa**

UST Asa … for almost 38 years
(בִּשְׁנַת שְׁלֹשִׁים וּשְׁמֹנָה שָׁנָה לְאָסָא)

If your language would not represent a number in a form such as **in the year of 38**, you could represent this number in a form that your language would use. Alternate translation: [in the thirty-eighth year of Asa]

**Support Reference:** Ordinal Numbers

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Now Ahab | Ahab |
| Omri | Omri |
| reigned | became king |
| Israel | Israel |
| in the year of | for … years |
| the year | for … years |
| of Asa | Asa |
| king | when … had ruled |
| the … of Judah | Judah |
| Ahab | Ahab |
| Omri | Ahab |
| And … reigned | ruled |

| ULT | UST |
| --- | --- |
| Israel | the city of Samaria |
| in Samaria | Israel |
| years | for … years |

# 1 Kings 16:30

| ULT | UST |
|---|---|
| *And Ahab, the son of Omri, did evil in the eyes of Yahweh, more than all who {were} to his face.* | *Ahab did many things that Yahweh had told the Israelites were evil. He did more evil deeds than any of the kings had done who had ruled Israel before him.* |

ULT **evil**
UST many things … were evil
(הָרַע)

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

**Support Reference:** Abstract Nouns

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

See how you translated the similar expression in 3:10. Alternate translation: [in the judgment of Yahweh]

**Support Reference:** Idiom

ULT **who {were} to his face**
UST the kings … who had ruled Israel before him
(אֲשֶׁר לְפָנָיו)

The author is using the expression **to his face** to mean "before" or "previous to." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who reigned before him]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Ahab | Ahab |
| Omri | Ahab |
| evil | many things … were evil |
| Yahweh | Yahweh |

# 1 Kings 16:31

| ULT | UST |
| --- | --- |
| *And it happened (was his walking in the sins of Jeroboam, the son of Nebat, trivial?) that he took a wife, Jezebel, the daughter of Ethbaal, the king of the Sidonians. And he went and served Baal, and he bowed down to him.* | *It would have been bad enough if Ahab had only committed the same kind of sins that Jeroboam did. But he did things that were even worse. He married a woman whose name was Jezebel. She was the daughter of Ethbaal, the king of the city of Sidon. {Because Jezebel worshiped the false god Baal,} Ahab started to worship Baal himself, and he even bowed down to Baal {to honor him as his lord}.* |

ULT **And it happened (was his walking in the sins of Jeroboam, the son of Nebat, trivial?) that he took a wife, Jezebel**

UST It would have been bad enough if Ahab had only committed the same kind of sins that Jeroboam did. But he did things that were even worse. He married a woman whose name was Jezebel

(וַיְהִי֙ הֲנָקֵ֣ל לֶכְתּ֔וֹ בְּחַטֹּ֖אות יָרָבְעָ֣ם בֶּן־נְבָ֑ט וַיִּקַּ֞ח אִשָּׁ֣ה אֶת־אִיזֶ֗בֶל)

The author has been relating the history of the kings of Israel in a steady narrative, but in this verse he pauses to speak directly to his audience about this particular king, Ahab. The author does this to indicate in a strong way his thoughts and feelings about Ahab and how he acted. If a storyteller in your culture would not pause in the middle of a story to address the audience directly and express an opinion about one of the characters, you can translate this in a way that would be natural in your language and culture. Alternate translation: [And as if walking in the sins of Jeroboam, the son of Nebat, was not bad enough, he took a wife, Jezebel]

**Support Reference:** Aside

ULT **Jezebel, the daughter of Ethbaal, the king of the Sidonians**

UST whose name was Jezebel. She was the daughter of Ethbaal, the king of the city of Sidon

(אֶת־אִיזֶ֔בֶל בַּת־אֶתְבַּ֖עַל מֶ֣לֶךְ צִידֹנִ֑ים)

The author is introducing **Jezebel** 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 he went and served Baal**

**UST** {Because Jezebel worshiped the false god Baal,} Ahab started to worship Baal himself
(וַיֵּלֶךְ וַיַּעַבְד אֶת־הַבַּעַל)

See how you translated the similar expression “and you go and serve other gods” in 9:6. Alternate translation: [And he took action to worship Baal]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT and he bowed down to him**

**UST** and he even bowed down to Baal {to honor him as his lord}
(וַיִּשְׁתַּחוּ לוֹ)

See how you translated the similar expression in 9:6. Alternate translation: [and he committed himself to Baal by bowing down to him]

**Support Reference:** Symbolic Action

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| in the sins of | only … the same kind of sins that … did |
| Jeroboam | Jeroboam |
| Jezebel | whose name was Jezebel |
| the king of | the king of |
| the Sidonians | the city of Sidon |
| and served | to worship … himself |
| Baal | Baal |
| and he bowed down | and he even bowed down … to honor him as his lord |

# 1 Kings 16:32

| ULT | UST |
| --- | --- |
| *And he set up an altar for Baal {in} the house of Baal that he built in Samaria.* | *He built a temple in Samaria where people could worship Baal, and he put an altar in that temple for making sacrifices to Baal.* |

**ULT And he set up an altar for Baal {in} the house of Baal that he built in Samaria**
UST He built a temple in Samaria where people could worship Baal, and he put an altar in that temple for making sacrifices to Baal
(וַיָּקֶם מִזְבֵּחַ לַבָּעַל בֵּית הַבַּעַל אֲשֶׁר בָּנָה בְּשֹׁמְרוֹן)

The author is describing one event before describing another event that preceded it. If it would be helpful in your language, you may wish to relate these events in the order in which they happened. Alternate translation: [And he built a house of Baal in Samaria, and he set up an altar for Baal there]

**Support Reference:** Order of Events

**ULT {in} the house of Baal**
UST a temple … where people could worship Baal
(בֵּית הַבַּעַל)

The author is speaking of the temple of Baal as if it were a **house** in which Baal lived. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [in the temple of Baal]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And he set up | and he put … in that temple |
| an altar | an altar |
| for Baal | for making sacrifices to Baal |
| {in} the house of | a temple |
| Baal | where people could worship Baal |
| in Samaria | in Samaria |

# 1 Kings 16:33

| ULT | UST |
| --- | --- |
| *And Ahab made an Asherah, and Ahab added to do to provoke Yahweh, the God of Israel, more than all of the kings of Israel who were to his face.* | *Ahab also made an idol that represented the goddess Asherah. He did more things to make Yahweh angry than any of the previous kings of Israel had done.* |

**ULT and Ahab added to do**
**UST** He did more things
(וַיּוֹסֶף אַחְאָב לַעֲשׂוֹת)

The author is using **added to do** as a common expression of his culture to mean "did more 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: [and Ahab did yet more] or [and Ahab did more things]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Ahab | Ahab |
| an Asherah | an idol that represented the goddess Asherah |
| Ahab | He |
| to provoke | to make … angry |
| Yahweh | Yahweh |
| the God of | Yahweh |
| Israel | Yahweh |
| the kings of | the … kings of |
| Israel | Israel |

# 1 Kings 16:34

| ULT | UST |
| --- | --- |
| *In his days, Hiel the Bethelite built Jericho. By Abiram, his firstborn, he founded it, and by Segub, his youngest, he set up its doors, according to the word of Yahweh that he spoke by the hand of Joshua, the son of Nun.* | *During the years when Ahab ruled, a man whose name was Hiel, who came from the city of Bethel, rebuilt the city of Jericho. When Hiel {and his family and servants} started restoring the foundations of the city, his oldest son Abiram died. And they had nearly finished the rebuilding and were putting the doors in the gates of the city, his youngest son Segub died. Joshua son of Nun had said this would happen to the sons of anyone who rebuilt Jericho. Yahweh had led Joshua to say that, and that is exactly what happened.* |

ULT **In his days**
UST During the years when Ahab ruled
(בְּיָמָיו)

The author is using the term **days** to refer to a specific time, the time when Ahab was king. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [During his reign]

**Support Reference:** Metonymy

ULT **built**
UST rebuilt
(בָּנָה)

The implication is that Hiel rebuilt Jericho, which the Israelites had destroyed earlier. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [rebuilt]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **By Abiram, his firstborn, he founded it, and by Segub, his youngest, he set up its doors**
UST When Hiel {and his family and servants} started restoring the foundations of the city, his oldest son Abiram died. And they had nearly finished the rebuilding and were putting the doors in the gates of the city, his youngest son Segub died
(בַּאֲבִירָם בְּכֹרוֹ יִסְּדָהּ ובשגיב צְעִירוֹ הִצִּיב דְּלָתֶיהָ)

In both of these cases, the term **By … by** indicates that the action the author describes (**founded … set up**) came at the cost or loss to Hiel of the son he names. Alternate translation: [At the cost of Abiram, his firstborn, he founded it, and at the cost of Segub, his youngest, he set up its doors]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **his firstborn … his youngest**
UST his oldest son … his youngest son
(בְּכֹרוֹ & צְעִירוֹ)

The author is using the adjectives **firstborn** and **youngest** as nouns to mean certain sons. Your language may use adjectives in the same way. If not, you can translate these adjectives with equivalent phrases. Alternate translation: [his firstborn son … his youngest son]

**Support Reference:** Nominal Adjectives

ULT **by the hand of**
UST had led Joshua
(בְּיַד)

See how you translated the similar expression in 8:53. Alternate translation: [through the agency of]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| In his days | During the years when Ahab ruled |
| the Bethelite | who came from the city of Bethel |
| Jericho | the city of Jericho |
| his firstborn | his oldest son |
| he founded it | When Hiel {and his family and servants} started restoring the foundations of the city |
| he set up | And they had nearly finished the rebuilding and were putting … in the gates of the city |
| according to the word of Yahweh | Yahweh … to say that, and that is exactly what happened |

| ULT | UST |
| --- | --- |
| Joshua | Joshua |

# 1 Kings 17

## 1 Kings 17 Chapter Introduction

### Structure and Formatting

Within the overall story of the kings of Israel and Judah, the author describes in detail how prophets challenged the kings and people of those kingdoms to stop worshiping idols and to become devoted to Yahweh once again. This chapter begins the story of one of those prophets, Elijah.

1. Elijah tells Ahab that Yahweh will punish Israel with drought (17:1)
2. Elijah stays for safety by the wadi of Cherith, and ravens feed him (17:2–7)
3. Elijah stays for safety with a widow in Zarephath, and he multiplies her food (17:8–16)
4. The widow's son dies, but Elijah raises him back to life (17:17–24)

### Religious and Cultural Concepts in This Chapter

#### Why did Yahweh punish Israel with drought for worshiping Baal?

Ahab had led the Israelites to worship of Baal, and people thought that Baal was a god who caused rain. When Elijah identified himself as a prophet and servant of Yahweh and said that it would not rain until he said it would, and then it did not rain for three years, this proved that Yahweh was the true God and that Baal really had no power at all.

#### Why did Elijah stretch himself over the widow's child three times?

The author says in 17:21 that when Elijah raised the widow's child from the dead, just before he called out to Yahweh, "he stretched himself out over the child three times." It is not certain why Elijah did this, but one possibility is that the number three represented completeness and divine action. It may have emphasized Elijah's complete reliance on God to restore the child's life. While the text itself does not explicitly state the meaning of Elijah stretching himself out three times, the possible symbolic significance is

supported by the wider biblical use of the number three and the context of divine miracles. The threefold action may serve to emphasize the power of God, the earnestness of Elijah's prayer, and the completeness of the miraculous restoration of life.

# 1 Kings 17:1

| ULT | UST |
| --- | --- |
| *Now Elijah the Tishbite, from the Tishbites of Gilead, said to Ahab, "The life of Yahweh, the God of Israel, to whose face I stand, if there will be dew or rain these years except by the mouth of my word."* | *There was a man whose name was Elijah. He came from the city of Tishbe. He was one of the Tishbites who lived in the region of Gilead. One day he went {to Samaria} to speak with King Ahab. He told him, "Yahweh is the God whom we Israelites should worship, and he is the God whom I obey. I swear by Yahweh there will be no dew or rain for the next several years unless I say so."* |

ULT **Now Elijah the Tishbite, from the Tishbites of Gilead, said**
UST There was a man whose name was Elijah. He came from the city of Tishbe. He was one of the Tishbites who lived in the region of Gilead. One day he went {to Samaria} to speak … He told him
(וַיֹּאמֶר֮ אֵלִיָּ֣הוּ הַתִּשְׁבִּ֒י מִתֹּשְׁבֵ֣י גִלְעָ֔ד)

The author is introducing **Elijah** 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 **The life of Yahweh, the God of Israel, to whose face I stand, if there will be dew or rain these years except by the mouth of my word**
UST Yahweh is the God whom we Israelites should worship, and he is the God whom I obey. I swear by Yahweh there will be no dew or rain for the next several years unless I say so
(חַי־יְהוָ֞ה אֱלֹהֵ֣י יִשְׂרָאֵ֗ל אֲשֶׁ֤ר עָמַ֙דְתִּי֙ לְפָנָ֔יו אִם־יִהְיֶ֥ה הַשָּׁנִ֖ים הָאֵ֑לֶּה טַ֥ל וּמָטָ֖ר כִּ֥י אִם־לְפִ֥י דְבָרִֽי)

In order to make a solemn proclamation, following the custom of his culture, Elijah is swearing an oath by 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. See how you translated the similar expression "if he will kill his servant" in 1:51. Alternate translation: [I swear by Yahweh, the God of Israel, to whose face I stand, that there will not be dew or rain these years except by the mouth of my word]

**Support Reference:** Oath Formulas

ULT **to whose face I stand**
UST and he is the God whom I obey
(אֲשֶׁר עָמַדְתִּי לְפָנָיו)

Here, **face** represents the presence of Yahweh. Elijah is speaking as if he stood in Yahweh's presence, the way servants stood in the presence of a king, in order to indicate that he serves Yahweh rather than Baal, whom Ahab worshiped. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [whose servant I am]

**Support Reference:** Metonymy

ULT **if there will be dew or rain these years except by the mouth of my word**
UST there will be no dew or rain for the next several years unless I say so
(אִם־יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם־לְפִי דְבָרִי)

If, in your language, it would appear that Elijah was making a statement here and then contradicting it, you could reword this as a positive statement. Alternate translation: [only by the mouth of my word will there be dew or rain these years]

**Support Reference:** Connect — Exception Clauses

ULT **except by the mouth of my word**
UST unless I say so
(כִּי אִם־לְפִי דְבָרִי)

The phrase **by the mouth of my words** represents what Elijah would say by using his mouth to speak words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [unless I say that there will be]

**Support Reference:** Metonymy

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Elijah | There was a man whose name was Elijah |
| Gilead | the region of Gilead |
| Ahab | King Ahab |
| Yahweh | Yahweh … Yahweh |
| the God of | is the God whom … should worship |
| Israel | we Israelites |
| years | years |

# 1 Kings 17:2

| ULT | UST |
| --- | --- |
| *And the word of Yahweh was to him, saying,* | *Then Yahweh told Elijah,* |

> ULT **And the word of Yahweh was to him**
> UST Then Yahweh told Elijah
> (וַיְהִי דְבַר־יְהוָה אֵלָיו)

See how you translated the similar expression in 6:11. Alternate translation: [And Yahweh spoke a message to him]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the word of Yahweh | Then Yahweh told |

# 1 Kings 17:3

| ULT | UST |
| --- | --- |
| *“Go from here and turn for yourself eastward, and you shall hide yourself at the wadi of Cherith, which {is} on the face of the Jordan.* | *“{The king is angry with you, so} leave this city of Samaria. Travel east and hide at the Cherith Brook, near the Jordan River.* |

**ULT Go from here and turn for yourself eastward**
**UST** {The king is angry with you, so} leave this city of Samaria. Travel east
(לֵךְ מִזֶּה וּפָנִיתָ לְךָ קֵדְמָה)

The phrase **for yourself** indicates that this action would be for Elijah’s benefit. The implication is that Elijah should go eastward for his own safety, since he has just angered King Ahab by declaring a drought. You could include this information if that would be helpful to your readers. Alternate translation: [For your own safety, go from here and travel eastward]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT {is} on the face of the Jordan**
**UST** near the Jordan River
(עַל־פְּנֵי הַיַּרְדֵּן)

Here, **on the face of** represents being “near” or “beside” the Jordan River. If it would be helpful in your language, you could use an equivalent expression or plain language, here and in verse 5. Alternate translation: [near the Jordan River]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| at the wadi of | at the … Brook |
| the Jordan | the Jordan River |

# 1 Kings 17:4

| ULT | UST |
| --- | --- |
| *And it will happen that you shall drink from the wadi. And I have commanded the ravens to sustain you there."* | *When you get there, you can drink water from the brook. And I will have ravens bring food to you there."* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| from the wadi | from the brook |

# 1 Kings 17:5

| ULT | UST |
|---|---|
| *And he went and did according to the word of Yahweh. And he went and dwelled at the wadi of Cherith, which {is} on the face of the Jordan.* | *So Elijah did what Yahweh commanded him to do. He went and stayed next to the Cherith Brook, near the Jordan River.* |

**ULT And he went and did … And he went and dwelled**

UST So Elijah did … He went and stayed

(וַיֵּלֶךְ וַיַּעַשׂ & וַיֵּלֶךְ וַיֵּשֶׁב)

See how you translated the similar expression in 9:6. Alternate translation: [And he took action and did … And he took action and dwelled]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| according to the word of Yahweh | what Yahweh commanded him to do |
| at the wadi of | next to the … Brook |
| the Jordan | the Jordan River |

# 1 Kings 17:6

| ULT | UST |
| --- | --- |
| *And the ravens were bringing bread and meat to him in the morning, and bread and meat in the evening. And he drank from the wadi.* | *Every morning and every evening, the ravens brought Elijah bread and meat to eat. He drank water from the brook.* |

ULT **bread and meat to him in the morning, and bread and meat in the evening**
UST Every morning and every evening … Elijah bread and meat to eat
(לֶ֣חֶם וּבָשָׂ֗ר בַּבֹּ֙קֶר֙ וְלֶ֣חֶם וּבָשָׂ֔ר בָּעָ֖רֶב)

It might seem that repeating the phrase **bread and meat** would be to express extra information in a way that would not be natural in your language. If so, you could represent the phrase only once in your translation. Alternate translation: [bread and meat to him in the morning and in the evening]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| bread | bread |
| and bread | bread |
| the wadi | the brook |

# 1 Kings 17:7

| ULT | UST |
| --- | --- |
| *And it happened, at the end of some days, that the wadi dried up because no rain was in the land.* | *But after a while, because it had stopped raining anywhere in Israel, the brook dried up.* |

**ULT some days**
**UST** a while
(יָמִֽים)

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

**Support Reference:** Metonymy

**ULT that the wadi dried up because no rain was in the land**
**UST** because it had stopped raining anywhere in Israel, the brook dried up
(וַיִּיבַ֣שׁ הַנַּ֔חַל כִּ֥י לֹא־הָ֖יָה גֶּ֥שֶׁם בָּאָֽרֶץ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [that because no rain was in the land, the wadi dried up]

**Support Reference:** Connect — Reason-and-Result Relationship

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| some days | a while |
| the wadi | the brook |
| in the land | anywhere in Israel |

# 1 Kings 17:8

| ULT | UST |
| --- | --- |
| *And the word of Yahweh was to him, saying,* | *Then Yahweh told Elijah,* |

> ULT **And the word of Yahweh was to him**
> UST Then Yahweh told Elijah
> (וַיְהִי דְבַר־יְהוָה אֵלָיו)

See how you translated the similar expression in 6:11. Alternate translation: [And Yahweh spoke a message to him]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the word of Yahweh | Then Yahweh told |

# 1 Kings 17:9

| ULT | UST |
| --- | --- |
| *“Arise, go to Zarephath, which {is} to Sidon, and you shall dwell there. Behold, I have commanded a woman, a widow, there to sustain you.”* | *“Go and live in the town of Zarephath, which is near the city of Sidon. I have arranged for a widow there to give you food to eat.”* |

**ULT** **Arise**
**UST** Go
(קוּם)

To translate the term **Arise** here and the term “arose” in the next verse, how you translated the term “arose” in 1:50. Alternate translation: [Take action]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT** **Behold**
**UST** I have arranged for … to
(הִנֵּה)

See how you translated the similar expression in 1:14. Alternate translation: [Listen]

**Support Reference:** Metaphor

**ULT** **I have commanded a woman, a widow, there to sustain you**
**UST** I have arranged for a widow there to give you food to eat
(צִוִּיתִי שָׁם אִשָּׁה אַלְמָנָה לְכַלְכְּלֶךָּ)

Yahweh does not mean that he has spoken to this widow and **commanded** her to provide food for Elijah. He means that he has commanded for this to happen and will arrange it. You could include this information if that would be helpful to your readers. Alternate translation: [I have commanded that a woman, a widow, there is to sustain you]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT** **a woman, a widow, there**
**UST** a widow there
(שָׁם אִשָּׁה אַלְמָנָה)

The author is introducing this **woman** as a new participant in the story. Your language may have its own way of introducing new participants that you can use in your translation. Alternate translation: [a certain woman who is a widow who lives there]

**Support Reference:** Introduction of New and Old Participants

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| to Sidon | is near the city of Sidon |

# 1 Kings 17:10

| ULT | UST |
|---|---|
| *So he arose and went to Zarephath. And he came to the entrance of the city, and behold, a woman, a widow, {was} there, gathering sticks. And he called to her and said, "Please take to me a little water in a vessel, and I shall drink."* | *So Elijah did what God had told him to do. He went to Zarephath. As he arrived at the gates of the town, he saw a widow there who was gathering sticks. He said to her, "Would you please bring me a cup of water to drink?"* |

ULT **and said**
UST He said
(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 term explicitly. See how you translated the same expression in 1:28 and comparable contexts.

**Support Reference:** Quotations and Quote Margins

ULT **take**
UST Would you … bring
(קְחִי)

In a context such as this, a speaker of your language might say "bring" instead of **take** (and similarly in the next verse). Alternate translation: [bring]

**Support Reference:** Go and Come

ULT **and I shall drink**
UST to drink
(וְאֶשְׁתֶּה)

Elijah describing the purpose for which he is asking the woman to bring him **a little water**. Use a verb form in your language that will make this clear. Alternate translation: [so that I can drink]

**Support Reference:** Irregular Use of Tenses

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| was … gathering | who was gathering |
| And he called | He said |

# 1 Kings 17:11

| ULT | UST |
| --- | --- |
| *And she went to take, and he called to her and said, "Please take to me a piece of bread in your hand."* | *As she was going to get it, he called out to her, "Would you please also bring me something to eat?"* |

**ULT a piece of bread**
**UST** something to eat
(פַּת־לֶחֶם)

Elijah, using the courteous hospitality language of this culture, is understating what he is requesting. Use a comparable way of speaking from your own language and culture. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 28:22. Alternate translation: [a little bit to eat]

**Support Reference:** Politeness

**ULT in your hand**
**UST** Would you … also bring
(בְּיָדֶךָ)

By saying **in your hand**, Elijah is specifically requesting the woman's hospitality, as a guest in a foreign country. Your language may have a comparable expression that you can use here in your translation.

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| and he called | he called out |
| bread | to eat |

# 1 Kings 17:12

| ULT | UST |
| --- | --- |
| *And she said, "The life of Yahweh your God, if {there} is to me a bread-cake, but only the fullness of a palm of flour in a jar and a little bit of oil in a jug. And behold me, gathering two sticks, and I will enter, and I will make it for me and for my son, and we will eat it, and we will die."* | *But she replied, "I swear by Yahweh your God that I do not have even a single loaf of bread in my house. I have only a handful of flour in a jar and a little olive oil in a jug. I was going to gather a few sticks and then go home and make a fire so that I could cook a meal with them. My son and I would eat that meal, and after that, we would die {from hunger}."* |

**ULT The life of Yahweh your God, if {there} is to me a bread-cake**
**UST** I swear by Yahweh your God that I do not have even a single loaf of bread in my house
(חַי־יְהוָה אֱלֹהֶיךָ אִם־יֶשׁ־לִי מָעוֹג)

Following the custom of her culture, the woman is swearing an oath by 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. See how you translated the similar expression "if he will kill his servant" in 1:51. Alternate translation: [I swear by Yahweh your God that there is not to me a bread-cake] or [I swear by Yahweh your God that I do not have even so much as a bread-cake]

**Support Reference:** Oath Formulas

**ULT And behold me, gathering two sticks**
**UST** I was going to gather a few sticks
(וְהִנְנִי מְקֹשֵׁשׁ שְׁנֵים עֵצִים)

See how you translated the similar expression in 5:5. Alternate translation: [And I am about to gather two sticks]

**Support Reference:** Idiom

ULT **two sticks**
UST a few sticks
(שְׁנֵ֣ים עֵצִ֔ים)

The widow is using **two sticks** as a common expression of her culture to mean "a few sticks" or "just enough sticks to make a small fire." 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: [some sticks]

**Support Reference:** Idiom

ULT **and we will die**
UST and after that, we would die {from hunger}
(וָנָמֻֽתָה׃)

By **we will die**, the woman does not mean that there is something wrong with the food she has left and it will therefore kill her. She means that she and her son will die of starvation after eating this last meal. Be sure that this is clear in your translation. Alternate translation: [and after that we will have nothing to eat, so we will die of starvation]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Yahweh | Yahweh |
| your God | your God |
| a bread-cake | even a single loaf of bread |
| a palm of | a handful |
| oil | olive oil |
| gathering | to gather |

# 1 Kings 17:13

| ULT | UST |
| --- | --- |
| *And Elijah said to her, "Do not fear. Come, do according to your word, only first make for me from there a little bread-cake and bring it out to me. And make for yourself and for your son afterward.* | *But Elijah said to her, "Do not be afraid {that you will die}. Go home and do what you said you were going to do. But first, bake me a little loaf of bread from your flour and oil and bring it to me. After that, use what is left to prepare some food for yourself and for your son.* |

ULT **Come**
UST Go home
(בֹּ֣אִי)

Elijah is not asking the woman to **Come** somewhere. He is using the term **Come** to encourage her to do what he suggests. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Go ahead]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **according to your word**
UST what you said you were going to do
(כִּדְבָרֵ֔ךְ)

Here, **word** represents what the widow said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what you have said]

**Support Reference:** Metonymy

ULT **from there**
UST from your flour and oil
(מִשָּׁ֑ם)

By **from there**, Elijah means from the flour and oil that the widow has in her containers. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [from that flour and oil]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Elijah | to her |
| Do … fear | Do … be afraid {that you will die} |

| ULT | UST |
| --- | --- |
| a … bread-cake | a … loaf of bread |

# 1 Kings 17:14

| ULT | UST |
|---|---|
| *For thus says Yahweh, the God of Israel, 'The jar of flour will not finish, and the jug of oil will not lack, up to the day Yahweh gives rain on the face of the ground.'"* | *You will be able to do that because Yahweh, the God whom we Israelites worship, has told me, 'There will be flour in that jar and olive oil in that jug right up to the time when I make it rain on the earth {and crops grow again}!'"* |

ULT **For thus says Yahweh, the God of Israel, 'The jar of flour will not finish, and the jug of oil will not lack, up to the day Yahweh gives rain on the face of the ground**
UST You will be able to do that because Yahweh, the God whom we Israelites worship, has told me, 'There will be flour in that jar and olive oil in that jug right up to the time when I make it rain on the earth {and crops grow again}
(כִּ֣י כֹה֩ אָמַ֨ר יְהוָ֜ה אֱלֹהֵ֣י יִשְׂרָאֵ֗ל כַּ֤ד הַקֶּ֙מַח֙ לֹ֣א תִכְלָ֔ה וְצַפַּ֥חַת הַשֶּׁ֖מֶן לֹ֣א תֶחְסָ֑ר ׳עַד יֽוֹם תתן־יְהוָ֛ה גֶּ֖שֶׁם עַל־פְּנֵ֥י הָאֲדָמָֽה)

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 Yahweh, the God of Israel, says that the jar of flour will not finish and the jug of oil will not lack up to the day he gives rain on the face of the ground]

**Support Reference:** Quotes within Quotes

ULT **the face of the ground**
UST the earth {and crops grow again}
(פְּנֵ֥י הָאֲדָמָֽה)

See how you translated the similar expression in 8:40. Alternate translation: [the surface of the ground]

**Support Reference:** Idiom

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Yahweh | Yahweh |
| the God of | the God whom … worship |
| Israel | we Israelites |
| oil | olive oil |
| the day | the time |
| Yahweh | I |

# 1 Kings 17:15

| ULT | UST |
| --- | --- |
| *And she went and did according to the word of Elijah. And she ate, he and she and her house, {for} days.* | *So the woman did exactly what Elijah told her to do. And she and her son and Elijah had enough food every day from then on,* |

ULT **according to the word of Elijah**
UST exactly what Elijah told her to do
(כִּדְבַר אֵלִיָּהוּ)

Here, **word** represents what Elijah said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what Elijah had told her to do]

**Support Reference:** Metonymy

ULT **and her house**
UST and her son and Elijah
(וּבֵיתָהּ)

The author is speaking of the people who lived with this widow as if they were her **house**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and her family] or [and her son]

**Support Reference:** Metaphor

ULT **{for} days**
UST every day from then on
(יָמִים)

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

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Elijah | Elijah |
| and her house | and her son and Elijah |
| {for} days | every day from then on |

# 1 Kings 17:16

| ULT | UST |
| --- | --- |
| *The jar of flour did not finish, and the jug of oil did not lack, according to the word of Yahweh that he had spoken by the hand of Elijah.* | *because there was always flour in that jar and olive oil in that jug. That was what Yahweh had told Elijah would happen, and that is exactly what happened.* |

**ULT by the hand of**
**UST** had told … would happen
(בְּיַד)

See how you translated the similar expression in 8:53. Alternate translation: [through the agency of]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| oil | olive oil |
| according to the word of Yahweh | Yahweh … and that is exactly what happened |
| Elijah | Elijah |

# 1 Kings 17:17

| ULT | UST |
| --- | --- |
| *And it happened after these things {that} the son of the woman, the mistress of the house, became sick, and his sickness became very strong until breath did not remain in him.* | *Some time later, the son of the woman in whose home Elijah was staying became sick. He kept getting sicker, and finally he died.* |

**ULT And it happened after these things**
**UST** Some time later
(וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה)

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 breath did not remain in him**
**UST** he died
(לֹא־נוֹתָרָה־בּוֹ נְשָׁמָה)

The author is referring to death in a mild way by using this phrase. Depending on what is helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [he passed away] or [he died]

**Support Reference:** Euphemism

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the house | in whose home Elijah was staying |
| breath | he died |
| in him | he died |

# 1 Kings 17:18

| ULT | UST |
| --- | --- |
| *And she said to Elijah, "What to me and to you, man of God? Did you come to me to bring my iniquity to remembrance and to kill my son?"* | *So the woman went to Elijah and said to him, "I have treated you kindly as a prophet, so you had no reason to let this happen to me. It seems that you came here to make Yahweh more aware of my sins and that he has punished me by causing my son to die!"* |

ULT **What to me and to you, man of God**
UST I have treated you kindly as a prophet, so you had no reason to let this happen to me … here
(מַה & וְלָךְ אִישׁ הָאֱלֹהִים & אֵלָי)

The widow is using **What to me and to you** as a common expression of her culture to mean "What do you have against me?" or "What dispute do we have?" 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 against me, man of God]

**Support Reference:** Idiom

ULT **What to me and to you, man of God**
UST I have treated you kindly as a prophet, so you had no reason to let this happen to me … here
(מַה & וְלָךְ אִישׁ הָאֱלֹהִים & אֵלָי)

The woman is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [I have done nothing wrong to you, man of God!]

**Support Reference:** Rhetorical Question

ULT **Did you come to me to bring my iniquity to remembrance and to kill my son**
UST so you had no reason to let this happen to me. It seems that you came … to make Yahweh more aware of my sins and that he has punished me by causing my son to die
(לִ֔י & בָּאתָ & לְהַזְכִּ֤יר אֶת־עֲוֹנִי֙ וּלְהָמִ֔ית אֶת־בְּנִֽי)

The widow is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [It seems that you came to me to bring my iniquity to remembrance and to kill my son!]

**Support Reference:** Rhetorical Question

ULT **to bring my iniquity to remembrance and to kill my son**
UST to make Yahweh more aware of my sins and that he has punished me by causing my son to die
(לְהַזְכִּ֤יר אֶת־עֲוֹנִי֙ וּלְהָמִ֔ית אֶת־בְּנִֽי)

By this expression, the woman could be speaking of: (1) Elijah bringing her **iniquity** to Yahweh's **remembrance**. Alternate translation: [so that Yahweh would remember my iniquity and punish me by killing my son] or (2) Elijah bringing her **iniquity** to her own **remembrance**. Alternate translation: [to remind me of my iniquity so that I would realize why Yahweh was punishing me by killing my son]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Elijah | Elijah … him |
| man of God | I have treated you kindly as a prophet |
| God | I have treated you kindly as a prophet |
| my iniquity | my sins |
| and to kill | and that he has punished me by causing … to die |

# 1 Kings 17:19

| ULT | UST |
| --- | --- |
| *And he said to her, "Give your son to me." And he took him from her lap, and he brought him up to the upper room where he was dwelling there, and he laid him down on his bed.* | *But Elijah replied, "Give your son to me." She was holding the boy's body, but he took his body from her and carried it up to the room where he was staying. He laid the boy's body on his bed.* |

ULT **where he was dwelling there**
UST where he was staying
(אֲשֶׁר־הוּא יֹשֵׁב שָׁם)

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

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

# 1 Kings 17:20

| ULT | UST |
| --- | --- |
| *And he cried out to Yahweh and said, "Yahweh my God, have you even brought harm upon the widow with whom I am sojourning, by killing her son?"* | *Then Elijah cried out to Yahweh, "Yahweh my God, this widow has kindly allowed me to stay in her home. It does not seem right that you have caused her this tragedy and allowed her son to die!"* |

ULT **Yahweh my God, have you even brought harm upon the widow with whom I am sojourning, by killing her son**

UST Yahweh my God, this widow has kindly allowed me to stay in her home. It does not seem right that you have caused her this tragedy and allowed her son to die

(יְהוָה אֱלֹהָי֙ הַגַּם עַל־הָאַלְמָנָ֔ה אֲשֶׁר־אֲנִ֥י מִתְגּוֹרֵ֖ר עִמָּ֑הּ הֲרֵעוֹת֙ לְהָמִ֣ית אֶת־בְּנָֽהּ)

Elijah is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Yahweh my God, you should not have harmed even the widow with whom I am sojourning, by killing her son!]

**Support Reference:** Rhetorical Question

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And he cried out | Then Elijah cried out |
| Yahweh | Yahweh |
| Yahweh | Yahweh |
| my God | my God |
| am sojourning | has kindly allowed me … stay |
| by killing | and allowed … to die |

# 1 Kings 17:21

| ULT | UST |
| --- | --- |
| *And he stretched himself out over the child three times. And he called out to Yahweh and said, "Yahweh my God, please let the life of this child return into his midst."* | *Then Elijah stretched himself on top of the boy's body three times. He cried out to Yahweh, "Yahweh my God, please cause this boy to become alive again!"* |

ULT **And he stretched himself out over the child three times**

UST Then Elijah stretched himself on top of the boy's body three times

(וַיִּתְמַדַּד עַל־הַיֶּלֶד שָׁלֹשׁ פְּעָמִים)

See the discussion in the introduction to this chapter of the significance of Elijah stretching himself over the child **three times**.

**Support Reference:** Symbolic Action

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And he called out | He cried out |
| Yahweh | Yahweh |
| Yahweh | Yahweh |
| my God | my God |
| please | please |

# 1 Kings 17:22

| ULT | UST |
| --- | --- |
| *And Yahweh heard the voice of Elijah. And the life of the child returned into his midst, and he lived.* | *Yahweh did what Elijah asked him to do. He caused the boy to become alive again.* |

**ULT And Yahweh heard the voice of Elijah**
**UST** Yahweh did what Elijah asked him to do
(וַיִּשְׁמַע יְהוָה בְּקוֹל אֵלִיָּהוּ)

See how you translated the similar expression in 5:8. Alternate translation: [And Yahweh did what Elijah asked]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Yahweh | Yahweh |
| Elijah | Elijah |

# 1 Kings 17:23

| ULT | UST |
| --- | --- |
| *And Elijah took the child, and he brought him down from the upper room to the house, and he gave him to his mother. And Elijah said, "See, your son lives."* | *Then Elijah carried the boy down from his room back into the house. He handed him to his mother and said, "Look, your son is alive!"* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Elijah | Elijah |
| to the house | back into the house |
| Elijah | and said |

# 1 Kings 17:24

| ULT | UST |
| --- | --- |
| *And the woman said to Elijah, "Now I know this, that you {are} a man of God and the word of Yahweh in your mouth {is} truth."* | *The woman told Elijah, "Now I know for certain that you are a prophet and that when you say a message is from Yahweh, it truly is!"* |

**ULT and the word of Yahweh in your mouth**
**UST** and that when you say a message is from Yahweh
(וּדְבַר־יְהוָה בְּפִיךָ)

The woman is using **the word of Yahweh** to represent messages from Yahweh, and she is using Elijah's **mouth** to represent him speaking those messages. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [and the messages from Yahweh that you speak]

**Support Reference:** Metonymy

**ULT {is} truth**
**UST** it truly is
(אֱמֶת)

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

**Support Reference:** Abstract Nouns

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Elijah | Elijah |
| I know | I know for certain |
| {are} a man of God | are a prophet |
| God | are a prophet |
| and the word of Yahweh | and that … a message is from Yahweh |

# 1 Kings 18

## 1 Kings 18 Chapter Introduction

### Structure and Formatting

In this chapter, the author continues to describe in detail how one of the great Israelite prophets, Elijah, challenged the king and people of Israel to stop worshiping idols and to become devoted to Yahweh once again. This chapter relates a great contest on Mount Carmel in which Elijah defeated and completely discredited the prophets of Baal.

1. Elijah returns to Israel (18:1–19)
2. Elijah defeats the prophets of Baal in a contest on Mount Carmel (18:20–40)
3. Elijah prays for rain, and Yahweh sends a great storm (18:41–46)

### Religious and Cultural Concepts in This Chapter

#### Where would the people have gotten so much water during a severe drought?

In 18:34, during his contest with the prophets of Baal, Elijah tells the people to douse the altar of Yahweh thoroughly with water. They use twelve large jars full of water to do that. But this was during a severe drought. It had not rained in Israel for three years. So where would the people have gotten all that water? One likely source is the Mediterranean Sea. Mount Carmel, the site of the contest, was on the seacoast. Some interpreters also note that there is a shaded spring on Mount Carmel that continues to have water even in dry conditions. So those are two good possibilities. The availability of all that water is not a contradiction or inconsistency in the text.

# 1 Kings 18:1

| ULT | UST |
| --- | --- |
| *And it was many days, and the word of Yahweh was to Elijah in the third year, saying, "Go, show yourself to Ahab, and I will give rain on the face of the ground."* | *For a long time, almost three years, it did not rain in Israel. Then Yahweh told Elijah: "Go and meet with King Ahab so that I may make it rain again."* |

ULT **And it was many days**
UST For a long time
(וַיְהִי֙ יָמִ֣ים רַבִּ֔ים)

Here, **many days** represents a long period of time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And it was a long time] or [And a long time passed]

**Support Reference:** Metonymy

ULT **and the word of Yahweh was to Elijah**
UST Then Yahweh told Elijah
(וּדְבַר־יְהוָ֥ה הָיָ֛ה אֶל־אֵלִיָּ֖הוּ)

See how you translated the similar expression in 6:11. Alternate translation: [and Yahweh spoke a message to Elijah]

**Support Reference:** Idiom

ULT **in the third year**
UST almost three years
(בַּשָּׁנָ֣ה הַשְּׁלִישִׁ֔ית)

If your language would not represent a number in a form such as **in the third year**, you could represent this number in a form that your language would use. Alternate translation: [after three years]

**Support Reference:** Ordinal Numbers

ULT **on the face of the ground**
UST in Israel
(עַל־פְּנֵ֥י הָאֲדָמָֽה)

See how you translated the similar expression in 17:14. Alternate translation: [on the surface of the earth]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| days | For a … time |
| and the word of Yahweh | Then Yahweh told |
| Elijah | Elijah |
| in the … year | years |
| Ahab | King Ahab |

# 1 Kings 18:2

| ULT | UST |
| --- | --- |
| *So Elijah went to show himself to Ahab. (Now the famine {was} strong in Samaria.)* | *So Elijah went to meet with Ahab. By this time, there was almost no food in Samaria for anyone to eat.* |

**ULT Now the famine {was} strong in Samaria**
UST By this time, there was almost no food in Samaria for anyone to eat
(וְהָרָעָב חָזָק בְּשֹׁמְרוֹן)

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

**Support Reference:** Background Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Elijah | Elijah |
| Ahab | Ahab |
| Now the famine | By this time, there was … food … for anyone to eat |
| in Samaria | in Samaria |

# 1 Kings 18:3

| ULT | UST |
|---|---|
| *And Ahab called to Obadiah, who {was} over the house. (Now Obadiah was fearing Yahweh greatly.* | *{As Elijah was approaching,} Ahab summoned one of his officials. His name was Obadiah. He was in charge of the royal palace. (Obadiah greatly revered Yahweh.* |

ULT **Obadiah, who {was} over the house. (Now Obadiah was fearing Yahweh greatly**
UST one of his officials. His name was Obadiah. He was in charge of the royal palace. (Obadiah greatly revered Yahweh
(עֹבַדְיָ֖הוּ אֲשֶׁ֣ר עַל־הַבָּ֑יִת וְעֹבַדְיָ֗הוּ הָיָ֛ה יָרֵ֥א אֶת־יְהוָ֖ה מְאֹֽד)

in this verse and the next verse, the author is introducing **Obadiah** 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 **who {was} over the house**
UST He was in charge of the royal palace
(אֲשֶׁ֣ר עַל־הַבָּ֑יִת)

See how you translated the similar expression in 16:9. Alternate translation: [who was in charge of the palace] or [the administrator of his palace]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Ahab | Ahab |
| And … called | As Elijah was approaching … summoned |
| Obadiah | one of his officials. His name was Obadiah |
| the house | the royal palace |
| Now Obadiah | Obadiah |
| fearing | revered |
| Yahweh | Yahweh |

# 1 Kings 18:4

| ULT | UST |
| --- | --- |
| *Now it had happened, when Jezebel cut off the prophets of Yahweh, that Obadiah had taken 100 prophets and hidden them, 50 men in the cave, and he had sustained them {with} bread and water.)* | *Queen Jezebel had tried to kill all of Yahweh's prophets, but Obadiah had hidden 100 of them in two caves. He had put 50 prophets in each cave, and he had brought food and water to them.)* |

ULT **when Jezebel cut off the prophets of Yahweh**
UST Queen Jezebel had tried to kill all of Yahweh's prophets
(בְּהַכְרִית אִיזֶבֶל אֶת נְבִיאֵי יְהוָה)

See how you translated the similar expression in 11:6. Alternate translation: [when Jezebel killed the prophets of Yahweh]

**Support Reference:** Metaphor

ULT **50 men in the cave**
UST in two caves. He had put 50 prophets in each cave
(חֲמִשִּׁים אִישׁ בַּמְּעָרָה)

The author is using **50 men in the cave** as a common expression of his culture to mean that Obadiah hid 50 men in each of two caves. 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 fifties in each of two caves]

**Support Reference:** Idiom

ULT **{with} bread**
UST food
(לֶחֶם)

The author is using one kind of food, **bread**, to mean food in general. If it would be helpful in your language, you could state the meaning plainly, and in verse 13. Alternate translation: [with food]

**Support Reference:** Synecdoche

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jezebel | Queen Jezebel |
| the prophets of | prophets |

| ULT | UST |
| --- | --- |
| Yahweh | all of Yahweh's |
| Obadiah | Obadiah |
| prophets | of them |
| {with} bread | food |

# 1 Kings 18:5

| ULT | UST |
| --- | --- |
| *And Ahab said to Obadiah, "Go into the land, to all of the springs of water and to all of the wadis. Perhaps we will find grass, and we will keep alive a horse or a mule, and we will not cut off from the cattle."* | *Ahab told Obadiah, "I want you to go throughout the country and check every spring and every stream bed to see whether we can find enough grass to feed the horses and mules so that they will not all die. If we can find grass, we will also not have to slaughter all of the cattle."* |

ULT **a horse or a mule**
UST the horses and mules
(סוּס וָפֶרֶד)

In this verse, the terms **horse** and **mule** are singular in form, but they refer to several horses and mules that might be kept alive. If it would be helpful in your language, you could use the plural forms in your translation. Alternate translation: [some of the horses and mules]

**Support Reference:** Collective Nouns

ULT **and we will not cut off from the cattle**
UST we will also not have to slaughter all of the cattle
(וְלֹא נַכְרִית מִן־הַבְּהֵמָה)

Ahab is speaking as if they might actually **cut off** the cattle, as if they were part of a plant or tree. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and we will not have to kill any of the cattle]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Ahab | Ahab |
| Obadiah | Obadiah |
| into the land | throughout the country |
| the springs of | spring |
| the wadis | stream bed |
| a horse | the horses |
| or a mule | and mules |
| from the cattle | all of the cattle |

# 1 Kings 18:6

| ULT | UST |
| --- | --- |
| *And they divided the land between them to pass through it. Ahab went in one way by himself, and Obadiah went in one way by himself.* | *They agreed to look separately in different parts of the country. Ahab went in one direction, and Obadiah went in another direction.* |

**ULT Ahab went in one way by himself, and Obadiah went in one way by himself**

**UST** Ahab went in one direction, and Obadiah went in another direction

(אַחְאָב הָלַךְ בְּדֶרֶךְ אֶחָד לְבַדּוֹ וְעֹבַדְיָהוּ הָלַךְ בְּדֶרֶךְ־אֶחָד לְבַדּוֹ)

It might seem that repeating the expression **by himself** would be to express extra information in a way that would not be natural in your language. If so, you could represent this expression only once. Alternate translation: [Each of them went in a separate way by himself]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the land | in different parts of the country |
| Ahab | Ahab |
| and Obadiah | and Obadiah |

# 1 Kings 18:7

| ULT | UST |
| --- | --- |
| *And it happened that Obadiah {was} on the road, and behold, Elijah met him. And he recognized him, and he fell on his face and said, "{Is} this you, my lord Elijah?"* | *As Obadiah was walking along, he saw Elijah coming toward him. Obadiah recognized Elijah, and he bowed down respectfully to him. Then he said, "Is it really you, Elijah, my master?"* |

ULT **and behold, Elijah**
UST he saw Elijah
(וְהִנֵּה אֵלִיָּהוּ)

See the discussion in the Introduction to 1 Kings of this sense of the word **behold**. Alternate translation: [and suddenly Elijah]

**Support Reference:** Metaphor

ULT **And he recognized him, and he fell on his face**
UST Obadiah recognized Elijah, and he bowed down respectfully to him
(וַיַּכִּרֵהוּ וַיִּפֹּל עַל־פָּנָיו)

In each instance, the pronoun **he** refers to Obadiah. The pronoun **him** refers to Elijah. It may be helpful to clarify this for your readers. Alternate translation: [And Obadiah recognized Elijah, and Obadiah fell on his face]

**Support Reference:** Pronouns — When to Use Them

ULT **and he fell on his face**
UST and he bowed down respectfully to him
(וַיִּפֹּל עַל־פָּנָיו)

Be sure that it is clear in your translation that Obadiah did not fall down accidentally. He knelt down in front of Elijah, pressing his face to the ground, as a gesture to honor him. 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 Elijah in order to show him great honor]

**Support Reference:** Symbolic Action

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Obadiah | Obadiah |
| Elijah | Elijah |

| ULT | UST |
| --- | --- |
| my lord | my master |
| Elijah | Elijah |

# 1 Kings 18:8

| ULT | UST |
| --- | --- |
| *And he said to him, "{It is} I. Go, say to your master, 'Behold, Elijah.'"* | *Elijah replied, "Yes, it is. Now go and tell your master Ahab that I am here."* |

**ULT Go, say to your master, 'Behold, Elijah**
UST Now go and tell your master Ahab that I am here
(לֵךְ אֱמֹר לַאדֹנֶיךָ הִנֵּה אֵלִיָּהוּ)

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 your master that I have returned]

**Support Reference:** Quotes within Quotes

**ULT Elijah**
UST I
(אֵלִיָּהוּ)

If Obadiah said exactly this, he would leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [Elijah has returned]

**Support Reference:** Ellipsis

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| to your master | your master |
| Elijah | I |

# 1 Kings 18:9

| ULT | UST |
| --- | --- |
| *And he said, "How have I sinned, that you are putting your servant into the hand of Ahab to kill me?* | *Obadiah responded, "I have done nothing wrong to deserve the punishment I would get {if I told Ahab that}! {Because of what would happen next,} he would order his soldiers to kill me!* |

ULT **How have I sinned, that you are putting your servant into the hand of Ahab to kill me**
UST I have done nothing wrong to deserve the punishment I would get {if I told Ahab that}! {Because of what would happen next,} he would order his soldiers to kill me
(מֶה חָטָאתִי כִּי־אַתָּה נֹתֵן אֶת־עַבְדְּךָ בְּיַד־אַחְאָב לַהֲמִיתֵנִי)

Obadiah 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 not sinned, that you should put your servant into the hand of Ahab to kill me!]

**Support Reference:** Rhetorical Question

ULT **that you are putting your servant into the hand of Ahab to kill me**
UST the punishment I would get {if I told Ahab that}! {Because of what would happen next,} he would order his soldiers to kill me
(כִּי־אַתָּה נֹתֵן אֶת־עַבְדְּךָ בְּיַד־אַחְאָב לַהֲמִיתֵנִי)

Here, **hand** represents the power or control of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [that you are giving Ahab the occasion to use his power to kill me, your servant]

**Support Reference:** Metonymy

ULT **your servant**
UST I
(אֶת־עַבְדְּךָ)

Obadiah 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

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| have I sinned | I have done … wrong to deserve |

| ULT | UST |
| --- | --- |
| your servant | I |
| Ahab | if I told Ahab that |
| to kill me | {Because of what would happen next,} he would order his soldiers to kill me |

# 1 Kings 18:10

| ULT | UST |
| --- | --- |
| *The life of Yahweh your God, if {there} is a nation or a kingdom where my master has not sent to seek you there. If they said 'Not,' then he made the kingdom or the nation swear that it had not found you.* | *I swear by Yahweh your God that King Ahab sent messengers to the rulers of every kingdom and people group around us to find out whether you were living with them. Every ruler told him, 'Elijah is not here.' Ahab then demanded that the ruler solemnly swear that he was telling the truth{, and each one did}.* |

ULT **The life of Yahweh your God, if {there} is a nation or a kingdom where my master has not sent to seek you there**

UST I swear by Yahweh your God that King Ahab sent messengers to the rulers of every kingdom and people group around us to find out whether you were living with them

(חַי ׀ יְהוָה אֱלֹהֶיךָ אִם־יֶשׁ־גּוֹי וּמַמְלָכָה אֲשֶׁר לֹא־שָׁלַח אֲדֹנִי שָׁם לְבַקֶּשְׁךָ)

Following the custom of his culture, Obadiah is swearing an oath by 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. See how you translated the similar expression "if he will kill his servant" in 1:51. Alternate translation: [I swear by Yahweh your God that there is not a nation or kingdom where my master has not sent to seek you there]

**Support Reference:** Oath Formulas

ULT **where my master has not sent to seek you there**

UST that King Ahab sent messengers … every … around us to find out whether you were living with them

(אֲשֶׁר לֹא־שָׁלַח אֲדֹנִי שָׁם לְבַקֶּשְׁךָ)

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 my master has not sent to seek you]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

ULT **If they said ‘Not**
UST Every ruler told him, ‘Elijah is not here
(וְאָמְרוּ אָיִן)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [If they said that you were not there]

**Support Reference:** Quotes within Quotes

ULT **Not**
UST Elijah is not here
(אָיִן)

Obadiah, in summarizing the replies of leaders to Ahab, 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 is not here]

**Support Reference:** Ellipsis

ULT **the kingdom or the nation**
UST the ruler
(אֶת־הַמַּמְלָכָה וְאֶת־הַגּוֹי)

Here, **the kingdom or the nation** represents the ruler of a kingdom or nation. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the leader of the kingdom or the nation]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Yahweh | Yahweh |
| your God | your God |
| a nation | and people group |
| or a kingdom | to the rulers of … kingdom |
| my master | King Ahab |
| to seek you | to find out whether you were living with them |
| the kingdom | the ruler |
| the nation | the ruler |
| then he made … swear | Ahab then demanded that … solemnly swear … and each one did |

# 1 Kings 18:11

| ULT | UST |
| --- | --- |
| *And now you are saying, ‘Go, say to your master, “Behold, Elijah.”’* | *But now you are telling me, ‘Go tell your master that Elijah is here!’* |

**ULT And now you are saying, ‘Go, say to your master, “Behold, Elijah**
**UST** But now you are telling me, ‘Go tell your master that Elijah is here
(וְעַתָּה אַתָּה אֹמֵר לֵךְ אֱמֹר לַאדֹנֶיךָ הִנֵּה אֵלִיָּהוּ)

There are three levels of quotation here. The author is quoting what Obadiah said, continuing from the previous two verses (level 1). Obadiah is quoting what Elijah said (level 2). This includes something that Elijah wanted Obadiah to tell Ahab (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.

**Support Reference:** Quote Markings

**ULT And now you are saying, ‘Go, say to your master, “Behold, Elijah**
**UST** But now you are telling me, ‘Go tell your master that Elijah is here
(וְעַתָּה אַתָּה אֹמֵר לֵךְ אֱמֹר לַאדֹנֶיךָ הִנֵּה אֵלִיָּהוּ)

If it would be clearer in your language, you could translate this so that there are not quotations within quotations. Alternate translation: [And now you are telling me to go and say to my master that you are here]

**Support Reference:** Quotes within Quotes

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| to your master | your master |
| Elijah | Elijah |

# 1 Kings 18:12

| ULT | UST |
| --- | --- |
| *And it will happen that I, I will go from with you, and the Spirit of Yahweh will carry you to where I do not know. And I will come to declare to Ahab, but he will not find you, and he will kill me. But your servant {has been} fearing Yahweh from my youth.* | *I believe that when I leave you, the Spirit of Yahweh will take you away somewhere, and I will not know where he has taken you. So when I tell Ahab that you are here, and he comes here and discovers that you are not here, he will kill me! But {I do not deserve to die, because} I have revered Yahweh ever since I was a boy.* |

ULT **that I, I will go from with you**
UST I leave you
(אֲנִי ׀ אֵלֵךְ מֵאִתָּךְ)

Obadiah is stating the pronoun **I** separately, even though the verb translated as **I will go** already includes this meaning. He is doing that in order to emphasize a contrast between what he will do and what he expects the **Spirit of Yahweh** will do. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [For my part, I will go from with you]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| and the Spirit of | the Spirit of |
| Yahweh | Yahweh |
| will carry you | will take you away |
| I do … know | and I will … know where he has taken you |
| to declare | So when I tell … that you are here |
| to Ahab | Ahab |
| and he will kill me | he will kill me |
| But your servant | But {I do not deserve to die, because} I |
| {has been} fearing | have revered |
| Yahweh | Yahweh |

# 1 Kings 18:13

| ULT | UST |
| --- | --- |
| *Has it not been declared to my lord what I did when Jezebel killed the prophets of Yahweh, that I hid 100 men from the prophets of Yahweh, 50, 50 men in the cave, and I sustained them with bread and water?* | *Sir, you must have heard about what I did when Jezebel wanted to kill all of Yahweh's prophets. I hid 100 of them in two caves. I put 50 prophets in each cave and brought food and water to them.* |

ULT **Has it not been declared to my lord what I did when Jezebel killed the prophets of Yahweh, that I hid 100 men from the prophets of Yahweh, 50, 50 men in the cave, and I sustained them with bread and water**

UST Sir, you must have heard about what I did when Jezebel wanted to kill all of Yahweh's prophets. I hid 100 of them in two caves. I put 50 prophets in each cave and brought food and water to them

(הֲלֹא־הֻגַּד לַֽאדֹנִי֮ אֵת אֲשֶׁר־עָשִׂיתִי בַּהֲרֹג אִיזֶבֶל אֵת נְבִיאֵי יְהוָה וָאַחְבִּא מִנְּבִיאֵי יְהוָה מֵאָה אִישׁ חֲמִשִּׁים חֲמִשִּׁים אִישׁ בַּמְּעָרָה וָאֲכַלְכְּלֵם לֶחֶם וָמָֽיִם)

Obadiah is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Certainly it has been declared to my master what I did when Jezebel killed the prophets of Yahweh, that I hid 100 men from the prophets of Yahweh, 50, 50 men in the cave, and I sustained them with bread and water!]

**Support Reference:** Rhetorical Question

ULT **to my lord**

UST Sir

(לַֽאדֹנִי)

Even though Obadiah is addressing Elijah 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: [to you, my lord,]

**Support Reference:** First, Second or Third Person

ULT **50, 50 men in the cave**

UST in two caves. I put 50 prophets in each cave

(חֲמִשִּׁים חֲמִשִּׁים אִישׁ בַּמְּעָרָה)

See how you translated the similar expression in 18:4. Alternate translation: [by fifties in each of two caves]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Has it … been declared | heard about |
| to my lord | Sir |
| Jezebel | Jezebel |
| when … killed | when … wanted to kill |
| the prophets of | all of … prophets |
| Yahweh | Yahweh’s |
| from the prophets of | of them |
| Yahweh | of them |
| with bread | food |

# 1 Kings 18:14

| ULT | UST |
|---|---|
| *And now you are saying, ‘Go, say to your master, “Behold, Elijah,”’ and he will kill me.”* | *But even so, you are telling me, ‘Go and tell your master that Elijah is here.’ {If I do that and he comes and finds that you are not here,} he will kill me!”* |

ULT **And now you are saying, ‘Go, say to your master, “Behold, Elijah,”’ and he will kill me**

UST But even so, you are telling me, ‘Go and tell your master that Elijah is here.’ {If I do that and he comes and finds that you are not here,} he will kill me

(וְעַתָּה אַתָּה אֹמֵר לֵךְ אֱמֹר לַאדֹנֶיךָ הִנֵּה אֵלִיָּהוּ וַהֲרָגָנִי)

See how you punctuated the similar sentence in 8:11.

**Support Reference:** Quote Markings

ULT **And now you are saying, ‘Go, say to your master, “Behold, Elijah**

UST But even so, you are telling me, ‘Go and tell your master that Elijah is here

(וְעַתָּה אַתָּה אֹמֵר לֵךְ אֱמֹר לַאדֹנֶיךָ הִנֵּה אֵלִיָּהוּ)

You may have chosen to translate the similar sentence in 8:11 so that there would not be quotations within quotations. If so, you can do the same thing here. Alternate translation: [And now you are telling me to go and say to my master that you are here]

**Support Reference:** Quotes within Quotes

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| to your master | your master |
| Elijah | Elijah |
| and he will kill me | {If I do that and he comes and finds that you are not here,} he will kill me |

# 1 Kings 18:15

| ULT | UST |
| --- | --- |
| *And Elijah said, "The life of Yahweh of Armies, to whose face I stand, surely today I will show myself to him."* | *But Elijah replied, "I swear by Yahweh, the commander of the heavenly armies, the God whom I serve, that I stay right here where Ahab can find me today."* |

ULT **The life of Yahweh of Armies**
UST I swear by Yahweh, the commander of the heavenly armies
(חַי יְהוָה צְבָאוֹת)

Following the custom of his culture, Elijah is swearing an oath and guaranteeing it by something that he holds sacred. **The life of Yahweh of Armies** is a way of swearing by Yahweh himself, indicating that Elijah is making a solemn promise that he considers binding and sacred. Alternate translation: [I swear by Yahweh of Armies]

**Support Reference:** Oath Formulas

ULT **to whose face I stand**
UST the God whom I serve
(אֲשֶׁר עָמַדְתִּי לְפָנָיו)

See how you translated the similar expression in 17:1. Alternate translation: [whose servant I am]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Elijah | Elijah |
| Yahweh | Yahweh |
| Yahweh of Armies | Yahweh, the commander of the heavenly armies |

# 1 Kings 18:16

| ULT | UST |
| --- | --- |
| *So Obadiah went to meet Ahab, and he declared to him. And Ahab went to meet Elijah.* | *So Obadiah went and told Ahab that Elijah had returned. Ahab came to meet Elijah.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Obadiah | Obadiah |
| Ahab | Ahab |
| and he declared | and told … that Elijah had returned |
| Ahab | Ahab |
| Elijah | Elijah |

# 1 Kings 18:17

| ULT | UST |
| --- | --- |
| *And it happened, when Ahab saw Elijah, that Ahab said to him, "{Is} this you, one troubling Israel?"* | *When he saw Elijah, he said to him, "Is it really you, {Elijah,} who have caused so much trouble for the people of Israel?"* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Ahab | he |
| Elijah | Elijah |
| Ahab | he |
| one troubling | who have caused so much trouble for |
| Israel | the people of Israel |

# 1 Kings 18:18

| ULT | UST |
| --- | --- |
| *And he said, "I have not troubled Israel, but rather you and the house of your father, by your forsaking the commandments of Yahweh and going after the Baals.* | *Elijah replied, "I am not the one who has caused trouble for the people of Israel! You and your family are the ones who have done that! You have refused to obey Yahweh's commands, and you have worshiped idols representing Baal instead.* |

**ULT but rather you and the house of your father**
**UST** You and your family are the ones who have done that
(כִּי אִם־אַתָּה וּבֵית אָבִיךָ)

Elijah 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 rather you and the house of your father have troubled Israel]

**Support Reference:** Ellipsis

**ULT and the house of your father**
**UST** and your family
(וּבֵית אָבִיךָ)

See how you translated the similar expression in 2:31. Alternate translation: [your extended family]

**Support Reference:** Kinship

**ULT and going after**
**UST** and you have worshiped … instead
(וַתֵּלֶךְ אַחֲרֵי)

See how you translated the similar expression in 11:5. Alternate translation: [and worshiping]

**Support Reference:** Idiom

> ULT **the Baals**
> UST idols representing Baal
> (הַבְּעָלִֽים)

Elijah is probably using the plural term **Baals** because the Israelites were worshiping multiple manifestations or representations of Baal. Various places had their own shrines or temples in which they worshiped local representations, such as Baal of Tyre, Baal of Peor, etc. Since the name is singular in the rest of the book, if it would be helpful to your readers, you could use the singular here as well. Alternate translation: [Baal]

**Support Reference:** Unusual Uses of the Plural

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| I have … troubled | I am … the one who has caused trouble for |
| Israel | the people of Israel |
| and the house of | and your family |
| by your forsaking | You have refused to obey |
| Yahweh | Yahweh’s |
| the Baals | idols representing Baal |

# 1 Kings 18:19

| ULT | UST |
| --- | --- |
| *And now, send, gather to me all of Israel to Mount Carmel, and the 450 prophets of Baal and the 400 prophets of Asherah, eaters at the table of Jezebel."* | *So I want you to command leaders from throughout Israel to meet me at Mount Carmel. I want you to tell the 450 prophets of Baal and the 400 prophets of Asherah to go there also. Your wife Jezebel supports those prophets."* |

ULT **And now**
UST So I want you
(וְעַתָּה)

**And now** was an expression that speakers in this culture commonly used to introduce their main topic. See how you have been translating it in contexts such as 1:12 and 2:16.

**Support Reference:** Connecting Words and Phrases

ULT **send, gather**
UST to command … to meet
(שְׁלַח קְבֹץ)

Elijah 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: [send messengers and gather]

**Support Reference:** Ellipsis

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

Elijah is saying **all 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: [representatives from throughout Israel]

**Support Reference:** Hyperbole

> ULT **eaters at the table of Jezebel**
> UST Your wife Jezebel supports those prophets
> (אֹכְלֵי שֻׁלְחָן אִיזֶבֶל)

Here, **eaters at the table of Jezebel** represents prophets whom Jezebel supported. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [whom Jezebel supports] or [for whom Jezebel provides from the royal treasury]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| gather | to meet |
| Israel | Israel |
| Mount Carmel | Mount Carmel |
| the … prophets of | the … prophets of |
| Baal | Baal |
| and the … prophets of | and the … prophets of |
| Asherah | Asherah |
| Jezebel | Your wife Jezebel |

# 1 Kings 18:20

| ULT | UST |
| --- | --- |
| *And Ahab sent among all of the sons of Israel, and he gathered the prophets to Mount Carmel.* | *So Ahab sent messengers to command leaders from throughout Israel to go to Mount Carmel. He brought all of the prophets of Baal and Asherah there{, and Elijah went there too}.* |

**ULT And Ahab sent among all of the sons of Israel**
**UST** So Ahab sent messengers to command leaders from throughout Israel to go
(וַיִּשְׁלַח אַחְאָב בְּכָל־בְּנֵי יִשְׂרָאֵל)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And Ahab sent messengers among all of the sons of Israel to summon their leaders]

**Support Reference:** Ellipsis

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

See how you translated the similar expression in 6:1. Alternate translation: [the Israelites]

**Support Reference:** Metaphor

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Ahab | Ahab |
| Israel | Israel |
| and he gathered | He brought … there{, and Elijah went there too} |
| the prophets | all of the prophets of Baal and Asherah |
| Mount Carmel | Mount Carmel |

# 1 Kings 18:21

| ULT | UST |
| --- | --- |
| *And Elijah approached to all of the people, and he said, "Until when {will} you {be} limping on two opinions? If Yahweh {is} God, go after him, but if Baal, go after him." But the people did not answer him a word.* | *Then Elijah stood in front of them and said, "You must not remain undecided any longer about who is truly God! If Yahweh is God, then you should worship him. If Baal is God, then you should worship him!" But the people said nothing in reply.* |

**ULT Until when {will} you {be} limping on two opinions**
**UST** You must not remain undecided any longer about who is truly God
(עַד־מָתַי אַתֶּם פֹּסְחִים עַל־שְׁתֵּי הַסְּעִפִּים)

Elijah is using the question form to challenge and rebuke the people of Israel. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You have been limping on two opinions for long enough!] or [You should not be limping on two opinions any longer!]

**Support Reference:** Rhetorical Question

**ULT {will} you {be} limping on two opinions**
**UST** You must not remain undecided … about who is truly God
(אַתֶּם פֹּסְחִים עַל־שְׁתֵּי הַסְּעִפִּים)

Elijah is speaking as if the people were actually **limping** on these **opinions**, shifting their weight back and forth between them as a limping person does with his legs. He means that they are being indecisive about whether to worship Yahweh or Baal. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [will you be wavering back and forth between two faiths]

**Support Reference:** Metaphor

**ULT go after him … go after him**
**UST** then you should worship him … then you should worship him
(לְכוּ אַחֲרָיו & לְכוּ אַחֲרָיו)

See how you translated the similar expression in 18:18. Alternate translation: [worship him … worship him]

**Support Reference:** Idiom

ULT **But the people did not answer him a word**
UST But the people said nothing in reply
(וְלֹא־עָנוּ הָעָם אֹתוֹ דָּבָר)

Here, **a word** represents something the people might have said by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [But the people did not say anything in response to him]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Elijah | Elijah |
| Yahweh | Yahweh |
| {is} God | is God |
| Baal | Baal |

# 1 Kings 18:22

| ULT | UST |
| --- | --- |
| *And Elijah said to the people, "I, I remain a prophet of Yahweh by myself, but the prophets of Baal {are} 450 men.* | *Then Elijah told them, "I am the only prophet of Yahweh who is still alive here in Israel, but there are 450 prophets of Baal.* |

**ULT I, I remain a prophet of Yahweh**
**UST** I am the … prophet of Yahweh who is still alive here in Israel
(אֲנִ֣י נוֹתַ֔רְתִּי נָבִ֖יא לַיהוָ֑ה)

Elijah is stating the pronoun **I** separately in order to emphasize a contrast between himself and the prophets of Baal. To translate this expression and the similar ones in the next two verses, see how you translated the expression "I, I will go" in 18:12, which similarly emphasizes a contrast. Alternate translation: [For my part, I remain a prophet of Yahweh]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Elijah | Elijah |
| I remain | am the … who is still alive here in Israel |
| a prophet of | prophet of |
| Yahweh | Yahweh |
| but the prophets of | but there are … prophets of |
| Baal | Baal |

# 1 Kings 18:23

| ULT | UST |
| --- | --- |
| *Now let them give two bulls to us, and let them choose for themselves one bull, and let them cut it up. And let them set {it} on the wood, but let them not set a fire. And I, I will prepare one bull, and I will put {it} on the wood, but I will not set a fire.* | *Now bring two bulls here. The prophets of Baal may choose the one that they want. They may kill it and cut it into pieces, and they may {build an altar and put wood on it and} lay the pieces on the wood. But they must not set the wood on fire. I will kill the other bull and cut it in pieces and lay the pieces on wood {that I will put on an altar that I will make}. But I will not set the wood on fire."* |

ULT **Now let them give two bulls to us**
UST Now bring two bulls here
(וְיִתְּנוּ־לָנוּ שְׁנַיִם פָּרִים)

Elijah 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: [Now let two bulls be given to us]

**Support Reference:** Pronouns — When to Use Them

ULT **and let them choose**
UST The prophets of Baal may choose
(וְיִבְחֲרוּ)

The pronoun **them** refers to the prophets of Baal. It may be helpful to clarify this for your readers. Alternate translation: [and let the prophets of Baal choose]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| bulls | bulls |
| and let them choose | The prophets of Baal may choose |
| bull | the one |
| bull | the … bull … it |

# 1 Kings 18:24

| ULT | UST |
| --- | --- |
| *And you will call on the name of your god, and I, I will call on the name of Yahweh. And it will happen that the God who answers with fire, he {is} God." And all of the people answered and said, "The word {is} good."* | *Then Elijah said to the prophets of Baal, "You must pray specifically to Baal as your god, and I will pray specifically to Yahweh." Then Elijah said to the Israelite leaders, "The God who answers by sending fire {to kindle the wood and burn up the sacrifice that is on his altar} is the true God!" The Israelite leaders agreed to what Elijah proposed.* |

ULT **And you will call on the name of your god, and I, I will call on the name of Yahweh**
UST Then Elijah said to the prophets of Baal, "You must pray specifically to Baal as your god, and I will pray specifically to Yahweh
(וּקְרָאתֶם בְּשֵׁם אֱלֹהֵיכֶם וַאֲנִי אֶקְרָא בְּשֵׁם־יְהוָה)

Elijah is using **call on the name of** as a common expression of his culture to mean "pray to by name." 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 will call upon your god by name, and for my part, I will call upon Yahweh by name] or [And you will pray to your god by name, and for my part, I will pray to Yahweh by name here and in the next verse]

**Support Reference:** Idiom

ULT **And you will call**
UST Then Elijah said to the prophets of Baal, "You must pray
(וּקְרָאתֶם)

Elijah had been speaking to the gathered Israelite leaders, but here he turns to address the prophets of Baal, so the pronoun **you** refers to them. It may be helpful to clarify this for your readers. Alternate translation: [And you prophets of Baal will call]

**Support Reference:** Pronouns — When to Use Them

ULT **The word {is} good**
UST agreed to what Elijah proposed
(טוֹב הַדָּבָר)

Here, **word** represents what Elijah said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [What you have said is good]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And you will call | Then Elijah said to the prophets of Baal, “You must pray |
| your god | as your god |
| I will call | will pray |
| Yahweh | Yahweh |
| the God | Then Elijah said to the Israelite leaders, “The God |
| {is} God | is the true God |
| {is} good | agreed to what Elijah proposed |

# 1 Kings 18:25

| ULT | UST |
| --- | --- |
| *And Elijah said to the prophets of Baal, "Choose for yourselves one bull, and prepare {it} first, for you are many. And call on the name of your god, but you shall not set a fire."* | *Then Elijah told the prophets of Baal, "You may go first, since there are so many of you. Choose one of the bulls and cut it into pieces. {Make an altar and put wood on it and put the pieces on the wood,} but do not light a fire. Then pray specifically to Baal as your god {and ask him to set the wood on fire}."* |

ULT **Choose for yourselves one bull, and prepare {it} first, for you are many**

UST You may go first, since there are so many of you. Choose one of the bulls and cut it into pieces

(בְּחַרוּ לָכֶם הַפָּר הָאֶחָד וַעֲשׂוּ רִאשֹׁנָה כִּי אַתֶּם הָרַבִּים)

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 many, choose for yourselves one bull, and prepare it first]

**Support Reference:** Connect — Reason-and-Result Relationship

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Elijah | Elijah |
| to the prophets of | the prophets of |
| Baal | Baal |
| bull | the bulls |
| And call | Then pray … and ask him to set the wood on fire |
| your god | as your god |

# 1 Kings 18:26

| ULT | UST |
| --- | --- |
| *And they took the bull that one gave to them, and they prepared, and they called on the name of Baal from morning and to midday, saying, "Baal, answer us!" But {there was} no voice, and {there was} no answering. And they limped beside the altar that one had made.* | *So they chose one of the bulls and cut it into pieces. {They built an altar and put wood on it,} and they placed the pieces on the altar. Then they prayed to Baal specifically as their god all through that morning. They shouted, "Baal, answer us!" Then they danced wildly around the altar that they had made. But no one spoke to them from the sky or did anything in response to their prayer.* |

> ULT **that one gave to them**
> UST one of
> (אֲשֶׁר־נָתַן לָהֶם)

The author that readers will know that he means someone **gave** this **bull** to the prophets of Baal when they chose it. An important aspect of this contest was allowing those prophets every advantage. No one chose a bull for them and **gave** it to them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [that one gave to them when they chose it]

**Support Reference:** Assumed Knowledge and Implicit Information

> ULT **that one gave to them**
> UST one of
> (אֲשֶׁר־נָתַן לָהֶם)

The author is using the pronoun **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: [that was given to them]

**Support Reference:** Pronouns — When to Use Them

ULT **But {there was} no voice, and {there was} no answering. And they limped beside the altar that one had made**
UST Then they danced wildly around the altar that they had made. But no one spoke to them from the sky or did anything in response to their prayer
(וְאֵין קוֹל וְאֵין עֹנֶה וַיְפַסְּחוּ עַל־הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה)

If it would be more natural in your language, you may want to put the information that **they limped beside the altar** before the information that there was **no voice, and no answering**, since these prophets were limping around the altar as they **called** to Baal. Alternate translation: [And they limped beside the altar that one had made. But there was no voice, and there was no answering]

**Support Reference:** Information Structure

ULT **But {there was} no voice, and {there was} no answering**
UST But no one spoke to them from the sky or did anything in response to their prayer
(וְאֵין קוֹל וְאֵין עֹנֶה)

Here, **voice** represents someone speaking or responding. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [But no one said anything or did anything in response]

**Support Reference:** Metonymy

ULT **And they limped**
UST Then they danced wildly
(וַיְפַסְּחוּ)

In this context, the word **limped** probably describes an ecstatic, rhythmic, and jerky or hopping dance that was part of the worship ritual of the prophets of Baal. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And they danced jerkily]

**Support Reference:** Assumed Knowledge and Implicit Information

> ULT **one had made**
> UST they had made
> (עָשָׂה)

Some ancient manuscripts read “one had made.” The ULT follows that reading. Other ancient manuscripts read “they had made.” 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 bull | the bulls |
| and they prepared | and cut it into pieces. {They built an altar and put wood on it,} and they placed the pieces on the altar |
| and they called | Then they prayed |
| Baal | to Baal |
| Baal | Baal |
| the altar | the altar |

# 1 Kings 18:27

| ULT | UST |
| --- | --- |
| *And it happened at midday that Elijah mocked them and said, "Call out with a great voice, for he is a god. Surely {he is in} contemplation, or surely {he has} a withdrawal for himself, or surely a way {is} to him. Perhaps he {is} asleep and he will awaken."* | *About noontime, Elijah started to make fun of them. He said, "You believe that Baal is a god, so shout more loudly {to get his attention}! Perhaps {he has not answered you because} he is thinking about something else or because he is relieving himself or because he is not home right now. Maybe he is sleeping but will wake up {if you shout loudly enough}."* |

ULT **Call out with a great voice, for he is a god**
UST You believe that Baal is a god, so shout more loudly {to get his attention}
(קִרְאוּ בְקוֹל־גָּדוֹל כִּי־אֱלֹהִים הוּא)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since he is a god, call out with a great voice]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **for he is a god**
UST You believe that Baal is a god, so
(כִּי־אֱלֹהִים הוּא)

Elijah actually means to communicate the opposite of the literal meaning of what he is saying. He does not believe that Baal is really a god, and he is mocking the prophets for thinking that he is. If a speaker of your language would not say the opposite of what he meant for such a purpose, you could translate the meaning plainly. Alternate translation: [since you think that he is a god]

**Support Reference:** Irony

ULT **{he is in} contemplation**
UST he is thinking about something else
(שִׂיחַ)

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

**Support Reference:** Abstract Nouns

ULT **{he has} a withdrawal for himself**
UST he is relieving himself
(שִׂיג לוֹ)

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

**Support Reference:** Euphemism

ULT **a way {is} to him**
UST he is not home right now
(דֶּרֶךְ לוֹ)

Here, **a way** represents "a journey." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [he is on a journey]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Elijah | Elijah |
| that … mocked | started to make fun |
| Call out | shout |
| is a god | You believe that … is a god |

# 1 Kings 18:28

| ULT | UST |
| --- | --- |
| *And they called out with a great voice, and they cut themselves, according to their custom, with swords and with spears until a pouring of blood {was} on them.* | *So they shouted even more loudly. They slashed themselves with swords and spears, as they typically did when they worshiped Baal, until blood covered their bodies.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And they called out | So they shouted |
| according to their custom | as they typically did when they worshiped Baal |
| with swords | with swords |
| and with spears | and spears |

# 1 Kings 18:29

| ULT | UST |
| --- | --- |
| *And it happened, when midday passed, that they prophesied until the offering of the grain offering. But {there was} no voice, and {there was} no answering, and there was no attention.* | *They kept calling out to Baal until the middle of the afternoon, when it would soon be the time when it was customary to make a grain offering. But no one spoke to them from the sky or did anything in response to their prayer or paid any attention to it.* |

ULT **that they prophesied**
UST They kept calling out to Baal
(וַיִּתְנַבְּאוּ)

In this context, the word **prophesied** does not indicate that these prophets of Baal said things that Baal inspired them to say. Instead, the word describes people being in a raving state in which they are not in full control of their actions. If you have already translated the book of 1 Samuel, see how you translated the same term in 1 Samuel 18:10, where it describes Saul attempting to use violence against David while out of control. Alternate translation: [that they raved]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **until the offering of the grain offering**
UST when it would soon be the time when it was customary to make a grain offering
(עַד לַעֲלוֹת הַמִּנְחָה)

Here, **the offering of the grain offering** represents the time when the grain offering was customarily made. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [until the time when it was customary to offer the grain offering]

**Support Reference:** Metonymy

ULT **until the offering of the grain offering**
UST when it would soon be the time when it was customary to make a grain offering
(עַד לַעֲלוֹת הַמִּנְחָה)

The author assumes that readers will know that the time when the daily grain offering was made was in the middle of the afternoon. You could say that explicitly if that would be helpful to your readers. Alternate translation: [until the middle of the afternoon]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **But {there was} no voice, and {there was} no answering, and there was no attention**
UST But no one spoke to them from the sky or did anything in response to their prayer or paid any attention to it
(וְאֵין־קוֹל וְאֵין־עֹנֶה וְאֵין קָשֶׁב)

See how you translated the similar expression in 18:26. Alternate translation: [But no one said anything or did anything or paid any attention in response]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| that they prophesied | They kept calling out to Baal |
| the offering of | the time when it was customary to make |
| the grain offering | a grain offering |

# 1 Kings 18:30

| ULT | UST |
| --- | --- |
| *And Elijah said to all of the people, "Come near to me." And all of the people came near to him. And he repaired the broken-down altar of Yahweh.* | *Then Elijah called to the people saying, "Come over here!" So they all crowded around him. There had been an altar to Yahweh there, but people who worshiped Baal had broken it apart. Elijah repaired it.* |

ULT **the broken-down altar of Yahweh**

UST There had been an altar to Yahweh there, but people who worshiped Baal had broken it apart … it

(אֶת־מִזְבַּח יְהוָה הֲהָרוּס)

The term **broken-down** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the altar of Yahweh that people had broken down]

**Support Reference:** Active or Passive

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Elijah | Elijah |
| the … altar of | There had been an altar … there … it |
| Yahweh | to Yahweh |

# 1 Kings 18:31

| ULT | UST |
| --- | --- |
| *And Elijah took 12 stones, according to the number of the tribes of the sons of Jacob, to whom the word of Yahweh had been, saying, "Israel shall be your name."* | *To do that, he took 12 large stones, one to represent each of the tribes whose ancestors were the sons of Jacob. Yahweh had told Jacob, "Your name will now be Israel."* |

**ULT to whom the word of Yahweh had been**
**UST** Yahweh had told Jacob
(אֲשֶׁר֙ הָיָ֣ה דְבַר־יְהוָ֔ה אֵלָ֖יו)

See how you translated the similar expression in 6:11. Alternate translation: [to whom Yahweh had spoken a message]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Elijah | he |
| stones | large stones |
| the tribes of | the tribes |
| Jacob | of Jacob |
| the word of Yahweh | Yahweh had told |
| Israel | Israel |

# 1 Kings 18:32

| ULT | UST |
| --- | --- |
| *And with the stones he built an altar in the name of Yahweh. And he made a trench around the altar like the house of two seahs {of} seed.* | *With these stones, Elijah rebuilt Yahweh's altar. Then he dug a ditch around the altar that was large enough to hold about 15 liters of grain.* |

ULT **in the name of Yahweh**
UST Yahweh's
(בְּשֵׁם יְהוָה)

See how you translated the similar expression in 3:2. Alternate translation: [for the worship of Yahweh]

**Support Reference:** Metonymy

ULT **like the house of two seahs {of} seed**
UST that was large enough to hold about 15 liters of grain
(כְּבֵית סָאתַיִם זָרַע)

The author is using **like the house of two seahs of seed** as a common expression of his culture to mean that this trench was big enough to hold two seahs of seed. 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: [big enough to hold two seahs of seed]

**Support Reference:** Idiom

ULT **two seahs {of} seed**
UST about 15 liters of grain
(סָאתַיִם זָרַע)

Each of these **seahs** was equivalent to nearly eight liters or about a quarter of a bushel. In your translation, you could use the ancient measurement and spell the word "seah" 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 Volume

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
| --- | --- |
| the stones | these stones |

| ULT | UST |
| --- | --- |
| an altar | altar |
| Yahweh | Yahweh’s |
| a trench | a ditch |
| the altar | the altar |
| like the house of | that was large enough to hold |
| seed | grain |

# 1 Kings 18:33

| ULT | UST |
| --- | --- |
| *And he arranged the wood, and he cut up the bull, and he set {it} on the wood.* | *Elijah stacked some wood on top of the stones. He {killed the bull and} cut it into pieces. Then he laid the pieces on top of the wood.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the bull | the bull … it |

# 1 Kings 18:34

| ULT | UST |
| --- | --- |
| *And he said, “Fill four jars {with} water, and pour {it} on the burnt offering and on the wood.” And he said, “Do a second time,” and they did a second time. And he said, “Do a third time,” and they did a third time.* | *Then Elijah told the people there, “Fill four large jars with water, and pour the water on top of the pieces of the bull and the wood.” {So they did that.} Then he told them, “Do the same thing again!” So they did it again. Then he told them, “Do it yet again!” So they did it yet again.* |

ULT **and on the wood**
UST and the wood
(וְעַל־הָעֵצִים)

The implication is that the people obeyed Elijah’s command and poured the water on the sacrifice and on the wood. You could include this information if that would be helpful to your readers. Alternate translation: [and on the wood.” And they did]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and they did a second time**
UST So they did it again
(וַיִּשְׁנוּ)

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 did that a second time] or [and that was done again]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the burnt offering | the pieces of the bull |

# 1 Kings 18:35

| ULT | UST |
| --- | --- |
| *And the water went around the altar, and it even filled the trench with water.* | *The people poured so much water on the altar that it flowed all around the altar and filled the ditch at the bottom of it.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the altar | the altar |
| the trench | the ditch at the bottom of it |

# 1 Kings 18:36

| ULT | UST |
| --- | --- |
| *And it happened at the offering of the grain offering that Elijah the prophet came near, and he said, "Yahweh, God of Abraham, Isaac, and Israel, let it be known today that you are God in Israel and I {am} your servant and by your word I have done all these things.* | *It was now {late afternoon,} the time when it was customary to make a grain offering. Elijah walked up to the altar. He prayed, "Yahweh, you are the God whom our ancestors Abraham, Isaac, and Israel worshiped. Prove today that you are the God whom the Israelite people should worship. Also prove that I am your servant and that I have done all these things because you told me to do them.* |

ULT **at the offering of the grain offering**
UST {late afternoon,} the time when it was customary to make a grain offering
(בַּעֲלוֹת הַמִּנְחָה)

See how you translated the similar expression in 18:29. Alternate translation: [at the time when it was customary to offer the grain offering]

**Support Reference:** Metonymy

ULT **let it be known**
UST Prove … Also prove
(יִוָּדַע)

The expression **let it be 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. If you need to say who does the action, the context indicates that it is Yahweh. Alternate translation: [make known]

**Support Reference:** Active or Passive

ULT **and by your word**
UST because you told me to do them
(וּבִדְבָרֶיךָ)

Here, **word** represents what God had commanded by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and at your command]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| at the offering of | |

| ULT | UST |
| --- | --- |
| | {late afternoon,} the time when it was customary to make |
| the grain offering | a grain offering |
| Elijah | Elijah |
| the prophet | Elijah |
| Yahweh | Yahweh |
| God of | you are the God whom … worshiped |
| Abraham | our ancestors Abraham |
| Isaac | Isaac |
| and Israel | and Israel |
| let it be known | Prove … Also prove |
| are God | are the God whom … should worship |
| in Israel | the Israelite people |
| {am} your servant | am your servant |

# 1 Kings 18:37

| ULT | UST |
| --- | --- |
| *Answer me, Yahweh! Answer me so that this people may know that you, Yahweh, {are} God, and you, you have turned their heart back."* | *Yahweh, please give the sign that I have described and send down fire! Do that so that these people will know that you, Yahweh, are the only true God and that you are working to make them want to worship you again!"* |

ULT **Answer me**
UST please give the sign that I have described and send down fire
(עֲנֵנִי)

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 answer me]

**Support Reference:** Imperatives — Other Uses

ULT **and you, you have turned their heart back**
UST and that you are working to make them want to worship you again
(וְאַתָּה הֲסִבֹּתָ אֶת־לִבָּם אֲחֹרַנִּית)

Elijah is stating the pronoun **you** separately, even though the verb translated as **you have turned** already includes this meaning. He is doing that to emphasize the personal role of Yahweh in turning the **heart** of the **people** back to himself. 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. See how you translated the similar expression "you, you swore" in 1:17. Alternate translation: [you are the one who has turned their heart back]

**Support Reference:** Pronouns — When to Use Them

ULT **and you, you have turned their heart back**
UST and that you are working to make them want to worship you again
(וְאַתָּה הֲסִבֹּתָ אֶת־לִבָּם אֲחֹרַנִּית)

Elijah is using the past tense to describe something that is ongoing in the present. He is doing that in order to show that it will certainly be accomplished. If it would be clearer in your language, you could use a different tense. Alternate translation: [you are the one who is turning their heart back]

**Support Reference:** Irregular Use of Tenses

**ULT and you, you have turned their heart back**
**UST** and that you are working to make them want to worship you again
(וְאַתָּה הֲסִבֹּתָ אֶת־לִבָּם אֲחֹרַנִּית)

Elijah is speaking as if Yahweh had actually **turned the heart** of the people in a different direction, as if the heart were an object that could be physically rotated. He means that God has caused the people to trust in him again. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and you have caused them to trust in you again] or [and you are the one who is causing them to trust in you again]

**Support Reference:** Metaphor

**ULT their heart**
**UST** are working to make them want to worship you again
(אֶת־לִבָּם)

In this verse, the word **heart** is singular in form, but it refers to the hearts of all the people. If it would be helpful in your language, if you decide to retain this image, you could use the plural form of "heart." Alternate translation: [their hearts]

**Support Reference:** Collective Nouns

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Yahweh | Yahweh |
| so that … may know | Do that so that … will know |
| Yahweh | Yahweh |
| {are} God | are the only true God |

# 1 Kings 18:38

| ULT | UST |
| --- | --- |
| *And the fire of Yahweh fell, and it consumed the burnt offering and the wood and the stones and the dust. And it licked up the water that {was} in the trench.* | *Immediately Yahweh sent down fire from the sky. The fire burned up the pieces of meat, the wood, the stones, and the dirt that was around the altar. It even dried up all the water in the ditch!* |

**ULT And it licked up**
**UST** It even dried up
(וְאֶת & לָחֲכָה)

The author is speaking as if the fire actually **licked up** the water. The image suggests that the fire consumed the water completely, just as an animal might lick up liquid. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And it evaporated]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Yahweh | Yahweh |
| and it consumed | The fire burned up |
| the burnt offering | the pieces of meat |
| the stones | the stones |
| {was} in the trench | in the ditch |

# 1 Kings 18:39

| ULT | UST |
| --- | --- |
| *And all of the people saw, and they fell on their faces. And they said, "Yahweh, he {is} God! Yahweh, he {is} God!"* | *When the people saw that, they bowed down respectfully. People throughout the crowd shouted, "Yahweh is the true God!"* |

**ULT and they fell on their faces**
**UST** they bowed down respectfully
(וַיִּפְּלוּ עַל־פְּנֵיהֶם)

See how you translated the similar expression in 18:7. Alternate translation: [and they knelt down and pressed their faces to the ground in order to show Yahweh great honor]

**Support Reference:** Symbolic Action

**ULT Yahweh, he {is} God! Yahweh, he {is} God**
**UST** Yahweh is the true God
(יְהוָה הוּא הָאֱלֹהִים יְהוָה הוּא הָאֱלֹהִים)

The author is repeating the phrase **Yahweh, he is God!** to depict people throughout the crowd of Israelites coming to this realization and shouting it out. The people are not chanting the quoted phrase all at the same time, but rather one after another in the crowd is shouting it. If the repetition would instead suggest to your readers that the people were chanting this repeatedly, you could express the meaning in another way. The UST models one way to do that.

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Yahweh | Yahweh |
| {is} God | is the true God |
| Yahweh | Yahweh |
| {is} God | is the true God |

# 1 Kings 18:40

| ULT | UST |
| --- | --- |
| *And Elijah said to them, "Seize the prophets of Baal! Do not let a man from them escape." And they seized them. And Elijah led them down to the wadi Kishon, and he slaughtered them there.* | *Then Elijah commanded the people, "Seize all the prophets of Baal! Do not allow any of them to escape!" So the people seized all the prophets of Baal. They brought them down the mountain to the Kishon valley, and Elijah had the people execute them all there.* |

ULT **and he slaughtered them there**
UST and Elijah had the people execute them all there
(וַיִּשְׁחָטֵם שָׁם)

The author is using one person who was involved in this action, Elijah, calling him **he**, to represent everyone who was involved. The people seized and killed the prophets, but Elijah, as the one who ordered this, is credited with the action. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he had the people slaughter them there]

**Support Reference:** Synecdoche

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Elijah | Elijah |
| Seize | Seize |
| the prophets of | all the prophets of |
| Baal | Baal |
| And they seized them | So the people seized all the prophets of Baal |
| Elijah | They |
| the wadi | the … valley |
| and he slaughtered them | and Elijah had the people execute them all |

# 1 Kings 18:41

| ULT | UST |
| --- | --- |
| *And Elijah said to Ahab, "Go up, eat and drink, for {there is} the sound of the roar of a shower."* | *Then Elijah told Ahab, "Go back up {onto Mount Carmel where your servants have provisions for you} and get something to eat and drink. {But do it quickly,} because {as a prophet,} I can hear the sound of a heavy downpour{, so I know that it will soon rain very hard}!"* |

ULT **Go up, eat and drink, for {there is} the sound of the roar of a shower**
UST Go back up {onto Mount Carmel where your servants have provisions for you} and get something to eat and drink. {But do it quickly,} because {as a prophet,} I can hear the sound of a heavy downpour{, so I know that it will soon rain very hard}
(עֲלֵה אֱכֹל וּשְׁתֵה כִּי־קוֹל הֲמוֹן הַגָּשֶׁם)

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 is the sound of the roar of a shower, go up, eat and drink]

**Support Reference:** Connect — Reason-and-Result Relationship

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Elijah | Elijah |
| to Ahab | Ahab |

# 1 Kings 18:42

| ULT | UST |
| --- | --- |
| *So Ahab went up to eat and to drink. And Elijah went up to the head of Carmel, and he bowed down to the ground, and he put his face between his knees.* | *So Ahab went back up {onto Mount Carmel} and had something to eat and drink. Elijah himself went up to the top of Mount Carmel. He bowed down reverently with his face almost to the ground {and prayed that Yahweh would make it rain}.* |

ULT **the head of Carmel**
UST top of Mount Carmel
(רֹאשׁ הַכַּרְמֶל)

The author is using the term **head** to mean the "top" of Mount **Carmel**. If this term 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 top of Mount Carmel]

**Support Reference:** Idiom

ULT **and he bowed down to the ground, and he put his face between his knees**
UST He bowed down reverently with his face almost to the ground {and prayed that Yahweh would make it rain}
(וַיִּגְהַר אַרְצָה וַיָּשֶׂם פָּנָיו בֵּין ברכו)

Elijah **bowed down to the ground** and **put his face between his knees** as a symbolic action by which he showed humility and earnestness in prayer before Yahweh while waiting for rain. 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 bowed down low in earnest prayer, not even looking around]

**Support Reference:** Symbolic Action

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Ahab | Ahab |
| And Elijah | Elijah himself |
| Carmel | Mount Carmel |
| and he bowed down | He bowed down reverently … and prayed that Yahweh would make it rain |
| to the ground | almost to the ground |

# 1 Kings 18:43

| ULT | UST |
|---|---|
| *And he said to his servant, “Go up, please, look the way of the sea.” And he went up, and he looked, and he said, “{There is} not anything.” And he said, “Return,” seven times.* | *Then Elijah told his servant, “Please climb up to a place where you can look out at the sea {and see if any rain clouds are forming}.” So his servant went and looked. He {came back and} told Elijah, “There are no clouds forming in the sky above the sea.” Elijah kept sending him back to look, for a total of seven times.* |

ULT **And he said, “Return**
UST Elijah kept sending him back to look
(וַיֹּאמֶר שֻׁב)

The pronoun **he** refers to Elijah. It may be helpful to clarify this for your readers. Alternate translation: [And Elijah said, “Return,”]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| his servant | his servant |
| please | Please |
| the sea | at the sea |

# 1 Kings 18:44

| ULT | UST |
| --- | --- |
| *And it happened on the seventh time that he said, "Behold, a small cloud like the palm of a man is coming up from the sea." And he said, "Go up, say to Ahab, 'Harness and go down so the rain does not stop you.'"* | *When the servant went the seventh time, he came back and told Elijah, "I saw a cloud forming above the sea. It was very small, like a person's hand." Then Elijah told him, "Go and tell King Ahab to have his servants get his chariot ready so he can go home right away. If he does not do that, the rain will stop him!"* |

ULT **on the seventh time**
UST the seventh time
(בַּשְּׁבִעִֽית)

If your language would not represent a number in a form such as **the seventh time**, you could represent this number in a form that your language would use. Alternate translation: [on time seven] or [on the last time]

**Support Reference:** Ordinal Numbers

ULT **is coming up from the sea**
UST forming above the sea
(עֹלָה מַיִם)

The implication is that the cloud was appearing at the distant horizon where the sea met the sky, so it appeared to be **coming up from the sea**. You could include this information if that would be helpful to your readers. Alternate translation: [is now visible just above the horizon]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **Go up, say to Ahab, 'Harness and go down so the rain does not stop you**
UST Go and tell King Ahab to have his servants get his chariot ready so he can go home right away. If he does not do that, the rain will stop him
(עֲלֵה אֱמֹר אֶל־אַחְאָב אֱסֹר וָרֵד וְלֹא יַעַצָרְכָה הַגָּשֶׁם)

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 up and tell Ahab to harness and go down so the rain does not stop him]

**Support Reference:** Quotes within Quotes

ULT **Harness and go down so the rain does not stop you**
UST to have his servants get his chariot ready so he can go home right away. If he does not do that, the rain will stop him
(אֱסֹר וָרֵד וְלֹא יַעַצָרְכָה הַגֶּשֶׁם)

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 the rain does not stop you, harness and go down]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **Harness**
UST to have his servants get his chariot ready
(אֱסֹר)

Elijah 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: [Harness your horses to your chariot]

**Support Reference:** Ellipsis

ULT **Harness**
UST to have his servants get his chariot ready
(אֱסֹר)

This is an imperative, but it communicates a respectful recommendation rather than a command. Use a form in your language that communicates a respectful recommendation. Alternate translation: [You should harness your horses to your chariot] or [You should have your servants harness your horses to your chariot]

**Support Reference:** Imperatives — Other Uses

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| on the seventh time | the seventh time |
| like the palm of | like … hand |
| from the sea | the sea |
| Ahab | King Ahab |

# 1 Kings 18:45

| ULT | UST |
|---|---|
| *And it happened to thus and to thus that the heavens darkened {with} clouds and wind, and {there} was a great shower. And Ahab rode and went to Jezreel.* | *Very soon a strong wind drove in so many black clouds that they made the sky dark. It began to rain very hard. Ahab was rushing in his chariot back to {his palace in} the city of Jezreel.* |

ULT **to thus and to thus**
UST Very soon
(עַד־כֹּה וְעַד־כֹּה)

The author is using **to thus and to thus** as a common expression of his culture to mean that what he describes happened very quickly. 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: [very quickly]

**Support Reference:** Idiom

ULT **{with} clouds and wind**
UST a strong wind … black clouds
(עָבִים וְרוּחַ)

The phrase **clouds and wind** expresses a single idea. The word **wind** tells more about these **clouds**, specifically, that the wind drove them in from the sea. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [with wind-driven clouds]

**Support Reference:** Hendiadys

ULT **And Ahab rode**
UST Ahab … in his chariot
(וַיִּרְכַּב אַחְאָב)

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 Ahab rode in his chariot]

**Support Reference:** Ellipsis

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| that the heavens | the sky |
| Ahab | Ahab |

| ULT | UST |
| --- | --- |
| to Jezreel | back to {his palace in} the city of Jezreel |

# 1 Kings 18:46

| ULT | UST |
| --- | --- |
| *And the hand of Yahweh was on Elijah, and he girded up his loins, and he ran to the face of Ahab to your coming {to} Jezreel.* | *Yahweh gave extra strength to Elijah. He tucked his cloak into his belt so that he could run, and he ran ahead of Ahab's chariot all the way to Jezreel.* |

ULT **And the hand of Yahweh**
UST Yahweh … extra strength
(וַיַּד־יְהוָה)

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

**Support Reference:** Metonymy

ULT **was on Elijah**
UST gave … to Elijah
(הָיְתָה אֶל־אֵלִיָּהוּ)

The author is speaking as if the hand of Yahweh was actually **on** Elijah. He means that Yahweh gave Elijah supernatural strength and power. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [empowered Elijah]

**Support Reference:** Metaphor

ULT **to the face of Ahab**
UST ahead of Ahab's chariot
(לִפְנֵי אַחְאָב)

Here, **to the face of** represents being in front of Ahab. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [ahead of Ahab]

**Support Reference:** Metonymy

ULT **to your coming {to} Jezreel**
UST all the way to Jezreel
(עַד־בֹּאֲךָ יִזְרְעֶאלָה)

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

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Yahweh | Yahweh |
| Elijah | Elijah |
| and he girded up | He tucked … so that he could run |
| his loins | his cloak into his belt |
| Ahab | Ahab's chariot |
| {to} Jezreel | Jezreel |

# 1 Kings 19

## 1 Kings 19 Chapter Introduction

### Structure and Formatting

In this chapter, the author describes how Elijah had to flee for his life to escape from Jezebel, Ahab's queen, who refused to stop worshiping Baal even after Elijah defeated all the prophets of Baal. Elijah went to Mount Horeb (also known as Mount Sinai), where Yahweh had made a covenant with the Israelites, to report that they had broken his covenant. But Yahweh reassured Elijah that many Israelites were still faithful, and he told him to appoint various leaders who would accomplish his purposes.

1. Elijah flees for his life from Jezebel (19:1–8)
2. Elijah speaks with Yahweh at Mount Horeb (19:9–18)
3. Elijah appoints Elisha as his successor (19:19–21)

### Religious and Cultural Concepts in This Chapter

#### Why did Elijah not anoint the people whom Yahweh told him to anoint?

In 19:15–16, Yahweh tells Elijah to anoint Hazael as king of Aram, Jehu as king over Israel, and Elisha as his own successor. Elijah first goes to see Elisha, but he does not anoint him. Instead, he throws his cloak over him. And the subsequent narrative does not record Elijah anointing Hazael or Jehu either. Instead, somewhat later, Elisha speaks with Hazael, and he sends a messenger to speak with Jehu. So it might appear that Elijah did not obey what Yahweh told him to do. However, it seems best to understand the term "anoint" to represent the idea of "appoint." Yahweh was not so much specifying a specific way in which Elijah was to appoint these new leaders as he was simply telling him to appoint them. The new kings would punish those who had worshiped idols, and Elisha would carry on the prophetic ministry of Elijah.

## Translation Issues in This Chapter

### “bread-cake” and “jug”

In 19:6, when the angel awakens Elijah and tells him to have some food and drink to strengthen himself for his journey, Elijah discovers that there is a “bread-cake” and a “jug” of water by his head. These are the same two terms that the widow in Zarephath used in 17:12 when she told Elijah that she did not have so much as a bread-cake, only a handful of flour and a little bit of oil in a jug. These details seem to be significant. They illustrate how Yahweh provided for Elijah, and for other people through Elijah, throughout his ministry. To show this to your readers, we recommend that you use the same words for “bread-cake” and “jug” in this chapter as in chapter 17.

# 1 Kings 19:1

| ULT | UST |
| --- | --- |
| *And Ahab declared to Jezebel all that Elijah had done and all that he had killed all of the prophets with the sword.* | *When Ahab got home, he told his wife Jezebel everything that Elijah had done on Mount Carmel. He told her specifically that Elijah had commanded the people to execute all the prophets of Baal.* |

ULT **and all that he had killed**
UST He told her specifically that Elijah had commanded the people to execute
(וְאֵת כָּל־אֲשֶׁר הָרָג)

The author is using **all that he had killed** as a common expression of his culture to mean "all about how he had killed." 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 about how he had killed]

**Support Reference:** Idiom

ULT **he had killed**
UST Elijah had commanded the people to execute
(הָרָג)

See how you translated the similar expression in 18:40. Alternate translation: [and had had the people kill]

**Support Reference:** Synecdoche

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Ahab | Ahab |
| And … declared | When … got home, he told |
| to Jezebel | his wife Jezebel |
| Elijah | Elijah |
| he had killed | Elijah had commanded the people to execute |
| prophets | the prophets of |
| with the sword | Baal |

# 1 Kings 19:2

| ULT | UST |
| --- | --- |
| *And Jezebel sent a messenger to Elijah, saying, "Thus may the gods do, and thus may they add, unless about {this} time tomorrow I make your life like the life of one of them."* | *Then Jezebel sent a messenger to tell Elijah on her behalf, "I am going to have someone kill you by this time tomorrow, just as you killed all those prophets of Baal! If I do not do that, I hope the gods will kill me and do other terrible things to me."* |

ULT **Thus may the gods do, and thus may they add, unless about {this} time tomorrow I make your life like the life of one of them**

UST I am going to have someone kill you by this time tomorrow, just as you killed all those prophets of Baal! If I do not do that, I hope the gods will kill me and do other terrible things to me

(כֹּה־יַעֲשׂוּן אֱלֹהִים וְכֹה יוֹסִפוּן כִּי־כָעֵת מָחָר אָשִׂים אֶת־נַפְשְׁךָ כְּנֶפֶשׁ אַחַד מֵהֶם)

Following the custom of this culture, Jezebel is swearing an oath by stating a condition and the consequence she is asking the gods to make happen if the condition is met. She is stating the consequence before the condition. If it would be helpful to your readers, in your translation, you could state the condition before the consequence. Alternate translation: [Unless I have made your life like the life of one from them by this time tomorrow, thus may the gods do, and thus may they add]

**Support Reference:** Oath Formulas

ULT **and thus may they add**

UST and do other terrible things to me

(וְכֹה יוֹסִפוּן)

See how you translated the similar expression "and thus may he add" in 2:23. Alternate translation: [and may they do even worse]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jezebel | Jezebel |
| a messenger | a messenger |
| Elijah | Elijah |
| the gods | the gods |
| about {this} time | by this time |

# 1 Kings 19:3

| ULT | UST |
| --- | --- |
| *And he saw, and he arose and went for his life, and he came {to} Beersheba, which is to Judah. And he made his servant stay there.* | *When Elijah received her message, he realized he could not stay safely within the kingdom of Israel. So {he took his servant with him} and fled {far to the south} to Beersheba in the kingdom of Judah. He left his servant there.* |

ULT **And he saw**
UST When Elijah received her message, he realized
(וַיַּ֖רְא)

Some ancient manuscripts read “And he saw.” The ULT follows that reading. Other ancient manuscripts read “And he was afraid.” 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 saw**
UST When Elijah received her message, he realized
(וַיַּ֖רְא)

The author is speaking as if Elijah actually **saw** something. He means that Elijah realized something. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And he saw how things stood] or [And he realized what would happen if he stayed in Israel]

**Support Reference:** Metaphor

ULT **and he arose**
UST So {he took his servant with him}
(וַיָּ֗קָם)

See how you translated the similar expression in 2:40. Alternate translation: [and he took action]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and went for his life**
UST he could not stay safely within the kingdom of Israel. So {he took his servant with him}
(וַיֵּלֶךְ אֶל־נַפְשׁוֹ)

The author is using **went for his life** as a common expression of his culture to mean "fled to save his life" or "ran away to avoid being killed." 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 ran for his life] or [and fled for safety]

**Support Reference:** Idiom

ULT **which is to Judah**
UST in the kingdom of Judah
(אֲשֶׁר לִיהוּדָה)

The author is providing background information to help readers understand what happens next in the story. He is specifying that Beersheba was within the kingdom of **Judah**, not within Jezebel's kingdom of Israel, to help readers understand that Elijah knew his servant would be safe if he left him there. 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 |
|---|---|
| {to} Beersheba | {far to the south} to Beersheba |
| to Judah | Judah |
| his servant | his servant |

# 1 Kings 19:4

| ULT | UST |
| --- | --- |
| *And he, he went the journey of a day into the wilderness, and he came and sat under a juniper tree. And he asked, {regarding} his life, to die, and he said, "Enough! Take my life now, Yahweh, for I am not better than my fathers."* | *Then he walked for a whole day into the desolate area {south of Beersheba}. He came to a juniper tree and sat down {in its shade}. Then he prayed that Yahweh would allow him to die. He said, "Yahweh, I cannot endure anymore. So please allow me to die, just as my ancestors died."* |

ULT **And he, he went**
UST Then he walked
(וְהוּא־הָלַךְ)

See how you translated the similar expression in 2:8. Alternate translation: [And for his part, he went]

**Support Reference:** Pronouns — When to Use Them

ULT **Enough**
UST I cannot endure anymore
(רַב)

Elijah is using a phrase that expresses a strong feeling of despair and exhaustion. 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 Elijah was feeling, or you could say what made him feel despair and exhaustion. Alternate translation: [I am as tired and discouraged as I can bear]

**Support Reference:** Exclamations

ULT **Take my life now, Yahweh, for I am not better than my fathers**
UST Yahweh … So please allow me to die, just as my ancestors died
(עַתָּה יְהוָה קַח נַפְשִׁי כִּי־לֹא־טוֹב אָנֹכִי מֵאֲבֹתָי)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [since I am not better than my fathers, take my life]

**Support Reference:** Connect — Reason-and-Result Relationship

> ULT **I am not better than my fathers**
> UST just as my ancestors died
> (לֹא־טֹוב אָנֹכִי מֵאֲבֹתָֽי)

Elijah could be using the term **fathers** to mean: (1) his ancestors. Since they have died, he accepts that a time will come for him to die too, and it may as well be now. Alternate translation: [I do not need to keep living; after all, my ancestors have all died] or (2) the prophets who came before him, who had not gotten the people of Israel to worship Yahweh any more than he apparently had. (In 2 Kings 2:12, Elisha calls Elijah "my father," suggesting that this was a term that prophets used to describe their predecessors.) Alternate translation: [I have been no more successful than the prophets who came before me]

**Support Reference:** Metaphor

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| a day | day |
| into the wilderness | into the desolate area {south of Beersheba} |
| Yahweh | Yahweh |
| am … better | just as my … died |

# 1 Kings 19:5

| ULT | UST |
| --- | --- |
| *And he lay down and slept under a juniper tree. And behold this, an angel was touching him, and he said to him, "Arise, eat!"* | *Then Elijah lay down under that juniper tree and fell asleep. While he was sleeping, an angel tapped him {and woke him up} and said to him, "{You need to} get up and eat some food."* |

**ULT And behold this, an angel was touching him**

UST While he was sleeping, an angel tapped him {and woke him up}

(וְהִנֵּה־זֶה מַלְאָךְ נֹגֵעַ בּוֹ)

See how you translated the comparable expression "behold" in 18:7, where it similarly indicates that something happened suddenly. Alternate translation: [And suddenly an angel was touching him]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| an angel | an angel |

# 1 Kings 19:6

| ULT | UST |
| --- | --- |
| *And he looked, and behold, by his head {was} a bread-cake of hot stones and a jug of water. And he ate and drank, and he returned and lay down.* | *Elijah looked around and saw some bread nearby that someone had baked on hot stones. He also saw a jar of water. So he ate the bread and drank some water, then he lay down to sleep again.* |

**ULT and behold**
**UST** and saw … He also saw
(וְהִנֵּה)

In this context, the author is using the term **behold** to focus the attention of his audience on what he is about to say. See how you translated the similar expression in 1:14.

**Support Reference:** Metaphor

**ULT {was} a bread-cake of hot stones**
**UST** some bread … that someone had baked on hot stones
(עֻגַת רְצָפִים)

The author is using the possessive form to describe a **bread-cake** that someone, probably the angel, had baked on **hot stones**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [was a bread-cake baked on hot stones]

**Support Reference:** Possession

**ULT and he returned and lay down**
**UST** and … some water, then he lay down to sleep again
(וַיָּשָׁב וַיִּשְׁכָּב)

The phrase **returned and lay down** expresses a single idea. The word **returned** indicates in what way Elijah **lay down**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [and he lay down again]

**Support Reference:** Hendiadys

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| {was} a bread-cake of<br>hot stones | some bread<br>that someone had baked on hot stones |

# 1 Kings 19:7

| ULT | UST |
| --- | --- |
| *And the angel of Yahweh returned a second time, and he touched him and said, "Arise, eat! For the journey {will be} too much for you."* | *Then the angel representing Yahweh came back and tapped him again {to wake him up}. The angel said, "You need more strength to go on a long journey, so get up and eat some more food."* |

**ULT And the angel of Yahweh returned a second time**
**UST** Then the angel representing Yahweh came back
(וַיָּשָׁב֙ מַלְאַ֣ךְ יְהוָ֔ה ׀ שֵׁנִ֖ית)

It might seem that the expression **returned a second time** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [And the angel of Yahweh returned] or [And the angel of Yahweh came a second time]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

**ULT Arise, eat! For the journey {will be} too much for you**
**UST** You need more strength to go on a long journey, so get up and eat some more food
(קוּם֙ אֱכָ֔ל כִּֽי־רַ֥ב מִמְּךָ֖ הַדָּֽרֶךְ)

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 journey will be too much for you, arise, eat!]

**Support Reference:** Connect — Reason-and-Result Relationship

**ULT the journey {will be} too much for you**
**UST** You need more strength to go on a long journey
(רַ֥ב מִמְּךָ֖ הַדָּֽרֶךְ)

The angel means that the journey will require more strength than Elijah has if he does not eat something more. You could include this information if that would be helpful to your readers. Alternate translation: [the journey will be too much for you if you do not eat something more]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the angel of<br>Yahweh | Then the angel representing<br>Yahweh |

| ULT | UST |
| --- | --- |
| a second time | back |

# 1 Kings 19:8

| ULT | UST |
| --- | --- |
| *So he arose, and he ate and drank. And he went in the strength of that food 40 days and 40 nights to the mountain of God, Horeb.* | *So Elijah got up and ate more food and drank more water. That made him strong enough to travel for 40 days and nights all the way to Mount Horeb, where God had appeared to the Israelites.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| days | for … days |
| God | where God had appeared to the Israelites |
| Horeb | Horeb |

# 1 Kings 19:9

| ULT | UST |
| --- | --- |
| *And he entered into a cave there, and he lodged there. And behold, the word of Yahweh was to him, and he said to him, "What to you here, Elijah?"* | *He went into a cave there and slept in it. During that night, Yahweh spoke to him and asked, "Elijah, why are you here?"* |

**ULT the word of Yahweh was to him**
**UST** Yahweh spoke to
(דְּבַר־יְהוָה אֵלָיו)

See how you translated the similar expression in 6:11. Alternate translation: [Yahweh spoke a message to him]

**Support Reference:** Idiom

**ULT What to you here**
**UST** why are you here
(מַה־לְּךָ פֹה)

Yahweh is using **What to you here** as a common expression of his culture to mean "What are you doing here?" or "Why have you come here?" 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 are you doing here] or [Why have you come here]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the word of Yahweh | Yahweh spoke |
| Elijah | Elijah |

# 1 Kings 19:10

| ULT | UST |
| --- | --- |
| *And he said, "Being jealous, I have been jealous for Yahweh, the God of Armies, for the sons of Israel have forsaken your covenant, they have torn down your altars, and they have killed your prophets with the sword. And I am left, I alone, and they seek my life, to take it."* | *Elijah replied, "Yahweh, commander of the heavenly armies, I have desperately wanted the Israelites to worship only you. But they have rejected the agreement that they made with you. They have torn down your altars, and they have killed your prophets. I am the only prophet whom they have not killed yet, and they are trying to kill me, too."* |

ULT **Being jealous, I have been jealous for Yahweh, the God of Armies, for the sons of Israel have forsaken your covenant, they have torn down your altars, and they have killed your prophets with the sword**

UST Yahweh, commander of the heavenly armies, I have desperately wanted the Israelites to worship only you. But they have rejected the agreement that they made with you. They have torn down your altars, and they have killed your prophets

(קַנֵּא קִנֵּאתִי לַיהוָה ׀ אֱלֹהֵי צְבָאוֹת כִּי־עָזְבוּ בְרִיתְךָ֣ בְּנֵי יִשְׂרָאֵל֮ אֶת־מִזְבְּחֹתֶיךָ֒ הָרָ֣סוּ וְאֶת־נְבִיאֶ֗יךָ הָרְגוּ בֶחָ֔רֶב)

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 sons of Israel have forsaken your covenant, torn down your altars, and killed your prophets with the sword, being jealous, I have been jealous for Yahweh, the God of Armies]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **Being jealous, I have been jealous**

UST I have desperately wanted … to worship only you

(קַנֵּא קִנֵּאתִי)

Elijah is repeating forms of a verb that means "to be jealous" 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 have been very jealous]

**Support Reference:** Reduplication

ULT **for Yahweh**
UST Yahweh
(לַיהוָה)

Even though Elijah is speaking to Yahweh directly, he is speaking of him in the third person to show respect. If it would be helpful in your language, you could translate this with a respectful form in the second person. Alternate translation: [you, Yahweh]

**Support Reference:** First, Second or Third Person

ULT **the sons of Israel**
UST the Israelites … they
(בְּנֵי יִשְׂרָאֵל)

See how you translated the similar expression in 6:1. Alternate translation: [the Israelites]

**Support Reference:** Metaphor

ULT **And I am left, I alone**
UST I am the only prophet whom they have not killed yet
(וְאִוָּתֵר אֲנִי לְבַדִּי)

Elijah is stating the pronoun **I** separately, even though the verb translated as **I am left** already includes this meaning. He is doing that to emphasize that he feeling isolated. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [And I am the only one who is left]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Being jealous | desperately |
| I have been jealous | I have … wanted … to worship only you |
| for Yahweh | Yahweh |
| the God of | commander of |
| the God of Armies | commander of the heavenly armies |
| Israel | the Israelites … they |
| have forsaken | have rejected |
| your covenant | the agreement that they made with you |
| your altars | your altars |
| they have killed | they have killed |
| your prophets | and … your prophets |

| ULT | UST |
| --- | --- |
| with the sword | they have killed |
| And I am left | the … prophet whom they have not killed yet |
| and they seek | and they are trying |

# 1 Kings 19:11

| ULT | UST |
| --- | --- |
| *And he said, "Go out, and you shall stand on the mountain to the face of Yahweh." And behold, Yahweh was passing over, and a great and strong wind was tearing the mountains and breaking rocks to the face of Yahweh. Yahweh {was} not in the wind. And after the wind, {there was} an earthquake. Yahweh {was} not in the earthquake.* | *Yahweh told him, "Go out and stand on this mountain where I can meet with you. I will be coming very soon!" As Yahweh approached, a strong windstorm struck the mountain, and it loosened rocks {so that they fell down the mountainside}. But Yahweh was not in the wind. Then there was an earthquake, but Yahweh was not in the earthquake.* |

ULT **Go out, and you shall stand on the mountain to the face of Yahweh." And behold, Yahweh was passing over, and a great and strong wind**

UST Go out and stand on this mountain where I can meet with you. I will be coming very soon … a strong windstorm

(צֵא וְעָמַדְתָּ בָהָר ׀ לִפְנֵי יְהוָה וְהִנֵּה יְהוָה עֹבֵר וְרוּחַ גְּדוֹלָה וְחָזָק)

The direct quotation from Yahweh may continue through the expression **passing by**. Alternate translation: ["Go out, and you shall stand on the mountain to the face of Yahweh, for behold, Yahweh will be passing by." And a great and strong wind]

**Support Reference:** Direct and Indirect Quotations

ULT **to the face of Yahweh**

UST where … can meet with you. I

(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 **to the face of Yahweh**

UST where … can meet with you. I

(לִפְנֵי & יְהוָה)

Yahweh is speaking of himself in the third person, probably because he is giving an authoritative command. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [in my presence]

**Support Reference:** First, Second or Third Person

**ULT and a great and strong wind**
**UST** a strong windstorm
(וְרוּחַ גְּדוֹלָה וְחָזָק)

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

**Support Reference:** Doublet

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

Here, **to the face of** represents being in front of Yahweh. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in front of Yahweh] or [as Yahweh approached]

**Support Reference:** Metonymy

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Yahweh | I |
| Yahweh | I |
| Yahweh | Yahweh |
| Yahweh | Yahweh |
| Yahweh | Yahweh |

# 1 Kings 19:12

| ULT | UST |
| --- | --- |
| *And after the earthquake, {there was} a fire. Yahweh {was} not in the fire. And after the fire, {there was} a voice of small stillness.* | *Then there was a fire, but Yahweh was not in the fire. Then Elijah heard what sounded like someone whispering quietly.* |

ULT **{there was} a voice of small stillness**

UST Elijah heard what sounded like someone whispering quietly

(קוֹל דְּמָמָה דַקָּה)

If your language does not use an abstract noun for the idea of **stillness**, you could express the same idea in another way. Alternate translation: [there was a still, small voice] or [there was a soft, quiet voice]

**Support Reference:** Abstract Nouns

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Yahweh | Yahweh |

# 1 Kings 19:13

| ULT | UST |
| --- | --- |
| *And it happened when Elijah heard that he wrapped his face in his cloak. And he went out and stood at the entrance of the cave. And behold, a voice {was} to him, and it said, "What to you here, Elijah?"* | *When Elijah heard that, he covered his face with his cloak. Then he went and stood at the entrance of the cave. {Yahweh,} the person who had been whispering, asked him, "Elijah, why are you here?"* |

**ULT that he wrapped his face in his cloak**
**UST** he covered his face with his cloak
(וַיַּלֵּט פָּנָיו בְּאַדַּרְתּוֹ)

Wrapping his face in his cloak was a symbolic action by which Elijah showed reverence and humility before God. He did not consider himself holy enough or worthy enough to look directly at Yahweh while Yahweh was speaking to him. (At the burning bush, Moses similarly hid his face and did not look at God, Exodus 3:6.) 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: [that he reverently covered his face with his cloak]

**Support Reference:** Symbolic Action

**ULT What to you here**
**UST** why are you here
(מַה־לְּךָ פֹה)

See how you translated the similar expression in 19:9. Alternate translation: [What are you doing here] or [Why have you come here]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Elijah | Elijah |
| Elijah | Elijah |

# 1 Kings 19:14

| ULT | UST |
| --- | --- |
| *And he said, "Being jealous, I have been jealous for Yahweh, the God of Armies, for the sons of Israel have forsaken your covenant, they have torn down your altars, and they have killed your prophets with the sword. And I am left, I alone, and they seek my life, to take it."* | *He replied again, "Yahweh, commander of the heavenly armies, I have desperately wanted the Israelites to worship only you. But they have rejected the agreement that they made with you. They have torn down your altars, and they have killed your prophets. I am the only prophet whom they have not killed yet, and they are trying to kill me, too."* |

**ULT Being jealous, I have been jealous**
**UST** I have desperately wanted … to worship only you
(קַנֵּא קִנֵּאתִי)

What Elijah says here is identical to what he says in verse 10. See how you translated this expression and the rest of this statement there. Alternate translation: [I have been very jealous]

**Support Reference:** Reduplication

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Being jealous | desperately |
| I have been jealous | I have … wanted … to worship only you |
| for Yahweh | Yahweh |
| the God of | commander of |
| the God of Armies | commander of the heavenly armies |
| Israel | the Israelites … they |
| have forsaken | have rejected |
| your covenant | the agreement that they made with you |
| your altars | your altars |
| they have killed | they have killed |
| your prophets | your prophets |
| with the sword | they have killed |
| And I am left | am the … prophet whom they have not killed yet |
| and they seek | and they are trying |

# 1 Kings 19:15

| ULT | UST |
| --- | --- |
| *And Yahweh said to him, “Go, return to your way toward the wilderness of Damascus. And you shall come and anoint Hazael as king over Aram.* | *Then Yahweh told him, “Go back the way you came to the wilderness near Damascus. When you arrive there, pour olive oil on the head of {the royal official} Hazael to appoint him to be the next king of Aram.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And Yahweh | Yahweh |
| toward the wilderness of | to the wilderness near |
| Damascus | Damascus |
| and anoint | pour olive oil on the head of |
| as king | to appoint him to be the next king |
| Aram | Aram |

# 1 Kings 19:16

| ULT | UST |
| --- | --- |
| *And you shall anoint Jehu, the son of Nimshi, as king over Israel. And you shall anoint Elisha, the son of Shaphat, from Abel Meholah, as prophet in your place.* | *I also want you to pour olive oil on the head of Jehu son of Nimshi to appoint him as the next king of Israel. And I want you to pour olive oil on the head of Elisha son of Shaphat from city of Abel Meholah to appoint him as a prophet who will succeed you.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| you shall anoint | I … want you to pour olive oil on the head of … to appoint him |
| Jehu | Jehu |
| as king | as the next king |
| Israel | Israel |
| you shall anoint | I want you to pour olive oil on the head of … to appoint him |
| Elisha | Elisha |
| from Abel | from city of Abel |
| as prophet | as a prophet |

# 1 Kings 19:17

| ULT | UST |
| --- | --- |
| *And it will happen that the one escaping from the sword of Hazael, Jehu will kill. And the one escaping from the sword of Jehu, Elisha will kill.* | *Hazael's soldiers will kill many people. Some people will escape from them, but Jehu's soldiers will kill many of those. Some people will even escape from them, but Elisha will kill them.* |

**ULT from the sword of Hazael … from the sword of Jehu**
**UST** Hazael's soldiers will kill many people … from them
(מֵחֶרֶב חֲזָאֵל & מֵחֶרֶב יֵהוּא)

Here, the **sword** of a person represents their attempt to kill someone. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [from Hazael's attempt to kill him … from Jehu's attempt to kill him]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| from the sword of | will kill many people |
| Jehu | but Jehu's soldiers |
| will kill | will kill many of those |
| from the sword of | from them |
| Jehu | from them |
| Elisha | Elisha |
| will kill | but … will kill them |

# 1 Kings 19:18

| ULT | UST |
| --- | --- |
| *But I will leave in Israel 7,000, all of the knees that have not bowed to Baal and every mouth that has not kissed him.”* | *But no one will kill the 7,000 people in Israel who have never bowed down to worship Baal or reverently kissed his idol.”* |

ULT **7,000**
UST the 7,000 people
(שִׁבְעַת אֲלָפִים)

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: [7,000 people]

**Support Reference:** Ellipsis

ULT **7,000**
UST the 7,000 people
(שִׁבְעַת אֲלָפִים)

This may be a rounded or symbolic number. It was conventional in this culture to use the number seven and multiples of ten to indicate completeness. However, rather than represent the number **7,000** in your translation with a phrase such as “a full number of people,” we recommend that you express the number and explain its possible symbolic meaning in a footnote.

**Support Reference:** Numbers

ULT **all of the knees that have not bowed to Baal and every mouth that has not kissed him**
UST the 7,000 people … who have never bowed down to worship Baal or reverently kissed his idol
(כָּל־הַבִּרְכַּיִם אֲשֶׁר לֹא־כָרְעוּ לַבַּעַל וְכָל־הַפֶּה אֲשֶׁר לֹא־נָשַׁק לוֹ)

Yahweh is using part of people, their **knees** and **mouth**, to represent all of them in the action of remaining faithful to him and not worshiping Baal. 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 the people who have not bowed their knees to Baal and everyone who has not kissed him with his mouth]

**Support Reference:** Synecdoche

ULT **all of the knees that have not bowed to Baal and every mouth that has not kissed him**
UST the 7,000 people … who have never bowed down to worship Baal or reverently kissed his idol
(כָּל־הַבִּרְכַּיִם אֲשֶׁר לֹא־כָרְעוּ לַבַּעַל וְכָל־הַפֶּה אֲשֶׁר לֹא־נָשַׁק לוֹ)

When people **bowed** to Baal and **kissed** his statue, these were symbolic actions by which they were expressing worship and devotion to Baal. 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: [all of the people who have not bowed down to worship Baal and everyone who has not kissed his statue as an act of devotion]

**Support Reference:** Symbolic Action

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| But I will leave | But no one will kill |
| in Israel | in Israel |
| have … bowed | who have … bowed down to worship |
| to Baal | Baal |
| has … kissed | reverently kissed |

# 1 Kings 19:19

| ULT | UST |
| --- | --- |
| *And he went from there, and he found Elisha, the son of Shaphat. And he was plowing {with} 12 pairs to his face, and he was with the twelfth. And Elijah passed over to him, and he threw his cloak on him.* | *So Elijah went {to Abel Meholah} and found Elisha. He was plowing a field with a pair of oxen. He was also supervising the work of eleven other men who were plowing with pairs of oxen in the same field. Elijah went over to Elisha. He took off his own coat and put it on Elisha {to show that he wanted Elisha to take his place as a prophet, and then he started to walk away}.* |

ULT **And he was plowing**
UST He was plowing a field
(וְהוּא חֹרֵשׁ)

The author is using one person who was involved in this **plowing**, Elisha, to represent him and everyone else who was involved. The context suggests that the others were servants and Elisha was directing them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And he was directing the plowing]

**Support Reference:** Synecdoche

ULT **{with} 12 pairs**
UST eleven other men who were plowing with pairs of oxen in the same field
(שְׁנֵים־עָשָׂר צְמָדִים)

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: [with 12 pairs of oxen]

**Support Reference:** Ellipsis

ULT **to his face**
UST He was also supervising the work of
(לְפָנָיו)

Here, **to his face** represents the other people who were plowing being in front of Elisha, where he could see them and supervise them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in front of him] or [under his supervision]

**Support Reference:** Metonymy

ULT **and he threw his cloak on him**
UST He took off his own coat and put it on Elisha {to show that he wanted Elisha to take his place as a prophet, and then he started to walk away}
(וַיַּשְׁלֵךְ אַדַּרְתּוֹ עָלָיו)

When Elijah **threw his cloak** on Elisha, this was a symbolic action by which he showed that he was appointing Elisha to be his successor as a prophet. 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 his cloak on him to show that he was appointing him as his successor]

**Support Reference:** Symbolic Action

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Elisha | Elisha |
| plowing | was plowing a field |
| Elijah | Elijah |

# 1 Kings 19:20

| ULT | UST |
| --- | --- |
| *And he left the oxen, and he ran after Elijah, and he said, "Please let me kiss my father and my mother, then let me go after you." And he said to him, "Go, return, for what have I done to you?"* | *Elisha left the oxen standing there and ran after Elijah. He told him, "I will go with you, but I would like to say goodbye to my parents first." Elijah replied, "Very well, go home and say goodbye to them. I have not asked you to leave without doing that."* |

ULT **let me kiss my father and my mother**
UST but I would like to say goodbye to my parents first
(אֶשָּׁקָה & לְאָבִי וּלְאִמִּי)

Elisha is using one action that would be part of a ceremonial goodbye, a **kiss**, to represent the entire action of saying a proper goodbye to his parents. (The context shows that this involved a ceremonial meal.) If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [let me say a proper goodbye to my father and my mother]

**Support Reference:** Synecdoche

ULT **Go, return, for**
UST Very well, go home and say goodbye to them. I have not asked you to leave without doing that
(לֵךְ שׁוּב כִּי)

Here the word **for** introduces not a reason but an explanation. Alternate translation: [Go, return. After all,]

**Support Reference:** Connecting Words and Phrases

ULT **what have I done to you**
UST I have not asked you to leave without doing that
(מָה־עָשִׂיתִי לָךְ)

Elijah is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [I have done nothing to you that would prevent that]

**Support Reference:** Rhetorical Question

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the oxen | the oxen |

| ULT | UST |
| --- | --- |
| Elijah | Elijah |
| let me kiss | but I would like to say goodbye … first |

# 1 Kings 19:21

| ULT | UST |
| --- | --- |
| *And he returned from after him. And he took the pair of oxen, and he sacrificed it. And with the equipment of the oxen he boiled them, the flesh. And he gave to the people, and they ate. Then he arose and went after Elijah, and he served him.* | *So Elisha left Elijah and went back home. He killed his oxen and cut them in pieces and used the wood from the plow to build a fire to boil the meat. He distributed the meat to his family and friends, and they had a farewell feast. Then he left and went with Elijah and became his helper.* |

ULT **And with the equipment of the oxen he boiled them**
UST and used the wood from the plow to build a fire to boil
(וּבִכְלֵי הַבָּקָר בִּשְּׁלָם)

The implication is that Elisha used the wooden plowing **equipment** to make a fire, on which he could put a pot of water and boil the meat from the oxen. You could include this information if that would be helpful to your readers. Alternate translation: [with the equipment of the oxen he made a fire and boiled them]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **he boiled them, the flesh**
UST to build a fire to boil the meat
(בִּשְּׁלָם הַבָּשָׂר)

The author is first indicating generally that Elisha boiled the oxen, and he is then indicating specifically what part of them he boiled. It may be natural in your language to use a possessive form here. Alternate translation: [their flesh]

**Support Reference:** Possession

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| oxen | his oxen |
| and he sacrificed it | and cut them in pieces |
| the oxen | from the plow |
| Elijah | Elijah |
| and he served him | and became his helper |

# 1 Kings 20

## 1 Kings 20 Chapter Introduction

### Structure and Formatting

In this chapter, the author relates how King Ben Hadad of Aram twice invaded the kingdom of Israel and how Yahweh enabled the Israelites to defeat him both times, even though they were greatly outnumbered. In the first battle, Yahweh had the youngest and least experienced Israelite soldiers lead the attack, and he enabled the Israelites to defeat the Arameans anyway. Yahweh did this to continue to show Ahab that he was the true God. But Ahab nevertheless disobeyed Yahweh and made a treaty with Ben Hadad.

1. Ben Hadad besieges the city of Samaria but is defeated (20:1–21)
2. Ben Hadad attacks Israel in the Valley of Aphek and is defeated again (20:22–30)
3. Ahab spares Ben Hadad's life and makes a treaty with him (20:31–43)

### Religious and Cultural Concepts in This Chapter

#### Why did Ben Hadad say to seize alive the Israelites who were coming out of Samaria?

In 20:18, after receiving a report that some Israelite men are coming out of the besieged city of Samaria, Ben Hadad tells his soldiers to capture them alive, whether they are coming out to negotiate for peace or to start an attack. Both of these things would not have been usual. Ancient armies respected messengers who were negotiating for peace. They allowed them to travel back and forth between opposing armies. So making these Israelites prisoners, if they were peace negotiators, would have violated the standards of this culture. But Ahab had already refused Ben Hadad's demands, mocking his overconfidence (20:11), so Ben Hadad apparently would not conduct any further negotiations. Telling his soldiers to capture the Israelites alive if they were coming out to fight imprudently put his soldiers at risk, as that would be much more difficult and dangerous than seeking to kill them. Ben Hadad may have wanted to interrogate the men and find out the conditions in Samaria. But both of these orders reflect Ben Hadad's

overconfidence and complacency, which are also evident from the way he is getting drunk at midday even with a battle looming. This illustrates what a great military advantage he knew he had over the Israelites, and so it also shows the greatness of Yahweh's power, since he enabled the Israelites to defeat Ben Hadad and his army.

# 1 Kings 20:1

| ULT | UST |
| --- | --- |
| *Now Ben Hadad, the king of Aram, gathered all of his army, and 32 kings with him, and horse and chariot. And he went up and besieged against Samaria, and he fought with it.* | *Later, King Ben Hadad of Aram attacked the city of Samaria. He marched there with all of his soldiers and horses and chariots. Thirty-two kings who were subject to him brought their own soldiers. They all surrounded Samaria and began fighting to conquer it.* |

ULT **all of his army, and 32 kings with him, and horse and chariot**
UST with all of his soldiers and horses and chariots. Thirty-two kings who were subject to him brought their own soldiers
(אֶת־כָּל־חֵילוֹ וּשְׁלֹשִׁים וּשְׁנַיִם מְלָךְ אִתּוֹ וְסוּס וָרָכֶב)

If it would be more natural in your language, you may want to put the information that Ben Hadad brought his horses and chariots with the information that he gathered **all of his army**. Alternate translation: [all of his army and horse and chariot, and 32 kings with him]

**Support Reference:** Information Structure

ULT **and 32 kings with him**
UST Thirty-two kings who were subject to him brought their own soldiers
(וּשְׁלֹשִׁים וּשְׁנַיִם מְלָךְ 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 there were 32 kings with him]

**Support Reference:** Ellipsis

ULT **and horse and chariot**
UST and horses and chariots
(וְסוּס וָרָכֶב)

In this verse, the words **horse and chariot** are singular in form, but they refer to all of Ben Hadad's horses and chariots as a group. If it would be helpful in your language, you could use plural forms in your translation. Alternate translation: [and horses and chariots]

**Support Reference:** Collective Nouns

ULT **And he went up**
UST attacked
(וַיַּעַל)

See how you translated the similar expression “he has gone down” in 1:25. Alternate translation: [And he went]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

ULT **and he fought with it**
UST and began fighting to conquer it
(וַיִּלָּחֶם בָּהּ)

While the pronoun **it** refers to the city of Samaria, the author is using that city to represent its defenders. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and he fought with the Israelite soldiers who were defending it]

**Support Reference:** Metonymy

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| the king of | King |
| Aram | of Aram |
| gathered | He marched there |
| kings | kings |
| and horse | and horses |
| and chariot | and chariots |
| and besieged | They all surrounded |
| Samaria | the city of Samaria … Samaria |

# 1 Kings 20:2

| ULT | UST |
| --- | --- |
| *And he sent messengers to Ahab, the king of Israel, at the city,* | *Ben Hadad sent messengers into the city {to speak on his behalf} to King Ahab.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| messengers | messengers |
| Ahab | Ahab |
| the king of | King |
| Israel | King |

# 1 Kings 20:3

| ULT | UST |
| --- | --- |
| *and he said to him, "Thus says Ben Hadad, 'Your silver and your gold, it {is} to me, and your wives and your sons, the best ones, they {are} to me.'"* | *The messengers told Ahab, "King Ben Hadad says, 'You must give to me your silver and gold, as well as your most beautiful wives and finest children.'"* |

ULT **and he said to him**
UST The messengers told Ahab
(וַיֹּאמֶר לוֹ)

Ben Hadad did not personally speak the words that follow. His messengers spoke them on his behalf. It may be more natural in your language to use a plural pronoun to indicate this. Alternate translation: [and they said to him]

**Support Reference:** Metonymy

ULT **Thus says Ben Hadad, 'Your silver and your gold, it {is} to me, and your wives and your sons, the best ones, they {are} to me**
UST King Ben Hadad says, 'You must give to me your silver and gold, as well as your most beautiful wives and finest children
(כֹּה אָמַר בֶּן־הֲדַד כַּסְפְּךָ וְזָהָבְךָ לִי־הוּא וְנָשֶׁיךָ וּבָנֶיךָ הַטּוֹבִים לִי־הֵם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Ben Hadad says that your silver and your gold are his, and your best wives and sons are his]

**Support Reference:** Quotes within Quotes

ULT **Your silver and your gold, it {is} to me, and your wives and your sons, the best ones, they {are} to me**
UST You must give to me your silver and gold, as well as your most beautiful wives and finest children
(כַּסְפְּךָ וְזָהָבְךָ לִי־הוּא וְנָשֶׁיךָ וּבָנֶיךָ הַטּוֹבִים לִי־הֵם)

Ben Hadad assumes that King Ahab will know that he is making a demand backed by the threat of military force. You could say that explicitly if that would be helpful to your readers. Alternate translation: [If you do not give me your silver and your gold and your best wives and sons, I will destroy this city]

**Support Reference:** Assumed Knowledge and Implicit Information

> ULT **and your sons**
> UST and … children
> (וּבָנֶיךָ)

Here the masculine term **sons** has a generic sense that includes both male and female children. If it would be helpful to your readers, here and in verses 5 and 7 you could use language in your translation that is clearly inclusive of both male and female children. Alternate translation: [and your sons and daughters] or [and your children]

**Support Reference:** When Masculine Words Include Women

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Your silver | your silver |
| and your gold | and gold |
| the best ones | most beautiful … finest |

# 1 Kings 20:4

| ULT | UST |
|---|---|
| *And the king of Israel answered and said, "According to your word, my lord the king, I and all that {is} to me {are} to you."* | *King Ahab responded to Ben Hadad, "I agree to do what you have demanded. I will give you anything you want, and I will become your subject."* |

**ULT** **And … answered and said**
**UST** responded to Ben Hadad
(וַיַּ֣עַן & וַיֹּ֗אמֶר)

See how you translated the similar expression in 1:28. Alternate translation: [answered]

**Support Reference:** Quotations and Quote Margins

**ULT** **According to your word**
**UST** I agree to do what you have demanded
(כִּדְבָרְךָ֔)

Here, **word** represents what Ben Hadad said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Just as you have said]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king of | King |
| Israel | Ahab |
| my lord | and I will become your subject |
| the king | and I will become your subject |

# 1 Kings 20:5

| ULT | UST |
| --- | --- |
| *And the messengers returned and said, "Thus says Ben Hadad, saying, 'Indeed I sent to you, saying, "Your silver and your gold and your wives and your sons, you shall give to me,"* | *The messengers {told that to Ben Hadad, and} he sent them back with another message: "I sent you a message before saying that you had to give me your silver and gold and wives and children.* |

ULT **Thus says Ben Hadad, saying, 'Indeed I sent to you, saying, "Your silver and your gold and your wives and your sons, you shall give to me**
UST with another message: "I sent you a message before saying that you had to give me your silver and gold and wives and children
(כֹּה־אָמַר בֶּן־הֲדַד לֵאמֹר כִּי־שָׁלַחְתִּי אֵלֶיךָ לֵאמֹר כַּסְפְּךָ וּזְהָבְךָ וְנָשֶׁיךָ וּבָנֶיךָ לִי תִתֵּן)

There are three levels of quotation here. The author is quoting what the messengers said (level 1). The messengers are quoting what Ben Hadad has told them to say (level 2). This includes a quotation of something that Ben Hadad said previously (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.

**Support Reference:** Quote Markings

ULT **Thus says Ben Hadad, saying, 'Indeed I sent to you, saying, "Your silver and your gold and your wives and your sons, you shall give to me**
UST with another message: "I sent you a message before saying that you had to give me your silver and gold and wives and children
(כֹּה־אָמַר בֶּן־הֲדַד לֵאמֹר כִּי־שָׁלַחְתִּי אֵלֶיךָ לֵאמֹר כַּסְפְּךָ וּזְהָבְךָ וְנָשֶׁיךָ וּבָנֶיךָ לִי תִתֵּן)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Ben Hadad says that he indeed sent to you and told you that you were to give him your silver and your gold and your wives and your sons]

**Support Reference:** Quotes within Quotes

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the messengers | The messengers |
| Your silver | your silver |
| and your gold | and gold |

# 1 Kings 20:6

| ULT | UST |
| --- | --- |
| *but rather, around {this} time tomorrow I will send my servants to you, and they will search your house and the houses of your servants. And it will happen, every desire of your eyes, they will put in their hand and take away.'"* | *In addition to that, about this time tomorrow, I will send some of my officials to search your palace and the houses of your officials. You must allow them to claim anything valuable of yours and bring it to me."* |

ULT **every desire of your eyes**
UST anything valuable of yours
(כָּל־מַחְמַד עֵינֶיךָ)

Ben Hadad is using one part of Ahab, his **eyes**, to mean all of him in the act of desiring valuable possessions. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [every desire of yours]

**Support Reference:** Synecdoche

ULT **every desire of your eyes**
UST anything valuable of yours
(כָּל־מַחְמַד עֵינֶיךָ)

If your language does not use an abstract noun for the idea of **desire**, you could express the same idea in another way. Alternate translation: [everything that you desire] or [everything in which you delight]

**Support Reference:** Abstract Nouns

ULT **they will put in their hand**
UST You must allow them to claim
(יָשִׂימוּ בְיָדָם)

Here, **hand** represents the power or control of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [they will take into their possession] or [they will seize]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| my servants | some of my officials |
| and they will search | to search |
| your house | your palace |
| the houses of | and the houses of |

| ULT | UST |
| --- | --- |
| your servants | your officials |

# 1 Kings 20:7

| ULT | UST |
|---|---|
| *And the king of Israel called to all of the elders of the land. And he said, "Please know and see that this one is seeking harm, for he sent to me for my wives and for my sons and for my silver and for my gold, and I did not withhold from him."* | *Then King Ahab summoned all the leaders of Israel. He told them, "It should be obvious that this man wants to destroy us. He sent me a message insisting that I must give him my wives and children and silver and gold, and I agreed to do that{, but now he is making further unreasonable demands}."* |

ULT **know and see**
UST It should be obvious
(דְּעוּ & וּרְאוּ)

Ahab is using **know and see** as a common expression of his culture to mean "consider carefully." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. If you have already translated the book of 2 Samuel, see how you translated the similar expression in 2 Samuel 24:13. Alternate translation: [consider carefully]

**Support Reference:** Idiom

ULT **for**
UST It should be obvious
(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 |
|---|---|
| the king of | King Ahab |
| Israel | King Ahab |
| And … called | Then … summoned |
| the elders of | the leaders of |
| the land | Israel |
| know | It should be obvious |
| is seeking | wants |
| and for my silver | and silver |
| and for my gold | and gold |

# 1 Kings 20:8

| ULT | UST |
| --- | --- |
| *And all of the elders and all of the people said to him, “Do not hear and do not consent.”* | *The leaders said to him, “You must not agree to his demands.” The people who were in Samaria supported what the leaders said.* |

**ULT Do not hear and do not consent**

**UST** You must not agree to his demands

(אַל־תִּשְׁמַע וְלֹא תֹאבֶה)

The terms **hear** and **consent** mean similar things, since in this context “hear” means “agree.” The elders and people 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: [Do not agree at all]

**Support Reference:** Doublet

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the elders | The leaders |

# 1 Kings 20:9

| ULT | UST |
| --- | --- |
| *And he said to the messengers of Ben Hadad, "Say to my lord the king, 'All that you sent to your servant at first, I will do, but this thing I am not able to do.'" And the messengers went and returned him word.* | *So Ahab told Ben Hadad's messengers, "Tell the king that I still agree to give him the things that he first requested. But I do not agree to what he is now demanding further." The messengers went back to King Ben Hadad and told him that.* |

ULT **Say to my lord the king, 'All that you sent to your servant at first, I will do, but this thing I am not able to do**

UST Tell the king that I still agree to give him the things that he first requested. But I do not agree to what he is now demanding further

(אִמְרוּ לַאדֹנִי הַמֶּלֶךְ כֹּל אֲשֶׁר־שָׁלַחְתָּ אֶל־עַבְדְּךָ בָּרִאשֹׁנָה אֶעֱשֶׂה וְהַדָּבָר הַזֶּה לֹא אוּכַל לַעֲשׂוֹת)

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 my lord the king that all he sent to his servant at first, I will do, but this thing I am not able to do]

**Support Reference:** Quotes within Quotes

ULT **your servant**

UST the things that he … requested

(עַבְדְּךָ)

Ahab 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 **at first**

UST first

(בָּרִאשֹׁנָה)

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. Alternate translation: [originally]

**Support Reference:** Ordinal Numbers

ULT **and returned him word**
UST and told him that
(וַיְשִׁבֻהוּ דָּבָר)

Here, **word** represents what the messengers said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and reported to Ben Hadad what Ahab had said]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| to the messengers of | messengers |
| to my lord | the king |
| the king | the king |
| your servant | the things that he … requested |
| the messengers | The messengers |

# 1 Kings 20:10

| ULT | UST |
| --- | --- |
| *And Ben Hadad sent to him and said, "Thus may the gods do to me, and thus may they add, if the dust of Samaria is enough for handfuls for all of the people who {are} at my feet!"* | *Then Ben Hadad sent messengers back to Ahab. They told him on his behalf, "We will destroy your city completely. There will not be enough debris left for each of my soldiers to have a handful of it! If we do not do that, I ask the gods to destroy me completely and do other terrible things to me!"* |

ULT **Thus may the gods do to me, and thus may they add, if the dust of Samaria is enough for handfuls for all of the people who {are} at my feet**
UST We will destroy your city completely. There will not be enough debris left for each of my soldiers to have a handful of it! If we do not do that, I ask the gods to destroy me completely and do other terrible things to me
(כֹּה־יַעֲשׂוּן לִי אֱלֹהִים וְכֹה יוֹסִפוּ אִם־יִשְׁפֹּק עֲפַר שֹׁמְרוֹן לִשְׁעָלִים לְכָל־הָעָם אֲשֶׁר בְּרַגְלָי)

Following the custom of this culture, Ben Hadad is swearing an oath by stating a condition and the consequence he is asking the gods to make happen if the condition is met. He is stating the consequence before the condition. If it would be helpful to your readers, in your translation, you could state the condition before the consequence. See how you translated the similar expression in 19:2. Alternate translation: [If the dust of Samaria is enough for handfuls for all of the people who are at my feet, thus may the gods do to me, and thus may they add]

**Support Reference:** Oath Formulas

ULT **and thus may they add**
UST and do other terrible things to me
(וְכֹה יוֹסִפוּ)

See how you translated the similar expression "and thus may he add" in 2:23. Alternate translation: [and may they do even worse]

**Support Reference:** Idiom

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

In this context, the term **people** refers to the soldiers in Ahab's army. It may be helpful to clarify this for your readers. Alternate translation: [the soldiers]

**Support Reference:** Assumed Knowledge and Implicit Information

> ULT **who {are} at my feet**
> UST my
> (אֲשֶׁר בְּרַגְלָי)

Ben Hadad is using his **feet** to represent his soldiers walking where he has just walked. In other words, they are following him, and this represents that he is their military commander. Your language may have a comparable expression that you can use in your translation. If you have already translated the book of Judges, see how you translated the similar expression in Judges 4:10. Alternate translation: [who are under my command]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the gods | the gods |
| Samaria | debris left |

# 1 Kings 20:11

| ULT | UST |
|---|---|
| *And the king of Israel answered and said, "Tell {him}, 'Let one girding not boast like one ungirding.'"* | *King Ahab replied to the messengers, "Tell King Ben Hadad that someone who is putting on his armor {in order to fight a battle} should not boast like someone who is taking off his armor {because he has won a battle}."* |

**ULT Tell {him}, 'Let one girding not boast like one ungirding**
**UST** Tell King Ben Hadad that someone who is putting on his armor {in order to fight a battle} should not boast like someone who is taking off his armor {because he has won a battle}
(דַּבְּרוּ אַל־יִתְהַלֵּל חֹגֵר כְּמַפְתֵּחַ)

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 him that one girding should not boast like one ungirding]

**Support Reference:** Quotes within Quotes

**ULT Tell {him}**
**UST** Tell King Ben Hadad that
(דַּבְּרוּ)

The implied "you" in the imperative **Tell** is plural here because Ahab is addressing the messengers of Ben Hadad. So use the plural form in your translation if your language marks that distinction.

**Support Reference:** Forms of 'You' — Singular

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king of | King Ahab |
| Israel | King Ahab |
| Let one girding | should … boast |
| boast | someone who is putting on his armor {in order to fight a battle} |

# 1 Kings 20:12

| ULT | UST |
| --- | --- |
| *And it happened when he heard this word (and he was drinking, he and the kings, in huts), that he said to his servants, "Set!" And they set against the city.* | *Ben Hadad was drinking wine with his subject kings in their headquarters when the messengers returned and told him what Ahab had said. He immediately ordered his soldiers to organize an attack against the city, and they marched out to attack it.* |

ULT **this word**
UST what Ahab had said
(אֶת־הַדָּבָר הַזֶּה)

Here, **this word** represents what Ahab had the messengers tell Ben Hadad said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [this reply]

**Support Reference:** Metonymy

ULT **and he was drinking, he and the kings, in huts**
UST Ben Hadad was drinking wine with his subject kings in their headquarters
(וְהוּא שֹׁתֶה הוּא וְהַמְּלָכִים בַּסֻּכּוֹת)

The author is providing background information to help readers understand what happens next in the story. Ben Hadad's overconfidence and complacency help lead to his defeat in this battle. In your translation, introduce this information in a way that would be natural in your own language and culture.

**Support Reference:** Background Information

ULT **Set!" And they set against the city**
UST to organize an attack against the city, and they marched out to attack it
(שִׂימוּ וַיָּשִׂימוּ עַל־הָעִיר)

Ben Hadad 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: ["Set yourselves in array!" And they set themselves in array against the city] or ["Form battle lines!" And they formed battle lines against the city]

**Support Reference:** Ellipsis

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| and the kings | with his subject kings |

| ULT | UST |
| --- | --- |
| his servants | his soldiers |

# 1 Kings 20:13

| ULT | UST |
| --- | --- |
| *And behold, a prophet came near to Ahab, the king of Israel, and he said, "Thus says Yahweh, 'Have you seen all of this great multitude? Behold me, giving it into your hand today, and you will know that I {am} Yahweh.'"* | *At that moment, a prophet came to King Ahab and said to him, "Here is a message from Yahweh for you. He says, 'Do not be at all afraid of the large enemy army that you see! I will enable your army to defeat them today, and you will recognize that I, Yahweh, am the only true God.'"* |

ULT **And behold**
UST At that moment
(וְהִנֵּה)

See how you translated the similar expression in 18:7. Alternate translation: [And just then]

**Support Reference:** Metaphor

ULT **Thus says Yahweh, 'Have you seen all of this great multitude? Behold me, giving it into your hand today, and you will know that I {am} Yahweh**
UST Here is a message from Yahweh for you. He says, 'Do not be at all afraid of the large enemy army that you see! I will enable your army to defeat them today, and you will recognize that I, Yahweh, am the only true God
(כֹּה אָמַר יְהוָה הֲרָאִיתָ אֵת כָּל־הֶהָמוֹן הַגָּדוֹל הַזֶּה הִנְנִי נֹתְנוֹ בְיָדְךָ הַיּוֹם וְיָדַעְתָּ כִּי־אֲנִי 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: [Yahweh says that though you have certainly seen all of this great multitude, behold him, giving it into your hand today, and you will know that he is Yahweh]

**Support Reference:** Quotes within Quotes

ULT **Have you seen all of this great multitude**
UST Do not be at all afraid of the large enemy army that you see
(הֲרָאִיתָ אֵת כָּל־הֶהָמוֹן הַגָּדוֹל הַזֶּה)

The prophet 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 have certainly seen all of this great multitude]

**Support Reference:** Rhetorical Question

ULT **Behold me, giving it**
UST I will enable
(הִנְנִי נֹתְנוֹ)

See how you translated the similar expression “behold you, seeking” in 11:22. Alternate translation: [I am about to give it]

**Support Reference:** Idiom

ULT **into your hand**
UST your army to defeat them
(בְּיָדֶךָ)

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

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| prophet | prophet |
| Ahab | Ahab |
| the king of | King |
| Israel | King |
| Yahweh | from Yahweh |
| and you will know | and you will recognize |
| I {am} Yahweh | I, Yahweh, am the only true God |

# 1 Kings 20:14

| ULT | UST |
| --- | --- |
| *And Ahab said, "By whom?" And he said, "Thus says Yahweh, 'By the servants of the leaders of the districts.'" And he said, "Who will bind the battle?" And he said, "You."* | *Ahab asked, "Which of our soldiers will defeat them?" The prophet replied, "Yahweh says that the servants whom the district governors brought with them when they came here will defeat them." The king asked, "Should I wait for the Arameans to attack us, or should I send those men out to attack them first?" The prophet replied, "Send those men out."* |

**ULT By whom … By the servants of the leaders of the districts**
**UST** Which of our soldiers will defeat them … the servants whom the district governors brought with them when they came here will defeat them
(בְּמִי & בִּנְעָרֵי שָׂרֵי הַמְּדִינוֹת)

Ahab and the prophet are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [By whom will Yahweh give this multitude into my hand … I will give it into your hand by the servants of the leaders of the districts]

**Support Reference:** Ellipsis

**ULT Thus says Yahweh, 'By the servants of the leaders of the districts**
**UST** Yahweh says that the servants whom the district governors brought with them when they came here will defeat them
(כֹּה־אָמַר יְהוָה בִּנְעָרֵי שָׂרֵי הַמְּדִינוֹת)

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 says that he will do that by the servants of the leaders of the districts]

**Support Reference:** Quotes within Quotes

ULT **By the servants of the leaders of the districts**
UST the servants whom the district governors brought with them when they came here will defeat them
(בְּנַעֲרֵי שָׂרֵי הַמְּדִינוֹת)

Having the **servants of the leaders of the districts** lead the attack was a symbolic action that showed that Yahweh would win this battle for the Israelites, since these were the youngest and least experienced soldiers. 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: [By the young, inexperienced servants of the district leaders, so that it will be clear that I am winning this battle for you]

**Support Reference:** Symbolic Action

ULT **Who will bind the battle**
UST Should I wait for the Arameans to attack us, or should I send those men out to attack them first
(מִי־יֶאְסֹר הַמִּלְחָמָה)

Ahab is using **Who will bind the battle** as a common expression of his culture to mean "Who will begin the battle" or "Who will start the 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: [Who will begin the engagement] or [Who will attack first]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Ahab | Ahab |
| Yahweh | Yahweh |
| By the servants of | the servants whom … brought with them when they came here will defeat them |
| the leaders of | the … governors |
| will bind | Should I wait for the Arameans to attack us, or should I send those men out to attack them first |

# 1 Kings 20:15

| ULT | UST |
| --- | --- |
| *And he mustered the servants of the leaders of the districts, and they were 232. And after them he mustered all of the people. All of the sons of Israel {were} 7,000.* | *So Ahab gathered the servants whom the district governors had brought with them. There were 232 of those young men. Then Ahab counted how many Israelite soldiers were in the city of Samaria. There were only 7,000 of them.* |

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

See how you translated the same expression in 6:1. In this case, the phrase refers specifically to Israelite soldiers, not to the Israelites generally. Alternate translation: [the Israelite soldiers]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the servants of | the servants whom … had brought with them |
| the leaders of | the … governors |
| Israel | Israelite |

# 1 Kings 20:16

| ULT | UST |
| --- | --- |
| *And they went out at midday. (Now Ben Hadad was drinking drunk in the huts, he and the kings, 32 kings who helped him.)* | *Those young mean started to attack at noon, while Ben Hadad and his 32 subject kings were drinking wine in their headquarters. They had already become drunk.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| drunk | They had already become drunk |
| and the kings | and … kings |
| kings | and … kings |

# 1 Kings 20:17

| ULT | UST |
| --- | --- |
| *And the servants of the leaders of the districts went out at first. And Ben Hadad sent, and they declared to him, saying, "Men have gone out from Samaria."* | *When those young soldiers began their attack, Ben Hadad {realized something was happening} and sent some soldiers to find out what it was. They returned and reported to him, "Some soldiers are approaching us from Samaria!"* |

ULT **And Ben Hadad sent**
UST Ben Hadad {realized something was happening} and sent some soldiers to find out what it was
(וַיִּשְׁלַ֖ח בֶּן־הֲדַ֑ד)

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 Ben Hadad sent men to investigate]

**Support Reference:** Ellipsis

ULT **Men have gone out from Samaria**
UST Some soldiers are approaching us from Samaria
(אֲנָשִׁ֖ים יָצְא֥וּ מִשֹּׁמְרֽוֹן)

In a context such as this, here and through verse 21, your language might say "came" instead of **gone**. Alternate translation: [Men have come out from Samaria]

**Support Reference:** Go and Come

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the servants of | When those young soldiers |
| the leaders of | When those young soldiers |
| and they declared | They returned and reported |
| from Samaria | from Samaria |

# 1 Kings 20:18

| ULT | UST |
| --- | --- |
| *And he said, “If they have gone out for peace, seize them alive, and if they have gone out for battle, seize them alive.”* | *He said, “If they are coming out to negotiate a surrender, take them prisoner. If they are coming out to fight with us, capture them alive.”* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| for peace | to negotiate a surrender |
| seize them | take them |
| seize them | capture them |

# 1 Kings 20:19

| ULT | UST |
| --- | --- |
| *And these went out from the city, the servants of the leaders of the districts, and the army that was behind them.* | *Those young Israelite soldiers came out of the city {to attack the Aramean army}, and the other soldiers in the Israelite army came out of the city after them.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the servants of | young Israelite soldiers |
| the leaders of | young Israelite soldiers |

# 1 Kings 20:20

| ULT | UST |
| --- | --- |
| *And they struck, a man his man. And Aram fled, and Israel pursued them. And Ben Hadad, the king of Aram, escaped on a horse with the horsemen.* | *Each of them killed the Aramean soldier who came to fight with him. {When} the rest of the Aramean army {saw that, they} ran away, and the rest of the Israelite army pursued them. King Ben Hadad had to escape by getting on a horse and fleeing with his soldiers who rode horses.* |

ULT **And they struck, a man his man**
UST Each of them killed the Aramean soldier who came to fight with him
(וַיַּכּוּ אִישׁ אִישׁוֹ)

The author is using **a man his man** as a common expression of his culture to mean that each of the young Israelite soldiers killed an enemy soldier who confronted 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 each one struck his opponent]

**Support Reference:** Idiom

ULT **And they struck**
UST killed
(וַיַּכּוּ)

See how you translated the similar expression in 11:15. Alternate translation: [And they killed]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Aram | the rest of the Aramean army |
| Israel | and the rest of the Israelite army |
| the king of | King |
| Aram | King |
| a horse | a horse |
| with the horsemen | and fleeing with his soldiers who rode horses |

# 1 Kings 20:21

| ULT | UST |
|---|---|
| *And the king of Israel went out, and he struck the horse and the chariot. And he struck Aram a great striking.* | *Then King Ahab came out of the city {to lead the Israelite army}. He and his soldiers destroyed the enemy horses and chariots, and they won a great victory over the Arameans.* |

**ULT and he struck the horse and the chariot**
**UST** He and his soldiers destroyed the enemy horses and chariots
(וַיַּךְ אֶת־הַסּוּס וְאֶת־הָרָכֶב)

In this verse, the words **horse** and **chariot** are singular in form, but they refer to all of Ben Hadad's horses and chariots. If it would be helpful in your language, you could use plural forms in your translation. Alternate translation: [and he struck the horses and the chariots]

**Support Reference:** Collective Nouns

**ULT And he struck Aram a great striking**
**UST** and they won a great victory over the Arameans
(וְהִכָּה בַאֲרָם מַכָּה גְדוֹלָה)

The author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. See how you translated the term "struck" in 8:33. Alternate translation: [And he inflicted a severe defeat on Aram]

**Support Reference:** Poetry

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king of | King Ahab |
| Israel | King Ahab |
| the horse | the enemy horses |
| the chariot | chariots |
| Aram | over the Arameans |

# 1 Kings 20:22

| ULT | UST |
| --- | --- |
| *And the prophet came near to the king of Israel and said to him, "Go, strengthen yourself, and know and see what you shall do, because at the return of the year the king of Aram will be coming up against you."* | *Then that same prophet went to King Ahab and told him, "The king of Aram is going to attack you with his army again in the springtime of next year. So you must increase the size of your army and make careful preparations."* |

ULT **the prophet**
UST that same prophet
(הַנָּבִיא)

The author assumes that readers will know **the prophet** refers to the same prophet who earlier told King Ahab how to defeat the Aramean army. You could say that explicitly if that would be helpful to your readers. Alternate translation: [the prophet who had spoken to Ahab earlier]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **Go**
UST you must increase the size of your army
(לֵךְ)

See how you translated the similar expression in 1:13. Alternate translation: [Take action]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and know and see**
UST and make careful preparations
(וְדַע וּרְאֵה)

See how you translated the similar expression in 20:7. Alternate translation: [and consider carefully]

**Support Reference:** Idiom

ULT **at the return of the year**
UST in the springtime of next year
(לִתְשׁוּבַ֥ת הַשָּׁנָ֖ה)

The prophet is using **at the return of the year** as a common expression of his culture to mean "in the spring" or "at the beginning of the new agricultural 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: [next spring]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the prophet | that same prophet |
| the king of | King |
| Israel | Ahab |
| and know | and make careful preparations |
| the year | of next year |
| the king of | The king of |
| Aram | Aram |

# 1 Kings 20:23

| ULT | UST |
|---|---|
| *And the servants of the king of Aram said to him, "Their gods {are} gods of the hills. Therefore they were stronger than us. But indeed, we shall fight them in the plain, surely we will be stronger than them.* | *{After the Israelites defeated the Aramean army,} Ben Hadad's officials told him, "The gods that the Israelites worship are gods who live in the hills{, and Samaria is built on a hill}. That is why their soldiers were able to defeat us when we fought them there. But if we fight against them in the plains, we will certainly defeat them {because their gods will not be able to help them there}.* |

ULT **they were stronger than us … we will be stronger than them**

UST their soldiers were able to defeat us when we fought them there … we will … defeat them

(חָזְקוּ מִמֶּנּוּ & נָחֱזַק מֵהֶם)

The servants are using these phrases to represent that the Israelites, supposedly because **gods of the hills** made them **stronger** than the Arameans, defeated them in the recent battle, but that if they fought on a **plain**, the Arameans would be **stronger** and so defeat them. If it would be helpful in your language, you could use an equivalent expression or plain language here and in verse 25. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 17:50. Alternate translation: [they defeated us … we will defeat them]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And the servants of | After the Israelites defeated the Aramean army … officials |
| the king of | Ben Hadad's |
| Aram | Ben Hadad's |
| gods {are} … of | are gods who live in |
| Their gods {are} gods of | The gods that the Israelites worship are gods who live in |

# 1 Kings 20:24

| ULT | UST |
| --- | --- |
| *And do this thing: remove the kings, a man from his place, and appoint captains instead of them.* | *Here is something further that you should do. You should remove the 32 kings who have been commanding their own soldiers and replace them with trained military officers.* |

**ULT a man from his place**

**UST** who have been commanding their own soldiers

(אִ֣ישׁ מִמְּקֹמֹ֔ו)

Ben Hadad's officials are using **a man from his place** as a common expression of their culture to mean "each one from his position." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [each one from his position]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the kings | the 32 kings |
| and appoint | and replace them |
| captains | with trained military officers |

# 1 Kings 20:25

| ULT | UST |
| --- | --- |
| *And you, you shall muster for yourself an army like the army having fallen from with you, and a horse like the horse and a chariot like the chariot, and we will fight them in the plain. Surely will we be stronger than them." And he listened to their voice and did so.* | *Then gather an army as large as the one that the Israelites defeated. Make sure that it has as many horses and chariots as the first army had. Then we will fight the Israelites in the plains, and we will certainly defeat them." Ben Hadad decided that they were right, so he did what they suggested.* |

ULT **And you, you shall muster**
UST Then gather
(וְאַתָּה תִמְנֶה)

See how you translated the similar expression in 12:4. Alternate translation: [And for your part, you shall muster`]

**Support Reference:** Pronouns — When to Use Them

ULT **like the army having fallen from with you**
UST as large as the one that the Israelites defeated
(כַּחֵיל הַנֹּפֵל מֵאוֹתָךְ)

The officials are speaking of Ben Hadad's previous army as **having fallen** as a common expression of their culture to mean that this army was destroyed. 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: [like the army that you lost] or [like the army that the Israelites destroyed]

**Support Reference:** Idiom

ULT **And he listened to their voice**
UST Ben Hadad decided that they were right
(וַיִּשְׁמַע לְקוֹלָם)

See how you translated the similar expression in 5:8. Alternate translation: [And he agreed with what they said]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| and a horse | Make sure that it has as many horses |
| like the horse | Make sure that it has as many horses |

| ULT | UST |
| --- | --- |
| and a chariot | and chariots as the first army had |
| like the chariot | and chariots as the first army had |

# 1 Kings 20:26

| ULT | UST |
| --- | --- |
| *And it happened at the return of the year that Ben Hadad mustered Aram. And he went up to Aphek for battle with Israel.* | *In the spring of the following year, Ben Hadad gathered his soldiers and marched with them to the city of Aphek to fight against the Israelite army.* |

ULT **And it happened**
UST In … spring of the
(וַיְהִי)

The author is using the phrase translated as **And it happened** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

**Support Reference:** Introduction of a New Event

ULT **at the return of the year**
UST In the spring of the following year
(לִתְשׁוּבַת הַשָּׁנָה)

See how you translated the similar expression in 20:22. Alternate translation: [the next spring]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the year | the … following year |
| Aram | his soldiers |
| Israel | the Israelite army |

# 1 Kings 20:27

| ULT | UST |
| --- | --- |
| *And the sons of Israel were mustered and were sustained, and they went to meet them. And the sons of Israel camped in front of them like two little flocks of goats, but Aram filled the land.* | *Then Ahab assembled the Israelite army and gave it food and equipment. The Israelite soldiers marched out to fight the Aramean soldiers, and they set up their tents opposite them. Compared with the great size of the Aramean army, which spread all over the countryside, the Israelite camp seemed like two small flocks of goats.* |

**ULT And the sons of Israel were mustered and were sustained**
**UST** Then Ahab assembled the Israelite army and gave it food and equipment
(וּבְנֵי יִשְׂרָאֵל הָתְפָּקְדוּ וְכָלְכְּלוּ)

The expressions **were mustered** and **were sustained** are passive verbal forms. If your language would not use those forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: [And Ahab mustered the sons of Israel and sustained them]

**Support Reference:** Active or Passive

**ULT like two little flocks of goats**
**UST** the Israelite camp seemed like two small flocks of goats
(כִּשְׁנֵי חֲשִׂפֵי עִזִּים)

The point of this comparison is that just as **two little flocks of goats** are small in number, so the Israelite army was small in number compared to the large Aramean army. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [in relatively small numbers, like two little flocks of goats]

**Support Reference:** Simile

**ULT but Aram filled the land**
**UST** Compared with the great size of the Aramean army, which spread all over the countryside
(וַאֲרָם מִלְאוּ אֶת־הָאָרֶץ)

The author says **Aram filled the land** 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 Aramean army spread out over much of the land]

**Support Reference:** Hyperbole

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Israel | the Israelite army |
| Israel | The Israelite soldiers |
| little flocks of | small flocks of |
| goats | goats |
| but Aram | Compared with the great size of the Aramean army |
| the land | the countryside |

# 1 Kings 20:28

| ULT | UST |
| --- | --- |
| *And a man of God came near and spoke to the king of Israel and said, "Thus says Yahweh, 'Because Aram has said, "Yahweh {is} a god of the hills, but he {is} not a god of the valleys," I will give all of this great multitude into your hand, and you will know that I {am} Yahweh.'"* | *A prophet came to King Ahab and told him, "Here is a message from Yahweh for you. He says, 'The Arameans are saying that I am a god who lives in the hills, and so I will not be able to help you if they fight you in a valley. I am going to prove that they are wrong by enabling your soldiers to defeat their huge army here in this valley. Then you will recognize that I, Yahweh, am the only true God.'"* |

ULT **Thus says Yahweh, 'Because Aram has said, "Yahweh {is} a god of the hills, but he {is} not a god of the valleys," I will give all of this great multitude into your hand, and you will know that I {am} Yahweh**

UST Here is a message from Yahweh for you. He says, 'The Arameans are saying that I am a god who lives in the hills, and so I will not be able to help you if they fight you in a valley. I am going to prove that they are wrong by enabling your soldiers to defeat their huge army here in this valley. Then you will recognize that I, Yahweh, am the only true God

(כֹּה־אָמַר יְהוָה יַעַן אֲשֶׁר אָמְרוּ אֲרַם אֱלֹהֵי הָרִים יְהוָה וְלֹא־אֱלֹהֵי עֲמָקִים הוּא וְנָתַתִּי אֶת־כָּל־הֶהָמוֹן הַגָּדוֹל הַזֶּה בְּיָדֶךָ וִידַעְתֶּם כִּי־אֲנִי יְהוָה)

There are three levels of quotation here. The author is quoting what the **man of God** said to Ahab. (level 1). The man of God is quoting what Yahweh told him to tell Ahab. (level 2). This includes a quotation of something that the Arameans have said previously (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.

**Support Reference:** Quote Markings

ULT **Thus says Yahweh, 'Because Aram has said, "Yahweh {is} a god of the hills, but he {is} not a god of the valleys," I will give all of this great multitude into your hand, and you will know that I {am} Yahweh**

UST Here is a message from Yahweh for you. He says, 'The Arameans are saying that I am a god who lives in the hills, and so I will not be able to help you if they fight you in a valley. I am going to prove that they are wrong by enabling your soldiers to defeat their huge army here in this valley. Then you will recognize that I, Yahweh, am the only true God

(כֹּה־אָמַר יְהוָה יַעַן אֲשֶׁר אָמְרוּ אֲרָם אֱלֹהֵי הָרִים יְהוָה וְלֹא־אֱלֹהֵי עֲמָקִים הוּא וְנָתַתִּי אֶת־כָּל־הֶהָמוֹן הַגָּדוֹל הַזֶּה בְּיָדֶךָ וִידַעְתֶּם כִּי־אֲנִי 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: [Yahweh says that because Aram has said that he is a god of hills but not a god of valleys, he will give all of this great multitude into your hand, and you will know that he is Yahweh]

**Support Reference:** Quotes within Quotes

ULT **into your hand**

UST your soldiers to defeat … here in this valley

(בְּיָדֶךָ)

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

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| a man of God | A prophet |
| God | A prophet |
| the king of | King Ahab |
| Israel | King Ahab |
| Yahweh | from Yahweh |
| Aram | The Arameans |
| Yahweh | I |
| {is} a god | am a god |
| is … a god | will … be able to help you |
| and you will know | Then you will recognize |
| I {am} Yahweh | I, Yahweh, am the only true God |
| {am} Yahweh | Yahweh, am the only true God |

# 1 Kings 20:29

| ULT | UST |
| --- | --- |
| *And they camped, these opposite these, seven days. And it happened on the seventh day that the battle approached, and the sons of Israel struck Aram, 100,000 foot soldiers in one day.* | *The two armies remained in their camps opposite each other for seven days. Then, on the seventh day, they started fighting. The Israelite army defeated the Arameans, and that day they killed 100,000 of their soldiers.* |

ULT **And they camped, these opposite these, seven days**
UST The two armies remained in their camps opposite each other for seven days
(וַיִּחֲנוּ אֵלֶּה נֹכַח אֵלֶּה שִׁבְעַת יָמִים)

The author is using **these opposite these** as a common expression of his culture to mean "opposite each other" or "in opposing positions." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [And they camped opposite each other for seven days]

**Support Reference:** Idiom

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

If your language would not represent a number in a form such as **seventh**, you could represent this number in a form that your language would use. Alternate translation: [on day seven] or [after seven days]

**Support Reference:** Ordinal Numbers

ULT **that the battle approached**
UST they started fighting
(וַתִּקְרַב הַמִּלְחָמָה)

The author is using **the battle approached** as a common expression of his culture to mean "the armies advanced against each other" or "the battle began." 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 the battle was joined] or [that the armies advanced against each other]

**Support Reference:** Idiom

**ULT and … struck**
**UST** defeated … and … they killed
(וַיַּכּוּ)

See how you translated the similar expression in 8:33. Alternate translation: [defeated]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT 100,000 foot soldiers in one day**
**UST** that day … 100,000 of their soldiers
(מֵאָה־אֶ֙לֶף רַגְלִ֔י בְּי֖וֹם אֶחָֽד)

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 killed 100,000 foot soldiers in one day]

**Support Reference:** Ellipsis

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| days | for … days |
| on the … day | on the … day |
| Israel | The Israelite army |
| Aram | the Arameans |
| foot soldiers | of their soldiers |
| in … day | day |

# 1 Kings 20:30

| ULT | UST |
| --- | --- |
| *And the remaining ones fled to Aphek, into the city, and the wall fell on 27,000 remaining men. And Ben Hadad fled and entered into the city, a chamber in a chamber.* | *The other Aramean soldiers ran away into the city of Aphek. But the wall of the city collapsed and killed 27,000 more of them. Ben Hadad also escaped into the city and hid in the back room of a house.* |

> ULT **a chamber in a chamber**
> UST and hid in the back room of a house
> (חֶדֶר בְּחֶדֶר)

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 hid in a chamber in a chamber]

**Support Reference:** Ellipsis

> ULT **a chamber in a chamber**
> UST and hid in the back room of a house
> (חֶדֶר בְּחֶדֶר)

The phrase **a chamber in a chamber** describes an inner room within another room, likely referring to the most secluded or private area of a building. If your readers would not be familiar with rooms that have other rooms inside them, you could use a more general term or explain the arrangement in a footnote. Alternate translation: [an inner room] or [a private room]

**Support Reference:** Translate Unknowns

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the remaining ones | The other Aramean soldiers |
| remaining | more |

# 1 Kings 20:31

| ULT | UST |
| --- | --- |
| *And his servants said to him, "Behold, please, we have heard that the kings of the house of Israel, that they {are} kings of mercy. Please let us put sackcloth on our loins and ropes on our heads, and we will go out to the king of Israel. Perhaps he will let your soul live."* | *His officials came to him and said, "We have heard that the kings of Israel act mercifully. So allow us to go to King Ahab {and plead for mercy}. We will wrap rough cloth around our waists {to show humility} and ropes on our heads {to indicate that we will be his slaves}. If we do that, perhaps he will not kill you."* |

ULT **{are} kings of mercy**
UST act mercifully
(מַלְכֵי חֶסֶד)

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

**Support Reference:** Abstract Nouns

ULT **let us put sackcloth on our loins and ropes on our heads**
UST We will wrap rough cloth around our waists {to show humility} and ropes on our heads {to indicate that we will be his slaves}
(נָשִׂימָה & שַׂקִּים בְּמָתְנֵינוּ וַחֲבָלִים בְּרֹאשֵׁנוּ)

Wearing **sackcloth** was a symbolic action by which Ben Hadad's officials showed humility before the king of Israel. Putting **ropes** on their **heads** was a symbolic action by which they showed that they were willing to become his captives. 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 us put sackcloth on our loins to show humility and ropes on our heads to show that we are willing to become captives]

**Support Reference:** Symbolic Action

ULT **he will let your soul live**
UST he will not kill you
(יְחַיֶּה אֶת־נַפְשֶׁךָ)

The officials are using one part of Ben Hadad, his **soul**, to mean all of him in the act of having his life spared. If it would be helpful in your language, you could state the meaning plainly here and in the next verse. Alternate translation: [he will let you live]

**Support Reference:** Synecdoche

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| his servants | His officials |
| please | So allow us |
| the kings of | the kings of |
| the house of Israel | Israel |
| Israel | Israel |
| {are} kings of | act mercifully |
| mercy | act mercifully |
| Please | We will wrap |
| sackcloth | rough cloth … to show humility |
| on our loins | around our waists |
| the king of | King Ahab |
| Israel | King Ahab |
| your soul | you |

# 1 Kings 20:32

| ULT | UST |
| --- | --- |
| *And they girded sackcloth on their waists and ropes on their heads, and they came to the king of Israel. And they said, "Your servant Ben Hadad says, 'Please let my soul live.'" And he said, "{Is} he still alive? He {is} my brother."* | *{The king permitted them to do that, so} they wrapped rough cloth around their waists and put ropes on their heads and went to speak with King Ahab. They said to him, "Your subject Ben Hadad begs you not to kill him." Ahab replied, "Is he still alive? He {does not need to be my subject,} he is my brother{, another king like me}."* |

**ULT** **Your servant Ben Hadad says, 'Please let my soul live**
**UST** Your subject Ben Hadad begs you not to kill him
(עַבְדְּךָ֣ בֶן־הֲדַ֔ד אָמַ֕ר תְּחִי־נָ֖א נַפְשִׁ֑י)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Your servant Ben Hadad asks you please to let his soul live]

**Support Reference:** Quotes within Quotes

**ULT** **He {is} my brother**
**UST** He {does not need to be my subject,} he is my brother{, another king like me}
(אָחִ֥י הֽוּא)

See how you translated the similar expression in 9:13. Alternate translation: [He is my fellow king] or [He is my ally]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And they girded | {The king permitted them to do that, so} they wrapped … and put |
| sackcloth | rough cloth |
| on their waists | around their waists |
| the king of | King Ahab |
| Israel | King Ahab |
| Your servant | Your subject |
| my soul | him |

# 1 Kings 20:33

| ULT | UST |
| --- | --- |
| *And the men were observing signs, and they hastened and caught the {thing} from him. And they said, "Your brother Ben Hadad." And he said, "Come, bring him!" And Ben Hadad came out to him, and he brought him up onto the chariot.* | *Ben Hadad's officials were listening carefully to Ahab, and when he said "brother," they quickly repeated that word. They said, "Yes, your brother{, your fellow king} Ben Hadad." Ahab said, "Go and bring him to me." {So they went and got him, and when} Ben Hadad arrived, Ahab invited him to sit in his chariot with him.* |

ULT **And the men were observing signs**
UST Ben Hadad's officials were listening carefully to Ahab
(וְהָאֲנָשִׁים יְנַחֲשׁוּ)

The author is speaking of Ben Hadad's officials as if they were actually **observing signs**, that is, trying to tell fortunes or see omens, when they were listening carefully to Ahab's words to determine his attitude toward their king. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And the men were watching Ahab closely]

**Support Reference:** Metaphor

ULT **and they hastened and caught**
UST they quickly repeated that word
(וַיְמַהֲרוּ וַיַּחְלְטוּ)

The phrase **hastened and caught** expresses a single idea. The word **hastened** tells in what way the officials **caught** or noticed and repeated what Ahab said. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [and they quickly caught]

**Support Reference:** Hendiadys

**ULT Your brother Ben Hadad**
**UST** Yes, your brother{, your fellow king} … Hadad … Ben
(בֶּן & הֲדַד & אָחִיךָ)

The implication is that Ben Hadad's officials are quickly correcting their earlier description of Ben Hadad as Ahab's "servant" based on Ahab's reference to him as his "brother." You could include this information if that would be helpful to your readers. Alternate translation: [Yes, we meant your brother Ben Hadad]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT Come**
**UST** Go
(בֹּאוּ)

See how you translated the similar expression in 1:12. Alternate translation: [Go ahead]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT and he brought him up onto the chariot**
**UST** Ahab invited him to sit in his chariot with him
(וַיַּעֲלֵהוּ עַל־הַמֶּרְכָּבָה)

Bringing Ben Hadad up onto his **chariot** was a symbolic action by which Ahab showed that he was treating Ben Hadad as an equal and an honored guest rather than as a defeated enemy. 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 brought him up onto his chariot to welcome and honor him]

**Support Reference:** Symbolic Action

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| were observing signs | were listening carefully to Ahab |
| the chariot | his chariot |

# 1 Kings 20:34

| ULT | UST |
| --- | --- |
| *And he said to him, "I will return the cities that my father took from your father, and you may establish marketplaces for yourself in Damascus, just as my father established in Samaria." "And I, I will send you away with a covenant." And he cut a covenant with him, and he sent him away.* | *Ben Hadad told Ahab, "I will give back to you the Israelite cities that my father's army captured when your father was king. And I will allow you to set up market areas for your merchants in Damascus, just as my father set up market areas for his merchants in Samaria." Ahab replied, "If you make a treaty to do those things, I will allow you to go home." So Ben Hadad made a treaty with Ahab, and Ahab allowed him to go home.* |

ULT **And he said to him**
UST Ben Hadad told Ahab
(וַיֹּאמֶר אֵלָיו)

The pronoun **he** refers to Ben Hadad, while the pronoun **him** refers to Ahab. It may be helpful to clarify this for your readers. Alternate translation: [And Ben Hadad said to Ahab]

**Support Reference:** Pronouns — When to Use Them

ULT **And I, I will send you away with a covenant**
UST Ahab replied, "If you make a treaty to do those things, I will allow you to go home
(וַאֲנִי בַּבְּרִית אֲשַׁלְּחֶךָּ)

This is a direct quotation of what Ahab said in response to Ben Hadad. In your translation, use a natural way of introducing direct quotations in your language. Alternate translation: [And Ahab replied, "And I, I will send you away with a covenant."]

**Support Reference:** Quotations and Quote Margins

ULT **And I, I will send you away**
UST I will allow you to go home
(וַאֲנִי & אֲשַׁלְּחֶךָּ)

See how you translated the similar expression "I, I will do" in 5:8. Alternate translation: [And for my part, I will send you away]

**Support Reference:** Pronouns — When to Use Them

ULT **And he cut a covenant with him, and he sent him away**
UST So Ben Hadad made a treaty with Ahab, and Ahab allowed him to go home
(וַיִּכְרֹת־לוֹ בְרִית וַיְשַׁלְּחֵהוּ)

In the first clause, the pronoun **he** refers to Ben Hadad, while the pronoun **him** refers to Ahab. In the second clause, the pronoun **he** refers to Ahab, while the pronoun **him** refers to Ben Hadad. It may be helpful to clarify this for your readers. Alternate translation: [And Ben Hadad cut a covenant with Ahab, and Ahab sent Ben Hadad away]

**Support Reference:** Pronouns — When to Use Them

ULT **And he cut a covenant with him**
UST So Ben Hadad made a treaty with Ahab
(וַיִּכְרֹת־לוֹ בְרִית)

The author is using **cut a covenant** as a common expression of his culture to mean that Ben Hadad made a covenant with Ahab. 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 5:12. Alternate translation: [And he made a covenant with him]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| in Damascus | in Damascus |
| established | set up market areas for his merchants |
| in Samaria | in Samaria |
| with a covenant | Ahab replied, “If you make a treaty to do those things |
| a covenant | a treaty |

# 1 Kings 20:35

| ULT | UST |
| --- | --- |
| *And a man from the sons of the prophets said to his fellow, "By the word of Yahweh, strike me, please." But the man refused to strike him.* | *There was a man who was part of a group of young prophets in training. He told another young prophet in the group, "Yahweh has told me to have someone hit me hard{and injure me}. So please do that." But that man refused to hit him.* |

ULT **from the sons of the prophets**
UST who was part of … group of young prophets in training
(מִבְּנֵי הַנְּבִיאִים)

The phrase **sons of the prophets** refers to a group of young men whom experienced prophets were training to become prophets. If your readers would not be familiar with what this phrase means, you could use a more general term or explain it in a footnote. Alternate translation: [from a group of young prophets in training] or [from the prophetic community]

**Support Reference:** Translate Unknowns

ULT **said to his fellow, "By the word of Yahweh, strike me, please**
UST He told another young prophet in the group, "Yahweh has told me to have someone hit me hard{and injure me}. So please do that
(אָמַר אֶל־רֵעֵהוּ בִּדְבַר יְהוָה הַכֵּינִי נָא)

The direct quotation may begin after the word **Yahweh** rather than after the word **fellow**. Alternate translation: [said to his fellow by the word of Yahweh, "Strike me, please."]

**Support Reference:** Direct and Indirect Quotations

ULT **By the word of Yahweh**
UST Yahweh has told me
(בִּדְבַר יְהוָה)

Here, **word** represents what Yahweh commanded by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [By the command of Yahweh]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the prophets | young prophets in training |
| By the word of Yahweh | Yahweh has told me |

| ULT | UST |
| --- | --- |
| please | So please do that |

# 1 Kings 20:36

| ULT | UST |
| --- | --- |
| *And he said to him, "Because you did not listen to the voice of Yahweh, behold you, going from with me, and a lion will strike you." And he went from beside him, and a lion found him and struck him.* | *So the first prophet said to him, "Because you refused to do what Yahweh told you to do, as soon as you leave me, a lion will kill you." And as soon as that man left, a lion suddenly came and killed him.* |

ULT **And he said to him**
UST So the first prophet said to him
(וַיֹּאמֶר לוֹ)

The pronoun **he** refers to the first prophet, while the pronoun **him** refers to the second prophet. It may be helpful to clarify this for your readers. Alternate translation: [And the first man said to the second man]

**Support Reference:** Pronouns — When to Use Them

ULT **you did not listen to the voice of Yahweh**
UST you refused to do what Yahweh told you to do
(לְא־שָׁמַעְתָּ בְּקוֹל יְהוָה)

See how you translated the similar expression in 5:8. Alternate translation: [you did not obey the voice of Yahweh]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **you did not listen to the voice of Yahweh**
UST you refused to do what Yahweh told you to do
(לְא־שָׁמַעְתָּ בְּקוֹל יְהוָה)

Here, **voice** represents what Yahweh commanded by using his voice to speak to the first prophet. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [you did not obey the command of Yahweh]

**Support Reference:** Metonymy

ULT **behold you, going from with me, and a lion will strike you**
UST as soon as you leave me, a lion will kill you
(הִנְּךָ הוֹלֵךְ מֵאִתִּי וְהִכְּךָ הָאַרְיֵה)

See how you translated the similar expression in 11:22. Alternate translation: [as you leave me, a lion will strike you]

**Support Reference:** Idiom

ULT **and a lion will strike you**
UST a lion will kill you
(וְהִכְּךָ הָאַרְיֵה)

See how you translated the similar expression in 11:15. Alternate translation: [and a lion will kill you]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **and a lion found him**
UST a lion suddenly came
(וַיִּמְצָאֵהוּ הָאַרְיֵה)

See how you translated the similar expression in 11:29. Alternate translation: [and a lion met him]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Yahweh | Yahweh |
| a lion | a lion |
| a lion | a lion |

# 1 Kings 20:37

| ULT | UST |
| --- | --- |
| *And he found a man and said, “Strike me, please.” And the man struck him, striking and wounding.* | *Then the prophet went to another prophet and told him, “Hit me hard, please!” So that man hit him very hard and injured him.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| please | please |

# 1 Kings 20:38

| ULT | UST |
| --- | --- |
| *And the prophet went, and he stood on the road for the king. And he disguised himself with a covering over his eyes.* | *Then the prophet went and waited by the side of the road for King Ahab to come by. He put a bandage over his eyes so that the king would recognize him.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the prophet | the prophet |
| for the king | for King Ahab to come by |

# 1 Kings 20:39

| ULT | UST |
| --- | --- |
| *And it happened that the king was passing by, and he, he cried out to the king and said, "Your servant went out into the middle of the battle, and behold, a man turned and brought a man to me. And he said, 'Guard this man. If missing, he is missing, then your life will be in place of his life, or you shall pay a kikkar of silver.'* | *As the king was going by, the prophet called out to him. He said, "Your Majesty, I was fighting in the battle {against the Arameans, and one of them wounded me so that I could not fight any longer}. So another Israelite soldier brought me an {important} Aramean soldier whom he had captured. He told me, 'Guard this man! If he escapes by any means, you will deserve to die, and you will have to pay me 33 kilograms of silver to save your life!'* |

ULT **the king was passing by, and he, he cried out**
UST the king was going by, the prophet called out
(הַמֶּ֣לֶךְ עֹבֵ֔ר וְהֽוּא צָעַ֖ק)

The author is stating the pronoun **he** separately, even though the verb translated as **he cried out** already includes this meaning. He is doing that to indicate that this action took place at the same time as **the king was passing by**. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [and just as the king was passing by, he cried out]

**Support Reference:** Pronouns — When to Use Them

ULT **Your servant**
UST Your Majesty
(עַבְדְּךָ)

The prophet 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 next verse. Alternate translation: [I, your servant,]

**Support Reference:** First, Second or Third Person

ULT **And he said, ‘Guard this man. If missing, he is missing, then your life will be in place of his life, or you shall pay a kikkar of silver**
UST He told me, ‘Guard this man! If he escapes by any means, you will deserve to die, and you will have to pay me 33 kilograms of silver to save your life
(וַיֹּאמֶר שְׁמֹר אֶת־הָאִישׁ הַזֶּה אִם־הִפָּקֵד יִפָּקֵד וְהָיְתָה נַפְשְׁךָ תַּחַת נַפְשׁוֹ אוֹ כִכַּר־כֶּסֶף תִּשְׁקוֹל)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And he told me to guard that man. He said that if missing, he was missing, then my life would be in place of his life, or I should pay a kikkar of silver.]

**Support Reference:** Quotes within Quotes

ULT **If missing, he is missing**
UST If he escapes by any means
(אִם־הִפָּקֵד יִפָּקֵד)

In the story that the prophet is telling, the soldier is repeating forms of the verb **missing** 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 for any reason he is missing]

**Support Reference:** Reduplication

ULT **then your life will be in place of his life**
UST you will deserve to die … to save your life
(וְהָיְתָה נַפְשְׁךָ תַּחַת נַפְשׁוֹ)

The soldier in the story is using **your life will be in place of his life** as a common expression of his culture to mean that the prophet would forfeit his own life for allowing the prisoner to escape. 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 you will pay for that with your life] or [then we will execute you for letting him get away]

**Support Reference:** Idiom

> **ULT a kikkar of silver**
> **UST** 33 kilograms of silver
> (כִּכַּר־כָּסֶף)

See how you chose to represent the term “kikkars” in 9:14.

**Support Reference:** Biblical Weight

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king | the king |
| he cried out | called out |
| the king | him |
| Your servant | Your Majesty |
| silver | silver |

# 1 Kings 20:40

| ULT | UST |
| --- | --- |
| *And it happened that your servant was doing here and there, and he {was} not {there}." And the king of Israel said to him, "Thus {is} your judgment, you, you have decided."* | *But while I was busy doing other things, the man escaped!" King Ahab said to him, "I judge that you should suffer one of the punishments you described. It is clear from your own testimony that you deserve punishment."* |

ULT **was doing here and there**
UST while … was busy doing other things
(עֹשֶׂה הֲנָּה וָהֲנָּה)

The prophet is saying that he was **doing here and there** as a common expression of his culture to mean that he was "busy with various tasks" or "occupied with other matters." 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: [was doing this and that] or [became preoccupied with other tasks]

**Support Reference:** Idiom

ULT **Thus {is} your judgment**
UST I judge that you should suffer one of the punishments you described
(כֵּן מִשְׁפָּטֶךָ)

By **Thus is your judgment**, the king means that the prophet has pronounced his own judgment by acknowledging that he did exactly what the soldier said would deserve punishment. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [I judge you guilty based on your own testimony]

**Support Reference:** Assumed Knowledge and Implicit Information

> ULT **you, you have decided**
> UST It is clear from your own testimony that you deserve punishment
> (אַתָּה חָרַצְתָּ)

Ahab is stating the pronoun **you** separately, even though the verb translated as **you have decided** already includes this meaning. He is doing that to emphasize the personal role of this prophet in presenting the facts of the case in a way that shows he is guilty. 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. See how you translated the similar expression “you, you swore” in 1:17.
Alternate translation: [you are the one who has decided]

**Support Reference:** Pronouns — When to Use Them

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| your servant | I |
| the king of | King Ahab |
| Israel | King Ahab |
| {is} your judgment | I judge that |

# 1 Kings 20:41

| ULT | UST |
| --- | --- |
| *And he hurried and removed the covering from upon his eyes, and the king of Israel recognized him, that he {was} from the prophets.* | *Then the prophet immediately took off the bandage that was covering his eyes, and King Ahab recognized him. He knew that he was one of the prophets.* |

**ULT And he hurried and removed**
**UST** Then the prophet immediately took off
(וַיְמַהֵּר וַיָּסַר)

The phrase **hurried and removed** expresses a single idea. The word **hurried** in what way the prophet **removed** the covering from his eyes. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [And he hurriedly removed]

**Support Reference:** Hendiadys

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king of | King Ahab |
| Israel | King Ahab |
| {was} from the prophets | was one of the prophets |

# 1 Kings 20:42

| ULT | UST |
| --- | --- |
| *And he said to him, "Thus says Yahweh, 'Because you have sent away a man of my devotion from {your} hand, so it will be your life in place of his life and your people in place of his people.'"* | *The prophet told him, "Here is a message from Yahweh for you. He says, 'I wanted you to kill Ben Hadad, but even though he was your prisoner {and you could have done that}, you let him go. As a result, you are going to die instead of him, and many of your people are going to die instead of his people.'"* |

ULT **Thus says Yahweh, 'Because you have sent away a man of my devotion from {your} hand, so it will be your life in place of his life and your people in place of his people**
UST Here is a message from Yahweh for you. He says, 'I wanted you to kill Ben Hadad, but even though he was your prisoner {and you could have done that}, you let him go. As a result, you are going to die instead of him, and many of your people are going to die instead of his people
(כֹּה אָמַר יְהוָה יַעַן שַׁלַּחְתָּ אֶת־אִישׁ־חֶרְמִי מִיָּדֶךָ וְהָיְתָה נַפְשְׁךָ תַּחַת נַפְשׁוֹ וְעַמְּךָ תַּחַת עַמּוֹ)

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 says that because you have sent away a man of his devotion from your hand, so it will be your life in place of his life and your people in place of his people]

**Support Reference:** Quotes within Quotes

ULT **a man of my devotion**
UST I wanted you to kill Ben Hadad
(אֶת־אִישׁ־חֶרְמִי)

Yahweh, speaking through the prophet, is using this possessive form to mean a man whom he had devoted to destruction. It may be helpful to clarify this for your readers. Alternate translation: [a man whom I had devoted]

**Support Reference:** Possession

> ULT **a man of my devotion**
> UST I wanted you to kill Ben Hadad
> (אֶת־אִישׁ־חֶרְמִי)

The word that the ULT translates as **devotion** was a specialized term that described the cultural practice of giving something over to Yahweh so that humans would no longer be able to use it. The context indicates that in this case, this was to be accomplished through the total destruction of this **man**. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [a man whom I wanted you to destroy]

**Support Reference:** Assumed Knowledge and Implicit Information

> ULT **from {your} hand**
> UST but even though he was your prisoner {and you could have done that}
> (מִיָּדֶךָ)

Here, **hand** represents the power or control of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [when you had him in your power] or [when you had him as your prisoner]

**Support Reference:** Metonymy

> ULT **so it will be your life in place of his life and your people in place of his people**
> UST you are going to die instead of him, and many of your people are going to die instead of his people
> (וְהָיְתָה נַפְשְׁךָ תַּחַת נַפְשׁוֹ וְעַמְּךָ תַּחַת עַמּוֹ)

See how you translated the similar expression in 20:39. Alternate translation: [so you will pay for that with your life, and your people will pay for that with their lives]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Yahweh | from Yahweh |
| my devotion | I wanted you to kill |

# 1 Kings 20:43

| ULT | UST |
| --- | --- |
| *And the king of Israel went to his house sullen and angry, and he came to Samaria.* | *Then King Ahab continued back to Samaria. He was angry and depressed when he got home.* |

ULT **And the king of Israel went to his house sullen and angry, and he came to Samaria**
UST Then King Ahab continued back to Samaria. He was angry and depressed when he got home
(וַיֵּלֶךְ מֶלֶךְ־יִשְׂרָאֵל עַל־בֵּיתוֹ סַר וְזָעֵף וַיָּבֹא שֹׁמְרוֹנָה)

The author is describing one event, **the king of Israel went to his house**, before describing another event that preceded it, **he came to Samaria**. If it would be helpful in your language, you may wish to relate these events in the order in which they happened. Alternate translation: [And the king of Israel came to Samaria, and he went to his house sullen and angry]

**Support Reference:** Order of Events

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king of | King Ahab |
| Israel | King Ahab |
| his house | home |
| Samaria | to Samaria |

# 1 Kings 21

## 1 Kings 21 Chapter Introduction

### Structure and Formatting

The story of Elijah continues in this chapter.

1. Naboth refuses to sell his vineyard to Ahab (21:1–4)
2. Jezebel has Naboth unjustly convicted and executed (21:5–16)
3. Elijah announces Yahweh's judgment against Ahab and Jezebel (21:17–29)

### Religious and Cultural Concepts in This Chapter

#### Why did Naboth refuse to sell his vineyard to Ahab or trade it for a better one?

Naboth refused to sell or trade his vineyard to King Ahab because it was the inheritance from his ancestors, and according to the law of Moses, such land was not to be sold permanently or transferred out of the family or tribe. Leviticus 25:23 states, "The land must not be sold permanently, because the land is mine and you reside in my land as foreigners and strangers." Numbers 36:7 commands, "No inheritance in Israel is to pass from one tribe to another." So Naboth understood that parting with this land would be a violation of God's commands. This shows that Naboth continued to honor and obey Yahweh. He was one of the faithful Israelites whom Yahweh described to Elijah in 19:18. Yahweh had been patient with Ahab and Jezebel, continually proving to them that he was the true God. But when Jezebel corrupted the Israelite process of justice in order to have Naboth convicted and executed so that Ahab could seize his vineyard, this showed that they were hardened in their resistance to Yahweh and his righteous ways. Yahweh then announced a judgment of destruction against Jezebel and Ahab.

# 1 Kings 21:1

| ULT | UST |
| --- | --- |
| *And it happened after these things {that} a vineyard was to Naboth the Jezreelite that was in Jezreel, beside the palace of Ahab, the king of Samaria.* | *King Ahab's main palace was in the city of Samaria. But he also had a palace in the city of Jezreel. Near that palace there was a vineyard. Naboth the Jezreelite owned that vineyard. Shortly after he returned from fighting the Arameans,* |

> ULT **the king of Samaria**
> UST King Ahab's main palace was in the city of Samaria
> (מֶלֶךְ שֹׁמְרוֹן)

The author assumes that readers will know that by **the king of Samaria**, he is not referring to a king who ruled the city of Samaria, but to Ahab, the king who ruled Israel from Samaria as his capital city. You could say that explicitly if that would be helpful to your readers. Alternate translation: [the king who ruled Israel from the city of Samaria]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| {that} a vineyard | a vineyard |
| the Jezreelite | the Jezreelite |
| was in Jezreel | in the city of Jezreel |
| the palace of | a palace … that palace |
| Ahab | But he also had |
| the king of | King Ahab's main palace was in |
| Samaria | the city of Samaria |

# 1 Kings 21:2

| ULT | UST |
| --- | --- |
| *And Ahab spoke to Naboth, saying, "Give your vineyard to me, and it will be to me for a garden of vegetables, for it is near beside my house. And let me give to you in its place a better vineyard than it. If it is good in your eyes, let me give to you silver of the price of this."* | *Ahab went to Naboth and said to him, "Your vineyard is close to my palace. I would like to buy it so that I can use the land for a vegetable garden. In exchange, I will give you a better vineyard somewhere else, or if you prefer, I will pay you what your vineyard is worth in silver."* |

ULT **in your eyes**
UST or if you prefer
(בְּעֵינֶיךָ)

Ahab is using **in your eyes** as a common expression of the culture to mean "in your judgment" or "in your opinion." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [in your judgment]

**Support Reference:** Idiom

ULT **Give your vineyard to me, and it will be to me for a garden of vegetables, for it is near beside my house**
UST Your vineyard is close to my palace. I would like to buy it so that I can use the land for a vegetable garden
(תְּנָה־לִּי אֶת־כַּרְמְךָ וְיִהְיֶה־לִּי לְגַן־יָרָק כִּי הוּא קָרוֹב אֵצֶל בֵּיתִי)

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 vineyard is near beside my house, give it to me, and it will be to me for a garden of vegetables]

**Support Reference:** Connect — Reason-and-Result Relationship

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Ahab | Ahab |
| your vineyard | Your vineyard |
| my house | my palace |
| better | better … somewhere else |
| a … vineyard | a … vineyard |
| it is good | or if you prefer |

| ULT | UST |
| --- | --- |
| silver of | in silver |

# 1 Kings 21:3

| ULT | UST |
| --- | --- |
| *And Naboth said to Ahab, "Profane to me from Yahweh, from my giving the inheritance of my fathers to you!"* | *But Naboth replied, "I inherited that land from my ancestors {and the law of Moses does not allow me to sell it}. Yahweh would be very displeased with me if I sold that land to you{, so I will not sell it}!"* |

ULT **Profane to me from Yahweh, from my giving**

UST Yahweh would be very displeased with me if I sold that land … so I will not sell it

(חָלִילָה לִּי֙ מֵיהוָ֔ה מִתִּתִּ֖י)

Naboth is using a common expression of this culture to express his horror at the idea that Ahab has just described. 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 24:6. Alternate translation: [Far be it from me to sin against Yahweh by giving]

**Support Reference:** Idiom

ULT **my fathers**

UST my ancestors {and the law of Moses does not allow me to sell it}

(אֲבֹתָ֖י)

To translate this expression here and in the next verse, see how you translated the similar expression in 1:21. Alternate translation: [my ancestors]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Ahab | But … replied |
| from Yahweh | Yahweh |
| the inheritance of | I inherited that land from |

# 1 Kings 21:4

| ULT | UST |
| --- | --- |
| *And Ahab entered into his house sullen and angry because of the word that Naboth the Jezreelite had spoken to him, for he had said, "I will not give to you the inheritance of my fathers." And he lay down on his bed, and he turned his face away, and he did not eat bread.* | *Ahab became angry and depressed when Naboth told him that he would not sell him the vineyard that he had inherited from his ancestors. Ahab went home and lay down on his bed. He turned his face toward the wall, and he refused to eat anything.* |

ULT **the word that Naboth the Jezreelite had spoken to him**
UST Naboth told him
(הַדָּבָר אֲשֶׁר־דִּבֶּר אֵלָיו נָבוֹת הַיִּזְרְעֶאלִי)

Here, **the word** represents what Naboth said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what Naboth the Jezreelite had said to him]

**Support Reference:** Metonymy

ULT **bread**
UST anything
(לֶחֶם)

The author is using one kind of food, **bread**, to mean food in general. If it would be helpful in your language, you could state the meaning plainly, here and in verses 5 and 7. Alternate translation: [food]

**Support Reference:** Synecdoche

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Ahab | Ahab |
| his house | home |
| the Jezreelite | Naboth |
| the inheritance of | the vineyard that he had inherited from |
| bread | anything |

# 1 Kings 21:5

| ULT | UST |
| --- | --- |
| *And Jezebel his wife came to him and said to him, “What is this? Your spirit {is} sullen, and you are not eating bread!”* | *His wife Jezebel came and asked him, “Why are you so depressed? Why are you refusing to eat anything?”* |

> ULT **What is this**
> UST Why
> (מַה־זֹּה)

Jezebel is using **What is this** as a common expression of her culture to ask Ahab to explain his conduct. 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’s going on here?]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jezebel | Jezebel |
| Your spirit | are you |
| bread | anything |

# 1 Kings 21:6

| ULT | UST |
| --- | --- |
| *And he said to her, "Because I spoke to Naboth the Jezreelite, and I said to him, 'Give your vineyard to me for silver or, if you are desiring, let me give a vineyard to you in its place.' But he said, 'I will not give my vineyard to you.'"* | *Ahab replied, "I am depressed and not eating because of what happened when I spoke with Naboth the Jezreelite. I told him that I wanted his vineyard. I said, 'I will buy it from you for silver, or I will give you another vineyard in exchange for it.' But he told me that he would not let me have it."* |

ULT **Because**
UST I am depressed and not eating because
(כִּי)

Ahab is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [I am sullen and not eating bread because]

**Support Reference:** Ellipsis

ULT **and I said to him, 'Give your vineyard to me for silver or, if you are desiring, let me give a vineyard to you in its place.' But he said, 'I will not give my vineyard to you**
UST I told him that I wanted his vineyard. I said, 'I will buy it from you for silver, or I will give you another vineyard in exchange for it.' But he told me that he would not let me have it
(וָאֹמַר לוֹ תְּנָה־לִּי אֶת־כַּרְמְךָ בְּכֶסֶף אִוֹ אִם־חָפֵץ אַתָּה אֶתְּנָה־לְךָ כֶּרֶם תַּחְתָּיו וַיֹּאמֶר לֹא־אֶתֵּן לְךָ אֶת־כַּרְמִי)

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 him to give me his vineyard for silver and told him that if he preferred, I would give a vineyard to him in its place. But he said that he would not give his vineyard to me]

**Support Reference:** Quotes within Quotes

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the Jezreelite | the Jezreelite |
| your vineyard | his vineyard |
| for silver | I said, 'I will buy it from you for silver |
| a vineyard | another vineyard |
| my vineyard | it |

# 1 Kings 21:7

| ULT | UST |
|---|---|
| *And Jezebel his wife said to him, "Now you, you do the kingship over Israel. Get up, eat bread, and let your heart be good! I, I will give to you the vineyard of Naboth the Jezreelite."* | *Jezebel replied, "You are the king of Israel{, so you can have whatever you want}! Now get up and eat some food, and do not let what Naboth said bother you. I will get his vineyard for you."* |

ULT **you, you do the kingship over Israel**
UST You are the king of Israel{, so you can have whatever you want}
(אַתָּה & תַּעֲשֶׂה מְלוּכָה עַל־יִשְׂרָאֵל)

Jezebel is repeating the pronoun **you** in order to stress Ahab's personal role as king **over Israel**. See how you translated the similar expression "you, you swore" in 1:17. Alternate translation: [you are the one who is king over Israel]

**Support Reference:** Pronouns — When to Use Them

ULT **and let your heart be good**
UST and do not let what Naboth said bother you
(וְיִטַב לִבֶּךָ)

Here, the **heart** represents a person's feelings. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and feel happy]

**Support Reference:** Metaphor

ULT **I, I will give to you the vineyard of Naboth**
UST I will get his vineyard for you
(אֲנִי֙ אֶתֵּן לְךָ֔ אֶת־כֶּ֖רֶם נָבֽוֹת)

Jezebel is repeating the pronoun **I** in order to stress the personal role that she will take in getting **the vineyard of Naboth** for Ahab. Alternate translation: [I will personally get the vineyard of Naboth for you]

**Support Reference:** Pronouns — When to Use Them

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Jezebel | Jezebel |
| the kingship | the king … so you can have whatever you want |
| Israel | Israel |
| bread | some food |
| and let … be good | and do not let what Naboth said bother you |

| ULT | UST |
| --- | --- |
| the vineyard of | vineyard |
| the Jezreelite | his |

# 1 Kings 21:8

| ULT | UST |
| --- | --- |
| *And she wrote letters in the name of Ahab, and she sealed {them} with his seal. And she sent the letters to the elders and to the nobles who {were} in his city, the dwellers with Naboth.* | *Then Jezebel wrote letters and signed Ahab's name on them {as if he had written them himself}. She used his official seal to seal them. Then she sent them to the older leaders and other important men who lived with Naboth in Jezreel.* |

ULT **in the name of Ahab**
UST and signed Ahab's name on them {as if he had written them himself}
(בְּשֵׁם אַחְאָב)

The statement that Jezebel wrote these letters **in the name of Ahab** indicates that she signed his name to them, but it also means more than that. Ahab's **name** also represents his person, so the statement means that Jezebel wrote these letters as if Ahab had written them himself. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [pretending that Ahab himself had written them]

**Support Reference:** Metonymy

ULT **who {were} in his city, the dwellers with Naboth**
UST who lived with Naboth in Jezreel
(אֲשֶׁר בְּעִירוֹ הַיֹּשְׁבִים אֶת־נָבוֹת)

The author is using these phrases to specify that Jezebel sent these letters specifically to the **elders** and **nobles** who lived in the same city as Naboth did, not to Israelite elders and nobles generally. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [who lived in the same city as Naboth did]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Ahab | Ahab's |
| and she sealed {them} | to seal them |
| with his seal | She used his official seal |
| the elders | the older leaders |
| the nobles | other important men |

# 1 Kings 21:9

| ULT | UST |
| --- | --- |
| *And she wrote in the letters, saying, "Proclaim a fast, and seat Naboth at the head of the people.* | *This is what she wrote in the letters: "Declare that the people of Jezreel must not eat anything on a certain day {because someone has committed a crime and it is more important for the people of the community to investigate that crime than to eat}. Tell the people to gather in the city square, and have Naboth sit in front of them {as a person whom people have accused of committing a crime}.* |

**ULT Proclaim a fast**
**UST** Declare that the people of Jezreel must not eat anything on a certain day {because someone has committed a crime and it is more important for the people of the community to investigate that crime than to eat}
(קִרְאוּ־צוֹם)

Proclaiming a **fast** was a symbolic action by which the leaders of a community called its members to attend to something that was very important, even more important than eating on that day. 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: [Proclaim that on a certain day the people of your city should not eat, because they have a very important matter to address]

**Support Reference:** Symbolic Action

**ULT and seat Naboth at the head of the people**
**UST** Tell the people to gather in the city square, and have Naboth sit in front of them {as a person whom people have accused of committing a crime}
(וְהוֹשִׁיבוּ אֶת־נָבוֹת בְּרֹאשׁ הָעָם)

Jezebel was using the term **head** to mean the front of the crowd of **people** whom the elders and nobles would gather. If this term 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, here and in verse 12. Alternate translation: [and seat Naboth in front of the crowd of people you gather]

**Support Reference:** Idiom

**ULT and seat Naboth at the head of the people**
**UST** Tell the people to gather in the city square, and have Naboth sit in front of them {as a person whom people have accused of committing a crime}
(וְהוֹשִׁ֥יבוּ אֶת־נָבֹ֖ות בְּרֹ֣אשׁ הָעָֽם)

Jezebel could mean: (1) that she wants the elders and nobles to put Naboth in the position of a criminal defendant. Alternate translation: [and seat Naboth in front of the crowd as an accused person] or (2) that she wants the elders and nobles to put Naboth in a seat of honor to suggest that, if not for the accusations that would then be brought against him, they would consider him a leading member of the community. In other words, this was to be a false show of impartiality. Alternate translation: [and seat Naboth in a place of honor to show that you have nothing against him personally]

**Support Reference:** Assumed Knowledge and Implicit Information

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
| --- | --- |
| Proclaim | Declare |
| a fast | that the people of Jezreel must not eat anything on a certain day {because someone has committed a crime and it is more important for the people of the community to investigate that crime than to eat} |

# 1 Kings 21:10

| ULT | UST |
| --- | --- |
| *And seat two men, sons of wickedness, in front of him, and let them witness against him, saying, 'You blessed God and the king.' And take him out and stone him, and may he die."* | *Then get two very dishonest men and seat them opposite him {as witnesses against him}. Tell those men to testify that they heard Naboth cursing God and me, King Ahab. {Declare that he is guilty, and} take Naboth out of the city and kill him by throwing stones at him."* |

**ULT sons of wickedness**
**UST** very dishonest
(בְּנֵי־בְלִיַּעַל)

To translate this expression here and in verse 13, see how you translated the similar expression in 1:52. Alternate translation: [very wicked men]

**Support Reference:** Idiom

**ULT saying, 'You blessed God and the king**
**UST** Tell those men to testify that they heard Naboth cursing God and me, King Ahab
(לֵאמֹר בֵּרַכְתָּ אֱלֹהִים וְהַמֶּלֶךְ)

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 he blessed God and the king]

**Support Reference:** Quotes within Quotes

**ULT You blessed God and the king**
**UST** they heard Naboth cursing God and me, King Ahab
(בֵּרַכְתָּ אֱלֹהִים וְהַמֶּלֶךְ)

It is likely that the original reading here was "cursed" and that scribes changed it to **blessed** in order to avoid the uncomfortable language of a person cursing God. (It would not have been a capital crime if Naboth had blessed God and the king, but it would have been a capital crime if he had cursed them.) Many versions of the Bible read "cursed" here, since this is the kind of change that scribes are known to have made in similar cases. If a translation of the Bible exists in your region, you may wish to use the reading that it uses, here and in verse 13. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. Alternate translation: [You cursed God and the king]

**Support Reference:** Textual Variants

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| and let them witness against him | as witnesses against him |
| You blessed | they heard Naboth cursing |
| God | God |
| and the king | and me, King Ahab |
| and stone him | by throwing stones at him |

# 1 Kings 21:11

| ULT | UST |
| --- | --- |
| *And the men of his city, the elders and the nobles who were dwelling in his city, did just as Jezebel sent to them, just as was written in the letters that she sent to them.* | *The older leaders and other important men of Naboth's city received the letters, and they did exactly what Jezebel had told them to do in the letters that she wrote.* |

**ULT just as was written**
**UST** exactly what … she wrote
(כַּאֲשֶׁר כָּתוּב)

The expression **was written** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [just as she had written]

**Support Reference:** Active or Passive

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the elders | The older leaders |
| and the nobles | and other important men |
| Jezebel | Jezebel |

# 1 Kings 21:12

| ULT | UST |
| --- | --- |
| *They proclaimed a fast, and they seated Naboth at the head of the people.* | *They declared that on a certain day, the people of Jezreel should not eat anything. They gathered the people in the city square and made Naboth sit in front of them.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| They proclaimed | They declared |
| a fast | that on a certain day, the people of Jezreel should not eat anything |

# 1 Kings 21:13

| ULT | UST |
| --- | --- |
| *And the two men came, the sons of wickedness, and they sat in front of him, and the men of wickedness witnessed against Naboth in front of the people, saying, "Naboth blessed God and the king." And they brought him to the outside of the city, and they stoned him with stones, and he died.* | *They brought in two very dishonest men and had them sit opposite Naboth {as witnesses against him}. There in front of the assembly they claimed that they had heard Naboth curse God and the king. {The leaders declared that he was guilty, so} the people took him outside the city and killed him by throwing stones at him.* |

ULT **and they stoned him with stones**
UST by throwing stones at him
(וַיִּסְקְלֻהוּ בָאֲבָנִים)

This expression may seem to contain extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [and they stoned him]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| and … witnessed against | claimed |
| blessed | curse |
| God | God |
| and the king | and the king |
| and they stoned him | by throwing … at him |
| with stones | stones |

# 1 Kings 21:14

| ULT | UST |
| --- | --- |
| *And they sent to Jezebel, saying, "Naboth has been stoned, and he has died."* | *Then those leaders sent messengers to Jezebel to tell her, "We have executed Naboth by stoning him."* |

**ULT Naboth has been stoned**
UST Naboth by stoning him
(סֻקַּל נָבוֹת)

The expression **has been stoned** 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 have stoned Naboth]

**Support Reference:** Active or Passive

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jezebel | Jezebel |
| has been stoned | by stoning him |

# 1 Kings 21:15

| ULT | UST |
| --- | --- |
| *And it happened, when Jezebel heard that Naboth had been stoned and had died, that Jezebel said to Ahab, "Arise! Possess the vineyard of Naboth the Jezreelite that he refused to give to you for silver, for Naboth {is} not alive, but he is dead!"* | *When Jezebel learned that the leaders had executed Naboth by stoning him, she told Ahab, "That man Naboth who refused to sell his vineyard to you is dead. So you can go and take possession of that land."* |

ULT **Naboth had been stoned and had died**
UST the leaders had executed Naboth by stoning him
(סֻקַּל נָבוֹת וַיָּמֹת)

The expression **had been stoned** 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 Jezreelites had stoned Naboth, and he had died]

**Support Reference:** Active or Passive

ULT **Arise**
UST you can go
(קוּם)

To translate this expression and the similar ones in verses 16 and 18, see how you translated the similar expression in 1:13. Alternate translation: [Take action]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **Possess the vineyard of Naboth the Jezreelite that he refused to give to you for silver, for Naboth {is} not alive, but he is dead**
UST That man Naboth who refused to sell his vineyard to you is dead. So … and take possession of that land
(רֵ֣שׁ אֶת־כֶּ֗רֶם ׀ נָבוֹת֮ הַיִּזְרְעֵאלִי֒ אֲשֶׁ֣ר מֵאֵ֣ן לָתֶת־לְךָ֣ בְּכֶ֔סֶף כִּ֥י אֵֽין־נָבוֹת֙ חַ֔י 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: [Since Naboth is not alive, but he is dead, possess the vineyard of Naboth the Jezreelite that he refused to give to you for silver]

**Support Reference:** Connect — Reason-and-Result Relationship

> ULT **Naboth {is} not alive, but he is dead**
> UST is dead
> (אֵין נָבוֹת חַי כִּי־מֵת)

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: [Naboth is certainly dead]

**Support Reference:** Parallelism

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Jezebel | Jezebel |
| had been stoned | by stoning him |
| Jezebel | she |
| Ahab | Ahab |
| Possess | and take possession of |
| the vineyard of | his vineyard … that land |
| the Jezreelite | That man Naboth |
| silver, for | to you |

# 1 Kings 21:16

| ULT | UST |
| --- | --- |
| *And it happened, when Ahab heard that Naboth had died, that Ahab arose to go down to the vineyard of Naboth the Jezreelite to possess it.* | *When Ahab heard that Naboth was dead, he went right away to the vineyard to claim that he now owned it.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Ahab | Ahab |
| Ahab | he |
| the vineyard of | vineyard |
| the Jezreelite | the |
| to possess it | to claim that he now owned it |

# 1 Kings 21:17

| ULT | UST |
| --- | --- |
| *And the word of Yahweh was to Elijah the Tishbite, saying,* | *Then Yahweh spoke to Elijah the Tishbite. He told him,* |

**ULT And the word of Yahweh was to Elijah**
**UST** Then Yahweh spoke to Elijah
(וַיְהִ֥י דְבַר־יְהוָ֖ה אֶל־אֵלִיָּֽהוּ)

See how you translated the similar expression in 6:11. Alternate translation: [Then Yahweh spoke a message to Elijah]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the word of Yahweh | Yahweh spoke |
| Elijah | Elijah |

# 1 Kings 21:18

| ULT | UST |
| --- | --- |
| *“Arise! Go down to meet Ahab, the king of Israel, who {is} in Samaria. Behold, {he is} in the vineyard of Naboth, where he has gone down there to possess it.* | *“I want you to go right away and speak to Ahab, the king of Israel, whose main palace is in Samaria. He is now in Jezreel, and he has gone to the vineyard that belongs to a man whose name is Naboth. He has gone there to claim that he now owns it.* |

ULT **the king of Israel, who {is} in Samaria**
UST the king of Israel, whose main palace is in Samaria
(מֶלֶךְ־יִשְׂרָאֵל אֲשֶׁר בְּשֹׁמְרוֹן)

By **the king of Israel, who is in Samaria**, Yahweh means Ahab, who was the king of Israel and whose capital city was Samaria. He does not mean that Ahab is in Samaria at the time he is speaking to Elijah, since Ahab is in Jezreel at this time. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the king who rules Israel from Samaria]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **Behold**
UST now
(הִנֵּה)

See how you translated the similar expression in 1:14. Alternate translation: [Listen]

**Support Reference:** Metaphor

ULT **where he has gone down there**
UST He has gone there
(אֲשֶׁר־יָרַד שָׁם)

See how you translated the similar expression in 1:25. Alternate translation: [where he has gone]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Ahab | Ahab |
| the king of | the king of |
| Israel | Israel |
| {is} in Samaria | is in Samaria |

| ULT | UST |
| --- | --- |
| {he is} in the vineyard of | He is … in Jezreel, and he has gone to the vineyard |
| to possess it | to claim that he now owns it |

# 1 Kings 21:19

| ULT | UST |
| --- | --- |
| *And you shall speak to him, saying, ‘Thus says Yahweh, “Have you murdered and also taken possession?”’ And you shall speak to him, saying, ‘Thus says Yahweh, “In the place where the dogs licked the blood of Naboth, the dogs will lick your blood, even you.”’”* | *Give Ahab this message from me. Tell him that I say, ‘I know that you have murdered Naboth and taken his land!’ Give him this further message from me. Tell him that I say, ‘When Naboth died, dogs came and licked up his blood. You are also going to die, and dogs will lick up your blood in that same place. Yes, this will happen to you!’”* |

ULT **And you shall speak to him, saying, ‘Thus says Yahweh, “Have you murdered and also taken possession?”’ And you shall speak to him, saying, ‘Thus says Yahweh, “In the place where the dogs licked the blood of Naboth, the dogs will lick your blood, even you**

UST Give Ahab this message from me. Tell him that I say, ‘I know that you have murdered Naboth and taken his land!’ Give him this further message from me. Tell him that I say, ‘When Naboth died, dogs came and licked up his blood. You are also going to die, and dogs will lick up your blood in that same place. Yes, this will happen to you

(וְדִבַּרְתָּ אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה הֲרָצַחְתָּ וְגַם־יָרָשְׁתָּ וְדִבַּרְתָּ אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה בִּמְקוֹם אֲשֶׁר לָקְקוּ הַכְּלָבִים אֶת־דַּם נָבוֹת יָלְקוּ הַכְּלָבִים אֶת־דָּמְךָ גַּם־אָתָּה)

There are three levels of quotation in each sentence here. The author is quoting what Yahweh said to Elijah (level 1), continuing from the previous verse. Yahweh tells Elijah what he wants him to say to Ahab (level 2). This includes direct quotations from Yahweh himself (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 or third-level quotations (see the Quotes within Quotes note).

**Support Reference:** Quote Markings

> ULT **And you shall speak to him, saying, 'Thus says Yahweh, "Have you murdered and also taken possession?"' And you shall speak to him, saying, 'Thus says Yahweh, "In the place where the dogs licked the blood of Naboth, the dogs will lick your blood, even you**
> UST Give Ahab this message from me. Tell him that I say, 'I know that you have murdered Naboth and taken his land!' Give him this further message from me. Tell him that I say, 'When Naboth died, dogs came and licked up his blood. You are also going to die, and dogs will lick up your blood in that same place. Yes, this will happen to you
> (וְדִבַּרְתָּ אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה הֲרָצַחְתָּ וְגַם־יָרָשְׁתָּ וְדִבַּרְתָּ אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה בִּמְקוֹם אֲשֶׁר לָקְקוּ הַכְּלָבִים אֶת־דַּם נָבוֹת יָלְקוּ הַכְּלָבִים אֶת־דָּמְךָ גַּם־אֶתָּה)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And you shall tell him that I say that he has murdered and also taken possession. And you shall tell him that I say that in the place where the dogs licked the blood of Naboth, the dogs will lick his blood, even his]

**Support Reference:** Quotes within Quotes

> ULT **Have you murdered and also taken possession**
> UST I know that you have murdered Naboth and taken his land
> (הֲרָצַחְתָּ וְגַם־יָרָשְׁתָּ)

Yahweh is using the question form to express strong condemnation and accusation rather than to ask for information. 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 murdered and also taken possession!]

**Support Reference:** Rhetorical Question

> ULT **Have you murdered and also taken possession**
> UST I know that you have murdered Naboth and taken his land
> (הֲרָצַחְתָּ וְגַם־יָרָשְׁתָּ)

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: [You have murdered a man and also taken possession of his property!]

**Support Reference:** Ellipsis

> ULT **even you**
> UST Yes, this will happen to you
> (גַּם־אָתָּה)

By **even you**, Yahweh is stressing to Ahab that the punishment he describes will indeed happen to him. One possible implication is that even though Ahab is a king, he will not escape this judgment. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [even though you are a king]

**Support Reference:** Assumed Knowledge and Implicit Information

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Yahweh | I |
| Have you murdered | I know that you have murdered Naboth |
| taken possession | taken his land |
| Yahweh | I |

# 1 Kings 21:20

| ULT | UST |
| --- | --- |
| *And Ahab said to Elijah, "Have you found me, my enemy?" And he said, "I have found {you} because you have sold yourself to do evil in the eyes of Yahweh.* | *{So Elijah went to meet with Ahab, and} Ahab said to him, "You have caught me, and you are here to avenge the crime I committed." Elijah answered, "Yes, I have caught you, because you are willingly doing things that Yahweh says are wrong.* |

ULT **Have you found me, my enemy**
UST You have caught me, and you are here to avenge the crime I committed
(הֲמְצָאתַנִי אֹיְבִי)

Ahab 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 have found me, my enemy!]

**Support Reference:** Rhetorical Question

ULT **Have you found me**
UST You have caught me
(הֲמְצָאתַנִי)

Ahab is using **Have you found me** as a common expression of his culture to mean "So, you have caught me" or "You have discovered what I have done." 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: [Have you apprehended me] or [Have you discovered what I did]

**Support Reference:** Idiom

ULT **my enemy**
UST and you are here to avenge the crime I committed
(אֹיְבִי)

Ahab is calling Elijah **my enemy** to mean that Elijah has come as the avenger of Ahab's crime against Naboth. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [my avenger]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **you have sold yourself to do evil**
UST you are willingly doing things … are wrong
(הִתְמַכֶּרְךָ֙ לַעֲשׂ֣וֹת הָרַ֔ע)

Elijah is using **you have sold yourself** as a common expression of his culture to mean that Ahab has allowed doing evil to take complete control of his 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: [you have surrendered yourself completely to doing evil] or [you have given in completely to doing evil]

**Support Reference:** Idiom

ULT **evil**
UST things … are wrong
(הָרַ֔ע)

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

**Support Reference:** Abstract Nouns

ULT **in the eyes of Yahweh**
UST that Yahweh says
(בְּעֵינַ֖י יְהוָֽה)

See how you translated the similar expression in 3:10. Alternate translation: [in the judgment of Yahweh]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Ahab | Ahab |
| Elijah | him |
| my enemy | and you are here to avenge the crime I committed |
| evil | things … are wrong |
| Yahweh | Yahweh |

# 1 Kings 21:21

| ULT | UST |
| --- | --- |
| *‘Behold me, bringing harm on you, and I will burn after you, and I will cut off from Ahab one pissing against a wall, both one restrained and one set free in Israel.* | *So this is what Yahweh says to you: ‘I am going to make something terrible happen to you {and your whole family}. I am going to destroy all of you. I will allow someone to kill all of the males in your household, whether they are family members or servants, no matter where they live in Israel.* |

ULT **Behold me**
UST So this is what Yahweh says to you: ‘I am going
(הִנְנִי)

This is the beginning of a direct quotation from Yahweh. In your translation, use a natural way of introducing direct quotations in your language. Alternate translation: [Thus says Yahweh, ‘Behold me]

**Support Reference:** Quotations and Quote Margins

ULT **Behold me, bringing harm on you, and I will burn after you, and I will cut off from Ahab one pissing against a wall, both one restrained and one set free in Israel**
UST So this is what Yahweh says to you: ‘I am going to make something terrible happen to you {and your whole family}. I am going to destroy all of you. I will allow someone to kill all of the males in your household, whether they are family members or servants, no matter where they live in Israel
(הִנְנִי מבי אֵלֶיךָ רָעָה וּבִעַרְתִּי אַחֲרֶיךָ וְהִכְרַתִּי לְאַחְאָב מַשְׁתִּין בְּקִיר וְעָצוּר וְעָזוּב בְּיִשְׂרָאֵל)

See how you translated all of the similar expressions in 14:10. Alternate translation: [I am about to bring harm on you, and I will destroy you completely, yes, I will cause someone to kill every single one of the men in your family]

**Support Reference:** Idiom

ULT **Behold me, bringing harm on you, and I will burn after you, and I will cut off from Ahab one pissing against a wall, both one restrained and one set free in Israel**
UST So this is what Yahweh says to you: 'I am going to make something terrible happen to you {and your whole family}. I am going to destroy all of you. I will allow someone to kill all of the males in your household, whether they are family members or servants, no matter where they live in Israel
(הִנְנִי מבי אֵלֶיךָ רָעָה וּבִעַרְתִּי אַחֲרֶיךָ וְהִכְרַתִּי לְאַחְאָבְ מַשְׁתִּין בְּקִיר וְעָצוּר וְעָזוּב בְּיִשְׂרָאֵל)

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 says that he is about to bring harm on you, and he will destroy you completely, yes, he will cause someone to kill every single one of the men in your family]

**Support Reference:** Quotes within Quotes

ULT **from Ahab**
UST in your household
(לְאַחְאָבְ)

Yahweh is speaking of **Ahab** in the third person, even though he is addressing him directly through Elijah. Yahweh is doing that because he is making a solemn declaration. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [from you]

**Support Reference:** First, Second or Third Person

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| from Ahab | in your household |
| and one set free | whether they are family members |
| in Israel | no matter where they live in Israel |

# 1 Kings 21:22

| ULT | UST |
| --- | --- |
| *And I will make your house like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah, because of the provocation {by} which you have provoked {me}, and you have caused Israel to sin.'* | *I will allow someone to kill your entire family, just as people killed the entire families of Jeroboam son of Nebat and Baasha son of Ahijah. I will do this because you have caused me to become very angry and because you have led the Israelite people to sin.'* |

ULT **And I will make your house like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah, because of the provocation {by} which you have provoked {me}, and you have caused Israel to sin**

UST I will allow someone to kill your entire family, just as people killed the entire families of Jeroboam son of Nebat and Baasha son of Ahijah. I will do this because you have caused me to become very angry and because you have led the Israelite people to sin

(וְנָתַתִּי אֶת־בֵּיתְךָ כְּבֵית יָרָבְעָם בֶּן־נְבָט וּכְבֵית בַּעְשָׁא בֶן־אֲחִיָּה אֶל־הַכַּעַס אֲשֶׁר הִכְעַסְתָּ וַתַּחֲטֵא אֶת־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: [He says that he will make your house like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah, because of the provocation by which you have provoked him, and you have caused Israel to sin]

**Support Reference:** Quotes within Quotes

ULT **your house like the house of Jeroboam … and like the house of Baasha**

UST your entire family, just as people killed the entire families of Jeroboam … and Baasha

(אֶת־בֵּיתְךָ כְּבֵית יָרָבְעָם & וּכְבֵית בַּעְשָׁא)

Yahweh is speaking as if the families of Ahab, Jeroboam, and Baasha were each actually a **house**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your family like the family of Jeroboam … and like the family of Baasha]

**Support Reference:** Metaphor

ULT **because of the provocation {by} which you have provoked {me}**

UST I will do this because you have caused me to become very angry

(אֶל־הַכַּעַס אֲשֶׁר הִכְעַסְתָּ)

See how you translated the similar expression in 15:30. Alternate translation: [because you have provoked me so severely]

**Support Reference:** Poetry

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| your house | your entire family |
| like the house of | just as people killed the entire families of |
| Jeroboam | Jeroboam |
| and like the house of | and |
| Baasha | Baasha |
| Ahijah | Ahijah |
| the provocation | you have caused me to become very angry |
| you have provoked {me} | you have caused me to become very angry |
| Israel | the Israelite people |
| and you have caused … to sin | and because you have led … to sin |

# 1 Kings 21:23

| ULT | UST |
| --- | --- |
| *And also about Jezebel Yahweh has spoken, saying, 'Dogs will eat Jezebel at the rampart of Jezreel.'* | *Yahweh has also told me that your wife Jezebel is going to die and that dogs will eat her body near the outer wall of Jezreel.* |

ULT **saying, 'Dogs will eat Jezebel at the rampart of Jezreel**
UST has … told me … is going to die and that dogs will eat her body near the outer wall of Jezreel
(לֵאמֹר הַכְּלָבִים יֹאכְלוּ אֶת־אִיזֶבֶל בְּחֵל יִזְרְעֶאל)

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 dogs will eat Jezebel at the rampart of Jezreel]

**Support Reference:** Quotes within Quotes

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| about Jezebel | that your wife Jezebel |
| Yahweh | Yahweh |
| Jezebel | her body |
| Jezreel | Jezreel |

# 1 Kings 21:24

| ULT | UST |
| --- | --- |
| *The one to Ahab dying in the city, dogs will eat, and the one dying in the field, the birds of the sky will eat."* | *Dogs will eat the bodies of any members of your household who die in cities. Scavenger birds will eat the bodies of any members of your household who die in the countryside."* |

ULT **The one to Ahab dying**
UST the bodies of any members of your household who die
(הַמֵּת לְאַחְאָב)

Yahweh is once again speaking of **Ahab** in the third person, even though he is addressing him directly, because he is making a solemn declaration. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [the who belongs to you who dies]

**Support Reference:** First, Second or Third Person

ULT **in the field**
UST in the countryside
(בַּשָּׂדֶה)

See how you translated this expression in 14:11 and 16:4. Alternate translation: [out in the open]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| to Ahab | the bodies of any members of your household |
| of the sky | Scavenger |

# 1 Kings 21:25

| ULT | UST |
| --- | --- |
| *Surely one was not like Ahab, who sold himself to do evil in the eyes of Yahweh, he whom Jezebel his wife incited.* | *No other king did things that Yahweh had said were wrong as willingly as Ahab did. His wife Jezebel urged him to do those wrong things.* |

**ULT who sold himself to do evil in the eyes of Yahweh**
**UST** did things that Yahweh had said were wrong as willingly … did
(אֲשֶׁר הִתְמַכֵּר לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה)

See how you translated all of the similar expression in 21:20. Alternate translation: [who surrendered himself completely to do what was evil in the judgment of Yahweh]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| like Ahab | as Ahab |
| evil | things … were wrong |
| Yahweh | Yahweh |
| Jezebel | Jezebel |

# 1 Kings 21:26

| ULT | UST |
| --- | --- |
| *And he acted very abominably by walking after idols, like all that the Amorite had done, whom Yahweh had dispossessed from the face of the sons of Israel.* | *The Amorites who lived in Canaan worshiped idols and lived in very disgusting ways as a result. That is why Yahweh took their land from them and gave it to the Israelites. Ahab did those same disgusting things.* |

ULT **by walking after idols**
UST worshiped idols and lived in … ways as a result
(לָלֶכֶת אַחֲרֵי הַגִּלֻּלִים)

See how you translated the similar expression in 2:3. Alternate translation: [by living the way idol-worshipers live]

**Support Reference:** Metaphor

ULT **the Amorite**
UST The Amorites who lived in Canaan
(הָאֱמֹרִי)

In this verse, the word **Amorite** is singular in form, but it refers to all of the Amorites as a group. If it would be helpful in your language, you could use the plural form of "Amorite." Alternate translation: [the Amorites]

**Support Reference:** Collective Nouns

ULT **from the face of**
UST and gave it to
(מִפְּנֵי)

See how you translated the similar expression in 14:24. Alternate translation: [for the sake of]

**Support Reference:** Idiom

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

See how you translated the similar expression in 6:1. Alternate translation: [the Israelites]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And he acted … abominably | disgusting |
| idols | idols |
| the Amorite | The Amorites who lived in Canaan |
| Yahweh | Yahweh |
| had dispossessed | took their land from them |
| Israel | the Israelites |

# 1 Kings 21:27

| ULT | UST |
| --- | --- |
| *And it happened, when Ahab heard these words, that he tore his garments and put sackcloth upon his flesh, and he fasted. And he lay down in sackcloth, and he walked softly.* | *When Ahab heard the message from Yahweh that Elijah had spoken, {to show that he was sorry for all the sins that he had committed,}he tore his clothes. He also wore clothes made from rough, uncomfortable cloth, and he did not eat anything. He kept wearing those rough clothes even when he got into bed to sleep. He also walked very quietly.* |

ULT **these words**
UST the message from Yahweh that Elijah had spoken
(אֶת־הַדְּבָרִים הָאֵלֶּה)

Here, the expression **these words** represents what Elijah said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what Elijah said]

**Support Reference:** Metonymy

ULT **that he tore his garments and put sackcloth upon his flesh, and he fasted. And he lay down in sackcloth, and he walked softly**
UST {to show that he was sorry for all the sins that he had committed,}he tore his clothes. He also wore clothes made from rough, uncomfortable cloth, and he did not eat anything. He kept wearing those rough clothes even when he got into bed to sleep. He also walked very quietly
(וַיִּקְרַע בְּגָדָיו וַיָּשֶׂם־שַׂק עַל־בְּשָׂרוֹ וַיָּצוֹם וַיִּשְׁכַּב בַּשָּׂק וַיְהַלֵּךְ אַט)

Ahab's actions of tearing his garments, wearing sackcloth day and night, fasting, and walking softly were symbolic actions by which he showed his repentance and mourning for his sins. 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: [that to show his sorrow for his sins, he tore his garments, put sackcloth upon his flesh, fasted, lay down in sackcloth, and walked humbly]

**Support Reference:** Symbolic Action

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Ahab | Ahab |
| sackcloth | clothes made from rough, uncomfortable cloth |
| and he fasted | and he did not eat anything |

| ULT | UST |
| --- | --- |
| in sackcloth | He kept wearing those rough clothes |

# 1 Kings 21:28

| ULT | UST |
| --- | --- |
| *And the word of Yahweh was to Elijah the Tishbite, saying,* | *Then Yahweh said to Elijah,* |

**ULT And the word of Yahweh was to Elijah**
**UST** Then Yahweh said to Elijah
(וַיְהִ֥י דְבַר־יְהוָ֖ה אֶל־אֵלִיָּֽהוּ)

See how you translated the similar expression in 6:11. Alternate translation: [And Yahweh spoke a message to Elijah]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the word of Yahweh | Yahweh said |
| Elijah | Elijah |

# 1 Kings 21:29

| ULT | UST |
| --- | --- |
| *“Have you seen that Ahab has humbled himself from to my face? Because he has humbled himself from my face, I will not bring harm in his days. In the days of his son, I will bring harm on his house.”* | *“As you are aware, Ahab is acting very humbly now because he wants me to see {that he is sorry for the evil things he has done}. So I am not going to destroy his family while he is still alive. I am going to destroy his family after he dies and his son becomes king.”* |

ULT **Have you seen that Ahab has humbled himself from to my face**
UST As you are aware, Ahab is acting very humbly now because he wants me to see {that he is sorry for the evil things he has done}
(הֲרָאִ֣יתָ כִּֽי־נִכְנַ֤ע אַחְאָב֙ מִלְּפָנָ֔י)

Here Yahweh is using the question form to draw Elijah’s attention to what has happened. 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 have seen that Ahab has humbled himself from to my face.]

**Support Reference:** Rhetorical Question

ULT **from to my face … from my face**
UST because he wants me to see {that he is sorry for the evil things he has done}
(מִלְּפָנָ֔י & מִפָּנָ֑י)

Yahweh is using **from my face** as a common expression of the culture to mean “in my presence.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [in my presence … in my presence]

**Support Reference:** Idiom

ULT **in his days. In the days of his son**
UST while he is still alive … after he dies and his son becomes king
(בְּיָמָ֖יו בִּימֵ֣י בְנ֑וֹ)

In each instance here, **days** represents a period of time, specifically the lifetime of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [during his lifetime. During the lifetime of his son]

**Support Reference:** Metonymy

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

Here, **house** represents the family of Ahab. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [his family]

**Support Reference:** Metaphor

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Ahab | Ahab |
| has humbled himself | is acting very humbly now |
| he has humbled himself | is acting very humbly now |
| in his days | while he is still alive |
| In the days of | after he dies and … becomes king |
| his house | his family |

# 1 Kings 22

## 1 Kings 22 Chapter Introduction

### Structure and Formatting

This chapter describes the death of Ahab, whom the author had said in 21:25 was the worst of all the Israelite kings. Yahweh warned Ahab through the prophet Micaiah that if he went to battle against Ramoth Gilead, he would be killed there. But Ahab listened instead to the false prophets who promised he would win a great victory there. He attacked the city and was mortally wounded, bled profusely, and died. When his soldiers brought his chariot back to Samaria, the dogs licked up his blood, just as Yahweh had told Elijah to predict in 21:19. The chapter concludes with brief accounts of two other kings.

1. Micaiah predicts that Ahab will die at the battle of Ramoth Gilead (22:1–28)
2. Ahab is killed at the battle of Ramoth Gilead (22:29–40)
3. Summary of the reign of Jehoshaphat (22:41–50)
4. Introduction to the reign of Azariah (22:51–53)

### Religious and Cultural Concepts in This Chapter

#### What did Jehoshaphat shout out?

In 22:32–33, the author describes how the Aramean soldiers saw Jehoshaphat in his royal robes and thought he was Ahab, whom they had specific orders to pursue and kill. But Jehoshaphat shouted something out, and when the Arameans heard it, they realized he was not Ahab, so they left him and continued to look for Ahab. What would Jehoshaphat have shouted out that made the Arameans realize this? Many interpreters suggest that he shouted out the Judean battle cry in order to rally his soldiers in his defense. The historical narrative in the Bible records how armies of this time had their battle cries. For example, in Judges 7:20, the Israelite soldiers under Gideon's command shout out, "A sword for Yahweh and for Gideon!" So Jehoshaphat likely shouted out

something that the Arameans recognized or understood as the Judean battle cry, and this indicated to them that this king was Jehoshaphat, not Ahab.

# 1 Kings 22:1

| ULT | UST |
| --- | --- |
| *And they continued three years without war between Aram and between Israel.* | *For the next three years, the kingdoms of Aram and Israel did not fight any wars against each other.* |

ULT **And they continued three years without war between Aram and between Israel**
UST For the next three years, the kingdoms of Aram and Israel did not fight any wars against each other
(וַיֵּשְׁבוּ שָׁלֹשׁ שָׁנִים אֵין מִלְחָמָה בֵּין אֲרָם וּבֵין יִשְׂרָאֵל)

The pronoun **they** refers to the kingdoms of **Aram** and **Israel**. It may be more natural in your language to use their names at the beginning of the sentence and a pronoun at the end. Alternate translation: [And Aram and Israel continued three years without war between them]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| years | For the … years |
| Aram | the kingdoms of Aram |
| Israel | and Israel |

# 1 Kings 22:2

| ULT | UST |
| --- | --- |
| *And it happened in the third year that Jehoshaphat, the king of Judah, went down to the king of Israel.* | *Then King Jehoshaphat, who ruled Judah, went to visit King Ahab, who ruled Israel.* |

**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 in the third year**
**UST** Then
(בַּשָּׁנָה הַשְּׁלִישִׁית)

If your language would not represent a number in a form such as **third**, you could represent this number in a form that your language would use. Alternate translation: [in year three] or [after those three years]

**Support Reference:** Ordinal Numbers

**ULT that Jehoshaphat, the king of Judah, went down**
**UST** King Jehoshaphat, who ruled Judah, went
(וַיֵּרֶד יְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה)

See how you translated the similar expression in 1:25. Alternate translation: [that Jehoshaphat, the king of Judah, went]

**Support Reference:** Making Assumed Knowledge and Implicit Information Explicit

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| in the … year | Then |
| Jehoshaphat | Jehoshaphat |
| the king of | King |
| Judah | who ruled Judah |
| the king of | King Ahab |
| Israel | who ruled Israel |

# 1 Kings 22:3

| ULT | UST |
| --- | --- |
| *And the king of Israel said to his servants, "Do you know that Ramoth Gilead is to us, but we are being silent from taking it from the hand of the king of Aram?"* | *{While they were talking,} Ahab said to his officials, "The city of Ramoth in the region of Gilead really belongs to us, but the Arameans are still occupying it. We ought to do something to recapture that city."* |

ULT **Do you know that Ramoth Gilead is to us, but we are being silent from taking it from the hand of the king of Aram**

UST The city of Ramoth in the region of Gilead really belongs to us, but the Arameans are still occupying it. We ought to do something to recapture that city

(הַיְדַעְתֶּם כִּי־לָנוּ רָמֹת גִּלְעָד וַאֲנַחְנוּ מַחְשִׁים מִקַּחַת אֹתָהּ מִיַּד מֶלֶךְ אֲרָם)

Ahab 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: [Since Ramoth Gilead rightfully belongs to us, we should not be silent from taking it from the hand of the king of Aram!]

**Support Reference:** Rhetorical Question

ULT **but we are being silent from taking it**

UST We ought to do something to recapture that city

(וַאֲנַחְנוּ מַחְשִׁים מִקַּחַת אֹתָהּ)

Ahab is speaking as if the Israelites were actually **being silent**. He means that they are doing nothing. If it would be helpful 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 18:9. Alternate translation: [but we are doing nothing to take it]

**Support Reference:** Metaphor

ULT **from the hand of**

UST but … are still occupying it

(מִיַּד)

Here, **hand** represents a person's possession of something. 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]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king of | Ahab |
| Israel | Ahab |
| his servants | his officials |
| Do you know | really |
| Ramoth Gilead | The city of Ramoth in … region of Gilead |
| the king of | the … the Arameans |
| Aram | the … the Arameans |

# 1 Kings 22:4

| ULT | UST |
| --- | --- |
| *And he said to Jehoshaphat, "Will you go with me to battle {at} Ramoth Gilead?" And Jehoshaphat said to the king of Israel, "Like me, like you. Like my people, like your people. Like my horses, like your horses."* | *Then Ahab turned toward Jehoshaphat and asked, "Will you lead your army and join me as I lead my army to fight to recapture Ramoth Gilead?" Jehoshaphat replied, "Yes, I will lead my army and join you as you lead your army. My soldiers and their horses will fight alongside your soldiers and their horses."* |

ULT **Will you go with me**
UST Will you lead your army and
(הֲתֵלֵךְ אִתִּי)

Ahab is using one Judean who would be involved, Jehoshaphat, addressing him as **you**, to mean all the Judeans who would be involved. He is also using one Israelite who would be involved, himself, to mean all the Israelites 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: [Will your army go with my army]

**Support Reference:** Synecdoche

ULT **Like me, like you. Like my people, like your people. Like my horses, like your horses**
UST Yes, I will lead my army and join you as you lead your army. My soldiers and their horses will fight alongside your soldiers and their horses
(כָּמֹונִי כָמֹוךָ כְּעַמִּי כְעַמֶּךָ כְּסוּסַי כְּסוּסֶיךָ)

Jehoshaphat is using a common expression of his culture to agree to join Ahab in an attack on Ramoth Gilead. If this expression does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [I and my army with its horses will fight alongside you and your army with its horses]

**Support Reference:** Idiom

ULT **Like my people, like your people**
UST My soldiers … will fight alongside your soldiers
(כְּעַמִּי כְעַמֶּךָ)

In this context, the word **people** means "soldiers." It may be helpful to clarify this for your readers. Alternate translation: [Like my soldiers, like your soldiers]

**Support Reference:** Assumed Knowledge and Implicit Information

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jehoshaphat | Jehoshaphat |
| {at} Ramoth Gilead | Ramoth Gilead |
| Jehoshaphat | Jehoshaphat |
| the king of | replied |
| Israel | replied |
| Like my horses | and their horses |
| like your horses | and their horses |

# 1 Kings 22:5

| ULT | UST |
| --- | --- |
| *And Jehoshaphat said to the king of Israel, "Please seek as today the word of Yahweh."* | *Then Jehoshaphat added, "But we should first ask Yahweh whether we should attack Ramoth Gilead."* |

ULT **as today**
UST first
(כַּיּוֹם)

Jehoshaphat is using **as today** as a common expression of his culture to mean "first" or "right now." 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: [first]

**Support Reference:** Idiom

ULT **the word of Yahweh**
UST Yahweh whether we should attack Ramoth Gilead
(אֶת־דְּבַר יְהוָה)

Jehoshaphat is using the **word** of Yahweh to represent what Yahweh would say by using word. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [guidance from Yahweh]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jehoshaphat | Jehoshaphat |
| the king of | Then … added |
| Israel | Then … added |
| seek | But we … ask |
| the word of Yahweh | Yahweh whether we should attack Ramoth Gilead |

# 1 Kings 22:6

| ULT | UST |
| --- | --- |
| *And the king of Israel gathered the prophets, about 400 men, and he said to them, "Shall I go to war against Ramoth Gilead, or shall I refrain?" And they said, "Go up, for the Lord will give {it} into the hand of the king."* | *So Ahab summoned his prophets. There were about 400 of them. He asked them, "Should I lead my army to fight to recapture Ramoth Gilead, or should I not do that?" They answered, "Yes, go and attack them, because God will enable your army to recapture the city so that it will belong to you again."* |

> ULT **the Lord**
> UST God
> (אֲדֹנָי)

These prophets are referring to Yahweh by a title rather than by a name. (Jehoshaphat recognizes this, and that is why he asks in the next verse to inquire of a "prophet of Yahweh.") Some translations, following traditional Jewish usage, represent the divine name Yahweh as "the Lord," often using small caps or all caps to indicate what they are doing. If you have chosen to do that in your translation, be sure not to use caps here. That way it will be clear that these prophets are not speaking in the name of Yahweh. (Another way to make this clear would be to use the term "God," as the UST does.)

**Support Reference:** How to Translate Names

> ULT **into the hand of the king**
> UST your army to recapture the city so that it will belong to you again
> (בְּיַד הַמֶּלֶךְ)

See how you translated the similar expression in 22:3. Alternate translation: [into the possession of the king]

**Support Reference:** Metonymy

> ULT **into the hand of the king**
> UST your army to recapture the city so that it will belong to you again
> (בְּיַד הַמֶּלֶךְ)

Even though the prophets are addressing the king of Israel 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: [into your hand, O king] or [into your possession, O king]

**Support Reference:** First, Second or Third Person

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king of | Ahab |
| Israel | Ahab |
| And … gathered | So … summoned |
| the prophets | his prophets |
| Ramoth | Ramoth |
| Gilead | Gilead |
| the Lord | God |
| the king | your army |

# 1 Kings 22:7

| ULT | UST |
| --- | --- |
| *And Jehoshaphat said, "{Is} no prophet of Yahweh still here, that we may seek from him?"* | *But Jehoshaphat asked, "Is there still a prophet of Yahweh here whom we could ask about this?"* |

**ULT that we may seek from him**
**UST** whom we could ask about this
(וְנִדְרְשָׁה מֵאוֹתוֹ)

Jehoshaphat 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 we may seek a message from Yahweh from him]

**Support Reference:** Ellipsis

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jehoshaphat | Jehoshaphat |
| prophet of | a prophet of |
| Yahweh | Yahweh |
| that we may seek | we could ask about this |

# 1 Kings 22:8

| ULT | UST |
| --- | --- |
| *And the king of Israel said to Jehoshaphat, "{There is} still one man for seeking Yahweh from him, but I, I hate him because he does not prophesy good about me, but rather evil, Micaiah, the son of Imlah." And Jehoshaphat said, "May the king not say thus."* | *King Ahab replied, "There is still one prophet whom we can ask to tell us what Yahweh says. His name is Micaiah son of Imlah. But I hate him, because whenever he prophesies about me, he never says that anything good will happen to me. He always predicts that bad things will happen to me." Jehoshaphat replied, "I do not feel that you should assume he will do that."* |

ULT **but I, I hate him because he does not prophesy good about me, but rather evil**
UST But I hate him, because whenever he prophesies about me, he never says that anything good will happen to me. He always predicts that bad things will happen to me
(וְאָנֹכִי שְׂנֵאתִיו כִּי לֹא־יִתְנַבֵּא עָלַי טוֹב כִּי אִם־רָע)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [but because he does not prophesy good about me but rather evil, I, I hate him]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **good … evil**
UST that anything good will happen … bad things will happen to me
(רָע & טוֹב)

If your language does not use abstract nouns for the ideas of **good** and **evil**, you could express the same ideas in other ways. Alternate translation: [good things … bad things]

**Support Reference:** Abstract Nouns

ULT **but I, I hate him**
UST But I hate him
(וְאָנֹכִי שְׂנֵאתִיו)

See how you translated the similar expression in 1:17. Alternate translation: [but, personally, I hate him]

**Support Reference:** Pronouns — When to Use Them

ULT **May the king not say thus**
UST I do not feel that you should assume he will do that
(אַל־יֹאמַ֥ר הַמֶּ֖לֶךְ כֵּֽן)

Even though Jehoshaphat is addressing Ahab 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: [May you not say thus, O king]

**Support Reference:** First, Second or Third Person

ULT **but rather evil**
UST He always predicts that bad things will happen to me
(כִּ֥י אִם־רָֽע)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [but rather he prophesies evil about me]

**Support Reference:** Ellipsis

ULT **May the king not say thus**
UST I do not feel that you should assume he will do that
(אַל־יֹאמַ֥ר הַמֶּ֖לֶךְ כֵּֽן)

Jehoshaphat is politely and tactfully disagreeing with Ahab and suggesting that Micaiah will not necessarily prophesy something evil. In your translation, express this in the way that a speaker of your language would politely disagree with someone. Alternate translation: [I do not think you need to speak that way]

**Support Reference:** Politeness

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king of | King Ahab |
| Israel | King Ahab |
| Jehoshaphat | replied |
| for seeking | we can ask |
| Yahweh | to tell us what Yahweh says |
| he does … prophesy | whenever he prophesies about me, he … says |
| good | that anything good will happen |
| evil | bad things will happen to me |
| Jehoshaphat | Jehoshaphat |

| ULT | UST |
| --- | --- |
| the king | I do not feel that you should assume he will do that |

# 1 Kings 22:9

| ULT | UST |
| --- | --- |
| *So the king of Israel called to a eunuch and said, “Hasten Micaiah, the son of Imlah.”* | *So King Ahab told one of his officers to summon Micaiah immediately.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king of | King Ahab |
| Israel | King Ahab |
| So … called | So … told one of |
| eunuch | his officers |

# 1 Kings 22:10

| ULT | UST |
| --- | --- |
| *Now the king of Israel and Jehoshaphat, the king of Judah, were sitting, a man on his throne, clothed {in} robes, by the threshing floor at the entrance of the gate of Samaria. And all of the prophets were prophesying to their faces.* | *Ahab, the king of Israel, and Jehoshaphat, the king of Judah, were both wearing their royal robes. They were each sitting on thrones in an open square just inside one of the gates in the wall of Samaria. Many prophets were standing in front of them and speaking messages that they said were from God.* |

ULT **Now the king of Israel and Jehoshaphat, the king of Judah, were sitting, a man on his throne, clothed {in} robes**

UST Ahab, the king of Israel, and Jehoshaphat, the king of Judah, were both wearing their royal robes. They were each sitting on thrones

(וּמֶלֶךְ יִשְׂרָאֵל וִיהוֹשָׁפָט מֶלֶךְ־יְהוּדָה יֹשְׁבִים אִישׁ עַל־כִּסְאוֹ מְלֻבָּשִׁים בְּגָדִים)

The author is providing background information to help readers understand what happens next in the story. Micaiah demonstrated courage and faithfulness to Yahweh by speaking a difficult message truthfully despite the intimidating appearance of these kings. 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 man on his throne**

UST each … on thrones

(אִישׁ עַל־כִּסְאוֹ)

The author is using **a man on his throne** as a common expression of his culture to mean “each on his own throne.” 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: [each on his own throne]

**Support Reference:** Idiom

> **ULT** **And all of the prophets**
> **UST** Many prophets
> (וְכָל־הַנְּבִיאִים)

The author says **all the prophets** as a generalization for emphasis. He may not mean that all 400 of Ahab's prophets were present at this location. He may mean that many of them were present and were prophesying. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [And all the prophets who were there]

**Support Reference:** Hyperbole

> **ULT** **to their faces**
> **UST** were standing in front of them
> (לִפְנֵיהֶם)

Here, **to their faces** represents being in the presence of these kings. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in their presence]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Now the king of | Ahab, the king of |
| Israel | Israel |
| and Jehoshaphat | and Jehoshaphat |
| Judah | Judah |
| his throne | thrones |
| {in} robes | their royal robes |
| by the threshing floor | in an open square |
| the gate of | one of the gates in the wall of |
| Samaria | Samaria |
| the prophets | prophets |
| were prophesying | and speaking messages that they said were from God |

# 1 Kings 22:11

| ULT | UST |
| --- | --- |
| *And Zedekiah, the son of Kenaanah, made horns of iron for himself, and he said, "Thus says Yahweh: 'With these you will gore Aram until their finishing.'"* | *One of those prophets was Zedekiah son of Kenaanah. He used iron to make some horns {like the horns that bulls have}. Then he proclaimed to Ahab, "Here is a message for you from Yahweh. He says, 'Your army will keep defeating the Arameans until you have completely destroyed them, just as a bull keeps goring another animal until it has killed it!'"* |

ULT **Thus says Yahweh: 'With these you will gore Aram until their finishing**
UST Here is a message for you from Yahweh. He says, 'Your army will keep defeating the Arameans until you have completely destroyed them, just as a bull keeps goring another animal until it has killed it
(כֹּה־אָמַר יְהוָה בְּאֵלֶּה תְּנַגַּח אֶת־אֲרָם עַד־כַּלֹּתָם)

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 says that with these you will gore Aram until their finishing]

**Support Reference:** Quotes within Quotes

ULT **Yahweh**
UST from Yahweh
(יְהוָה)

Now that Ahab's prophets know that Jehoshaphat wants to hear a message from Yahweh, they are using his name rather than a title. Here and in the next verse, show that the prophets are using the name of Yahweh by representing it in the way that you have decided to do that regularly in your translation.

**Support Reference:** How to Translate Names

**ULT** **With these you will gore Aram until their finishing**
**UST** Your army will keep defeating the Arameans until you have completely destroyed them, just as a bull keeps goring another animal until it has killed it
(בְּאֵלֶּה תְּנַגַּח אֶת־אֲרָם עַד־כַּלֹּתָם)

Zedekiah is speaking as if Ahab's army were actually an ox with iron horns that could gore its enemies. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [You will defeat Aram completely, as if you had been an ox goring them with horns like these]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Zedekiah | One of those prophets was Zedekiah |
| horns of | some horns {like the horns that bulls have} |
| iron | He used iron |
| Yahweh | from Yahweh |
| Aram | the Arameans |

# 1 Kings 22:12

| ULT | UST |
|---|---|
| *And all of the prophets were prophesying thus, saying, "Go up {to} Ramoth Gilead and prosper, for Yahweh will give {it} into the hand of the king."* | *The other prophets who were there said the same thing. They told Ahab, "If you go and attack Ramoth Gilead, you will succeed in conquering it, because Yahweh will enable you to defeat its defenders!"* |

ULT **Go up {to} Ramoth Gilead and prosper, for Yahweh will give {it} into the hand of the king**

UST If you go and attack Ramoth Gilead, you will succeed in conquering it, because Yahweh will enable you to defeat its defenders

(עֲלֵה רָמֹת גִּלְעָד וְהַצְלַח וְנָתַן יְהוָה בְּיַד 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 Yahweh will give it into the hand of the king, go up to Ramoth Gilead and prosper]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **and prosper**

UST you will succeed in conquering it

(וְהַצְלַח)

This is an imperative, but it describes a result rather than giving a command. Use a form in your language that describes a result, here and in verse 15. Alternate translation: [and you will prosper] or [and you will succeed]

**Support Reference:** Imperatives — Other Uses

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| prophets | prophets |
| were prophesying | said |
| {to} Ramoth Gilead | Ramoth Gilead |
| and prosper | you will succeed in conquering it |
| Yahweh | Yahweh |
| the king | you |

# 1 Kings 22:13

| ULT | UST |
|---|---|
| *And the messenger who went to call Micaiah spoke to him, saying, "Behold, please, the words of the prophets {with} one mouth {are} good for the king. Please let your word be like the word of one from them, and may you speak good."* | *Meanwhile, the messenger who went to summon Micaiah told him, "Listen to me! All the other prophets are predicting that King Ahab will defeat the Arameans with his army. So be sure that you say the same thing and also predict that he will defeat them."* |

ULT **Behold**
UST Listen to me
(הִנֵּה)

See how you translated the similar expression in 1:14. Alternate translation: [Listen]

**Support Reference:** Metaphor

ULT **please, the words of the prophets … your word … like the word of one from them**
UST Listen to me … the other prophets are predicting … you say the same thing
(נָּא דִּבְרֵי הַנְּבִיאִים & דברך כִּדְבַר אַחַד מֵהֶם)

The messenger is using the term **word** to represent what the prophets have been saying and what he hopes Micaiah will say by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the things the prophets are saying … what you say … what one of them is saying]

**Support Reference:** Metonymy

ULT **{with} one mouth**
UST All
(פִּי־אֶחָד)

The messenger is using the term **mouth** to represent speaking. He is using the idea of all the prophets using **one mouth** to speak to mean that they are saying the same thing. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [unanimously]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And the messenger | Meanwhile, the messenger |
| call … to | to summon |
| please … of | Listen to me |

| ULT | UST |
| --- | --- |
| the prophets | the other prophets |
| {are} good | will defeat the Arameans |
| the king | that King Ahab … with his army |
| Please | So be sure that |
| good | that he will defeat them |

# 1 Kings 22:14

| ULT | UST |
| --- | --- |
| *And Micaiah said, “The life of Yahweh, surely what Yahweh says to me, I will speak it.”* | *But Micaiah replied, “I swear by Yahweh that I will tell Ahab exactly what Yahweh tells me to say.”* |

**ULT The life of Yahweh**
UST I swear by Yahweh
(חַי־יְהוָה)

Following the custom of his culture, Micaiah is swearing an oath and guaranteeing it by something that he holds sacred. Use a natural way in your language to express an oath. Alternate translation: [I swear by Yahweh]

**Support Reference:** Oath Formulas

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Yahweh | Yahweh |
| Yahweh | Yahweh |

# 1 Kings 22:15

| ULT | UST |
| --- | --- |
| *And he came to the king, and the king said to him, "Micaiah, shall we go to Ramoth Gilead for battle, or shall we refrain?" And he said to him, "Go up and prosper, for Yahweh will give {it} into the hand of the king."* | *When Micaiah came to Ahab, Ahab asked him, "Micaiah, should I lead my army to fight to recapture Ramoth Gilead, or should I not do that?" Micaiah replied, "If you go and attack Ramoth Gilead, you will succeed in conquering it, because Yahweh will enable you to defeat its defenders."* |

ULT **Go up and prosper, for Yahweh will give {it} into the hand of the king**
UST If you go and attack Ramoth Gilead, you will succeed in conquering it, because Yahweh will enable you to defeat its defenders
(עֲלֵה וְהַצְלַח וְנָתַן יְהוָה בְּיַד הַמֶּלֶךְ)

Micaiah actually means to communicate the opposite of the literal meaning of what he is saying here. (This is indicated by the way that he is imitating exactly what the other prophets have been saying.) If a speaker of your language would not say the opposite of what he meant, you could indicate what Micaiah is doing. Alternate translation: [I was told to say the same thing as the other prophets, so go up and prosper, for Yahweh will give it into the hand of the king]

**Support Reference:** Irony

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king | Ahab |
| the king | Ahab |
| Ramoth Gilead | Ramoth Gilead |
| and prosper | you will succeed in conquering it |
| Yahweh | Yahweh |
| the king | you |

# 1 Kings 22:16

| ULT | UST |
| --- | --- |
| *And the king said to him, "Up to how many times have I been making you swear that you would not speak about me except truth in the name of Yahweh?"* | *But King Ahab {realized that Micaiah did not really mean what he was saying, so he} told Micaiah, "I have told you many times that you must always speak truthfully when you say what Yahweh has revealed to you about me!"* |

ULT **Up to how many times have I been making you swear that you would not speak about me except truth in the name of Yahweh**

UST I have told you many times that you must always speak truthfully when you say what Yahweh has revealed to you about me

(עַד־כַּמָּה פְעָמִים אֲנִי מַשְׁבִּיעֶךָּ אֲשֶׁר לֹא־תְדַבֵּר אֵלַי רַק־אֱמֶת בְּשֵׁם יְהוָה)

King Ahab 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 made you swear many times before that you would not speak about me except truth in the name of Yahweh!]

**Support Reference:** Rhetorical Question

ULT **you would not speak about me except truth**

UST you must always speak truthfully … about me

(לֹא־תְדַבֵּר אֵלַי רַק־אֱמֶת)

If it would appear in your language that the king was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [you would only speak truth about me]

**Support Reference:** Connect — Exception Clauses

ULT **truth**

UST truthfully

(אֱמֶת)

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

**Support Reference:** Abstract Nouns

ULT **in the name of Yahweh**
UST when you say what Yahweh has revealed to you
(בְּשֵׁם יְהוָה)

Here, **the name of Yahweh** represents the authority of Yahweh. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [when speaking with Yahweh's authority] or [when speaking on behalf of Yahweh]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king | King Ahab |
| have … been making you swear | have told |
| Yahweh | Yahweh |

# 1 Kings 22:17

| ULT | UST |
| --- | --- |
| *And he said, "I saw all of Israel scattered on the hills like a flock when no shepherd {is} to them. And Yahweh said, 'No masters {are} to these. Let them return, a man to his house, in peace.'"* | *So Micaiah said to him, "{The truth is that in a vision} I saw that the Israelite soldiers had scattered on the hills, the way sheep scatter when they do not have a shepherd. And Yahweh said, 'Their master is dead. So let them all stop fighting and go home.'"* |

ULT **all of Israel**
UST the Israelite soldiers
(אֶת־כָּל־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 whole Israelite army]

**Support Reference:** Metonymy

ULT **And Yahweh said, 'No masters {are} to these. Let them return, a man to his house, in peace**
UST And Yahweh said, 'Their master is dead. So let them all stop fighting and go home
(וַיֹּאמֶר יְהוָה לֹא־אֲדֹנִים לָאֵלֶּה יָשֻׁבוּ אִישׁ־לְבֵיתוֹ בְּשָׁלוֹם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And Yahweh said that no masters were to these, so they should return, a man to his house, in peace]

**Support Reference:** Quotes within Quotes

ULT **Let them return, a man to his house**
UST them all … and go home
(יָשֻׁבוּ אִישׁ־לְבֵיתוֹ)

See how you translated the similar expression in 12:24. Alternate translation: [Let each of them leave the army and return to his home]

**Support Reference:** Idiom

> ULT **in peace**
> UST So let … stop fighting
> (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 |
|---|---|
| Israel | the Israelite soldiers |
| scattered | had scattered |
| like a flock | the way sheep scatter |
| shepherd | a shepherd |
| Yahweh | Yahweh |
| masters | master |
| to his house | home |
| in peace | So let … stop fighting |

# 1 Kings 22:18

| ULT | UST |
| --- | --- |
| *And the king of Israel said to Jehoshaphat, "Did I not say to you, 'He will not prophesy good about me, but rather evil'?"* | *Then Ahab said to Jehoshaphat, "I told you that he never says that anything good will happen to me. He always predicts that bad things will happen to me!"* |

ULT **Did I not say to you, 'He will not prophesy good about me, but rather evil**
UST I told you that he never says that anything good will happen to me. He always predicts that bad things will happen to me
(הֲלוֹא אָמַרְתִּי אֵלֶיךָ לֹוא־יִתְנַבֵּא עָלַי טֹוב כִּי אִם־רָע)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Did I not tell you that he would not prophesy good about me, but rather evil]

**Support Reference:** Quotes within Quotes

ULT **Did I not say to you, 'He will not prophesy good about me, but rather evil**
UST I told you that he never says that anything good will happen to me. He always predicts that bad things will happen to me
(הֲלוֹא אָמַרְתִּי אֵלֶיךָ לֹוא־יִתְנַבֵּא עָלַי טֹוב כִּי אִם־רָע)

Ahab is using the question form to remind Jehoshaphat of what he had already told him and to emphasize that he was right. 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 told you that he would not prophesy good about me but rather evil!]

**Support Reference:** Rhetorical Question

ULT **good … evil**
UST anything good … bad things will happen to me
(טֹוב & רָע)

If your language does not use abstract nouns for the ideas of **good** and **evil**, you could express the same ideas in other ways. Alternate translation: [good things … bad things]

**Support Reference:** Abstract Nouns

**ULT but rather evil**
**UST** He always predicts that bad things will happen to me
(כִּי אִם־רָ֥ע)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [but rather he will prophesy evil about me]

**Support Reference:** Ellipsis

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| the king of | Ahab |
| Israel | Ahab |
| Jehoshaphat | Jehoshaphat |
| He will … prophesy | he … says that |
| good | anything good |
| evil | bad things will happen to me |

# 1 Kings 22:19

| ULT | UST |
| --- | --- |
| *And he said, "Therefore, hear the word of Yahweh. I saw Yahweh sitting on his throne, and all of the army of the heavens was standing beside him on his right and on his left.* | *Then Micaiah continued, saying, "Let me tell you what Yahweh showed to me! {In a vision} I saw Yahweh sitting on his throne. The angels of heaven were standing on both sides of him.* |

ULT **Therefore**
UST Let me tell you
(לָכֵן)

Here the word **Therefore** introduces not a reason but an explanation. If it would be helpful in your language, you could use a different connecting word or phrase. Alternate translation: [Since you have asked me to speak only truth in the name of Yahweh]

**Support Reference:** Connecting Words and Phrases

ULT **the word of Yahweh**
UST what Yahweh showed to me
(דְּבַר־יְהוָה)

Here, **word** represents what Yahweh said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what Yahweh has said]

**Support Reference:** Metonymy

ULT **and all of the army of the heavens was standing**
UST The angels of heaven were standing
(וְכָל־צְבָא הַשָּׁמַיִם עֹמֵד)

Micaiah is speaking of heavenly beings as if they were an **army**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and all of the heavenly beings were standing]

**Support Reference:** Metaphor

ULT **on his right and on his left**
UST on both sides
(מִימִינוֹ וּמִשְּׂמֹאלוֹ)

The author is using the adjectives **right** and **left** as nouns to mean certain sides. Your language may use adjectives in the same way. If not, you can translate these adjectives with equivalent phrases. Alternate translation: [on his right side and on his left side]

**Support Reference:** Nominal Adjectives

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the word of Yahweh | what Yahweh showed to me |
| Yahweh | Yahweh |
| his throne | his throne |
| the heavens | heaven |
| on his right | on both sides |

# 1 Kings 22:20

| ULT | UST |
| --- | --- |
| *And Yahweh said, 'Who will deceive Ahab so that he may go up and fall {at} Ramoth Gilead?' And this {one} said, 'By thus,' and that {one} was saying, 'By thus.'* | *And Yahweh asked, 'Who can persuade Ahab to lead his army to attack Ramoth Gilead so that he will die in battle there?' Some said to do that in one way, while others said to do it in a different way.* |

ULT **And Yahweh said, 'Who will deceive Ahab so that he may go up and fall {at} Ramoth Gilead?' And this {one} said, 'By thus,' and that {one} was saying, 'By thus**
UST And Yahweh asked, 'Who can persuade Ahab to lead his army to attack Ramoth Gilead so that he will die in battle there?' Some said to do that in one way, while others said to do it in a different way
(וַיֹּאמֶר יְהוָה מִי יְפַתֶּה אֶת־אַחְאָב וְיַעַל וְיִפֹּל בְּרָמֹת גִּלְעָד וַיֹּאמֶר זֶה בְּכֹה וְזֶה אֹמֵר בְּכֹה)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And Yahweh asked who would deceive Ahab so that he would go up and fall at Ramoth Gilead. And one angel suggested one thing while another angel was suggesting something else]

**Support Reference:** Quotes within Quotes

ULT **and fall**
UST so that he will die in battle there
(וְיִפֹּל)

Here, **fall** represents "die." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and die]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Yahweh | Yahweh |
| will deceive | can persuade |
| Ahab | Ahab |
| {at} Ramoth Gilead | Ramoth Gilead |

# 1 Kings 22:21

| ULT | UST |
| --- | --- |
| *Then a spirit came out and stood to the face of Yahweh. And he said, 'I, I will deceive {him}.' And Yahweh said to him, 'By what?'* | *Finally a spirit came forward and told Yahweh, 'I will deceive him!' Yahweh asked him, 'How will you do that?'* |

ULT **to the face of Yahweh**
UST Finally … came forward … Yahweh
(לִפְנֵי יְהוָה)

Here, **to the face of** represents being in front of Yahweh. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in front of Yahweh]

**Support Reference:** Metonymy

ULT **And he said, 'I, I will deceive {him}**
UST and told … I will deceive him
(וַיֹּאמֶר אֲנִי אֲפַתֶּנּוּ)

See how you translated the similar expression in 1:17. Alternate translation: [And he said, 'I will be the one who deceives him]

**Support Reference:** Pronouns — When to Use Them

ULT **And he said, 'I, I will deceive {him}**
UST and told … I will deceive him
(וַיֹּאמֶר אֲנִי אֲפַתֶּנּוּ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And he said that he would be the one who deceived him]

**Support Reference:** Quotes within Quotes

> ULT **And Yahweh said to him, ‘By what**
> UST Yahweh asked him, ‘How will you do that
> (וַיֹּאמֶר יְהוָה אֵלָיו בַּמָּה)

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 Yahweh said to him, ‘By what means will you deceive him]

**Support Reference:** Ellipsis

> ULT **And Yahweh said to him, ‘By what**
> UST Yahweh asked him, ‘How will you do that
> (וַיֹּאמֶר יְהוָה אֵלָיו בַּמָּה)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And Yahweh asked him by what means he would deceive him]

**Support Reference:** Quotes within Quotes

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| a spirit | a spirit |
| Yahweh | Yahweh |
| I will deceive {him} | will deceive him |
| Yahweh | Yahweh |

# 1 Kings 22:22

| ULT | UST |
| --- | --- |
| *And he said, ‘I will go out and be a spirit of falsehood in the mouth of all of his prophets.’ And he said, ‘You will deceive and also you will be able. Go out and do thus.’* | *The spirit replied, ‘I will go and inspire all of Ahab’s prophets to tell lies.’ Yahweh said, ‘You will be successful in getting them to tell lies. Go and do that!’* |

ULT **And he said, ‘I will go out and be a spirit of falsehood in the mouth of all of his prophets.’ And he said, ‘You will deceive and also you will be able. Go out and do thus**
UST The spirit replied, ‘I will go and inspire all of Ahab’s prophets to tell lies.’ Yahweh said, ‘You will be successful in getting them to tell lies. Go and do that
(וַיֹּאמֶר אֵצֵא וְהָיִיתִי רוּחַ שֶׁקֶר בְּפִי כָּל־נְבִיאָיו וַיֹּאמֶר תְּפַתֶּה וְגַם־תּוּכָל צֵא וַעֲשֵׂה־כֵן)

If it would be clearer in your language, you could translate this so that there are not quotations within quotations. Alternate translation: [And the spirit said that he would go out and be a spirit of falsehood in the mouth of all of Ahab’s prophets. And Yahweh told him that he would be able to deceive Ahab, so he should go out and do what he had suggested]

**Support Reference:** Quotes within Quotes

ULT **a spirit of falsehood**
UST and inspire … lies
(רוּחַ שֶׁקֶר)

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

**Support Reference:** Abstract Nouns

ULT **in the mouth of all of his prophets**
UST all of Ahab’s prophets to tell
(בְּפִי כָּל־נְבִיאָיו)

Here, **mouth** represents what the prophets would say. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [to influence what all of his prophets say]

**Support Reference:** Metonymy

ULT **You will deceive and also you will be able**
UST You will be successful in getting them to tell lies
(תְּפַתֶּה וְגַם־תּוּכָל)

The verbs **deceive** and **be able** express a single idea. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [You will be able to deceive him]

**Support Reference:** Hendiadys

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| a spirit of | and inspire |
| falsehood | lies |
| his prophets | Ahab’s prophets |
| You will deceive | in getting them to tell lies |

# 1 Kings 22:23

| ULT | UST |
| --- | --- |
| *And now, behold, Yahweh has put a spirit of falsehood into the mouth of all of these your prophets. For Yahweh has spoken harm against you.”* | *So I am telling you that Yahweh has caused all of your prophets to lie to you. Yahweh has {done that because he has} decided that something terrible is going to happen to you.”* |

ULT **And now**
UST So I am telling you that
(וְעַתָּה)

**And now** was an expression that speakers in this culture commonly used to introduce their main topic. See how you have been translating it in contexts such as 1:12 and 2:16.

**Support Reference:** Connecting Words and Phrases

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Yahweh | Yahweh |
| a spirit of | to lie to you |
| falsehood | to lie to you |
| your prophets | your prophets |
| For Yahweh | Yahweh has {done that because … } |

# 1 Kings 22:24

| ULT | UST |
| --- | --- |
| *And Zedekiah, the son of Kenaanah, approached and struck Micaiah on the cheek. And he said, "What {is} this, the Spirit of Yahweh has passed over from with me to speak to you?"* | *Then Zedekiah walked over to Micaiah and slapped him on his face. He said, "You have said something outrageous! Yahweh's Spirit has not left me in order to speak to you!"* |

ULT **and struck Micaiah on the cheek**
UST and slapped him on his face
(וַיַּךְ אֶת־מִיכָיְהוּ עַל־הַלֶּחִי)

Striking someone **on the cheek** was a symbolic action by which Zedekiah showed contempt for Micaiah and his prophetic message. 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 struck Micaiah on the cheek to show contempt for him and what he had said] or [and slapped Micaiah on the cheek as an insult]

**Support Reference:** Symbolic Action

ULT **What {is} this, the Spirit of Yahweh has passed over from with me to speak to you**
UST You have said something outrageous! Yahweh's Spirit has not left me in order to speak to you
(אֵי־זֶה עָבַר רוּחַ־יְהוָה מֵאִתִּי לְדַבֵּר אוֹתָךְ)

Zedekiah is using the question form for emphasis and to express his indignation. 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: [How dare you claim that the Spirit of Yahweh has passed over from with me to speak to you!]

**Support Reference:** Rhetorical Question

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Zedekiah | Zedekiah |
| the Spirit of | Spirit |
| Yahweh | Yahweh's |

# 1 Kings 22:25

| ULT | UST |
| --- | --- |
| *And Micaiah said, "Behold you, seeing on that day when you enter a chamber in a chamber to hide yourself."* | *Micaiah replied, "You will find out for yourself {to which of us Yahweh's Spirit has truly spoken} on the day when you hide in the back room of a house!"* |

**ULT Behold you, seeing**
**UST** You will find out for yourself {to which of us Yahweh's Spirit has truly spoken}
(הִנְּךָ רֹאֶה)

See how you translated the similar expression in 11:22. Alternate translation: [You are about to see,]

**Support Reference:** Idiom

**ULT a chamber in a chamber**
**UST** in the back room of a house
(חֶדֶר בְּחֶדֶר)

See how you translated the similar expression in 20:30. Alternate translation: [an inner room] or [a private room]

**Support Reference:** Translate Unknowns

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| on … day | on … day |

# 1 Kings 22:26

| ULT | UST |
|---|---|
| *And the king of Israel said, "Take Micaiah and bring him back to Amon, the commander of the city, and to Joash, the son of the king.* | *King Ahab commanded his soldiers, "Seize Micaiah and take him to Amon, the governor of this city, and to my son Joash.* |

ULT **Take**
UST Seize
(קַח)

The implied "you" in the imperative **Take** is singular because Ahab is speaking to the messenger who brought Micaiah to him. So use the singular form in your translation if your language marks that distinction.

**Support Reference:** Forms of 'You' — Singular

ULT **the son of the king**
UST my son
(בֶּן־הַמֶּלֶךְ)

Even though the king is referring to his own son, he is speaking of him in the third person as **the son of the king** because he is making a formal announcement. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [my son]

**Support Reference:** First, Second or Third Person

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king of | King Ahab |
| Israel | King Ahab |
| the commander of | the governor of |
| Joash | Joash |
| the king | my |

# 1 Kings 22:27

| ULT | UST |
| --- | --- |
| *And you shall say, ‘Thus says the king, “Put this {one} in the house of imprisonment and feed him bread of affliction and water of affliction until my coming in peace.”’”* | *Tell them that I am commanding them to put this man in prison and give him only a little food to eat and a little water to drink each day until I return safely from the battle.”* |

ULT **And you shall say, ‘Thus says the king, “Put this {one} in the house of imprisonment and feed him bread of affliction and water of affliction until my coming in peace**
UST Tell them that I am commanding them to put this man in prison and give him only a little food to eat and a little water to drink each day until I return safely from the battle
(וְאָמַרְתָּ֣ כֹּה֩ אָמַ֨ר הַמֶּ֜לֶךְ שִׂ֣ימוּ אֶת־זֶ֗ה בֵּ֚ית הַכֶּ֔לֶא וְהַאֲכִילֻ֥הוּ לֶ֙חֶם֙ לַ֣חַץ וּמַ֔יִם לַ֖חַץ עַד בֹּאִ֥י בְשָׁלֽוֹם)

There are three levels of quotation here. The author is quoting what Ahab told his officials (level 1), continuing from the previous verse. Ahab tells his officials what to say to Amon and Joash (level 2). That includes a direct quotation from Ahab himself (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 or third-level quotations (see the Quotes within Quotes note).

**Support Reference:** Quote Markings

ULT **And you shall say, ‘Thus says the king, “Put this {one} in the house of imprisonment and feed him bread of affliction and water of affliction until my coming in peace**
UST Tell them that I am commanding them to put this man in prison and give him only a little food to eat and a little water to drink each day until I return safely from the battle
(וְאָמַרְתָּ֣ כֹּה֩ אָמַ֨ר הַמֶּ֜לֶךְ שִׂ֣ימוּ אֶת־זֶ֗ה בֵּ֚ית הַכֶּ֔לֶא וְהַאֲכִילֻ֥הוּ לֶ֙חֶם֙ לַ֣חַץ וּמַ֔יִם לַ֖חַץ עַד בֹּאִ֥י בְשָׁלֽוֹם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And you shall tell them that I say that they are to put this one in the house of imprisonment and feed him bread of affliction and water of affliction until my coming in peace]

**Support Reference:** Quotes within Quotes

**ULT Put … and feed him**
**UST** to put … and give him … to eat
(וְהַאֲכִילֵהוּ & שִׂימוּ)

The implied "you" in the imperatives **Put** and **feed** is plural because the messengers would be addressing Amon and Joash, so use the plural form in your translation if your language marks that distinction.

**Support Reference:** Forms of 'You' — Singular

**ULT in the house of imprisonment**
**UST** in prison
(בֵּית הַכֶּלֶא)

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

**Support Reference:** Abstract Nouns

**ULT bread of affliction and water of affliction**
**UST** only a little food … and a little water to drink each day
(לֶחֶם לַחַץ וּמַיִם לַחַץ)

The king is using **bread of affliction and water of affliction** as a common expression of his culture to mean the scanty food and drink that people would have during a time of **affliction**, such as during a siege. 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: [scanty food and drink]

**Support Reference:** Idiom

**ULT in peace**
**UST** safely from the battle
(בְּשָׁלוֹם)

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

**Support Reference:** Abstract Nouns

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king | I |
| in the house of | in prison |
| bread of | food |

| ULT | UST |
| --- | --- |
| affliction | only a little |
| affliction | a little |
| in peace | safely from the battle |

# 1 Kings 22:28

| ULT | UST |
| --- | --- |
| *And Micaiah said, "If returning, you return in peace, Yahweh has not spoken by me." And he said, "Listen, peoples, all of them!"* | *Micaiah replied, "If you actually return safely, it will be clear that I was not speaking a message from Yahweh" Then he said to all those who were standing there, "All of you, pay attention to what I have told King Ahab!"* |

ULT **returning, you return**
UST you actually return
(שׁוֹב תָּשׁוּב)

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

**Support Reference:** Reduplication

ULT **peoples, all of them**
UST All of you
(עַמִּים כֻּלָּם)

By **peoples**, Micaiah means the tribes of Israel, and he is using **them** to represent the Israelites from various tribes who were present in Samaria to hear his prophecy. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [you tribes of Israel, all of you] or [you Israelites, all of you]

**Support Reference:** Assumed Knowledge and Implicit Information

ULT **all of them**
UST All of you
(כֻּלָּם)

Since Micaiah is referring to people who are present, it may be more natural in your language to use a second-person pronoun here. Alternate translation: [all of you]

**Support Reference:** First, Second or Third Person

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| in peace | safely |

| ULT | UST |
| --- | --- |
| Yahweh | a message from Yahweh |

# 1 Kings 22:29

| ULT | UST |
| --- | --- |
| *And the king of Israel and Jehoshaphat, the king of Judah, went up {to} Ramoth Gilead.* | *So King Ahab of Israel and King Jehoshaphat of Judah led their armies to attack Ramoth Gilead.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the king of | King Ahab of |
| Israel | Israel |
| and Jehoshaphat | and … Jehoshaphat |
| the king of | King … of |
| Judah | Judah |
| {to} Ramoth Gilead | to attack Ramoth Gilead |

# 1 Kings 22:30

| ULT | UST |
|---|---|
| *And the king of Israel said to Jehoshaphat, "I will disguise myself and come into the battle, but you, wear your robes." And the king of Israel disguised himself, and he came into the battle.* | *King Ahab said to Jehoshaphat, "When I lead my army into battle, I will wear different clothes {so that no one will recognize that I am the king of Israel}. But you should wear your royal robes." So Ahab put on different clothes, and they both led their armies into the battle.* |

**ULT and come into the battle … and he came into the battle**
**UST** When I lead my army into battle … and they both led their armies into the battle
(וָבֹא בַּמִּלְחָמָה & וַיָּבֹוא בַּמִּלְחָמָה)

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

**Support Reference:** Go and Come

**ULT but you, wear your robes**
**UST** But you should wear your royal robes
(וְאַתָּה לְבַשׁ בְּגָדֶיךָ)

See how you translated the similar expression in 12:4. Alternate translation: [but for your part, wear your robes]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king of | King Ahab |
| Israel | King Ahab |
| Jehoshaphat | Jehoshaphat |
| your robes | your royal robes |
| the king of | Ahab |
| Israel | Ahab |

# 1 Kings 22:31

| ULT | UST |
|---|---|
| *Now the king of Aram had commanded the 32 commanders of the chariotry that {was} to him, saying, "You shall not fight with small or with great except with the king of Israel alone."* | *The king of Aram had told the 32 men who commanded his chariot forces, "Find the king of Israel and pursue and kill only him. Do not pursue anyone else."* |

> ULT **You shall not fight with small or with great except with the king of Israel alone**
> UST Find the king of Israel and pursue and kill only him. Do not pursue anyone else
> (לֹא תִלָּחֲמוּ אֶת־קָטָן וְאֶת־גָּדוֹל כִּי אִם־אֶת־מֶלֶךְ יִשְׂרָאֵל לְבַדּוֹ׃)

The king of Aram is referring to all the soldiers his troops might encounter by naming two extremes, **small** and **great**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [You shall not fight with anyone except with the king of Israel alone]

**Support Reference:** Merism

> ULT **You shall not fight with small or with great except with the king of Israel alone**
> UST Find the king of Israel and pursue and kill only him. Do not pursue anyone else
> (לֹא תִלָּחֲמוּ אֶת־קָטָן וְאֶת־גָּדוֹל כִּי אִם־אֶת־מֶלֶךְ יִשְׂרָאֵל לְבַדּוֹ׃)

If it would appear in your language that the king of Aram was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [You shall only fight with the king of Israel himself, not with anyone else]

**Support Reference:** Connect — Exception Clauses

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Now the king of | The king |
| Aram had | of Aram |
| the … commanders of | the … men who commanded |
| the chariotry | chariot forces |
| the king of | the king of … him |
| Israel | Israel |

# 1 Kings 22:32

| ULT | UST |
| --- | --- |
| *And it happened, when the commanders of the chariotry saw Jehoshaphat, that they, they said, "Surely he {is} the king of Israel!" And they turned aside to fight against him, and Jehoshaphat cried out.* | *So when the commanders of the Aramean chariot forces saw Jehoshaphat {wearing his royal robes}, they shouted, "There is the king of Israel!" They started chasing him to attack him. But when Jehoshaphat shouted out,* |

ULT **that they, they said**
UST they shouted
(וַֽיֹּאמְר֔וּ)

The author is stating the pronoun **they** separately, even though the verb translated as **they said** already includes this meaning. He is doing that to indicate that this action took place at the same time as when they **saw Jehoshaphat**. 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: [that right away they said]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the commanders of | the commanders of |
| the chariotry | the Aramean chariot forces |
| Jehoshaphat | Jehoshaphat |
| {is} the king of | the king of |
| Israel | Israel |
| Jehoshaphat | Jehoshaphat |
| and … cried out | But when … shouted out |

# 1 Kings 22:33

| ULT | UST |
| --- | --- |
| *And it happened, when the commanders of the chariotry saw that he {was} not the king of Israel, that they turned back from after him.* | *they realized that he was not the king of Israel. So they stopped pursuing him.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the commanders of | they |
| the chariotry | they |
| was … the king of | the king of |
| Israel | Israel |

# 1 Kings 22:34

| ULT | UST |
| --- | --- |
| *But a man drew the bow in his innocence, and he struck the king of Israel between the joints and between the armor. And he said to his charioteer, "Turn your hand and bring me out from the camp, for I am wounded."* | *But one Aramean soldier shot an arrow at the Israelite soldiers without aiming at anyone in particular. The arrow struck Ahab where the parts of his armor joined together {and so it went through the armor and into his body}. Ahab told the driver of his chariot, "This arrow has wounded me! So turn the chariot around and get me out of the midst of the fighting!"* |

**ULT drew the bow**
UST shot an arrow at the Israelite soldiers
(מָשַׁךְ בַּקֶּשֶׁת)

The author is using **drew with the bow** as a common expression of his culture to mean "shot an arrow." 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: [shot an arrow]

**Support Reference:** Idiom

**ULT in his innocence**
UST without aiming at anyone in particular
(לְתֻמּוֹ)

The author is using **in his innocence** as a common expression of his culture to mean "without knowing at whom he was shooting" or "without aiming intentionally." 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 random] or [without aiming]

**Support Reference:** Idiom

ULT **between the joints and between the armor**
UST where the parts of his armor joined together {and so it went through the armor and into his body}
(בֵּין הַדְּבָקִים וּבֵין הַשִּׁרְיָן)

The terms **joints** and **armor** together express a single idea. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [between the joints of his armor]

**Support Reference:** Hendiadys

ULT **Turn your hand and bring me out from the camp, for I am wounded**
UST This arrow has wounded me! So turn the chariot around and get me out of the midst of the fighting
(הָפֹךְ יָדְךָ וְהוֹצִיאֵנִי מִן־הַמַּחֲנֶה כִּי הָחֳלֵיתִי)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [I am wounded, so turn your hand and bring me out from the camp]

**Support Reference:** Connect — Reason-and-Result Relationship

ULT **Turn your hand**
UST turn the chariot around
(הָפֹךְ יָדְךָ)

Here, **hand** represents the driver's direction or control of the chariot. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [Turn the chariot around]

**Support Reference:** Metonymy

ULT **from the camp**
UST out of the midst of the fighting
(מִן־הַמַּחֲנֶה)

Here, **the camp** represents the soldiers who would stay in a **camp** near a battlefield. Ahab wants his driver to bring him out from the midst of the army, but the context makes clear that he wants to stay on the battlefield, though at a safe distance from the fighting. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the ranks] or [from the midst of our soldiers]

**Support Reference:** Metonymy

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the bow | an arrow |
| the king of | Ahab |
| Israel | Ahab |
| the armor | the parts of his armor |
| to his charioteer | the driver of his chariot |

# 1 Kings 22:35

| ULT | UST |
| --- | --- |
| *And the battle went up on that day, and the king was propped up in the chariot opposite Aram. And he died in the evening, and the blood of the wound poured out onto the bosom of the chariot.* | *The Israelites and Arameans fought desperately throughout that day. Ahab's soldiers helped him keep standing up in his chariot facing the Aramean troops. The blood from his wound ran down onto the floor of the chariot. At the end of the day, he died.* |

ULT **And the battle went up**
UST The Israelites and Arameans fought desperately
(וַתַּעֲלֶה הַמִּלְחָמָה)

The author is saying **the battle went up** as a common expression of his culture to mean that the fighting became more intense or severe. 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 tide of battle rose higher] or [And the fighting became fiercer]

**Support Reference:** Idiom

ULT **and the king was propped up in the chariot opposite Aram**
UST Ahab's soldiers helped him keep standing up in his chariot facing the Aramean troops
(וְהַמֶּלֶךְ הָיָה מָעֳמָד בַּמֶּרְכָּבָה נֹכַח אֲרָם)

Being **propped up in the chariot** facing the enemy army was a symbolic action by which Ahab wanted to depict that he was still in command of his army despite being wounded. 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 was propped up in the chariot opposite Aram so that he would still appear to be in command]

**Support Reference:** Symbolic Action

ULT **and the king was propped up**
UST Ahab's soldiers helped him keep standing up
(וְהַמֶּלֶךְ הָיָה מָעֳמָד)

The expression **was propped up** 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's soldiers propped him up]

**Support Reference:** Active or Passive

ULT **And he died in the evening, and the blood of the wound poured out onto the bosom of the chariot**
UST The blood from his wound ran down onto the floor of the chariot. At the end of the day, he died
(וַיָּמָת בָּעֶרֶב וַיֹּצֵק דַּם־הַמַּכָּה אֶל־חֵיק הָרָכֶב)

The author is describing one event before describing another event that preceded it. If it would be helpful in your language, you may wish to relate these events in the order in which they happened. Alternate translation: [And the blood of the wound poured out onto the bosom of the chariot, and he died in the evening]

**Support Reference:** Order of Events

ULT **the bosom of the chariot**
UST the floor of the chariot
(חֵיק הָרָכֶב)

The author is using the term **bosom** to mean the interior of Ahab's **chariot**. If this term 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 interior of the chariot]

**Support Reference:** Idiom

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| on … day | throughout … day |
| and the king | him |
| in the chariot | in his chariot |
| Aram | the Aramean troops |
| the chariot | the chariot |

# 1 Kings 22:36

| ULT | UST |
| --- | --- |
| *And a cry passed through in the camp about the going of the sun, saying, "A man to his city, and a man to his land!"* | *Just as the sun was setting, the Israelite troops began shouting to each other, "{Since the king has died, we should stop fighting and} all return home!"* |

ULT **And a cry passed through in the camp**
UST the Israelite troops began shouting to each other
(וַיַּעֲבֹר הְרִנָּה בַּמַּחֲנָה)

The author is speaking of this **cry** as if it were a living thing that could have **passed through** the Israelite **camp**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And throughout the camp one soldier shouted to another]

**Support Reference:** Personification

ULT **about the going of the sun**
UST Just as the sun was setting
(כְּבֹא הַשֶּׁמֶשׁ)

The author is using **the going of the sun** as a common expression of his culture to mean "at 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: [at sunset] or [at sundown]

**Support Reference:** Idiom

ULT **A man to his city, and a man to his land**
UST {Since the king has died, we should stop fighting and} all return home
(אִישׁ אֶל־עִירוֹ וְאִישׁ אֶל־אַרְצוֹ)

These two phrases **A man to his city** and **a man to his land** mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases in a way that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: [A man to his city, yes, a man to his land]

**Support Reference:** Parallelism

ULT **A man to his city, and a man to his land**
UST {Since the king has died, we should stop fighting and} all return home
(אִישׁ אֶל־עִירוֹ וְאִישׁ אֶל־אַרְצוֹ)

The phrase **A man to his city, and a man to his land** was a common expression meaning "Let each soldier leave the army and return to his home." When the Israelite soldiers said this, it was a fulfillment of what Micaiah predicted in 22:17. See how you translated the similar expression there. Alternate translation: [Let each of us leave the army and return to his home]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| a cry | began shouting |
| his land | Since the king has died, we should stop fighting and … return home |

# 1 Kings 22:37

| ULT | UST |
|---|---|
| *And the king died, and he came to Samaria. And they buried the king in Samaria.* | *After King Ahab died, his soldiers brought his body back to Samaria and buried it there.* |

**ULT and he came to Samaria**
**UST** his soldiers brought his body back to Samaria
(וַיָּבֹא שֹׁמְרֹון)

The implication is that Ahab's soldiers brought his body back to Samaria. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [and his soldiers brought his body back to Samaria]

**Support Reference:** Assumed Knowledge and Implicit Information

**ULT And they buried the king**
**UST** and buried it
(וַיִּקְבְּרוּ אֶת־הַמֶּלֶךְ)

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 the Israelites buried the king] or [And the king was buried]

**Support Reference:** Pronouns — When to Use Them

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the king | King Ahab |
| to Samaria | back to Samaria |
| And they buried | and buried |
| the king | it |
| in Samaria | there |

# 1 Kings 22:38

| ULT | UST |
| --- | --- |
| *And one washed the chariot at the pool of Samaria. And dogs licked up his blood (now the prostitutes bathed {there}), according to the word of Yahweh that he had spoken.* | *They washed his chariot at the pool in Samaria, the same pool where the prostitutes of the city bathed. Dogs came and licked up the king's blood, just as Yahweh had said would happen.* |

ULT **And one washed the chariot at the pool of Samaria. And dogs licked up his blood (now the prostitutes bathed {there}**
UST They washed his chariot at the pool in Samaria, the same pool where the prostitutes of the city bathed. Dogs came and licked up the king's blood
(וַיִּשְׁטֹף אֶת־הָרֶכֶב עַל ׀ בְּרֵכַת שֹׁמְרוֹן וַיָּלֵקּוּ הַכְּלָבִים אֶת־דָּמוֹ וְהַזֹּנוֹת רָחֲצוּ)

If it would be more natural in your language, you may want to put the information that **the prostitutes bathed there** with the information that Ahab's chariot was washed at **the pool of Samaria**. Alternate translation: [And one washed the chariot at the pool of Samaria (now the prostitutes bathed there). And dogs licked up his blood]

**Support Reference:** Information Structure

ULT **And one washed the chariot**
UST They washed his chariot
(וַיִּשְׁטֹף אֶת־הָרֶכֶב)

The author is using the pronoun **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 the chariot was washed]

**Support Reference:** Pronouns — When to Use Them

ULT **now the prostitutes bathed {there}**
UST the same pool where the prostitutes of the city bathed
(וְהַזֹּנוֹת רָחֲצוּ)

The author is providing background information to help readers understand the nature of the location where these events took place. Together with the information that dogs licked up Ahab's blood, this information associates the death of Ahab, who was once a proud king, with shameful circumstances. In your translation, introduce this information in a way that would be natural in your own language and culture.

**Support Reference:** Background Information

ULT **according to the word of Yahweh that he had spoken**
UST just as Yahweh had said would happen
(כִּדְבַר יְהוָה אֲשֶׁר דִּבֵּר)

Here, the term **word** 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 what Yahweh said when he spoke through Micaiah]

**Support Reference:** Metonymy

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| the chariot | his chariot |
| Samaria | Samaria |
| now the prostitutes | the prostitutes of the city |
| according to the word of Yahweh | just as Yahweh had said would happen |

# 1 Kings 22:39

| ULT | UST |
|---|---|
| *Now the rest of the matters of Ahab and all that he did, and the house of ivory that he built, and all of the cities that he built, are they not written in the book of the matters of the days of the kings of Israel?* | *The book in which the kings of Israel recorded what happened during their reigns describes further things that Ahab did. It describes how he had his workers build a palace for him and decorate it with much ivory. It also describes the cities that he had his workers build.* |

ULT **Now the rest of the matters of Ahab and all that he did, and the house of ivory that he built, and all of the cities that he built, are they not written in the book of the matters of the days of the kings of Israel**

UST The book in which the kings of Israel recorded what happened during their reigns describes further things that Ahab did. It describes how he had his workers build a palace for him and decorate it with much ivory. It also describes the cities that he had his workers build

(וְיֶתֶר֩ דִּבְרֵ֨י אַחְאָ֜ב וְכָל־אֲשֶׁ֣ר עָשָׂ֗ה וּבֵ֤ית הַשֵּׁן֙ אֲשֶׁ֣ר בָּנָ֔ה וְכָל־הֶעָרִ֖ים אֲשֶׁ֣ר בָּנָ֑ה הֲלוֹא־הֵ֣ם כְּתוּבִ֗ים עַל־סֵ֣פֶר דִּבְרֵ֥י הַיָּמִ֖ים לְמַלְכֵ֥י יִשְׂרָאֵֽל)

In this verse and the next verse, the author is using phrases that he regularly uses to conclude accounts of kings' reigns. See how you translated the similar phrases in 11:41–43 and other comparable contexts in the book. Alternate translation: [Now you can read about the rest of the matters of Ahab and all that he did and the house of ivory that he built and all of the cities that he built in the book of the matters of the days of the kings of Israel]

**Support Reference:** End of Story

**UNFOLDINGWORD® TRANSLATION WORDS**

| ULT | UST |
|---|---|
| Ahab | Ahab |
| and the house of | a palace |
| the days of | during their reigns |
| the kings of | the kings of |
| Israel | Israel |

# 1 Kings 22:40

| ULT | UST |
| --- | --- |
| *And Ahab lay down with his fathers. And Ahaziah his son reigned in his place.* | *When Ahab died, his son Ahaziah became the next king.* |

**ULT And Ahab lay down with his fathers**
**UST** When Ahab died
(וַיִּשְׁכַּב אַחְאָב עִם־אֲבֹתָיו)

See how you translated the similar expression in 1:21. Alternate translation: [And Ahab passed away]

**Support Reference:** Euphemism

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Ahab | Ahab |
| Ahaziah | Ahaziah |
| And … reigned | became the … king |

# 1 Kings 22:41

| ULT | UST |
|---|---|
| *And Jehoshaphat, the son of Asa, reigned over Judah in year four of Ahab, the king of Israel.* | *Earlier, when Ahab had been ruling in Israel for four years, Jehoshaphat son of Asa started to rule Judah.* |

ULT **And Jehoshaphat, the son of Asa, reigned over Judah in year four of Ahab, the king of Israel**

UST Earlier, when Ahab had been ruling in Israel for four years, Jehoshaphat son of Asa started to rule Judah

(וַיְהוֹשָׁפָט בֶּן־אָסָא מָלַךְ עַל־יְהוּדָה בִּשְׁנַת אַרְבַּע לְאַחְאָב מֶלֶךְ יִשְׂרָאֵל)

In this verse, the author is introducing **Jehoshaphat** as a participant in the story as the new king of **Judah**. See how you translated the similar phrases in 15:1–2 and other comparable contexts in the book.

**Support Reference:** Introduction of New and Old Participants

ULT **in year four of**

UST for four years

(בִּשְׁנַת אַרְבַּע)

If your language would not represent a number in a form such as **four** in a context like this one, you could represent this number in a form that your language would use. Alternate translation: [in the fourth year]

**Support Reference:** Ordinal Numbers

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| And Jehoshaphat | Jehoshaphat |
| Asa | Asa |
| reigned | started to rule |
| Judah | Judah |
| in year … of | years |
| Ahab | Ahab |
| the king of | Earlier, when … had been ruling |
| Israel | Israel |

# 1 Kings 22:42

| ULT | UST |
| --- | --- |
| *Jehoshaphat {was} a son of 35 years when he reigned, and he reigned 25 years in Jerusalem. And the name of his mother was Azubah, the daughter of Shilhi.* | *Jehoshaphat was 35 years old when he started to rule, and he ruled in Jerusalem for 25 years. His mother was Azubah daughter of Shilhi.* |

**ULT {was} a son of 35 years**
**UST** Jehoshaphat was 35 years old
(בֶּן־שְׁלֹשִׁים וְחָמֵשׁ שָׁנָה)

See how you translated the similar expression in 14:21. Alternate translation: [was 35 years old]

**Support Reference:** Idiom

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jehoshaphat | Jehoshaphat |
| years | was … years old |
| when he reigned | when he started to rule |
| he reigned | and he ruled |
| years | for … years |
| in Jerusalem | in Jerusalem |

# 1 Kings 22:43

| ULT | UST |
| --- | --- |
| *And he walked in every way of Asa his father, he did not turn from it, doing right in the eyes of Yahweh. However, they did not remove the high places. The people were still sacrificing and burning incense at the high places.* | *Jehoshaphat was a good king, just as his father Asa had been. Throughout his life, he did things that Yahweh had told the Israelites were good to do. However, he did not order his servants to destroy the shrines for worship on the top of hills. So the people continued to offer sacrifices and burn incense at those shrines.* |

ULT **And he walked in every way of Asa his father, he did not turn from it**
UST Jehoshaphat was a good king, just as his father Asa had been. Throughout his life
(וַיֵּ֣לֶךְ בְּכָל־דֶּ֣רֶךְ אָסָ֣א אָבִ֔יו לֹא־סָ֥ר מִמֶּ֖נּוּ)

See how you translated the similar expression in 15:26. Alternate translation: [And he lived just as Asa his father had lived, without ever ceasing to live that way]

**Support Reference:** Metaphor

ULT **right**
UST things … were good to do
(הַיָּשָׁ֑ר)

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

**Support Reference:** Abstract Nouns

ULT **in the eyes of Yahweh**
UST that Yahweh had told the Israelites
(בְּעֵינֵ֥י יְהוָ֖ה)

See how you translated the similar expression in 3:10. Alternate translation: [in the judgment of Yahweh]

**Support Reference:** Idiom

> ULT **they did not remove the high places**
> UST he did not order his servants to destroy the shrines for worship on the top of hills (הַבָּמוֹת לְאׇ־סָרוּ)

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: [no one removed the high places] or [the high places were not removed]

**Support Reference:** Pronouns — When to Use Them

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Asa | Asa |
| right | things … were good to do |
| Yahweh | Yahweh |
| the high places | the shrines for worship on the top of hills |
| were … sacrificing | to offer sacrifices |
| and burning incense | and burn incense |
| at the high places | at those shrines |

# 1 Kings 22:44

| ULT | UST |
| --- | --- |
| *And Jehoshaphat made peace with the king of Israel.* | *Jehoshaphat also made a peace treaty with the king of Israel.* |

**ULT And … made peace**
**UST** also made a peace treaty
(וַיִּשְׁלֵם)

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: [established peaceful relations]

**Support Reference:** Abstract Nouns

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jehoshaphat | Jehoshaphat |
| And … made peace | also made a peace treaty |
| the king of | the king of |
| Israel | Israel |

# 1 Kings 22:45

| ULT | UST |
| --- | --- |
| *Now the rest of the matters of Jehoshaphat, and his mighty things that he did and how he fought, are they not written in the book of the matters of the days of the kings of Judah?* | *The book in which the kings of Judah recorded what happened during their reigns describes further things that Jehoshaphat did. It describes the great things that he did and the victories that his troops won.* |

ULT **Now the rest of the matters of Jehoshaphat, and his mighty things that he did and how he fought, are they not written in the book of the matters of the days of the kings of Judah**
UST The book in which the kings of Judah recorded what happened during their reigns describes further things that Jehoshaphat did. It describes the great things that he did and the victories that his troops won
(וְיֶתֶר דִּבְרֵי יְהוֹשָׁפָט וּגְבוּרָתוֹ אֲשֶׁר־עָשָׂה וַאֲשֶׁר נִלְחָם הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה)

In this verse and in verse 50, the author is using phrases that he regularly uses to conclude accounts of kings' reigns. See how you translated the similar phrases in 11:41–43 and other comparable contexts in the book. Alternate translation: [Now you can read about the rest of the matters of Jehoshaphat and his mighty things that he did and how he fought in the book of the matters of the days of the kings of Judah]

**Support Reference:** End of Story

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Jehoshaphat | Jehoshaphat |
| and his mighty things | It describes the great things |
| the days of | during their reigns |
| the kings of | the kings of |
| Judah | Judah |

# 1 Kings 22:46

| ULT | UST |
| --- | --- |
| *And the rest of the cultic prostitutes who were left in the days of Asa his father, he burned from the land.* | *Jehoshaphat's father Asa had ordered the male prostitutes to leave the kingdom of Judah, but some had not left. Jehoshaphat forced all the remaining ones to leave.* |

ULT **who were left in the days of Asa his father**
UST Jehoshaphat's father Asa … but some had not left
(אֲשֶׁר נִשְׁאַר בִּימֵי אָסָא אָבִיו)

The expression **were 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: [whom Asa his father left in his days]

**Support Reference:** Active or Passive

ULT **in the days of**
UST had not left
(בִּימֵי)

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

**Support Reference:** Metonymy

ULT **he burned from the land**
UST had ordered … to leave the kingdom of Judah … Jehoshaphat forced … to leave
(בִּעֵר מִן־הָאָרֶץ)

The author is speaking of removing the cultic prostitutes as if Jehoshaphat had actually **burned** them. He means that Jehoshaphat completely removed them from the land. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he completely removed from the land]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| the cultic prostitutes | the male prostitutes |
| in the days of | had not left |
| Asa | Asa |

| ULT | UST |
| --- | --- |
| the land | the kingdom of Judah |

# 1 Kings 22:47

| ULT | UST |
| --- | --- |
| *And no king {was} in Edom. A deputy was king.* | *At that time, Edom did not have a king. A deputy {whom Jehoshaphat appointed} ruled the Edomites.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And … king | At that time … a king |
| {was} in Edom | Edom did … have |
| was king | ruled the Edomites |

# 1 Kings 22:48

| ULT | UST |
| --- | --- |
| *Jehoshaphat made ships of Tarshish to go to Ophir for gold, but he did not go, because the ships were broken at Ezion Geber.* | *Jehoshaphat had his workers build at Ezion Geber a fleet of ships that were able to sail out on the sea. He wanted them to sail to Ophir to get gold. But a storm wrecked them there, so the ships never sailed to Ophir.* |

**ULT ships of Tarshish**
**UST** a fleet of ships that were able to sail out on the sea
(אֳנִיּוֹת תַּרְשִׁישׁ)

See how you translated the similar expression in 10:22. Alternate translation: [a fleet of long-range ships]

**Support Reference:** Metonymy

**ULT but he did not go, because the ships were broken at Ezion Geber**
**UST** at Ezion Geber … them … But a storm wrecked there, so the ships never sailed to Ophir
(וְלֹא הָלַךְ כִּי־נשברה אֳנִיּוֹת בְּעֶצְיֹון גָּבֶר)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [but because the ships were broken at Ezion Geber, he did not go]

**Support Reference:** Connect — Reason-and-Result Relationship

**ULT but he did not go**
**UST** the ships never sailed to Ophir
(וְלֹא הָלַךְ)

The author is using one person who was involved in this action, Jehoshaphat, referring to him as **he**, to represent everyone who was 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: [but they never set sail]

**Support Reference:** Synecdoche

> ULT **because the ships were broken**
> UST them … But a storm wrecked … so
> (כִּי־נשברה אֳנִיּוֹת)

The expression **were broken** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [because a storm broke up the ships]

**Support Reference:** Active or Passive

### UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Jehoshaphat | Jehoshaphat |
| Tarshish | that were able to sail out on the sea |
| for gold | to get gold |

# 1 Kings 22:49

| ULT | UST |
| --- | --- |
| *Then Ahaziah, the son of Ahab, said to Jehoshaphat, "Let my servants go with your servants in the ships." But Jehoshaphat was not willing.* | *Then Ahaziah son of Ahab suggested to Jehoshaphat, "Allow my sailors to go in the ships with your sailors," but Jehoshaphat refused.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| Ahaziah | Ahaziah |
| Ahab | Ahab |
| Jehoshaphat | Jehoshaphat |
| my servants | my sailors |
| your servants | your sailors |
| Jehoshaphat | Jehoshaphat |

# 1 Kings 22:50

| ULT | UST |
|---|---|
| *And Jehoshaphat lay down with his fathers, and he was buried with his fathers in the City of David his father. And Jehoram his son reigned in his place.* | *When Jehoshaphat died, the Judeans buried him where they had buried his ancestors, in the part of Jerusalem that people called the City of David. His son Jehoram became the next king of Judah.* |

ULT **And Jehoshaphat lay down with his fathers**
UST When Jehoshaphat died
(וַיִּשְׁכַּב יְהוֹשָׁפָט עִם־אֲבֹתָיו)

See how you translated the similar expression in 1:21. Alternate translation: [And Jehoshaphat passed away]

**Support Reference:** Euphemism

ULT **and he was buried**
UST the Judeans buried him
(וַיִּקָּבֵר)

The expression **he 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 people buried him]

**Support Reference:** Active or Passive

ULT **with his fathers … his father**
UST When … died … David
(עִם־אֲבֹתָיו & אָבִיו)

See how you translated the similar expression in 1:21. Alternate translation: [with his ancestors … his ancestor]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Jehoshaphat | Jehoshaphat |
| and he was buried | the Judeans buried him |
| in the City of David | in the part of Jerusalem that people called the City of David |
| Jehoram | Jehoram |

| ULT | UST |
| --- | --- |
| And … reigned | became the … king of Judah |

# 1 Kings 22:51

| ULT | UST |
|---|---|
| *Ahaziah, the son of Ahab, reigned over Israel in Samaria in year 17 of Jehoshaphat, the king of Judah. And he reigned over Israel two years.* | *Earlier, Ahaziah son of Ahab had begun to rule Israel from the city of Samaria when Jehoshaphat had been ruling in Judah for 17 years. Ahaziah ruled Israel for two years.* |

ULT **Ahaziah, the son of Ahab, reigned over Israel in Samaria in year 17 of Jehoshaphat, the king of Judah**

UST Earlier, Ahaziah son of Ahab had begun to rule Israel from the city of Samaria when Jehoshaphat had been ruling in Judah for 17 years

(אֲחַזְיָהוּ בֶן־אַחְאָב מָלַךְ עַל־יִשְׂרָאֵל בְּשֹׁמְרוֹן בִּשְׁנַת שְׁבַע עֶשְׂרֵה לִיהוֹשָׁפָט מֶלֶךְ יְהוּדָה)

In this verse, the author is introducing **Ahaziah** as a participant in the story as the new king of **Israel**. See how you translated the similar phrases in 15:1–2 and other comparable contexts in the book.

**Support Reference:** Introduction of New and Old Participants

ULT **in year 17 of**

UST for 17 years

(בִּשְׁנַת שְׁבַע עֶשְׂרֵה)

If your language would not represent a number in a form such as **17** in a context like this one, you could represent this number in a form that your language would use. Alternate translation: [in the seventeenth year]

**Support Reference:** Ordinal Numbers

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
|---|---|
| Ahaziah | Ahaziah |
| Ahab | Ahab |
| reigned | Earlier … had begun to rule |
| Israel | Israel |
| in Samaria | from the city of Samaria |
| in year … of | for … years |
| Jehoshaphat | Jehoshaphat |
| the king of | when … had been ruling |
| Judah | in Judah |
| And he reigned | Ahaziah ruled |
| Israel | Israel |

| ULT | UST |
| --- | --- |
| two years | for two years |

# 1 Kings 22:52

| ULT | UST |
| --- | --- |
| *And he did evil in the eyes of Yahweh. And he walked in the way of his father and in the way of his mother and in the way of Jeroboam, the son of Nebat, who caused Israel to sin.* | *Ahaziah did many things that Yahweh had told the Israelites were evil. He did the same evil things that his father and mother had done. And he did the same evil things that Jeroboam had done. Jeroboam was the king who had led the Israelites to sin by worshiping idols.* |

ULT **evil**
UST many things … were evil
(הָרַע)

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

**Support Reference:** Abstract Nouns

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

See how you translated the similar expression in 3:10. Alternate translation: [in the judgment of Yahweh]

**Support Reference:** Idiom

ULT **And he walked in the way of his father and in the way of his mother and in the way of Jeroboam, the son of Nebat, who caused Israel to sin**
UST He did the same evil things that his father and mother had done. And he did the same evil things that Jeroboam had done. Jeroboam was the king who had led the Israelites to sin by worshiping idols
(וַיֵּלֶךְ בְּדֶרֶךְ אָבִיו וּבְדֶרֶךְ אִמּוֹ וּבְדֶרֶךְ יָרָבְעָם בֶּן־נְבָט אֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל)

See how you translated the similar expression in 15:26. Alternate translation: [And he lived as his father and his mother had lived and as Jeroboam, the son of Nebat, had lived, who had led the Israelites to sin]

**Support Reference:** Metaphor

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| evil | many things … were evil |
| Yahweh | Yahweh |

| ULT | UST |
| --- | --- |
| Jeroboam | Jeroboam |
| Israel | the Israelites |
| caused … to sin | had led … to sin by worshiping idols |

# 1 Kings 22:53

| ULT | UST |
| --- | --- |
| *And he served Baal, and he bowed down to him. And he provoked Yahweh, the God of Israel, according to all that his father had done.* | *Ahaziah worshiped Baal and even bowed down to an idol of Baal. That made Yahweh, the God whom the Israelites were supposed to worship, very angry. Ahaziah angered Yahweh just as much as his father Ahab had angered him.* |

(There are no notes for this verse)

## UNFOLDINGWORD® TRANSLATION WORDS

| ULT | UST |
| --- | --- |
| And he served | Ahaziah worshiped |
| Baal | Baal |
| and he bowed down | and even bowed down |
| And he provoked | That made … very angry |
| Yahweh | Yahweh |
| the God of | the God whom … were supposed to worship |
| Israel | the Israelites |

# unfoldingWord® Translation Academy - 1 Kings

**v91**

# Abstract Nouns

## Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it.

Remember that nouns are words that refer to a person, place, thing, or idea. Abstract nouns are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships between those ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, “I believe in the forgiveness of sin.” But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns “forgiveness” and “sin,” but they would express the same meaning in other ways. For example, they would express, “I believe that God is willing to forgive people after they have sinned,” by using verb phrases instead of nouns for those ideas.

## Reason This Is a Translation Issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas. Instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun. For example, “What is its **weight**?” could be expressed as “How much does it **weigh**?” or “How **heavy** is it?”

### Examples From the Bible

> From **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)

The abstract noun “childhood” refers to when someone was a child.

> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

The abstract nouns “godliness” and “contentment” refer to being godly and content. The abstract noun “gain” refers to something that benefits or helps someone.

> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

The abstract noun “salvation” here refers to being saved.

> The Lord does not move slowly concerning his promises, as some consider **slowness** to be (2 Peter 3:9a ULT)

The abstract noun “slowness” refers to the lack of speed with which something is done.

> He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

The abstract noun “purposes” refers to the things that people want to do and the reasons they want to do them.

### Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.

### Examples of Translation Strategies Applied

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun. Alternative translations are indented below the Scripture example.

> … from **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)
>
> > Ever since **you were a child** you have known the sacred writings.
>
> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)
>
> > But **being godly** and **content** is very **beneficial**. But we **benefit** greatly when we **are godly** and **content**. But we **benefit** greatly when we **honor and obey God** and when we are **happy with what we have**.
>
> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

> > Today the people in this house **have been saved** …
> > Today God **has saved** the people in this house …
>
> The Lord does not move slowly concerning his promises, as some consider **slowness** to be. (2 Peter 3:9a ULT)
>
> > The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.
>
> He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)
>
> > He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

## 1 Kings References:

2:4; 2:6; 2:6; 2:7; 2:13; 2:33; 2:44; 3:9; 3:28; 4:24; 4:25; 4:29; 5:3; 5:8; 5:10; 8:4; 8:45; 8:49; 8:59; 9:11; 9:19; 10:13; 10:24; 11:5; 14:22; 15:5; 15:11; 15:13; 15:26; 15:34; 16:7; 16:19; 16:25; 16:25; 16:30; 17:24; 18:27; 19:12; 20:6; 20:31; 21:20; 22:8; 22:16; 22:17; 22:18; 22:22; 22:27; 22:27; 22:43; 22:44; 22:52

# Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

## Description

Some languages have both active and passive forms of sentences.

- In the active form, the subject does the action and is always mentioned.
- In the passive form, the action is done to the subject, and the one who does the action is not always mentioned.

In the examples of active and passive sentences below, we have bolded the subject.

- active: **My father** built the house in 2010.
- passive: **The house** was built by my father in 2010.
- passive: **The house** was built in 2010. (This does not tell who did the action.)

## Reasons This Is a Translation Issue

All languages use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use it.

## Purposes for the Passive

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

### Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

### Examples From the Bible

> Then their shooters shot at your soldiers from off the wall, and some of the king's servants **were killed**, and your servant Uriah the Hittite **was killed** too. (2 Samuel 11:24 ULT)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

> When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

### Translation Strategies

If your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that you might consider.

(1) Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action.
(2) Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like “they” or “people” or “someone.”
(3) Use a different verb.

### Examples of Translation Strategies Applied

(1) Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21b ULT)
>
> > **The king’s servants gave** Jeremiah a loaf of bread every day from the street of the bakers.

(2) Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like “they” or “people” or “someone.”

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)
>
> > It would be better for him if **they were to put** a millstone around his neck and **throw** him into the sea.
> > It would be better for him if **someone were to put** a

> > heavy stone around his neck and **throw** him into the sea.

(3) Use a different verb in an active sentence.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21 ULT)
>
> > He **received** a loaf of bread every day from the street of the bakers.

## 1 Kings References:

1:27; 1:40; 1:41; 1:45; 1:48; 1:49; 1:51; 1:52; 2:3; 2:4; 2:10; 2:21; 2:24; 2:26; 2:29; 2:34; 2:41; 2:45; 2:45; 2:46; 3:2; 3:8; 3:26; 4:23; 5:7; 6:7; 6:7; 6:7; 6:18; 6:18; 6:35; 6:37; 7:3; 7:7; 7:10; 7:14; 7:22; 7:23; 7:24; 7:30; 7:33; 7:45; 7:47; 8:5; 8:8; 8:8; 8:15; 8:26; 8:29; 8:33; 8:42; 8:47; 8:52; 8:56; 9:8; 9:20; 10:7; 10:9; 10:12; 10:16; 10:17; 10:18; 10:20; 10:21; 10:21; 11:38; 11:41; 11:43; 12:21; 13:2; 13:3; 13:5; 13:24; 13:25; 14:29; 14:31; 15:24; 16:6; 16:18; 16:21; 16:28; 18:30; 18:36; 20:27; 21:11; 21:14; 21:15; 22:35; 22:46; 22:48; 22:50

# Apostrophe

### Description

An apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

### Reason This Is a Translation Issue

Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to, or think that the speaker is crazy to talk to things or people who cannot hear.

### Examples from the Bible

> Mountains of Gilboa, let there not be dew or rain on you. (2 Samuel 1:21a ULT)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling these mountains that he wanted them to have no dew or rain, he showed how sad he was.

> Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. (Luke 13:34a ULT)

Jesus was expressing his feelings for the people of Jerusalem in front of his disciples and a group of Pharisees. By speaking directly to Jerusalem as though its people could hear him, Jesus showed how deeply he cared about them.

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, … on you they will burn human bones.'" (1 Kings 13:2 ULT)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

### Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. But if this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells **them** his message or feelings about the people or thing that cannot hear him. See the example below.

### Examples of Translation Strategies Applied

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, … on you they will burn human bones.'" (1 Kings 13:2 ULT)
>
> > He said this about the altar: "This is what Yahweh says **about this altar.** 'See, … they will burn people's bones on **it**.'"
>
> **Mountains of Gilboa**, let there not be dew or rain on **you.** (2 Samuel 1:21a ULT)
>
> > **As for these mountains of Gilboa**, let there not be dew or rain on **them**.

## 1 Kings References:

13:2; 13:30

# 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.”**

## 1 Kings References:

16:31

# Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things he says.

### Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is explicit information.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called assumed knowledge.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

Often, the audience understands this implicit information by combining what they already know (assumed knowledge) with the explicit information that the speaker tells them directly.

### Reasons This Is a Translation Issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different from the biblical languages and is made for an audience that lives in a very different time and place than the people in the Bible, many times the assumed knowledge or the implicit information is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, it is helpful if you include this information in the text or in a footnote.

### Examples From the Bible

> Then a scribe came to him and said, “Teacher, I will follow you wherever you go.” Jesus said to him, “Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head.” (Matthew 8:19-20 ULT)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here “I am the Son of Man” but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

> Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in **Tyre and Sidon** which were done in you, they would have repented long ago in sackcloth and ashes. But I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you. (Matthew 11:21-22 ULT)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

### Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

### Examples of Translation Strategies Applied

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

> Jesus said to him, “Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head.” (Matthew 8:20 ULT)

The assumed knowledge was that the foxes slept in their holes and birds slept in their nests.

> > Jesus said to him, “Foxes **have holes to live in**, and the birds of the sky **have nests to live in**, but the Son of Man has nowhere to lay his head and sleep.”
>
> It will be more tolerable for **Tyre and Sidon** at the day of judgment than for you (Matthew 11:22 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.

> > At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At the day of judgment, It will be more tolerable for those **wicked cities, Tyre and Sidon,** than for you.
>
> Why do your disciples violate the traditions of the elders? For **they do not wash their hands** when they eat bread. (Matthew 15:2 ULT)

The assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.

> > Why do your disciples violate the traditions of the elders? For **they do not go through the ceremonial**

> > **handwashing ritual of righteousness** when they eat bread.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

> Then a scribe came to him and said, “Teacher, I will follow you wherever you go.” Jesus said to him, “Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head.” (Matthew 8:19-20 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live without a house.

> > Jesus said to him, “Foxes have holes, and the birds of the sky have nests, but **I, the Son of Man**, have **no home to rest in. If you want to follow me, you will live as I live**.”
>
> It will be more tolerable for Tyre and Sidon at the day of judgment than for you (Matthew 11:22 ULT)

The implicit information is that God would not only judge the people; he would punish them. This can be made explicit.

> > At the day of judgment, God will **punish Tyre and Sidon**, cities whose people were very wicked, **less severely than he will punish you**.
> > or:
> > At the day of judgment, God will **punish you more severely** than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.

## 1 Kings References:

front:intro; 1:6; 1:12; 1:13; 1:15; 1:33; 1:36; 1:42; 1:49; 1:50; 1:50; 1:51; 2:5; 2:8; 2:18; 2:31; 2:31; 2:36; 2:38; 2:40; 2:46; 3:1; 3:3; 3:11; 3:16; 3:18; 3:18; 3:21; 3:27; 4:4; 4:5; 4:5; 4:13; 4:15; 4:21; 4:24; 5:5; 5:8; 5:15; 5:17; 5:18; 5:18; 6:1; 6:4; 6:5; 6:5; 6:6; 6:8; 6:10; 6:17; 6:21; 6:22; 6:25; 6:27; 6:37; 6:38; 7:1; 7:8; 7:8; 7:8; 7:8; 7:8; 7:9; 7:9; 7:15; 7:17; 7:20; 7:21; 7:23; 7:24; 7:29; 7:30; 7:31; 7:32; 7:39; 7:39; 7:49; 8:1; 8:2; 8:8; 8:10; 8:12; 8:13; 8:16; 8:19; 8:22; 8:27; 8:28; 8:30; 8:31; 8:31; 8:31; 8:33; 8:37; 8:38; 8:44; 8:48; 8:50; 8:65; 8:66; 9:1; 9:3; 9:6; 9:7; 9:13; 9:18; 9:21; 9:21; 9:22; 9:25; 10:4; 10:5; 10:7; 10:12; 10:12; 10:15; 10:15; 10:16; 10:19; 10:22; 11:intro; 11:8; 11:13; 11:15; 11:17; 11:18; 11:22; 11:23; 11:24; 11:28; 11:29; 11:29; 11:38; 11:39; 11:40; 11:40; 12:6; 12:11; 12:12; 12:15; 12:16; 12:17; 12:19; 12:20; 12:23; 12:25; 12:28; 12:30; 13:2; 13:12; 13:13; 13:24; 13:27; 14:2; 14:4; 14:10; 14:28; 15:17; 15:18; 15:18; 15:19; 15:20; 15:20; 15:22; 15:27; 16:3; 16:7; 16:8; 16:9; 16:10; 16:11; 16:15; 16:21; 16:31; 16:34; 16:34; 17:3; 17:5; 17:9; 17:9; 17:11; 17:12; 17:13; 17:13; 17:18; 17:22; 18:26; 18:26; 18:29; 18:29; 18:34; 18:39; 18:44; 19:3; 19:7; 19:21; 20:3; 20:10; 20:20; 20:22; 20:22; 20:25; 20:29; 20:33; 20:33; 20:36; 20:36; 20:36; 20:40; 20:42; 21:1; 21:8; 21:9; 21:15; 21:18; 21:19; 21:20; 22:4; 22:28; 22:37

# Background Information

## Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called background information. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

**Example** — The bolded phrases in the story below are all background information.

Peter and John went on a hunting trip because **their village was going to have a feast the next day**. **Peter was the best hunter in the village.He once killed three wild pigs in one day!** They walked for hours through low bushes until they heard a wild pig. The pig ran, but they managed to shoot the pig and kill it. Then they tied up its legs with some rope **they had brought with them** and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that it was his own pig. Peter had mistakenly killed his cousin's pig.

Background information often tells about something that had happened earlier or something that would happen much later. Examples of these are: "their village was going to have a feast the next day," "He once killed three wild pigs in one day," and "that they had brought with them."

Often background information uses "be" verbs like "was" and "were," rather than action verbs. Examples of these are "their village was going to have a feast the next day," and "Peter **was** the best hunter in the village."

Background information can also be marked with words that tell the reader that this information is not part of the event line of the story. In this story, some of these words are "because," "once," and "had."

### A writer may use background information:

- to help their listeners be interested in the story
- to help their listeners understand something in the story
- to help the listeners understand why something is important in the story
- to tell the setting of a story

> - Setting includes:
> - where the story takes place
> - when the story takes place
> - who is present when the story begins
> - what is happening when the story begins

### Reasons This Is a Translation Issue

- Languages have different ways of marking background information and storyline information.
- You (the translator) need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- You will need to translate the story in a way that marks the background information in a way that your own readers will understand the order of events, which information is background information, and which is storyline information.

### Examples From the Bible

> Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram **was 86 years old** when Hagar bore Ishmael to Abram. (Genesis 16:15-16 ULT)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

> And Jesus himself **was beginning about 30 years old**. He **was the son (as it was assumed)** of Joseph, of Heli, (Luke 3:23 ULT)

The verses before this tell about when Jesus was baptized. This sentence introduces a section of background information about Jesus' age and ancestors (Luke 3:23-38). The story resumes in chapter 4 where it tells about Jesus going to the wilderness.

> Then **it happened on a Sabbath** that he **was going through the grain fields**, and his disciples **were picking and eating the heads of grain**, **rubbing them in their hands**. But some of the Pharisees said … (Luke 6:1-2a ULT)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the phrase, "But some of the Pharisees said …."

### Translation Strategies

To keep translations clear and natural you will need to study how people tell stories in your language. Observe how your language marks background information. You may need to write down some stories in order to study this. Observe what kinds of verbs your language uses for background information and what kinds of words or other markers signal that something is background information. Do these same things when you translate, so that your translation is clear and natural and people can understand it easily.

(1) Use your language's way of showing that certain information is background information.
(2) Reorder the information so that earlier events are mentioned first. (This is not always possible when the background information is very long.)

### Examples of Translation Strategies Applied

(1) Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULT English translations.

> **And** Jesus himself **was** beginning about 30 years old. He **was** the son **(as it was assumed)** of Joseph, of Heli. (Luke 3:23 ULT)

As here, English sometimes uses the word “and” to show that there is some kind of change in the story. The verb “was” shows that it is background information. A set of parentheses is also a way to mark background information. Here, “as it was assumed” gives background information to the phrase, “He was the son.” People assumed that Joseph was Jesus‘ father, although his true father was God.

> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The bolded phrase happened before John rebuked Herod. In English, the helping verb “had” in “had done” shows that Herod did those things before John rebuked him.

(2) Reorder the information so that earlier events are mentioned first.

> Hagar gave birth to Abram’s son, and Abram named his son, whom Hagar bore, Ishmael. **Abram was 86 years old when Hagar bore Ishmael to Abram**. (Genesis 16:16 ULT)
>
> > “**When Abram was 86 years old**, Hagar gave birth to his son, and Abram named his son Ishmael.”

> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The translation below reorders John's rebuke and Herod's actions.

> > "Now Herod the tetrarch married his brother's wife, Herodias, and **he did many other evil things**, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison."

## 1 Kings References:

1:1; 1:15; 2:1; 3:2; 3:17; 4:1; 6:1; 6:38; 8:1; 8:2; 8:6; 8:46; 9:14; 10:11; 11:15; 11:27; 12:17; 13:18; 14:4; 16:9; 16:15; 18:2; 19:3; 20:12; 22:10; 22:38

# Biblical Distance

## Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

- The **handbreadth** was the width of the palm of a man's hand.
- The **span** or handspan was the width of a man's hand with the fingers spread out.
- The **cubit** was the length of a man's forearm, from the elbow to the tip of the longest finger.
- The **"long" cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as "furlong," which referred to the average length of a plowed field.

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

| Original Measure | Metric Measure |
|---|---|
| handbreadth | 8 centimeters |
| span | 23 centimeters |
| cubit | 46 centimeters |
| "long" cubit | 54 centimeters |
| stadia | 185 meters |

## Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.

4. If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one cubit as ".46 meters" or even as "46 centimeters," readers might think that the measurement is exact. It would be better to say "half a meter," "45 centimeters," or "50 centimeters."
5. Sometimes it can be helpful to use the word "about" to show that a measurement is not exact. For example, Luke 24:13 says that Emmaus was 60 stadia from Jerusalem. This can be translated as "about ten kilometers" from Jerusalem.
6. When God tells people how long something should be, and when people make things according to those lengths, do not use "about" in the translation. Otherwise it will give the impression that God did not care exactly how long something should be.

### Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See **Copy or Borrow Words**.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

### Translation Strategies Applied

The strategies are all applied to Exodus 25:10 below.

> They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half. (Exodus 25:10 ULT)

(1) Use the measurements given in the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See **Copy or Borrow Words**.)

> > "They are to make an ark of acacia wood. Its length must be **two and a half kubits**; its width will be **one kubit and a half**; and its height will be **one kubit and a half**."

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

> > "They are to make an ark of acacia wood. Its length must be **one meter**; its width will be **two thirds of a meter**; and its height will be **two thirds of a meter**."

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement. For example, if you measure things using the standard meter length, you could translate it as below.

> > "They are to make an ark of acacia wood. Its length must be **one meter**; its width will be **two thirds of a meter**; and its height will be **two thirds of a meter**."

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

> "They are to make an ark of acacia wood. Its length must be **two and a half cubits (one meter)**; its width will be **one cubit and a half (two thirds of a meter)**; and its height will be **one cubit and a half (two thirds of a meter)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in notes.

> "They are to make an ark of acacia wood. Its length must be **one meter**; [1] its width will be **two thirds of a meter**; [2] and its height will be **two thirds of a meter**."

The footnotes would look like:

> "They are to make an ark of acacia wood. Its length must be **one meter**; [1] its width will be **two thirds of**

> **a meter**; [2] and its height will be **two thirds of a meter**.”

The footnotes would look like:

> [1] two and a half cubits
> [2] one cubit and a half

## 1 Kings References:

6:2; 7:2; 7:26

# Biblical Volume

## Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain). The metric values are not exactly equal to the biblical measures. The biblical measures probably differed in exact amount from time to time and place to place. The equivalents below are an attempt to give an average measurement.

| Type | Original Measure | Liters |
|---|---|---|
| Dry | omer | 2 liters |
| Dry | ephah | 22 liters |
| Dry | homer | 220 liters |
| Dry | cor | 220 liters |
| Dry | seah | 7.7 liters |
| Dry | lethek | 114.8 liters |
| Liquid | metrete | 40 liters |
| Liquid | bath | 22 liters |
| Liquid | hin | 3.7 liters |
| Liquid | kab | 1.23 liters |
| Liquid | log | 0.31 liters |

## Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.

- If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one hin as “3.7 liters,” readers might think that the measurement is exactly 3.7 liters, not 3.6 or 3.8. It would be better to use a more approximate measure such as “three and a half liters” or “four liters.”
- When God tells people how much of something to use, and when people use those amounts in obedience to him, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much they used.

### When the unit of measure is stated

### Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

### Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

> For a ten-yoke vineyard will yield only one bath, and one homer of seed will yield only an ephah. (Isaiah 5:10 ULT)

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> > “For a ten-yoke vineyard will yield only one **bat**, and one **homer** of seed will yield only an **efa**.”

(2) Use the measurements given in the UST. Usually they are metric measurements. The translators of the UST have already figured how to represent the amounts in the metric system.

> > “For a ten-yoke vineyard will yield only **22 liters** and **220 liters** of seed will yield only **22 liters**.”

> > “For a ten-yoke vineyard will yield only **22**, and **ten baskets** of seed will yield only **one basket**.”

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

> > "For a ten-yoke vineyard will yield only **six gallons**, and **six and a half bushels** of seed will yield only **20 quarts**."

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

> > "For a ten-yoke vineyard will yield only **one bath (six gallons)**, and **one homer (six and a half bushels)** of seed will yield only **an ephah (20 quarts)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in footnotes.

> > "For a ten-yoke vineyard will yield only 22 liters[1], and 220 liters[2] of seed will yield only 22 liters[3]."

The footnotes would look like:

> > [1] one bath
> > [2] one homer
> > [3] one ephah

### When the unit of measure is implied

Sometimes the Hebrew does not specify a particular unit of volume but only uses a number. In these cases, many English versions, including the ULT and UST, add the word "measure."

> When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 measures** of wine, there were only 20. (Haggai 2:16 ULT)

### Translation Strategies

(1) Translate literally by using the number without a unit.
(2) Use a generic word like "measure" or "quantity" or "amount."
(3) Use the name of an appropriate container, such as "basket" for grain or "jar" for wine.
(4) Use a unit of measure that you are already using in your translation.

### Translation Strategies Applied

The strategies are all applied to Haggai 2:16 below.

> When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty measures** of wine, there were only **20**. (Haggai 2:16 ULT)

(1) Translate literally by using the number without a unit.

> > When you came to a heap of **20** of grain, there were only **ten**, and when you came to the wine vat to draw out **50** of wine, there were only **20**.

(2) Use a generic word like “measure” or “quantity” or “amount.”

> > When you came to a heap of **20 amounts** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty amounts** of wine, there were only **20**.

(3) Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.

> > When you came to a heap of **20 baskets** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 jars** of wine, there were only **20**.

(4) Use a unit of measure that you are already using in your translation.

> > When you came to a heap for **20 liters** of grain, there were only **ten liters**, and when you came to the wine vat to draw out **50 liters** of wine, there were only **20 liters**.

## 1 Kings References:

4:22; 5:11; 7:26; 7:38; 18:32

# Biblical Weight

## Description

The following terms are the most common units of weight in the Bible. The term “shekel” means “weight,” and many other weights are described in terms of the shekel. Some of these weights were used for money. The metric values in the table below are not exactly equal to the biblical measures. The biblical measures differed in exact amount from time to time and place to place. The equivalents below are only an attempt to give an average measurement.

| Original Measure | Shekels | Grams | Kilograms |
|---|---|---|---|
| shekel | 1 shekel | 11 grams | - |
| bekah | 1/2 shekel | 5.7 grams | - |
| pim | 2/3 shekel | 7.6 grams | - |
| gerah | 1/20 shekel | 0.57 grams | - |
| mina | 50 shekels | 550 grams | 1/2 kilogram |
| talent | 3,000 shekels | - | 34 kilograms |

## Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
4. If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one gerah as “.57 grams,” readers might think that the measurement is exact. It would be better to say “half a gram.”
5. Sometimes it can be helpful to use the word “about” to show that a measurement is not exact. For example, 2 Samuel 21:16 says that Goliath’s spear weighed 300 shekels. Instead of translating this as “3300 grams” or “3.3 kilograms,” it can be translated as “about three and one half kilograms.”
6. When God tells people how much something should weigh, and when people use those weights, do not say “about” in the translation. Otherwise, it will give the impression that God did not care exactly how much the thing should weigh.

### Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this, you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

### Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

> The bronze from the wave offering weighed **70 talents and 2,400 shekels**. (Exodus 38:29 ULT)

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> > “The bronze from the wave offering weighed **70 talents and 2,400 sekeles**.”

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

> > "The bronze from the wave offering weighed **2,400 kilograms**."

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

> > "The bronze from the wave offering weighed **5,300 pounds**."

(4) Use the measurements from the ULT and include measurements that your people know in the text or a footnote. The following shows both measurements in the text.

> > "The bronze from the wave offering weighed **70 talents (2,380 kilograms)** and **2,400 shekels (26.4 kilograms)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a footnote. The following shows the ULT measurements in notes.

> > “The bronze from the offering weighed **70 talents and 2,400 shekels**. 1”

The footnote would look like:

> > [1] This was a total of about 2,400 kilograms.

## 1 Kings References:

9:14; 9:28; 10:intro; 10:10; 10:14; 10:16; 10:17; 10:29; 16:24; 20:39

# Collective Nouns

## Description

A collective noun is a singular noun that refers to a group of something. Examples: a **family, clan,** or **tribe** is a group of people who are related to each other; a **flock** is a group of birds or sheep; a **fleet** is a group of ships; and an **army** is a group of soldiers.

Many collective nouns are used exclusively as a singular replacement for a group as in the examples above. Frequently in the Bible the name of an ancestor is used, through a process of metonymy, as a collective noun referencing the group of his descendants. In the Bible, sometimes the singular noun will take a singular verb form, other times it will take a plural verb form. This may depend on how the author is thinking about the group, or whether the action is being done as a group or as individuals.

## Reason This is a Translation Issue

There are several issues that require care when translating collective nouns. Further care is needed because the language you are translating into may not use collective nouns in the same way as the language you are translating from. Issues include:

1. The source language may have a collective noun for a group that the target language does not and vice-versa. You may have to translate a collective noun with a plural noun in your language, or you may need to translate a plural noun with a collective noun in your language.
2. Subject-verb agreement. Different languages or dialects may have different rules about using singular or plural verbs with collective nouns. Examples (from Wikipedia):
    - a singular noun with a singular verb: The team *is* in the dressing room.
    - a singular noun with a plural verb which is correct in British, but not American, English: The team *are* fighting among themselves. The team *have* finished the project.
3. Pronoun agreement. Similar to the previous, care needs to be taken to use the correct pronoun plurality and possibly gender or noun class to agree with the number/gender/class of the noun used. See the biblical examples below.
4. Clarity of referent. Especially if there is a mismatch in your translation between the verb and noun or pronoun concerning any of the factors above, readers may be confused about who or what is being referenced.

### Examples from the Bible

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

The word in bold is written in singular form in both Hebrew and English, but it refers to a group of warriors that fight together.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

The word in bold is singular and refers to a group of sheep.

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

Note in this example that the noun is singular but the pronoun is plural. This may or may not be allowed or natural in your language.

> Do not let **your heart** be troubled. **You** believe in God; believe also in me. (John 14:1 ULT)

In this verse, the words translated “your” and “you” are plural, referring to many people. The word “heart” is singular in form, but it refers to all of their hearts as a group.

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

The word **hair** is singular, but it refers to many hairs, not just one.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

Here, “Israel” is singular, but means “the Israelites” by metonymy.

### Translation Strategies

If your language has a collective (singular) noun that refers to the same group as referenced by the collective noun in the source text, then translate the word using that term. If not, here are some strategies to consider:

(1) Translate the collective noun with a plural noun.
(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.
(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.
(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

### Examples of Translation Strategies Applied

(1) Translate the collective noun with a plural noun.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the Israelites** go? I do not know Yahweh; and moreover, I will not let **the Israelites** go.”

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

And he shall take the **hairs** of the head of his separation. And he shall put **them** on the fire that is under the sacrifice of the peace offerings.

(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

And Joab and all the **army men who were** with him arrived

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

And he went out again beside the sea, and all the **people of the crowd were** coming to him, and he was teaching **them**.

(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

and though the **group of sheep** is cut off from the fold and there are no cattle in the stalls.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the people of Israel** go? I do not know Yahweh; and moreover, I will not let **the people of Israel** go.”

(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

> Now this John had his clothing from the **hairs** of a camel and a leather belt around his waist (Matthew 3:4a ULT)

Now this John had his clothing from the **hair** of a camel and a leather belt around his waist

> You shall not make for yourself a carved figure nor any likeness that {is} in **the heavens** above, or that {is} in the earth beneath, or that {is} in **the waters** under the earth. (Deuteronomy 5:8 ULT)

You shall not make for yourself a carved figure nor any likeness that is in **heaven** above, or that is in the earth beneath, or that is in **the water** under the earth.

## 1 Kings References:

1:2; 1:9; 1:19; 1:25; 1:38; 1:44; 2:4; 2:5; 3:11; 4:13; 5:3; 5:14; 5:15; 7:17; 7:18; 7:25; 7:28; 7:44; 7:49; 8:58; 8:61; 8:64; 10:12; 10:15; 11:2; 12:31; 13:11; 14:24; 15:18; 16:11; 18:5; 18:37; 20:1; 20:21; 21:26

# Connect — Exception Clauses

### Exceptional Relationship

### Description

Exceptional relationship connectors exclude one or more items or people from a group.

### Reason This Is a Translation Issue

English indicates exceptional relationships by first describing a group (Part 1) and then stating what is not in that group by using words like “except,” “but not,” “other than,” “besides,” “unless,” “however … not,” and “only” (Part 2). Some languages do not indicate in this way that one or more items or people are excluded from a group. Instead, they have other ways of doing this. In some languages this type of construction does not make sense because the exception in Part 2 seems to contradict the statement in Part 1. Translators need to understand who (or what) is in the group and who (or what) is excluded in order to be able to accurately communicate this in their language.

### Examples From OBS and the Bible

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4b ULT)
>
> David attacked them from the twilight to the evening of the next day. **Not** a man escaped **except for** 400 young men, who rode on camels and fled. (1 Samuel 30:17 ULT)
>
> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)

### Translation Strategies

If the way that Exceptional Clauses are marked in the source language is also clear in your language, then translate the Exceptional Clauses in the same way.

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."
(2) Reverse the order of the clauses so that the exception is stated first, and then the larger group is named second.

### Examples of Translation Strategy Applied

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."

> David attacked them from the twilight to the evening of the next day. **Not a man escaped except for 400 young men**, who rode on camels and fled. (1 Samuel 30:17 ULT)

- Part 1: (**Not** a man escaped)
- Part 2: (**except for** 400 young men)

> > David attacked them from the twilight to the evening of the next day. **Only** 400 young men escaped; they rode on camels and fled.

> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4 ULT)

> But if you will not redeem it, then tell me so that I may know, for **you are first in line to redeem it {only you can redeem it}**, and I am after you.

> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)
>
> > The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will let you go **only if** you bless me.”

(2) Reverse the order of the clauses, so that the exception is stated first, and then the larger group is named second.

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> > God told Adam that he could **not** eat from the tree of the knowledge of good and evil, but he could eat from **any other** tree in the garden.

## 1 Kings References:

8:9; 12:20; 17:1; 22:16; 22:31

# Connect — Goal (Purpose) Relationship

### Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

### Goal (or Purpose) Relationship

### Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

### Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are “in order to,” “in order that” or “so that.” It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

### Examples From OBS and the Bible

> She became angry and falsely accused Joseph **so that he was arrested and sent to prison**. (Story 8 Frame 5 OBS)

The goal or purpose of the woman’s false accusation was to get Joseph arrested and sent to prison.

> Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian**. (Judges 6:11b ULT)

Here the prepositional phrase begins with “in order to.”

> Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes**. Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God’s ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

> Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

> The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us.” (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

> “… if you want **to enter into life**, keep the commandments.” (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

> Do not turn from it to the right or to the left **so that you may bewise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with "and." Then the word "so" marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

### Translation Strategies

If your language uses Goal or Purpose relationships in the same way as in the text, then use them as they are.

(1) If the construction of the Goal statement is unclear, change it to one that is more clear.
(2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

### Examples of Translation Strategies Applied

(1) If the construction of the goal statement is unclear, change it to one that is more clear.

> "Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!" (Ruth 2:16 ULT)

> > “Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!”

> The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us.” (Luke 2:15 ULT)
>
> > The shepherds said to each other, “Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us.”

(2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

> “… if you want **to enter into life**, keep the commandments.” (Matthew 19:17bULT)
>
> > “… keep the commandments if you want **to enter into life**.” or: “… keep the commandments **so that you can enter into life**.”

> But when the vine growers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him **and take over his inheritance**.’ So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

> But when the vine growers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him **and take over his inheritance**.’ So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

> > But when the vine growers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him **so that we can take over his inheritance**.’ So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance**.

## 1 Kings References:

2:6

# 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;

## 1 Kings References:

8:31; 8:33; 8:35; 8:38; 8:41; 8:43

# Connect — Reason-and-Result Relationship

### Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

### Reason-and-Result Relationships

### Description

A reason-and-result relationship is a logical relationship in which one event is the **reason** or cause for another event. The second event, then, is the **result** of the first event.

### Reason This Is a Translation Issue

A reason-and-result relationship can look forward — "I did Y because I wanted X to happen." But usually it is looking backward — "X happened, and so I did Y." Also, it is possible to state the reason either before or after the result. Many languages have a preferred order for the reason and the result, and it will be confusing for the reader if they are in the opposite order. Common words used to indicate a reason-and-result relationship in English are "because," "so," "therefore," and "for." Some of these words can also be used to indicate a goal relationship, so translators need to be aware of the difference between a goal relationship and a reason-and-result relationship. It is necessary for translators to understand how the two events are connected, and then communicate them clearly in their language.

If the reason and result are stated in different verses, it is still possible to put them in a different order. If you change the order of the verses, then put the verse numbers together at the beginning of the group of verses that were rearranged like this: 1-2. This is called a Verse Bridge.

### Examples From OBS and the Bible

> The Jews were amazed, **because** Saul had tried to kill believers, and now he believed in Jesus! (Story 46 Frame 6 OBS)

The **reason** is the change in Saul — that he had tried to kill people who believed in Jesus, and now he himself believed in Jesus. The **result** is that the Jews were amazed. “Because” connects the two ideas and indicates that what follows it is a reason.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

The **reason** is the great storm, and the **result** is that the boat was covered with the waves. The two events are connected by “so that.” Notice that the term “so that” often indicates a goal relationship, but here the relationship is reason-and-result. This is because the sea cannot think and therefore does not have a goal.

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

The **result** is that God blessed and sanctified the seventh day. The **reason** is because he rested on the seventh day from his work.

> “Blessed are the poor, **for** yours is the kingdom of God.” (Luke 6:20b ULT)

The **result** is that the poor are blessed. The **reason** is that the kingdom of God is theirs.

> But he raised up in their place their sons that Joshua circumcised, being uncircumcised, **because** they had not been circumcised on the way. (Joshua 5:7 ULT)

The **result** is that Joshua circumcised the boys and men who had been born in the wilderness. The **reason** was that they had not been circumcised while they were journeying.

### Translation Strategies

If your language uses reason-and-result relationships in the same way as in the text, then use them as they are.

(1) If the order of the clauses is confusing for the reader, then change the order.

(2) If the relationship between the clauses is not clear, then use a more clear connecting word.

(3) If it is more clear to put a connecting word in the clause that does not have one, then do so.

### Examples of Translation Strategies Applied

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

(1) God rested on the seventh day from all his work which he had done in his creation. **That is why** he blessed the seventh day and sanctified it.

> Blessed are the poor, **for** yours is the kingdom of God. (Luke 6:20 ULT)

(1) The kingdom of God belongs to you who are poor. **Therefore**, the poor are blessed.

(2) Blessed are the poor, **because** yours is the kingdom of God.

(3) **The reason that** the poor are blessed **is because** yours is the kingdom of God.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

(1) Behold, the boat was covered with the waves **because** a great storm arose on the sea.

(2) Behold, a great storm arose on the sea, **with the result that** the boat was covered with the waves.

(3) Behold, **because** a great storm arose on the sea, the boat was covered with the waves.

> **Since** he was not able to find out anything for certain because of the noise, he ordered that he be brought into the fortress. (Acts 21:34b ULT)

(1) The captain ordered that Paul be brought into the fortress, **because** he could not tell anything because of all the noise.

(2) **Because** the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.

(3) The captain could not tell anything because of all the noise, **so** he ordered that Paul be brought into the fortress.

## 1 Kings References:

1:42; 2:7; 2:15; 2:17; 2:20; 2:22; 2:23; 2:26; 2:28; 3:2; 3:3; 3:4; 3:6; 3:8; 3:19; 3:26; 3:28; 4:24; 8:11; 8:33; 8:35; 8:35; 8:36; 8:39; 8:52; 8:64; 11:9; 11:12; 12:1; 13:34; 14:4; 14:5; 14:13; 14:15; 15:29; 17:7; 18:25; 18:27; 18:41; 18:44; 19:4; 19:7; 19:10; 21:2; 21:15; 22:8; 22:12; 22:34; 22:48

# Connect — Simultaneous Time Relationship

### Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

### Simultaneous Clause

### Description

A simultaneous clause is a time relationship that connects two or more events that occur at the same time.

### Reason This Is a Translation Issue

Languages indicate in many different ways that events occur simultaneously. These ways may vary based on whether or not something is causing the events to occur simultaneously. Connecting words that may indicate simultaneous events are words such as “while,” “as,” and “during.” Often the Bible does not state a relationship between the events but simply says they occurred at the same time. It is important that you (the translator) know when a time relationship is implied and when it is not implied so that you can communicate it clearly. A simultaneous clause communicates that events happened at the same time but it does not indicate that one event caused the other. That would be a reason-and-result relationship.

### Examples From OBS and the Bible

> Joseph served his master well, **and** God blessed Joseph. (OBS Story 8 Frame 4)

Two events happened while Joseph was a slave to a wealthy government official: Joseph served well, and God blessed Joseph. There is no indication of a reason-and-result (cause and effect) relationship between the two, or that the first event happened, and then the second event happened.

> But in truth I say to you that there were many widows in Israel **during** the days of Elijah. (Luke 4:25b ULT)

The connecting word "**during**" tells us clearly that two things happened at the same time, but one event did not cause the other.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

The people were both waiting and wondering at the same time. The general connector "**and**" indicates this.

> **While** they were looking intensely into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

Three events happened at the same time — the disciples looking, Jesus going up, and two men standing. The connector words "**while**" and "**as**" tell us this.

### Translation Strategies

If the way that the simultaneous clauses are marked also is clear in your language, then translate the simultaneous clauses as they are.

(1) If the connecting word does not make it clear that the simultaneous clauses are happening at the same time, use a connecting word that communicates this more clearly.
(2) If it is not clear which clause the simultaneous clause is connected to, and that they are happening at the same time, mark all of the clauses with a connecting word.
(3) If your language marks events as simultaneous in a different way than using connecting words, then use that way.

### Examples of Translation Strategies Applied

Below, each Bible verse will be restated in three different ways, according to the translation strategies in the list above. Each restatement will have the same number as the translation strategy that it is using.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

(1) Now **while** the people were waiting for Zechariah, they were wondering at his delaying in the temple.

(2) Now **while** the people were waiting for Zechariah, they were **also** wondering at his delaying in the temple.

(3) Now the people were waiting for Zechariah, wondering at his delaying in the temple.

> **While** they were looking intently into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

(1) And **during the time** they were looking intently into heaven **while** he was going up, suddenly, two men stood by them in white clothing.

(2) And **while** they were looking intently into heaven **as** he was going up, suddenly, **at that same time** two men stood by them in white clothing.

(3) They were looking intently into heaven; he was going up **when** they saw two men standing by them in white clothing.

## 1 Kings References:

1:41; 1:48; 3:26

# Connecting Words and Phrases

### Description

As humans, we write our thoughts in phrases and sentences. We usually want to communicate a series of thoughts that are connected to each other in different ways. **Connecting words and phrases** show how these thoughts are related to each other. For example, we can show how the following thoughts are related by using the Connecting Words in bold type:

- It was raining, **so** I opened my umbrella.
- It was raining, **but** I did not have an umbrella. **So** I got very wet.

Connecting words or phrases can connect phrases or clauses within a sentence. They can connect sentences to each other. They can also connect entire chunks to one another in order to show how the chunk before relates to the chunk after the connecting word. Very often, the connecting words that connect entire chunks to one another are either conjunctions or adverbs.

> It was raining, but I did not have an umbrella, so I got very wet.
>
> **Now** I must change my clothes. Then I will drink a cup of hot tea and warm myself by the fire.

In the above example, the word **now** connects the two short chunks of text, showing the relationship between them. The speaker must change his clothes, drink hot tea, and warm himself because of something that happened earlier (that is, he got wet in the rain).

Sometimes people might not use a connecting word because they expect the context to help the readers understand the relationship between the thoughts. Some languages do not use connecting words as much as other languages do. They might say:

- It was raining. I did not have an umbrella. I got very wet.

You (the translator) will need to use the method that is most natural and clear in the target language. But in general, using connecting words whenever possible helps the reader to understand the ideas in the Bible most clearly.

### Reasons This Is a Translation Issue

- You need to understand the relationship between paragraphs, between sentences, and between parts of sentences in the Bible, and how connecting words and phrases can help you to understand the relationship between the thoughts that they are connecting.
- Each language has its own ways of showing how thoughts are related.
- You need to know how to help readers understand the relationship between the thoughts in a way that is natural in your language.

### Translation Principles

- You need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

### The Different Types of Connections

Listed below are different types of connections between ideas or events. These different types of connections can be indicated by using different connecting words. When we write or translate something, it is important to use the right connecting word so that these connections are clear for the reader. If you would like additional information, simply click the colored, hyperlinked word to be directed to a page containing definitions and examples for each type of connection.

- **Sequential Clause** — a time relationship between two events in which one happens and then the other happens.
- Simultaneous Clause — a time relationship between two or more events that occur at the same time.
- **Background Clause** — a time relationship in which the first clause describes a long event that is happening at the time when the beginning of the second event happens, which is described in the second clause.
- Exceptional Relationship — one clause describes a group of people or items, and the other clause excludes one or more items or people from the group.
- Hypothetical Condition — the second event will only take place if the first one takes place. Sometimes what takes place is dependent on the actions of other people.
- **Factual Condition** — a connection that sounds hypothetical but is already certain or true, so that the condition is guaranteed to happen.
- **Contrary-to-Fact Condition** — a connection that sounds hypothetical but is already certain that it is not true. See also: **Hypothetical Statements**.
- Goal Relationship — a logical relationship in which the second event is the purpose or goal of the first.

- Reason and Result Relationship — a logical relationship in which one event is the reason for the other event, the result.
- Contrast Relationship — one item is being described as different or in opposition to another.

### Examples from the Bible

> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT)

The word "instead" introduces something that contrasts with what was said before. The contrast here is between what Paul did not do and what he did do. The word "then" introduces a sequence of events. It introduces something that Paul did after he returned to Damascus.

> **Therefore,** whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

The word "therefore" links this section with the section before it, signaling that the section that came before gave the reason for this section. "Therefore" usually links sections larger than one sentence. The word "and" links only two actions within the same sentence, that of breaking commandments and teaching others. In this verse the word "but" contrasts what one group of people will be called in God's kingdom with what another group of people will be called.

> We place nothing as a stumbling block in front of anyone, **so that** our ministry might not be discredited. **Instead**, we commend ourselves in everything as God's servants. (2 Corinthians 6:3-4 ULT)

Here the words “so that” connect what follows as the reason for what came before; the reason that Paul does not place stumbling blocks is that he does not want his ministry brought into disrepute. “Instead” contrasts what Paul does (prove by his actions that he is God’s servant) with what he said he does not do (place stumbling blocks).

### General Translation Strategies

#### See each type of Connecting Word above for specific strategies

If the way the relationship between thoughts is shown in the ULT would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

(1) Use a connecting word (even if the ULT does not use one).
(2) Do not use a connecting word if it would be strange to use one and people would understand the right relationship between the thoughts without it.
(3) Use a different connecting word.

### Examples of Translation Strategies Applied

(1) Use a connecting word (even if the ULT does not use one).

> Jesus said to them, “Come follow me, and I will make you to become fishers of men.” Then immediately they left the nets and followed him. (Mark 1:17-18 ULT)

They followed Jesus because he told them to. Some translators may want to mark this clause with the connecting word “so.”

> Jesus said to them, “Come follow me, and I will make you to become fishers of men.” **So**, immediately they left the nets and followed him.

(2) Do not use a connecting word if it would be odd to use one, and if people would understand the right relationship between the thoughts without it.

> Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Some languages would prefer not to use connecting words here because the meaning is clear without them and using them would be unnatural. They might translate like this:

> > Therefore, whoever breaks the least one of these commandments, teaching others to do so as well, will be called least in the kingdom of heaven. Whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT) (Galatians 1:16-18 ULT)

Some languages might not need the words “instead” or “then” here. They might translate like this:

> > I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him 15 days.

(3) Use a different connecting word.

> Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Instead of a word like “therefore,” a language might need a phrase to indicate that there was a section before it that gave the reason for the section that follows. Also, the word “but” is used here because of the contrast between the two groups of people. But in some languages, the word “but” would show that what comes after it is surprising because of what came before it. So “and” might be clearer for those languages. They might translate like this:

> > **Because of that**, whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven. **And**

> whoever keeps them and teaches them, that one will
> be called great in the kingdom of heaven.

## 1 Kings References:

1:12; 1:18; 1:25; 2:9; 2:9; 2:16; 2:22; 2:25; 2:26; 2:31; 3:2; 3:6; 3:7; 3:14; 3:20; 5:4; 5:6; 5:6; 6:6; 7:12; 7:18; 7:20; 8:7; 8:11; 8:24; 8:25; 8:39; 8:42; 8:46; 8:51; 10:22; 11:1; 11:16; 11:25; 11:33; 12:11; 13:9; 13:17; 13:32; 14:11; 18:19; 19:20; 20:7; 22:19; 22:23

# Direct and Indirect Quotations

## Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- John said, "**I** do not know at what time **I** will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that **he** did not know at what time **he** would arrive.

## Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

## Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

> And he commanded him to tell no one, but, “Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.” (Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, “**Go, show yourself to the priest …**”

> And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, “The kingdom of God is not coming with careful observation. Neither will they say, ‘Look, here it is!’ or ‘There it is!’ For indeed, the kingdom of God is among you.” (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming,**
- Direct quote: he answered them and said, “**The kingdom of God is not coming with careful observation. Neither will they say, ‘Look. here it is!’ or ‘There it is!’ For indeed, the kingdom of God is among you.**”
- Direct quotes: Neither will they say, ‘**Look, here it is!**’ or, ‘**There it is!**’

### Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

(1) If a direct quote would not work well in your language, change it to an indirect quote.
(2) If an indirect quote would not work well in your language, change it to a direct quote.

### Examples of Translation Strategies Applied

(1) If a direct quote would not work well in your language, change it to an indirect quote.

> And he commanded him to tell no one, but, “**Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.**” (Luke 5:14 ULT)

> > He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them**.

(2) If an indirect quote would not work well in your language, change it to a direct quote.

> And he commanded him **to tell no one,** but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)
>
> > He commanded him, "**Tell no one**. But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them."

You may also want to watch the video at https://ufw.io/figs_quotations.

## 1 Kings References:

2:29; 2:30; 14:5; 19:11; 20:35

# Double Negatives

A double negative occurs when a clause has two words that each express the meaning of "not." Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

### Description

Negative words are words that have in them the meaning "not." Examples in English are "no," "not," "none," "no one," "nothing," "nowhere," "never," "nor," "neither," and "without." Also, some words have prefixes or suffixes that mean "not," such as the bolded parts of these words: "**un**happy," "**im**possible," and "use**less**." Some other kinds of words also have a negative meaning, such as "lack" or "reject," or even "fight" or "evil."

A double negative occurs when a clause has two words that each have a negative meaning.

> We did this **not** because we have **no** authority … (2 Thessalonians 3:9a ULT)
>
> And this was **not** done **without** an oath! (Hebrews 7:20a ULT)
>
> Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

### Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as English, a second negative in a clause cancels the first one, creating a positive sentence. So, "He is not unintelligent" means "He is intelligent."
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. The Spanish sentence, "No vi a nadie," literally says "I did not see no one." It has both the word 'no' next to the verb and 'nadie,' which means "no one." The two negatives are seen as in agreement with each other, and the sentence means, "I did not see anyone."
- In some languages, a double negative creates a stronger negative statement.

- In some languages, a double negative creates a positive sentence, but it is a weak statement. So, “He is not unintelligent” means, “He is somewhat intelligent.”
- In some languages, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, “He is not unintelligent” can mean “He is very intelligent.” In this case, the double negative is actually the figure of speech called litotes.

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

### Examples From the Bible

The Greek of John 15:5 says:

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
>
> Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.
or:
Without me, you **cannot** do anything.

> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means “in order to be fruitful.”

> A prophet is **not without** honor (Mark 6:4 ULT)

This means “a prophet is honored.”

> I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means “I want you to be knowledgeable.”

### Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.
(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

### Examples of Translation Strategies Applied

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

> For we do **not** have a high priest who **cannot** feel sympathy for our weaknesses. (Hebrews 4:15a ULT)
>
> > “For we have a high priest who can feel sympathy for our weaknesses.”

> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)

> > "… so that they may be fruitful."

(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
>
> Without me **not** you can do **nothing** (John 15:5)

> > Without me, you can do **nothing**.
>
> or:
> Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

> …ἰῶτα ἓν ἢ μία κεραία **οὐ μὴ** παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)
>
> …iota one or one serif **not not** may pass away from the law

> …**not even** one iota or one serif may pass away from the law
>
> or:
> …**certainly no** iota or serif may pass away from the law

## 1 Kings References:

2:4; 2:6; 8:57

# Doublet

### Description

We are using the word “doublet” to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word “and.” Unlike Hendiadys, in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

A very similar issue is the repetition of the same word or phrase for emphasis, usually with no other words between them. Because these figures of speech are so similar and have the same effect, we will treat them here together.

### Reason This Is a Translation Issue

In some languages people do not use doublets. Or they may use doublets, but only in certain situations, so a doublet might not make sense in their language in some verses. People might think that the verse is describing two ideas or actions, when it is only describing one. In this case, translators may need to find some other way to express the meaning expressed by the doublet.

### Examples From the Bible

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

The bolded words mean the same thing. Together they mean the people were spread out.

> He attacked two men **more righteous** and **better** than himself. (1 Kings 2:32b ULT)

This means that they were “much more righteous” than he was.

> You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

This means that they had decided to lie, which is another way of saying that they intended to deceive people.

> … like of a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

This means that he was like a lamb that did not have any defect—not even one.

> Then they approached {and} woke him up, saying, **“Master! Master!** We are perishing!” (Luke 8:24 ULT)

The repetition of “Master” means that the disciples called to Jesus urgently and continually.

### Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

(1) Translate only one of the words or phrases.
(2) If the doublet is used to intensify the meaning, translate one of the words or phrases and add a word that intensifies it such as “very” or “great” or “many.”
(3) If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

### Translation Strategies Applied

(1) Translate only one of the words.

> You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

> > "You have decided to prepare **false** things to say."

(2) If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as "very" or "great" or "many."

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)
>
> > "He has one people **very spread out**."

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

> … like a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)
>
> • English can emphasize this with "any" and "at all."
>
> > "… like a lamb **without any blemish at all**."

> Then they approached {and} woke him up, saying, **"Master! Master!** We are perishing!" (Luke 8:24 ULT)

> Then they approached {and} woke him up, **urgently shouting, "Master!** We are perishing!"

## 1 Kings References:

1:1; 2:3; 2:3; 2:32; 3:8; 3:12; 3:14; 4:24; 7:14; 8:5; 8:13; 8:28; 8:30; 8:35; 8:42; 8:47; 8:58; 8:66; 9:4; 11:33; 11:34; 11:38; 12:4; 13:34; 14:29; 19:11; 20:8

# Ellipsis

## Description

An ellipsis[^1] occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

> So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous**. (Psalm 1:5 ULT)

There is ellipsis in the second part because “nor sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause. With the action filled in, the complete sentence would read:

> So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

[^1]: English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (…) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

## Two Types of Ellipsis

1. A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.

2. An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

### Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

### Examples From the Bible

#### Relative Ellipsis

> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

> He makes Lebanon skip like a calf and **he makes**
> Sirion **skip** like a young ox.
>
> Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

> > Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as wise,

### Absolute Ellipsis

> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

It seems that the man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him. The complete sentence would be:

> > “Lord, **I want you to heal me so** that I might receive my sight.”
>
> To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

> > To Titus, a true son in our common faith. **May you receive** grace and peace from God the Father and Christ Jesus our Savior.

### Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Add the missing words to the incomplete phrase or sentence.

### Examples of Translation Strategies Applied

(1) Add the missing words to the incomplete phrase or sentence.

> So the wicked will not stand in the judgment, nor **sinners in the assembly** of the righteous. (Psalm 1:5 ULT)
>
> > So the wicked will not stand in the judgment, and **sinners will not stand in the assembly** of the righteous.
>
> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)
>
> > Then when the man was near, Jesus asked him, “What do you want me to do for you?” He said,

> > “Lord, **I want you to heal me** that I might receive my sight.”
>
> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)
>
> > He makes Lebanon skip like a calf, and **he makes** Sirion **skip** like a young ox.

## 1 Kings References:

1:23; 1:52; 1:53; 2:13; 2:32; 3:26; 4:8; 4:20; 4:21; 4:24; 4:27; 4:31; 5:2; 5:9; 5:9; 5:9; 5:9; 5:14; 6:2; 6:5; 6:6; 6:8; 6:16; 6:18; 6:31; 6:32; 6:33; 7:2; 7:9; 7:9; 7:12; 7:15; 7:16; 7:18; 7:19; 7:20; 7:26; 7:29; 7:31; 7:35; 7:49; 8:1; 8:9; 8:37; 8:46; 8:47; 8:48; 8:65; 8:65; 9:8; 9:9; 9:13; 9:21; 10:7; 10:7; 10:12; 10:15; 10:16; 10:27; 10:29; 11:3; 11:3; 11:7; 11:22; 11:32; 11:33; 11:37; 12:3; 12:9; 12:16; 12:16; 12:18; 12:20; 12:20; 12:24; 12:29; 13:14; 14:14; 14:15; 15:19; 16:8; 18:8; 18:10; 18:18; 18:19; 18:20; 18:44; 18:45; 19:18; 19:19; 20:1; 20:12; 20:14; 20:17; 20:29; 20:30; 21:6; 21:19; 22:7; 22:8; 22:18; 22:21

# 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)

## 1 Kings References:

2:10; 3:15; 6:37; 7:22; 7:37; 7:40; 11:41; 13:33; 14:19; 14:29; 15:7; 15:23; 15:31; 16:5; 16:14; 16:20; 16:27; 22:39; 22:45

# Euphemism

### Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> … they found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

This means that Saul and his sons "were dead." It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

### Reason This Is a Translation Issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

### Examples From the Bible

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

### Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Use a euphemism from your own culture.
(2) State the information plainly without a euphemism if it would not be offensive.

### Examples of Translation Strategies Applied

(1) Use a euphemism from your own culture.

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT) — Some languages might use euphemisms like these:
>
> > "… where there was a cave. Saul went into the cave to **dig a hole**"
> >
> > "… where there was a cave. Saul went into the cave to **have some time alone**"
>
> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)
>
> > But Mary said to the angel, "How will this be, since I have not **slept with a man**?"

(2) State the information plainly without a euphemism if it would not be offensive.

> They found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)
>
> > "They found Saul and his sons **dead** on Mount Gilboa."

## 1 Kings References:

1:4; 1:21; 2:2; 2:6; 2:9; 2:10; 11:21; 11:43; 14:20; 14:31; 15:8; 15:24; 16:6; 16:28; 17:17; 18:27; 22:40; 22:50

# Exclamations

### Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULT and UST, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people said helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

> Save us, Lord; we are about to die! (Matthew 8:25b ULT)

> When the demon had been driven out, the mute man spoke. The crowds were astonished and said, “This has never been seen before in Israel!” (Matthew 9:33 ULT)

### Reason This Is a Translation Issue

Languages have different ways of showing that a sentence communicates strong emotion.

### Examples From the Bible

Some exclamations have a word that shows feeling. The sentences below have “Oh” and “Ah.” The word “oh” here shows the speaker’s amazement.

> **Oh**, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33 ULT)

The word “Alas” below shows that Gideon was very frightened.

> When Gideon saw that he was the angel of Yahweh, Gideon lamented, "**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)
>
> Some exclamations start with a question word such as "how" or "why," even though they are not questions. The sentence below shows that the speaker is amazed at how unsearchable God's judgments are.
>
> **How** unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)

Some exclamations in the Bible do not have a main verb. The exclamation below shows that the speaker is disgusted with the person he is speaking to.

> You worthless person! (Matthew 5:22b ULT)

### Translation Strategies

(1) If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."
(2) Use an exclamation word from your language that shows the strong feeling.
(3) Translate the exclamation word with a sentence that shows the feeling.
(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.
(5) If the strong feeling is not clear in the target language, then tell how the person felt.

### Examples of Translation Strategies Applied

(1) If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."

> You worthless person! (Matthew 5:22b ULT)

> > "You **are** such a worthless person!"

Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33b ULT)

> > "Oh, the riches of the wisdom and the knowledge of God **are** so deep!"

(2) Use an exclamation word from your language that shows the strong feeling. In the first suggested translation below, the word "wow" shows that they were astonished. In the second suggested translation, the expression "Oh no" shows that something terrible or frightening has happened.

> They were extremely astonished, saying, "He has done everything well. He even makes the deaf hear and the mute speak." (Mark 7:37 ULT)
>
> > "They were extremely astonished, saying, '**Wow**! He has done everything well. He even makes the deaf to hear and the mute to speak.'"
>
> Alas, oh my Lord Yahweh! For because of this I have seen the angel of Yahweh face to face! (Judges 6:22b ULT)
>
> > "**Oh no**, Lord Yahweh! I have seen the angel of Yahweh face to face!"

(3) Translate the exclamation word with a sentence that shows the feeling.

> "**Alas,** O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)
>
> > "Lord Yahweh, **what will happen to me**? For I have seen the angel of Yahweh face to face!"
> > "**Help**, Lord Yahweh! For I have seen the angel of Yahweh face to face!"

(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.

> How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)
>
> > "His judgments are **so** unsearchable and his ways are **far** beyond discovering!"

(5) If the strong feeling is not clear in the target language, then tell how the person felt.

> When Gideon saw that he was the angel of Yahweh, Gideon lamented, "**Alas,** O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)

> Gideon understood that this was the angel of Yahweh.
> **He was terrified** and said, "**Alas**, Lord Yahweh! I
> have seen the angel of Yahweh face to face!"

## 1 Kings References:

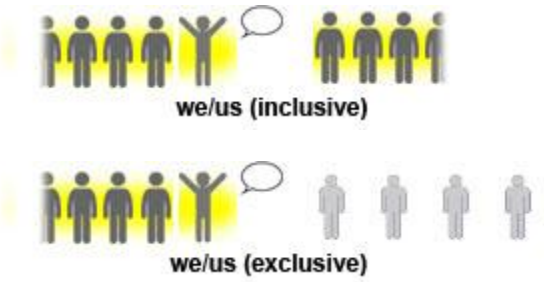
1:36; 3:26; 10:8; 19:4

# Exclusive and Inclusive ‘We’

## Description

Some languages have more than one form of “we”: an inclusive form that means “I and you” and an exclusive form that means “I and someone else but not you.” The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive “we” and the exclusive “we” refer to.




## Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for “we.” If your language has separate exclusive and inclusive forms of “we,” then you will need to understand what the speaker meant so that you can decide which form of “we” to use.

## Examples From the Bible

### Exclusive

> They said, “There are not more than five loaves of bread and two fish with us—unless **we** go and buy food for all these people.” (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

> **We** have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

### Inclusive

> The shepherds said one to each other, "Let **us** now go to Bethlehem, and see this thing that has happened, which the Lord has made known to **us**." (Luke 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

> Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

## 1 Kings References:

1:47; 12:9; 12:9

# First, Second or Third Person

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than “I” or “you.”

### Description

- First person — This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it,” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

### Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant “I” or “you.”

### Examples From the Bible

Sometimes people used the third person instead of “I” or “me” to refer to themselves.

> But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34 ULT)

David referred to himself in the third person as “your servant” and used “his.” He was calling himself Saul’s servant in order to show his humility before Saul.

> Then Yahweh answered Job out of a fierce storm and said,
> “… Do you have an arm like **God’s**? Can you thunder with a voice like **his**?” (Job 40:6, 9 ULT)

God referred to himself in the third person with the words “God’s” and “his.” He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

> Abraham answered and said, “Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!” (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

> So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

### Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the third person phrase along with the pronoun “I” or “you.”
(2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

### Examples of Translation Strategies Applied

(1) Use the third person phrase along with the pronoun “I” or “you.”

> But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34)

> > But David said to Saul, "**I, your servant**, used to keep **my** father's sheep."

(2) Simply use the first person ("I") or second person ("you") instead of the third person.

> Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)
>
> > Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **mine**? Can you thunder with a voice like **mine**?"
>
> So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)
>
> > So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

## 1 Kings References:

front:intro; 1:2; 1:13; 1:34; 2:38; 2:45; 3:7; 8:16; 8:23; 8:27; 16:3; 16:4; 18:9; 18:13; 19:10; 19:11; 20:9; 20:39; 21:21; 21:24; 22:6; 22:8; 22:26; 22:28

# Forms of ‘You’ — Singular

### Description

Some languages have a **singular** form of “you” for when the word “you” refers to just one person, and a **plural** form for when the word “you” refers to more than one person. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for “you” in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of “you” and a plural form of “you.” When we read the Bible in those languages, the pronouns and verb forms show us whether the word “you” refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see how many people the speaker was speaking to.

### Reason This Is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of “you” will always need to know what the speaker meant so they can choose the right word for “you” in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning “you,” translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word “you” refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people the speaker was speaking to. Sometimes Greek and Hebrew speakers used the singular form of “you” even though they were speaking to a group of people. (See **Forms of ‘You’ — Singular to a Crowd** 🔗.)

### Examples From the Bible

> But he said, “All these things **I** have kept from my youth.” But when he heard this, Jesus said to him, “One thing is still lacking to **you**. All things,

> as much as **you** have, **sell** all and **distribute** to the poor, and **you** will have treasure in heaven—and **come**, **follow** me." (Luke 18:21-22 ULT)

The ruler was speaking about just himself when he said "I." This shows us that when Jesus said "you" he was referring only to the ruler and he used the singular form. So languages that have singular and plural forms of "you" need the singular form here, as well as for the verbs "sell," distribute," "come," and "follow."

> The angel said to him, "**Dress yourself** and **put on your** sandals." So he did that. He said to him, "**Put on your** outer garment and **follow** me." (Acts 12:8 ULT)

The angel used singular forms here and the context makes it clear that he was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of "you" would need the singular form here for "yourself" and "your." Also, if verbs have different forms for singular and plural subjects, then the verbs "dress," "put on," and "follow" need the form that indicates a singular subject.

> All the ones {who are} with me greet **you**. **Greet** the ones loving us in faith. Grace {be} with all of **you**. (Titus 3:15 ULT)

Paul wrote this letter to one person, Titus, so most of the time the word "you" in this letter is singular and refers only to Titus. In this verse, the first "you" is singular, so the greeting is for Titus, as well as the instruction to greet the others there. The second "you," however, is plural, so the blessing is for Titus and for all of the believers there in Crete.

> "Having gone, **search** carefully for the young child, and after **you** have found him, **report** to me so that I also, having come, might worship him." (Matthew 2:8 ULT)

Since Herod is speaking to all of the learned men, the word “you” and the commands “search” and “report” are plural.

### Strategies for finding out how many people “you” refers to

(1) Look at the notes to see if they tell whether “you” refers to one person or more than one person.
(2) Look at the UST to see if it says anything that would show you whether the word “you” refers to one person or more than one person.
(3) If you have a Bible that is written in a language that distinguishes “you” singular from “you” plural, see which form of “you” that Bible has in that sentence.
(4) Look at the context to see how many people the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_younum.

## 1 Kings References:

1:32; 1:33; 1:45; 3:24; 3:25; 3:26; 3:27; 8:18; 8:23; 8:61; 9:6; 13:4; 20:11; 22:26; 22:27

# 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.

## 1 Kings References:

3:25; 6:31; 6:33; 10:7

# Generic Noun Phrases

### Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

> Can **a man** walk on hot coals without scorching his feet?
> So is **the man who goes in to his neighbor's wife**;
> **the one who touches her** will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

### Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

### Examples From the Bible

> The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

> People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase “a good man” does not refer to a particular man, but to any person who is good. The phrase “a man who makes evil plans” does not refer to a particular man, but to any person who makes evil plans.

### Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

(1) Use the word “the” in the noun phrase.
(2) Use the word “a” in the noun phrase.
(3) Use the word “any,” as in “any person” or “anyone.”
(4) Use the plural form, as in “people.”
(5) Use any other way that is natural in your language.

### Examples of Translation Strategies Applied

(1) Use the word “the” in the noun phrase.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)
>
> > “Yahweh gives favor to **the good man**, but he condemns **the man who makes evil plans**.” (Proverbs 12:2)

(2) Use the word “a” in the noun phrase.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > "People curse **a man** who refuses to sell grain."

(3) Use the word "any," as in "any person" or "anyone."

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > "People curse **any man** who refuses to sell grain."

(4) Use the plural form, as in "people" (or in this sentence, "men").

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > "People curse **men** who refuse to sell grain"

(5) Use any other way that is natural in your language.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > "People curse **whoever** refuses to sell grain."

## 1 Kings References:

1:51; 2:8; 4:19; 4:25; 4:28; 4:33; 6:7; 6:8; 6:18; 7:9; 8:29; 8:30; 9:16; 9:20; 13:2

# Go and Come

### Description

Different languages have different ways of determining whether to use the words “go” or “come” and whether to use the words “take” or “bring” when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say “I am coming,” while Spanish speakers say “I am going.” You will need to study the context in order to understand what is meant by the words “go” and “come” (and also “take” and “bring”), and then translate those words in a way that your readers will understand which direction people are moving in.

### Reason This Is a Translation Issue

Different languages have different ways of talking about motion. The biblical languages or your source language may use the words “go” and “come” or “take” and “bring” differently than your language uses them. If these words are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving.

### Examples From the Bible

> Yahweh said to Noah, “**Come**, you and all your household, into the ark.” (Genesis 7:1 ULT)

In some languages, this would lead people to think that Yahweh was in the ark.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. Then you will be free from my oath. (Genesis 24:41 ULT)

Abraham was speaking to his servant. Abraham’s relatives lived far away from where he and his servant were standing and he wanted his servant to **go** to them, not **come** toward Abraham.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14a ULT)

Moses is speaking to the people in the wilderness. They had not yet gone into the land that God was giving them. In some languages, it would make more sense to say, "When you have **gone** into the land …"

> They **brought** him up to the temple in Jerusalem to present him to the Lord. (Luke 2:22b ULT)

In some languages, it might make more sense to say that they **took** or **carried** Jesus to the temple.

> Then see, there was a man whose name was Jairus, and he was a leader of the synagogue. And falling at the feet of Jesus, he begged him to come to his house. (Luke 8:41 ULT)

The man was not at his house when he spoke to Jesus. He wanted Jesus to **go** with him to his house.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

In some languages, it might make more sense to ask what did you come out to see.

### Translation Strategies

If the word used in the ULT would be natural and give the right meaning in your language, consider using it. If not, here are other strategies.

(1) Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.
(2) Use another word that expresses the right meaning.

### Examples of Translation Strategies Applied

(1) Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. (Genesis 24:41 ULT)
>
> > But you will be free from my oath if you **go** to my relatives and they will not give her to you.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)
>
> > What did you come out into the desert to see? A reed shaken by the wind?

(2) Use another word that expresses the right meaning.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14 ULT)

> > "When you have **arrived** in the land that Yahweh your God gives you, and when you take possession of it and begin to live in it …"

> Yahweh said to Noah, "**Come**, you and all your household, into the ark …" (Genesis 7:1 ULT)
>
> > Yahweh said to Noah, "**Enter**, you and all your household, into the ark …"

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)
>
> > What did you travel out into the desert to see? A reed shaken by the wind?

## 1 Kings References:

1:13; 1:15; 2:8; 2:19; 2:30; 9:28; 13:8; 13:9; 13:17; 16:17; 17:10; 20:17; 22:30

# Hebrew Months

## Description

The Hebrew calendar used in the Bible has twelve months. Unlike the western calendar, its first month begins in the spring of the northern hemisphere. Sometimes a month is called by its name (Aviv, Ziv, Sivan), and sometimes it is called by its order in the Hebrew calendar year (first month, second month, third month).

## Reasons This Is a Translation Issue

- Readers may be surprised to read of months that they have never heard of, and they may wonder how those months correspond to the months that they use.
- Readers may not realize that phrases such as “the first month” or “the second month” refer to the first or second month of the Hebrew calendar, not some other calendar.
- Readers may not know when the first month of the Hebrew calendar begins.
- The Bible may tell about something happening in a certain month, but readers will not be able to fully understand what is said about it if they do not know what season of the year that was.

## List of Hebrew Months

This is a list of the Hebrew months with information about them that may be helpful in the translation.

**Aviv** — (This month was called **Nisan** after the Babylonian exile.) This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt. It is at the beginning of the spring season when the late rains come and people begin to harvest their crops. It is during the last part of March and the first part of April on western calendars. The Passover celebration started on Aviv 10; the Festival of Unleavened Bread was right after that, and the Festival of Harvest was a few weeks after that.

**Ziv** — This is the second month of the Hebrew calendar. This is during the harvest season. It is during the last part of April and the first part of May on Western calendars.

**Sivan** — This is the third month of the Hebrew calendar. It is at the end of the harvest season and the beginning of the dry season. It is during the last part of May and the first part of June on Western calendars. The Feast of Weeks is celebrated on Sivan 6.

**Tammuz** — This is the fourth month of the Hebrew calendar. It is during the dry season. It is during the last part of June and the first part of July on Western calendars.

**Ab** — This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on Western calendars.

**Elul** — This is the sixth month of the Hebrew calendar. It is at the end of the dry season and the beginning of the rainy season. It is during the last part of August and the first part of September on Western calendars.

**Ethanim** — This is the seventh month of the Hebrew calendar. This is during the early rain season which would soften the land for sowing. It is during the last part of September and the first part of October on Western calendars. The Feast of Ingathering and the Day of Atonement are celebrated in this month.

**Bul** — This is the eighth month of the Hebrew calendar. It is during the rainy season when people plough their fields and sow seed. It is during the last part of October and the first part of November on Western calendars.

**Kislev** — This is the ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season. It is during the last part of November and the first part of December on Western calendars.

**Tebeth** — This is the tenth month of the Hebrew calendar. It is during the cold season when there may be rain and snow. It is during the last part of December and the first part of January on Western calendars.

**Shebat** — This is the eleventh month of the Hebrew calendar. This is the coldest month of the year, and it has heavy rainfall. It is during the last part of January and the first part of February on Western calendars.

**Adar** — This is the twelfth and last month of the Hebrew calendar. This is during the cold season. It is during the last part of February and the first part of March on western calendars. The feast called Purim is celebrated in Adar.

### Examples From the Bible

> Today you are going out, in **the month of Aviv**. (Exodus 13:4 ULT)

> You must eat unleavened bread from evening of the fourteenth day **in the first month of the year**, until evening of the twenty-first day of the month. (Exodus 12:18 ULT)

### Translation Strategies

You may need to make some information about the months explicit. (See Assumed Knowledge and Implicit Information.)

(1) Tell the number of the Hebrew month.
(2) Use the names for months that people know.
(3) State clearly what season the month occurred in.
(4) Refer to the time in terms of the season rather than in terms of the Hebrew name of the month. (If possible, use a footnote to show the Hebrew month and day.)

### Examples of Translation Strategies Applied

The examples below use these two verses.

> At that time, you will appear before me in **the month of Aviv**, which is fixed for this purpose. It was in this month that you came out from Egypt. (Exodus 23:15b ULT)

> It will always be a statute for you that in **the seventh month, on the tenth day of the month,** you must humble yourselves and do no work. (Leviticus 16:29a ULT)

(1) Tell the number of the Hebrew month.

> At that time, you will appear before me in **the first month of the year**, which is fixed for this purpose. It was in this month that you came out from Egypt.

(2) Use the months that people know.

> At that time, you will appear before me in **the month of March**, which is fixed for this purpose. It was in this month that you came out from Egypt.

> It will always be a statute for you that **on the day I choose in late September** you must humble yourselves and do no work.

(3) State clearly what season the month occurs in.

> > It will always be a statute for you that **in the autumn, on the tenth day of the seventh month,** you must humble yourselves and do no work.

(4) Refer to the time in terms of the season rather than in terms of the month.

> > It will always be a statute for you that in **the day I choose in early autumn**[1] you must humble yourselves and do no work.

The footnote would look like:

> > [1] The Hebrew says, “the seventh month, on the tenth day of the month.”

## 1 Kings References:

6:1; 6:38; 8:2; 12:32

# Hendiadys

## Description

In a hendiadys, a speaker uses two words that mean different things and that are connected with “and.” These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

> … his own **kingdom and glory.** (1 Thessalonians 2:12b ULT)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by “and” can also be a hendiadys when they refer to a single person, thing, or event.

> while we look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. “The blessed hope” and “appearing of the glory” refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, “our great God” and “Savior Jesus Christ” refer to one person, not two.

## Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

### Examples From the Bible

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)

"A mouth" and "wisdom" are nouns, but in this figure of speech "wisdom" describes what comes from the mouth.

> If you are willing and obedient … (Isaiah 1:19a ULT)

"Willing" and "obedient" are adjectives, but "willing" describes "obedient."

### Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Substitute the describing noun with an adjective that means the same thing.
(2) Substitute the describing noun with a phrase that means the same thing.
(3) Substitute the describing adjective with an adverb that means the same thing.
(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.
(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

### Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

> For I will give you **a mouthand wisdom** … (Luke 21:15a ULT)
>
> > For I will give you **wise words** …
>
> Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)

> > You should walk in a manner that is worthy of God,
> > who calls you to **his own glorious kingdom**.

(2) Substitute the describing noun with a phrase that means the same thing.

> For I will give you **a mouthand wisdom** … (Luke 21:15a ULT)
>
> > for I will give you **words of wisdom**.
>
> You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > You should walk in a manner that is worthy of God,
> > who calls you to **his own kingdom of glory**.

(3) Substitute the describing adjective with an adverb that means the same thing.

> If you are willing and obedient … (Isaiah 1:19a ULT)
>
> > If you are **willingly obedient** …

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

> If you are willing and obedient … (Isaiah 1:19a ULT)

The adjective “obedient” can be substituted with the verb “obey.”

> > if you **obey willingly** …

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

> We look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

The noun “glory” can be changed to the adjective “glorious” to make it clear that Jesus’ appearing is what we hope for. Also, “Jesus Christ” can be moved to the front of the phrase and “great God and Savior” put into a relative clause that describes the one person, Jesus Christ.

> > We look forward to receiving **what we are longing for, the blessed and glorious appearing** of **Jesus Christ, who is our great God and Savior**.

## 1 Kings References:

2:24; 6:9; 7:1; 7:5; 8:28; 8:30; 8:32; 8:33; 8:36; 8:38; 8:39; 8:45; 10:6; 10:9; 10:13; 11:11; 12:7; 14:9; 14:9; 18:45; 19:6; 20:33; 20:41; 22:22; 22:34

# How to Translate Names

### Description

The Bible contains the names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

### Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to, but sometimes the meaning of a name is especially important.

> For this **Melchizedek**, king of Salem, priest of God Most High, was the one who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULT)

Here the writer uses the name “Melchizedek” primarily to refer to a man who had that name, and the title “king of Salem” tells us that he ruled over a certain city.

> His name first indeed means “king of righteousness,” and then also “king of Salem,” that is, “king of peace.” (Hebrews 7:2b ULT)

Here the writer explains the meanings of Melchizedek’s name and title because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

### Reasons This Is a Translation Issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see **Borrow Words**.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

### Examples From the Bible

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

Readers might not know that "Jordan" is the name of a river, "Jericho" is the name of a city, and "Amorites" is the name of a group of people.

> She said, "Do I really continue to see, even after he has seen me?" Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

Readers may not understand the second sentence if they do not know that "Beer Lahai Roi" means "Well of the Living One who sees me."

> And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words "pull out."

> **Saul** was in agreement with his execution. (Acts 8:1a ULT)
>
> But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

Readers may not know that the names Saul and Paul refer to the same person.

### Translation Strategies

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.
(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
(5) Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

### Examples of Translation Strategies Applied

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

> > You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites.**
>
> At that hour, certain Pharisees approached, saying to him, “Leave and go away from here, because **Herod** wants to kill you.” (Luke 13:31 ULT)
>
> > At that hour, certain Pharisees approached, saying to him, “Go and leave here, because **King Herod** wants to kill you.”

(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

> And she called his name **Moses** and she said, “For out of the water I drew him.” (Exodus 2:10b ULT)
>
> > She called his name **Moses (which sounds like ‘drawn out’),** and she said, “For out of the water I drew him.”

(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.

> She said, “Do I really continue to see, even after he has seen me?” Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)
>
> > She said, “Do I really continue to see, even after he has seen me?” Therefore, the well was called **Well of the Living One who sees me**.

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called “Saul” before Acts 13 and “Paul” after Acts 13. You could translate his name as “Paul” all of the time, except in Acts 13:9 where it talks about him having both names.

> … a young man named **Saul**. (Acts 7:58b ULT)
>
> > … a young man named **Paul** 1

The footnote would look like:

> > [1] Most versions say “Saul” here, but most of the time in the Bible he is called “Paul.”

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)
>
> > But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

(5) Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write “Saul” where the source text has “Saul” and “Paul” where the source text has “Paul.”

> a young man named **Saul** (Acts 7:58 ULT)
>
> > a young man named **Saul**

The footnote would look like:

> > [1] This is the same man who is called Paul beginning in Acts 13.

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)
>
> > But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

Then after the story has explained the name change, you could translate this way.

> It came about in Iconium that **Paul** and Barnabas entered together into the synagogue (Acts 14:1 ULT)
>
> > It came about in Iconium that **Paul**[1] and Barnabas entered together into the synagogue

The footnote would look like:

> > [1] This is the same man who was called Saul before Acts 13.

## 1 Kings References:

1:7; 7:2; 7:6; 7:7; 8:9; 9:13; 9:15; 10:27; 10:28; 11:17; 11:41; 12:18; 12:23; 13:32; 14:15; 14:31; 15:1; 22:6; 22:11

# Hyperbole

### Description

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

It rains here every night.

1. The speaker means this as literally true if he means that it really does rain here every night.
2. The speaker means this as a **generalization** if he means that it rains here most nights.
3. The speaker means this as a **hyperbole** if he wants to say that it rains more than it actually does, usually in order to express a strong attitude toward the amount or frequency of rain, such as being annoyed or being happy about it.

### Hyperbole

In hyperbole, a figure of speech that uses exaggeration, a speaker deliberately describes something with an extreme or even unreal statement, usually to show his strong feeling or opinion about it. He expects people to understand that he is exaggerating.

> They will not leave **stone upon stone in you.** (Luke 19:44b ULT)

This is an exaggeration. It means that the enemies will completely destroy Jerusalem.

> Moses was educated in **all the wisdom of the Egyptians.** (Acts 7:22a ULT)

This hyperbole means that he had learned everything an Egyptian education could offer.

### Generalization

This is a statement that is true most of the time or in most situations that it could apply to.

> The one who ignores instruction **will have poverty and shame,**
> but **honor will come** to him who learns from correction. (Proverbs 13:18)

These generalizations tell about what normally happens to people who ignore instruction and what normally happens to people who learn from correction. There may be some exceptions to these statements, but they are generally true.

> And when you pray, do not make useless repetitions as **the Gentiles do,**
> **for they think that they will be heard because of their many words.**
> (Matthew 6:7)

This generalization tells about what Gentiles were known for doing. Many Gentiles did this. It does not matter if a few did not. The point was that the hearers should not join in this well-known practice.

Even though a hyperbole or a generalization may have a strong-sounding word like “all,” “always,” “none,” or “never,” it does not necessarily mean **exactly** “all,” “always,” “none,” or “never.” It simply means “most,” “most of the time,” “hardly any,” or “rarely.”

### Reason This Is a Translation Issue

1. Readers need to be able to understand whether or not a statement is literally true.
2. If readers realize that a statement is not literally true, they need to be able to understand whether it is a hyperbole, a generalization, or a lie. (Though the Bible is completely true, it tells about people who did not always tell the truth.)

### Examples From the Bible

### Examples of Hyperbole

> If your hand causes you to stumble, **cut it off**. It is better for you to enter into life maimed … (Mark 9:43a ULT)

When Jesus said to cut off your hand, he meant that we should **do whatever extreme things** we need to do in order not to sin. He used this hyperbole to show how extremely important it is to try to stop sinning.

> The Philistines gathered together to fight against Israel with 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The bolded phrase is an exaggeration for the purpose of expressing the emotion that the Philistine army was overwhelming in number. It means that there were **many, many** soldiers in the Philistine army.

> But as his anointing teaches you **everything** and is true and is not a lie, and just as it has taught you, remain in him. (1 John 2:27b ULT)

This is a hyperbole. It expresses the assurance that God's Spirit teaches us about **all things that we need to know**. God's Spirit does not teach us about everything that it is possible to know.

> When they found him, they also said to him, "**Everyone** is looking for you." (Mark 1:37 ULT)

The disciples probably did not mean that everyone in the city was looking for Jesus, but that **many people** were looking for him, or that all of Jesus' closest friends there were looking for

him. This is an exaggeration for the purpose of expressing the emotion that they and many others were worried about him.

### Examples of Generalization

> Can **any good thing** come out of Nazareth? (John 1:46b ULT)

This rhetorical question is meant to express the generalization that there is nothing good in Nazareth. The people there had a reputation for being uneducated and not strictly religious. Of course, there were exceptions.

> One of them, of their own prophets, has said, "**Cretans are always liars, evil beasts, lazy bellies**." (Titus 1:12 ULT)

This is a generalization that means that Cretans had a reputation to be like this because, in general, this is how Cretans behaved. It is possible that there were exceptions.

> **A lazy hand causes a person to be poor, but the hand of the diligent person gains riches.** (Proverbs 10:4 ULT)

This is generally true, and it reflects the experience of most people. It is possible that there are exceptions in some circumstances.

### Caution

- Do not assume that something is an exaggeration just because it seems to be impossible. God does miraculous things.

> They saw Jesus **walking on the sea** and coming near the boat. (John 6:19b ULT)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

- Do not assume that the word “all” is always a generalization that means “most.”

> Yahweh is righteous in **all** his ways
> and gracious in **all** he does. (Psalms 145:17 ULT)

Yahweh is always righteous. This is a completely true statement.

### Translation Strategies

If the hyperbole or generalization would be natural and people would understand it and not think that it is a lie, consider using it. If not, here are other options.

(1) Express the meaning without the exaggeration.
(2) For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”
(3) For a hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.
(4) For a hyperbole or a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.

### Examples of Translation Strategies Applied

(1) Express the meaning without the exaggeration.

> The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)
>
> > The Philistines gathered together to fight against
> > Israel: 3,000 chariots, 6,000 men to drive the chariots,
> > and **a great number of troops**.

(2) For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”

> **The one who ignores instruction will have poverty and shame.**
> (Proverbs 13:18a ULT)
>
> > **In general,** the one who ignores instruction will have poverty and shame
>
> When you pray, do not make useless repetitions as the **Gentiles do,** for they think that they will be heard because of their many words. (Matthew 6:7 ULT)
>
> > And when you pray, do not make useless repetitions as the Gentiles **generally** do, for they think that they will be heard because of their many words.

(3) For a hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.

> The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)
>
> > **Almost all** the country of Judea and **almost all** the people of Jerusalem went out to him.
> > or:

> > **Many** of the country of Judea and **many** of the people of Jerusalem went out to him.

(4) For a hyperbole or a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.

> The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)
>
> > The country of Judea and the people of Jerusalem went out to him.

## 1 Kings References:

1:9; 1:19; 1:39; 1:40; 2:15; 3:28; 4:20; 4:34; 6:10; 7:14; 8:2; 8:5; 8:62; 8:65; 10:15; 10:23; 10:24; 10:27; 11:15; 11:16; 11:41; 12:1; 12:16; 12:18; 14:13; 14:18; 14:23; 14:26; 14:29; 18:19; 20:27; 22:10

# Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

- You are pulling my leg. (This means, “You are teasing me by telling me something that is not true.”)
- Do not push the envelope. (This means, “Do not take a matter to its extreme.”)
- This house is under water. (This means, “The debt owed for this house is greater than its actual value.”)
- We are painting the town red. (This means, “We are going around town tonight celebrating very intensely.”)

### Description

An idiom is a phrase that has a special meaning to the people of the language or culture who use it. Its meaning is different than what a person would understand from the meanings of the individual words that form the phrase.

> he **set his face** to go to Jerusalem. (Luke 9:51b ULT)

The words “set his face” is an idiom that means “decided.”

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

> I am not worthy that you would **come under my roof**. (Luke 7:6b ULT)

The phrase “come under my roof” is an idiom that means “enter my house.”

> Put these words **into your ears**. (Luke 9:44a ULT)

This idiom means “Listen carefully and remember what I say.”

**Purpose**: An idiom is probably created in a culture somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it. After a while, it becomes a normal way of talking in that language.

### Reasons This Is a Translation Issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that produced the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

### Examples From the Bible

> Then all Israel came to David at Hebron and said, “Look, we are your **flesh and bone**.” (1 Chronicles 11:1 ULT)

This means, “We and you belong to the same race, the same family.”

> The children of Israel went out **with a high hand**. (Exodus 14:8b ASV)

This means, “The Israelites went out defiantly.”

> the one who **lifts up my head** (Psalm 3:3b ULT)

This means, “the one who helps me.”

### Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

(1) Translate the meaning plainly without using an idiom.
(2) Use a different idiom that people use in your own language that has the same meaning.

### Examples of Translation Strategies Applied

(1) Translate the meaning plainly without using an idiom.

> Then all Israel came to David at Hebron and said, “Look, we are your **flesh and bone**.” (1 Chronicles 11:1 ULT)
>
> > Look, we all **belong to the same nation**.

> Then he **set his face** to go to Jerusalem. (Luke 9:51b ULT)
>
> > He started to travel to Jerusalem, **determined to reach it**.

> I am not worthy that you would come **under my roof**. (Luke 7:6b ULT)
>
> > I am not worthy that you should enter **my house**.

(2) Use an idiom that people use in your own language that has the same meaning.

> Put these words **into your ears.** (Luke 9:44a ULT)
>
> > **Be all ears** when I say these words to you.

> My **eyes grow dim** from grief. (Psalm 6:7a ULT)
>
> > I am crying my **eyes out**

## 1 Kings References:

front:intro; 1:1; 1:2; 1:7; 1:14; 1:16; 1:20; 1:25; 1:37; 1:42; 1:49; 1:50; 1:51; 1:52; 2:7; 2:8; 2:14; 2:15; 2:15; 2:16; 2:20; 2:23; 2:23; 2:26; 2:32; 2:33; 2:36; 2:37; 2:42; 2:42; 2:44; 3:7; 3:10; 3:28; 4:7; 4:30; 5:3; 5:5; 5:11; 5:12; 5:13; 6:intro; 6:1; 6:3; 6:8; 6:11; 6:24; 7:intro; 7:3; 7:7; 7:16; 7:19; 7:20; 7:23; 7:23; 7:30; 7:31; 7:31; 7:32; 7:35; 7:35; 7:39; 7:41; 7:42; 7:50; 8:8; 8:9; 8:11; 8:11; 8:17; 8:21; 8:24; 8:31; 8:31; 8:32; 8:37; 8:40; 8:43; 8:57; 8:59; 8:61; 9:7; 9:12; 9:15; 9:21; 9:26; 10:5; 10:7; 10:16; 10:17; 10:19; 10:19; 10:19; 10:20; 10:22; 10:25; 10:25; 10:28; 11:2; 11:4; 11:5; 11:6; 11:6; 11:10; 11:11; 11:19; 11:22; 11:26; 11:28; 11:31; 11:33; 11:38; 11:38; 12:5; 12:15; 12:16; 12:18; 12:20; 12:22; 12:24; 13:4; 13:33; 13:33; 14:5; 14:8; 14:9; 14:10; 14:13; 14:21; 14:22; 14:24; 15:5; 15:11; 15:26; 15:34; 16:1; 16:3; 16:7; 16:7; 16:9; 16:18; 16:19; 16:21; 16:25; 16:30; 16:33; 17:2; 17:8; 17:12; 17:12; 17:14; 17:18; 18:1; 18:1; 18:3; 18:4; 18:13; 18:18; 18:21; 18:24; 18:31; 18:32; 18:42; 18:45; 18:46; 19:1; 19:2; 19:3; 19:9; 19:9; 19:13; 20:7; 20:10; 20:13; 20:14; 20:20; 20:22; 20:22; 20:24; 20:25; 20:26; 20:29; 20:29; 20:34; 20:36; 20:39; 20:40; 20:42; 21:2; 21:3; 21:5; 21:9; 21:10; 21:17; 21:20; 21:20; 21:20; 21:21; 21:25; 21:26; 21:28; 21:29; 22:4; 22:5; 22:10; 22:17; 22:25; 22:27; 22:34; 22:34; 22:35; 22:35; 22:36; 22:36; 22:42; 22:43; 22:52

# Imperatives — Other Uses

### Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

### Reason This Is a Translation Issue

Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

### Examples From the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 26, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

> Now Yahweh appeared to him and said, "**Do not go down** to Egypt; **live** in the land that I tell you to live in." (Genesis 26:2 ULT)

Sometimes imperative sentences in the Bible have other uses.

### Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not do anything to obey the command, but Jesus caused him to be healed by commanding it. (In this context, the command "Be clean" means to "be healed" so that others around would know that it was safe to touch the man again.)

> "I am willing. **Be clean**." Immediately he was cleansed of his leprosy. (Matthew 8:3b ULT)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist. Some languages, such as the Hebrew of the Bible, have commands that are in the third person. English does not do that, and so it must turn the third-person command into a general, second-person command, as in the ULT:

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like "light must be."

### Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

> God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)

### Imperatives that function as conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

> **Do not abandon** wisdom and she will watch over you;
> **love** her and she will keep you safe. (Proverbs 4:6 ULT)

The purpose of Proverbs 22:6, below, is to teach what people can expect to happen if they teach their children the way they should go.

> **Teach** a child the way he should go,
> and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

### Imperatives that function as good results

An imperative sentence can also describe a desirable result. In Proverbs 3:3-4, several imperatives give instructions, then the final imperative describes the good outcome of following those instructions.

> Do not let covenant faithfulness and trustworthiness leave you;
> tie them on your neck, write them on the tablet of your heart,
> and **find favor** and good insight in the eyes of God and man! (Proverbs 3:3-4 ULT)

### Translation Strategies

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.
(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like “so” to show that what happened was a result of what was said.
(3) If people would not use a command as a condition, translate it as a statement with the words “if” and “then.”

### Examples of Translation Strategies Applied

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.

> **Be clean**. (Matthew 8:3b ULT)

> **You are now clean.**
> **I now cleanse you.**

God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)

> God said, "**There is now** light" and there was light.

God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)

> God blessed them and said to them, "**My will for you is that you be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **I want you to have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."

Do not let covenant faithfulness and trustworthiness leave you;
tie them on your neck, write them on the tablet of your heart,
**and find favor** and good insight in the eyes of God and man! (Proverbs 3:3-4 ULT)

> Do not let covenant faithfulness and trustworthiness
> leave you;
> tie them on your neck, write them on the tablet of

> > your heart,
> > **then you will find favor** and good insight in the eyes
> > of God and man!

(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)
>
> > God said, 'Let there be light,' **so** there was light.
> > God said, "Light must be;" **as a result**, there was
> > light.

(3) If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

> Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translated as:

> "**If** you teach a child the way he should go,
> **then** when he is old he will not turn away from that instruction."

## 1 Kings References:

1:12; 2:14; 2:16; 2:16; 2:20; 3:5; 3:26; 5:6; 11:21; 18:37; 18:44; 22:12

# Information Structure

### Description

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, “What did Peter paint yesterday?” The person asking the question already knows all of the information in our sentence above except for the object, “his house.” Therefore, that becomes the most important part of the information, and a person answering in English might say “His house is what Peter painted (yesterday).”

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

### Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

### Examples From the Bible

> They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

> And the day began to end, and the twelve came to him and said, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place.” (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

> Woe to you when all men speak well of you, for their fathers treated the false prophets in the same way. (Luke 6:26 ULT)

In this verse, the most important part of the information is first, that “woe” is coming on the people for what they are doing. The reason that supports that warning comes last. This could be confusing for people who expect the important information to come last.

### Translation Strategies

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.
(2) Study where your language puts the new or important information, and rearrange the order of information so that it follows the way it is done in your language.

### Translation Strategies Applied

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.

This is the verse in the original Greek order:

> And he went out from there and came to the hometown his, and they followed him the disciples his. (Mark 6:1)

The ULT has put this into the normal order for English:

> Now Jesus went out from there and came to his hometown, and his disciples followed him. (Mark 6:1 ULT)

(2) Study where your language puts the new or important information and rearrange the order of information so that it follows the way it is done in your language.

> And the day began to end, and the twelve came and said to him, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in a desolate place.” (Luke 9:12 ULT)

If your language puts the important information last, you can change the order of the verse.

> > Now the day was about to come to an end, and the twelve came to him and said, “Because we are here in an desolate place, send the crowd away that they may

> > go into the surrounding villages and countryside to find lodging and food.”
>
> Woe to you, when all men speak well of you, for that is how their ancestors treated the false prophets. (Luke 6:26 ULT)

If your language puts the important information last, you can change the order of the verse.

> > When all men speak well of you, which is just as people’s ancestors treated the false prophets, then woe to you!

## 1 Kings References:

1:30; 2:11; 2:27; 2:37; 3:17; 3:26; 3:27; 4:26; 5:11; 5:12; 6:1; 6:10; 6:37; 7:18; 7:19; 7:29; 7:36; 7:48; 8:2; 8:15; 8:24; 8:38; 9:9; 9:23; 9:25; 10:5; 10:8; 11:24; 11:37; 13:19; 14:5; 15:27; 18:26; 20:1; 22:38

# Introduction of a New Event

### Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages, people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

### Examples From the Bible

> **In the days of Herod**, king of Judea, **there was a certain priest named Zechariah**, from the division of Abijah. And **his wife was** from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULT)

The verses above introduce a story about Zechariah. The first bolded phrase tells when it happened, and the next two bolded phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase “And it happened that” in Luke 1:8 helps to introduce the first event in this story:

> **And it happened that** in his performing as priest before God, in the order of his division, according to the custom of the priesthood, he came up by lot to enter into the temple of the Lord to burn incense. (Luke 1:8-9 ULT)

> **The birth of Jesus Christ happened in the following way.** His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULT)

The bolded sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

> **Now after Jesus was born in Bethlehem of Judea in the days of Herod the king**, behold, learned men from the east arrived in Jerusalem. (Matthew 2:1 ULT)

The bolded phrase above shows that the events concerning the learned men happened **after** Jesus was born.

> **Now in those days** John the Baptist came preaching in the wilderness of Judea. (Matthew 3:1-22 ULT)

The bolded phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

> **Then** Jesus came from Galilee to the Jordan River to John, to be baptized by him. (Matthew 3:13 ULT)

The word “then” shows that Jesus came to the Jordan River some time after the events in the previous verses.

> Now there was **a man from thePharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

The author first introduced the new person and then told about what he did and when he did it. In some languages, it might be more natural to tell about the time first.

> 6 Noah was 600 years old when the flood came upon the earth. 7 Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

Verse 6 is a statement of the events that happen in the rest of chapter 7. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. Chapter 7 verse 6 introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this verse simply introduces the event, or move this verse after verse 7. Verse 6 is not one of the events of the story. The people went into the ship before the flood came.

### Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULT or UST. If not, consider one of these strategies:

(1) Put the information that introduces the event in the order that your people put it.
(2) If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase to fill in that information, such as: "another time" or "someone."
(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.
(4) If it would be strange in the target language to give a summary of the event at the beginning, indicate that the event would actually happen later in the story.

### Examples of Translation Strategies Applied

(1) Put the information that introduces the event in the order that your people put it.

> Now there was **a man from thePharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

> There was a **man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council**. One night he came to Jesus.

> One night **a man named Nicodemus, who was a Pharisee and a member of the Jewish Council**, came to Jesus.

As he passed by, **he saw Levi the son of Alpheus, sitting** at the tax collector's tent, and he said to him … (Mark 2:14a ULT)

> As he passed by, **Levi the son of Alpheus was sitting** at the tax collector's tent. Jesus saw him and and said to him …

> As he passed by, **there was a man sitting** at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …

> > As he passed by, **there was a tax collector** sitting at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …

(2) If readers would expect certain information, but it is not in the Bible, consider using an indefinite word or phrase such as "another time," or "someone."

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT) — If people expect to be told something about when the new event happened, the phrase "after that" can help them see that it happened after the events already mentioned.
>
> > **After that**, when Noah was 600 years old, the flood came upon the earth.

> **Again he began** to teach beside the sea. (Mark 4:1a ULT) — In chapter 3 Jesus was teaching at someone's house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the sea.
>
> > **Another time** Jesus began to teach people again beside the sea.

> > Jesus went to the sea and **began to teach people again** there.

(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT)
>
> > **Now this is what happened when** Noah was 600 years old and the flood came upon the earth.

> > **This part tells about what happened when** the flood came upon the earth. It happened when Noah was 600 years old.

(4) If it would be strange in the target language to give a summary of the event at the beginning, show that the event will actually happen later in the story.

> Noah was 600 years old when the flood came upon the earth. Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)
>
> > **Now this is what happened when** Noah was 600 years old. Noah, his sons, his wife, and his sons' wives went into the ark together because **God had said that the waters of the flood would come**.

## 1 Kings References:

front:intro; 2:12; 2:13; 2:39; 3:4; 6:1; 6:14; 7:1; 8:10; 9:1; 9:15; 12:2; 12:20; 13:1; 13:4; 14:1; 14:6; 14:25; 17:17; 20:26; 22:2

# Introduction of New and Old Participants

### Description

The first time that people or things are mentioned in a story, they are **new participants**. After that, whenever they are mentioned, they are **old participants**.

> Now **there was a man from the Pharisees whose name was Nicodemus** … **This man** came to Jesus at night … Jesus replied and said to **him** … (John 3:1, 2a, 3a)

The first bolded phrase introduces Nicodemus as a new participant. After being introduced, he is then referred to as “This man” and “him” when he has become an old participant.

### Reason This Is a Translation Issue

In order to make your translation clear and natural, it is necessary to refer to the participants in such a way that people will know if they are new participants or participants that they have already read about. Different languages have different ways of doing this. You must follow the way that your language does this, not the way that the source language does this.

### Examples From the Bible

#### New Participants

Often the most important new participant is introduced with a phrase that says that he existed, such as “There was a man,” as in the example below. The phrase “There was” tells us that this man existed. The word “a” in “a man” tells us that the author is speaking about him for the first time. The rest of the sentence tells where this man was from, who is family was, and what his name was.

> **Now there was a man** from Zorah, of the families of the Danites, and his name was Manoah. (Judges 13:2a ULT)

A new participant who is not the most important participant is often introduced in relation to the more important person who was already introduced. In the example below, Manoah's wife is simply referred to as "his wife." This phrase shows her relationship to him.

> Now there was one man from Zorah, of the families of the Danites, and his name was Manoah. **His wife** was barren and she had never given birth. (Judges 13:2 ULT)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

> Now King David was old, he had advanced in the days, and they covered him with the garments, but it was not warm enough for him. (1 Kings 1:1 ULT)

### Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. In the example below, Manoah is referred to with the pronoun "his," and his wife is referred to with the pronoun "she."

> **His wife** was barren and **she** had never given birth. (Judges 13:2 ULT)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and Manoah's wife is referred to by the noun phrase "the wife."

> The angel of Yahweh appeared to **the wife** and he said to her … (Judges 13:3a ULT)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant's name again. In the example below, Manoah is referred to by his name, which the author has not used since verse 2.

> Then **Manoah** prayed to Yahweh. (Judges 13:8a ULT)

Some languages place an affix on the verb that tells something about the subject. In some of those languages, people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough information for the listener to understand who the subject is. (See Verbs.)

### Translation Strategies

(1) If the participant is new, use one of your language's ways of introducing new participants.
(2) If it is not clear to whom a pronoun refers, use a noun phrase or name.
(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

### Examples of Translation Strategies Applied

(1) If the participant is new, use one of your language's ways of introducing new participants.

> Then Joseph, who was called Barnabas by the apostles (which is translated as Son of Encouragement), a Levite from Cyprus by birth … (Acts 4:36-37 ULT) — Starting the sentence with Joseph's name when he has not been introduced yet might be confusing in some languages.
>
> > There was a man from Cyprus who was a Levite. His name was Joseph, and he was given the name Barnabas by the apostles (that is, being interpreted, Son of Encouragement). There was a Levite from Cyprus whose name was Joseph. The apostles gave

> > him the name Barnabas, which means Son of encouragement.

(2) If it is not clear who a pronoun refers to, use a noun phrase or name.

> And it happened that when he was praying in a certain place, when he stopped, one of his disciples said to him, “Lord, teach us to pray just as John also taught his disciples.” (Luke 11:1 ULT) — Since this is the first verse in a chapter, readers might wonder who “he” refers to.
>
> > It happened when **Jesus** finished praying in a certain place, that one of his disciples said, “Lord, teach us to pray just as John taught his disciples.”

(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

> Joseph’s master took Joseph and put him in prison, in the place where all the king’s prisoners were put, and Joseph stayed there. (Genesis 39:20) — Since Joseph is the main person in the story, some languages might prefer the pronoun.
>
> > Joseph’s master took **him** and put **him** in prison, in the place where all the king’s prisoners were put, and **he** stayed there in the prison.

## 1 Kings References:

1:3; 1:5; 3:16; 5:1; 7:13; 7:14; 11:2; 11:14; 11:23; 11:26; 13:11; 14:21; 15:1; 15:9; 15:25; 15:27; 15:33; 16:8; 16:15; 16:23; 16:29; 16:31; 17:1; 17:9; 18:3; 22:41; 22:51

# 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**!

## 1 Kings References:

2:22; 2:30; 18:27; 22:15

# Irregular Use of Tenses

### Description

Normally, languages indicate when an event happens by marking it as past, present, or future (or some subset of those categories) through using different verb tenses. But sometimes speakers use those verb tenses in other ways to draw special attention to what they are saying. This article will discuss three ways that this happens in the Bible.

### Past For Future

In the Bible, sometimes the past tense is used to refer to things that will happen in the future. This is a figure of speech that is used in prophecy to show that the event will certainly happen. It is sometimes called the "predictive past" or "prophetic perfect."

> Therefore my people have gone into captivity for lack of understanding;
> their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

### Reason This Is a Translation Issue:

Speakers of languages that do not use the past tense in prophecy to refer to future events may think that these are events that have already happened.

### Examples From the Bible

> Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, "See, I have delivered

> Jericho and its king and its powerful soldiers into your hand." (Joshua 6:1-2 ULT)

> For to us a child has been born, to us a son has been given; and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

> But even Enoch, the seventh from Adam, prophesied about them, saying, "Look! The Lord came with thousands and thousands of his holy ones." (Jude 1:14 ULT)

Enoch was speaking of something that would happen far in the future, but he used the past tense when he said, "the Lord came."

### Present For Past

In the Bible, sometimes the present tense is used to refer to events that happened in the past. This is a figure of speech that makes these events more vivid or prominent for the reader. The effect can be to draw the reader into the story because these events are told as though they are happening now. The reader, however, knows that the events happened in the past. This is sometimes called the "historical present."

> Now the mother-in-law of Simon was lying down, being sick with a fever, and immediately they speak to him concerning her. (Mark 1:30 ULT)

In the example above, Mark had been narrating events that happened in the past, using the past tense. But when he came to the part about the disciples speaking to Jesus about Simon's mother-in-law, he changed from past tense to present tense.

### Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to past events may think that these events are happening now or that the Bible translation makes no sense.

### Examples From the Bible

> And Simon and the ones with him searched for him 37 and found him and say to him, “Everyone is seeking you.” 38 And he says to them, “Let us go elsewhere, (Mark 1:36-38 ULT)

As in the above example, the historical present is often used to make direct speech stand out from the narrative.

> And he enters into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach. (Mark 1:21 ULT)

As in the above example, the historical present sometimes serves to set the scene for a new set of events. By using the historical present in this way, the writer draws the reader into the scene, and then relates the events using the past tense.

### Present For Future

In the Bible, sometimes the present tense is used for a future event. Usually, this is to communicate that the event will happen very soon. Also, like the predictive past, this can communicate that the event is sure to happen or that the speaker is fully committed to making the event happen. This is sometimes called the “imminent future.”

> And Moses said, “Thus says Yahweh: ‘About the middle of the night I am going out in the midst of Egypt, (Exodus 11:4 ULT)

In the example above, Yahweh uses the present tense for something that he will do soon.

### Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to future events may think that these events are happening at the time of speaking or writing or that the Bible translation is confusing or wrong.

### Examples From the Bible

> For behold me, raising up the Chaldeans, that fierce and impetuous nation… (Habakkuk 1:6 ULT)

> Therefore, remember from where you have fallen and repent and do the first works. But if not, I am coming to you and I will remove your lampstand from its place—if you do not repent. (Revelation 2:5 ULT)

In the examples above, God speaks of a future event as though he is doing it in the present. This is a way of emphasizing the certainty of the event.

> Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the present tense continues the sense of the predictive past, communicating future events that are sure to happen.

### Translation Strategies

If the tense that is used in the Literal Translation would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the future tense to refer to future events.
(2) Use the past tense to refer to past events.
(3) Use the tense that your language commonly uses to communicate the time of the event.

### Examples of Translation Strategies Applied

(1) Use the future tense to refer to future events.

> For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)

> > For to us a child **will be born**, to us a son **will be given**.

> Yahweh said to Joshua, “See, **I have delivered** Jericho and its king and its powerful soldiers into your hand.” (Joshua 6:2 ULT)

> > Yahweh said to Joshua, “See, **I will deliver** Jericho and its king and its powerful soldiers into your hand.”

> And Moses said, “Thus says Yahweh: ‘About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)

> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I will go out** in the midst of Egypt,

(2) Use the past tense to refer to past events.

> And Simon and the ones with him searched for him and found him and **say** to him, “Everyone is seeking you.” And he **says** to them, “Let us go elsewhere, (Mark 1:36-38 ULT)

> > And Simon and the ones with him searched for him and found him and **said** to him, “Everyone is seeking you.” And he **said** to them, “Let us go elsewhere,

> And he **enters** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach. (Mark 1:21 ULT)

> > And he **entered** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach.

(3) Use the tense that your language commonly uses to communicate the time of the event.

> Yahweh said to Joshua, “See, **I have delivered** Jericho and its king and its powerful soldiers into your hand.” (Joshua 6:2 ULT)

> > Yahweh said to Joshua, “See, **I am delivering** Jericho and its king and its powerful soldiers into your hand.”
> > Or: Yahweh said to Joshua, “See, **I am about to deliver** Jericho and its king and its powerful soldiers into your hand.”

> And Moses said, “Thus says Yahweh: ‘About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)

> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I will be going out** in the midst of

> Egypt,
> Or: And Moses said, “Thus says Yahweh: ‘About the middle of the night **I shall certainly go out** in the midst of Egypt,

## 1 Kings References:

1:13; 2:2; 3:12; 3:13; 5:17; 6:1; 6:29; 8:36; 17:10; 18:37

# Kinship

### Description

Kinship terms refer to those words used to describe people related to one another in familial relationships. These terms vary widely in their specificity from language to language. They range from the (Western) nuclear or immediate family (father-son, husband-wife) out to broad clan relationships in other cultures.

### Reason This Is a Translation Issue

Depending on the language translators may need to use specific terms to designate the accurate kinship relationship. In some languages a different term may be used based on siblings' birth order. In others, the side of the family (father's or mother's), age, marital status, etc. may determine the term used. Different terms may be used based on the gender of the speaker and/or addressee. Translators may need to make sure they know the exact relationship between two related people in the Bible to find the correct term. Sometimes these terms are difficult even for native speakers to remember and translators may need to seek community help in finding the correct term. Another complicating issue is that the Bible may not give enough information about the relationship for translators to determine the correct term in the language being translated into. In this case, translators will have to use a more general term or simply pick a satisfactory term based on the limited information available.

Sometimes terms that seem like kinship terms are used for people who are not necessarily related. For instance, an older person may refer to a younger man or woman as "my son" or "my daughter."

### Examples from the Bible

> Then Yahweh said to Cain, "Where is Abel **your brother**?" He said, "I do not know. Am I **my brother's** keeper?" (Genesis 4:9 ULT)

Abel was Cain's younger brother.

> Jacob sent and called Rachel and Leah to the field to his flock and said to them, “I see **your father’s** attitude toward me has changed, but the God of my father has been with me.” (Genesis 31:4-5 ULT)

Jacob is referring here to his father-in-law. In some languages there may be a specific term for a man’s father-in-law, however, in this case it is better to retain the form **your father** as Jacob may be using it to distance himself from Laban.

> And Moses was shepherding the flock of Jethro **his father-in-law**, the priest of Midian. (Exodus3:1a ULT)

Unlike the previous instance, if your language has a term for a man’s father-in-law this is a good place to use it.

> And **his sister** stationed herself at a distance to know what would be done to him. (Exodus 2:4 ULT)

From context we know that this was Miriam, Moses’s older sister. In some languages this may require a specific term. In others, the term for older sister may be only used when the younger sibling is addressing and/or referring to his or her sister.

> Then she and **her daughters-in-law** arose to return from the fields of Moab (Ruth 1:6a ULT)

Ruth & Orpah are Naomi’s daughters-in-law.

> Then she said, “Look, your sister-in-law has turned back to her people and to her gods.” (Ruth 1:15 ULT)

Orpah had been the wife of Ruth's husband's brother. This may be a different term in your language than if she had been Ruth's husband's sister.

> Then Boaz said to Ruth, "Will you not listen to me, **my daughter**?" (Ruth 2:8a ULT)

Boaz is not Ruth's father; he is simply using the term to address a younger woman.

> And behold, **your relative** Elizabeth—she also has conceived a son in her old age, and this is the sixth month for her who was called barren. (Luke 1:36 ULT)

While the KJV translated this as **cousin**, the term simply means a related woman.

### Translation Strategies

(1) Find out the exact relationship specified and translate using the term your language uses.

(2) If the text does not specify the relationship as clearly as your language would, either:

(a) settle on a more general term.

(b) use a specific term if required by your language, choosing the one that is most likely to be correct.

### Translation Strategies Applied

This is not an issue in English, so the following illustrations draw on other languages.

In Korean, there are several terms for brother and sister, the use of them depends on the speaker's (or referent's) sex and birth order. Examples are from the Korean Living Bible, found on biblegateway.com

> Genesis 30:1 Rachel is jealous of her "eonni," which is the term a woman uses for her older sister.

> Genesis 34:31 Simeon and Levi refer to Dinah as “nui,” a general term for sister.
>
> Genesis 37:16 Joseph refers to his brothers as “hyeong,” which is the term a man uses for his older brother(s).
>
> Genesis 45:12 Joseph refers to Benjamin as “dongsaeng,” which roughly means sibling, usually younger.

In Russian, in-law terms are complex. For instance, “nevéstka” is the term for a brother’s (or brother-in-law’s) wife; a woman uses the same term for her daughter-in-law but her husband would call the same daughter-in-law “snoxá.” Examples from the Russian Synodal Version.

> Genesis 38:25 Tamar sends a message to her father-in-law, Judah. The term used is “svekor.” This is used for a woman’s husband’s father.
>
> Exodus 3:1 Moses is watching his father-in-law’s herd. The term used is “test’.” This is used for a man’s wife’s father.

## 1 Kings References:

1:10; 1:19; 2:7; 2:13; 2:15; 2:19; 2:21; 2:31; 3:1; 11:19; 15:10; 18:18

# Litotes

### Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as "not bad." The difference between a litotes and a double negative is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of "not bad," taken as a plain double negative, would be "acceptable" or even "good." But if the speaker intended it as a litotes, then the meaning is "very good" or "extremely good."

### Reason This Is a Translation Issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

### Examples From the Bible

> For you yourselves know, brothers, that our coming to you was **not useless**, (1 Thessalonians 2:1 ULT)

By using litotes, Paul emphasized that his visit with them was **very** useful.

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

By using litotes, Luke emphasized that there was a **lot** of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very agitated.)

> But you, Bethlehem, in the land of Judah,
> are **not the least** among the leaders of Judah,
> for from you will come a ruler
> who will shepherd my people Israel. (Matthew 2:6 ULT)

By using litotes, the prophet emphasized that Bethlehem would be a **very important city**.

### Translation Strategies

If the litotes would be understood correctly, consider using it.

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

### Examples of Translation Strategies Applied

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

> For you yourselves know, brothers, that our coming to you was **not useless**. (1 Thessalonians 2:1 ULT)
>
> > “For you yourselves know, brothers, our visit to you
> > **did much good**.”

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)
>
> > “Now when it became day, there was **great excitement** among the soldiers, regarding what had

> happened to Peter."
>
> or:
> "Now when it became day, the soldiers were **very concerned** because of what had happened to Peter."

## 1 Kings References:

2:9; 4:27

# Making Assumed Knowledge and Implicit Information Explicit

### Description

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

### Reasons This Is a Translation Issue

If you translate all of the explicit information from the source language into the explicit information in the target language, it could sound foreign, unnatural, or perhaps even unintelligent if the target language would not make that information explicit. Instead, it is best to leave that kind of information implicit in the target language.

### Examples from the Bible

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

In Biblical Hebrew, it is normal to start most sentences with a conjunction such as “and” to show the connection between sentences. In English, it is not natural to do so, it is quite tiresome for the English reader, and it gives the impression that the author is uneducated. In English, it is best to leave the idea of connection between sentences implicit in most cases and not translate the conjunction explicitly.

In Biblical Hebrew, it is normal to say that something was burned with fire. In English, the idea of fire is included in the action of burning, and so it is unnatural to state both ideas explicitly. It is enough to say that something was burned and leave the idea of fire implicit.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)

In the biblical languages, it was normal to introduce direct speech with two verbs of speaking. One verb indicated the action, and the other introduced the words of the speaker. English speakers do not do this, so it is very unnatural and confusing to use two verbs. For the English speaker, the idea of speaking is included in the idea of answering. Using two verbs in English implies two separate speeches, rather than just one. So in English, it is better to use only one verb of speaking.

### Translation Strategies

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.
(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, leave the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

### Examples of Translation Strategies Applied

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

- There would be no change to the text using this strategy, so no examples are given here.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, make the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)
>
> > Abimelech came to the tower and fought against it,
> > and he approached the door of the tower **to burn it**.
> > (Or) … **to set it on fire**.

In English, it is clear that the action of this verse follows the action of the previous verse without the use of the connector “and” at the beginning, so it was omitted. Also, the words “with fire” were left out, because this information is communicated implicitly by the word “burn.” An alternative translation for “to burn it” is “to set it on fire.” It is not natural in English to use both “burn” and “fire,” so the English translator should choose only one of them. You can test if the readers understood the implicit information by asking, “How would the door burn?” If they knew it was by fire, then they have understood the implicit information. Or, if you chose the second option, you could ask, “What happens to a door that is set on fire?” If the readers answer, “It burns,” then they have understood the implicit information.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)
>
> > The centurion **answered**, “Lord, I am not worthy that you should enter under my roof”

In English, the information that the centurion responded by speaking is included in the verb “answered,” so the verb “said” can be left implicit. You can test if the readers understood the implicit information by asking, “How did the centurion answer?” If they knew it was by speaking, then they have understood the implicit information.

> **He opened his mouth** and taught them, saying, (Matthew 5:2 ULT)
>
> > **He began to** teach them, saying, (Or) He taught them, saying,

In English, it would be very strange to include the information that Jesus opened his mouth when he spoke. That information is included in the verbs “taught” and “saying,” so that phrase

can be omitted and that information left implicit. However, “he opened his mouth” is an idiom that indicates the beginning of a speech, so that information may be included, or it may also be left implicit.

## 1 Kings References:

front:intro; 1:21; 1:25; 1:26; 1:41; 2:3; 2:8; 2:40; 3:8; 3:10; 3:21; 4:28; 4:33; 5:3; 6:12; 7:6; 7:7; 7:16; 7:21; 7:25; 7:34; 7:38; 8:1; 8:18; 8:21; 8:47; 8:54; 8:63; 8:64; 9:16; 9:16; 9:21; 11:15; 11:24; 12:24; 12:27; 13:24; 14:21; 14:25; 15:17; 15:19; 16:17; 16:18; 16:24; 17:6; 17:19; 18:6; 18:10; 19:7; 20:1; 21:13; 21:18; 22:2

# Merism

### Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> "I am **the alpha and the omega**," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 ULT)
>
> I am **the alpha and the omega**, **the first and the last**, **the beginning and the end**. (Revelation 22:13, ULT)

**Alpha and omega** are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

> … I praise you, Father, Lord of **heaven and earth** …, (Matthew 11:25b ULT)

**Heaven and earth** is a merism that includes everything that exists.

### Reason This is a Translation Issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

### Examples From the Bible

> **From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

This bolded phrase is a merism because it speaks of the east and the west and everywhere in between. It means “everywhere.”

> He will bless those who honor him, both **young and old**. (Psalm 115:13)

The bolded phrase is merism because it speaks of old people and young people and everyone in between. It means “everyone.”

### Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Identify what the merism refers to without mentioning the parts.
(2) Identify what the merism refers to and include the parts.

### Examples of Translation Strategies Applied

(1) Identify what the merism refers to without mentioning the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything**.

> **From the rising of the sun to its setting**, Yahweh’s name should be praised. (Psalm 113:3 ULT)
>
> > **In all places**, people should praise Yahweh’s name.

(2) Identify what the merism refers to and include the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything, including both what is in heaven and what is on earth**.

> He will bless those who honor him, both **young and old**. (Psalm 115:13 ULT)
>
> > He will bless **all those** who honor him, regardless of whether they are **young or old**.

## 1 Kings References:

4:25; 4:33; 8:29; 8:46; 8:48; 8:59; 8:65; 12:31; 13:33; 14:10; 22:31

# Metaphor

### Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, “The girl I love is a red rose.”

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer’s task is to understand in what way they are alike.

### The Parts of a Metaphor

The example above shows us that a metaphor has three parts. In this metaphor, the speaker is talking about “the girl I love.” This is the **Topic**. The speaker wants the hearer to think about what is similar between her and “a red rose.” The red rose is the **Image** to which he compares the girl. Most probably, he wants the hearer to consider that they are both beautiful. This is the **Idea** that the girl and the rose both share, and so we may also call it the **Point of Comparison**.

Every metaphor has three parts:

- The **Topic**, the item being immediately discussed by the writer/speaker.
- The **Image**, the physical item (object, event, action, etc.) which the speaker uses to describe the topic.
- The **Idea**, the abstract concept or quality that the physical **Image** brings to the mind of the hearer when he thinks of how the **Image** and the **Topic** are similar. Often, the **Idea** of a metaphor is not explicitly stated in the Bible, but it is only implied from the context. The hearer or reader usually needs to think of the **Idea** himself.

Using these terms, we can say that a metaphor is a figure of speech that uses a physical **Image** to apply an abstract **Idea** to the speaker’s **Topic**.

Usually, a writer or speaker uses a metaphor in order to express something about a **Topic**, with at least one **Point of Comparison** (**Idea**) between the **Topic** and the **Image**. Often in metaphors, the **Topic** and the **Image** are explicitly stated, but the **Idea** is only implied. The

writer/speaker often uses a metaphor in order to invite the readers/listeners to think about the similarity between the **Topic** and the **Image** and to figure out for themselves the **Idea** that is being communicated.

Speakers often use metaphors in order to strengthen their message, to make their language more vivid, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique. When a metaphor has become very common in a language, often it becomes a "passive" metaphor, in contrast to uncommon metaphors, which we describe as being "active." Passive metaphors and active metaphors each present a different kind of translation problem, which we will discuss below.

### Passive Metaphors

A passive metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Linguists often call these "dead metaphors." Passive metaphors are extremely common. Examples in English include the terms "table **leg**," "family **tree**," "book **leaf**" (meaning a page in a book), or the word "crane" (meaning a large machine for lifting heavy loads). English speakers simply think of these words as having more than one meaning. Examples of passive metaphors in Biblical Hebrew include using the word "hand" to represent "power," using the word "face" to represent "presence," and speaking of emotions or moral qualities as if they were "clothing."

### Patterned Pairs of Concepts Acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction "up" (the Image) often represents the concepts of "more" or "better" (the Idea). Because of this pair of underlying concepts, we can make sentences such as "The price of gasoline is going **up**," "A **highly** intelligent man," and also the opposite kind of idea: "The temperature is going **down**," and "I am feeling very **low**."

Patterned pairs of concepts are constantly used for metaphorical purposes in the world's languages because they serve as convenient ways to organize thought. In general, people like

to speak of abstract qualities (such as power, presence, emotions, and moral qualities) as if they were body parts, or as if they were objects that could be seen or held, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- "Turn the heat **up**." More is spoken of as up.
- "Let us **go ahead** with our debate." Doing what was planned is spoken of as walking or advancing.
- "You **defend** your theory well." Argument is spoken of as war.
- "A **flow** of words." Words are spoken of as liquids.

English speakers do not view these as metaphorical expressions or figures of speech, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech. For a description of important patterns of this kind of metaphor in biblical languages, please see **Biblical Imagery — Common Patterns** and the pages it will direct you to.

When translating something that is a passive metaphor into another language, do not treat it as a metaphor. Instead, just use the best expression for that thing or concept in the target language.

### Active Metaphors

These are metaphors that people recognize as one concept standing for another concept, or one thing for another thing. Metaphors make people think about how the one thing is like the other thing, because in most ways the two things are very different. People also easily recognize these metaphors as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

> But for you who fear my name, the sun of righteousness will rise with healing in its wings. (Malachi 4:2a ULT)

Here, God speaks about his salvation as if it were the sun rising in order to shine its rays on the people whom he loves. He also speaks of the sun's rays as if they were wings. Also, he speaks

of these wings as if they were bringing medicine that would heal his people. Here is another example:

> And he said to them, “Go and tell that fox …” (Luke 13:32a ULT)

Here, “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was intending for them to apply certain characteristics of a fox to Herod. They probably understood that Jesus intended to communicate that Herod was evil, either in a cunning way or as someone who was destructive, murderous, or who took things that did not belong to him, or all of these.

Active metaphors require the translator’s special care to make a correct translation. To do so, you need to understand the parts of a metaphor and how they work together to produce meaning.

> Jesus said to them, “I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty.” (John 6:35 ULT)

In this metaphor, Jesus called himself the bread of life. The **Topic** is “I” (meaning Jesus himself) and the **Image** is “bread.” Bread was the primary food that people ate in that place and time. The similarity between bread and Jesus is that people need both to live. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have eternal life. The **Idea** of the metaphor is “life.” In this case, Jesus stated the central Idea of the metaphor, but often the Idea is only implied.

### Purposes of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **Topic**) by showing that it is like something that they already do know (the **Image**).
- Another purpose is to emphasize that something (the **Topic**) has a particular quality (the **Idea**) or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about the **Topic** as they would feel about the **Image**.

### Reasons This Is a Translation Issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus, misunderstand it.
- People may not be familiar with the thing that is used as an image, and so, not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.
- People may think that they understand the metaphor, but they do not. This can happen when they apply points of comparison from their own culture, rather than from the biblical culture.

### Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than you think it was to the original audience.

### Examples From the Bible

> Listen to this word, **you cows of Bashan**, (Amos 4:1q ULT)

In this metaphor Amos speaks to the upper-class women of Samaria (“you,” the Topic) as if they were cows (the Image). Amos does not say what similarity(s) he intends between these women and cows. He wants the reader to think of them, and he fully expects that readers from his culture will easily do so. From the context, we can see that he means that the women are like cows in that they are fat and interested only in feeding themselves. If we were to apply similarities from a different culture, such as that cows are sacred and should be worshiped, we would get the wrong meaning from this verse.

NOTE: Amos does not actually mean that the women are cows. He speaks to them as human beings.

> Yet, Yahweh, you are our father; **we are the clay**. **You are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

The example above has two related metaphors. The Topic(s) are “we” and “you,” and the Image(s) are “clay” and “potter.” The similarity between a potter and God is the fact that both make what they wish out of their material. The potter makes what he wishes out of the clay, and God makes what he wishes out of his people. The Idea being expressed by the comparison between the potter’s clay and “us” is that **neither the clay nor God’s people have a right to complain about what they are becoming**.

> Jesus said to them, “Take heed and beware of **the yeast of the Pharisees and Sadducees**.” The disciples reasoned among themselves and said, “It is because we did not take bread.” (Matthew 16:6-7 ULT)

Jesus used a metaphor here, but his disciples did not realize it. When he said “yeast,” they thought he was talking about bread, but “yeast” was the Image in his metaphor, and the Topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

### Translation Strategies

If people would understand the metaphor in the same way that the original readers would have understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it in the right way.

If people do not or would not understand it, here are some other strategies.

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, it is a passive metaphor), then express the **Idea** in the simplest way preferred by your language.
(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.
(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.” See Simile.
(4) If the target audience would not know the **Image**, see Translate Unknowns for ideas on how to translate that image.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the Topic was.)
(7) If the target audience would not know the intended similarity (the **Idea**) between the topic and the image, then state it clearly.
(8) If none of these strategies is satisfactory, then simply state the **Idea** plainly without using a metaphor.

### Examples of Translation Strategies Applied

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, a passive metaphor), then express the Idea in the simplest way preferred by your language.

> Then, see, one of the leaders of the synagogue, named Jairus, came, and when he saw him, **fell at his feet**. (Mark 5:22 ULT)
>
> > Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, **immediately bowed down in front of him**.

(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

> But Jesus said to them, “He wrote this commandment to you because of your **hardness of heart.**” (Mark 10:5 ULT)

> > It was because of your **hard hearts** that he wrote you this law.

We made no change to this one, but it must be tested to make sure that the target audience correctly understands this metaphor.

(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.”

> Yet, Yahweh, you are our father; we **are the clay.** You **are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)
>
> > And yet, Yahweh, you are our father; we are **like** clay. You are **like** a potter; and we all are the work of your hand.

(4) If the target audience would not know the **Image**, see Translate Unknowns for ideas on how to translate that image.

> Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14b ULT)
>
> > Saul, Saul, why do you persecute me? It is hard for you to **kick against a pointed stick**.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

> Yet, Yahweh, you are our father; we are the **clay**. You are our **potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)
>
> > "And yet, Yahweh, you are our father; we are the **wood**. You are our **carver**; and we all are the work of your hand."
> > "And yet, Yahweh, you are our father; we are the **string**. You are the **weaver**; and we all are the work of your hand."

(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)
>
> > Yahweh lives; **He is my rock**. May he be praised. May the God of my salvation be exalted.

(7) If the target audience would not know the intended similarity between the Topic and the Image, then state it clearly.

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

> > Yahweh lives; may he be praised because he is the
> > rock **under which I can hide from my enemies**.
> > May the God of my salvation be exalted.

Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14 ULT)

> > Saul, Saul, why do you persecute me? You **fight
> > against me and hurt yourself like an ox that kicks
> > against its owner's pointed stick**.

(8) If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

> I will make you to become **fishers of men**. (Mark 1:17b ULT)
>
> > I will make you to become **people who gather men**.
> > Now you gather fish. I will make you **gather people**.

To learn more about specific metaphors, see **Biblical Imagery — Common Patterns**.

## 1 Kings References:

front:intro; 1:5; 1:14; 1:21; 1:48; 1:52; 2:3; 2:4; 2:4; 2:4; 2:4; 2:4; 2:5; 2:7; 2:8; 2:10; 2:24; 2:28; 2:31; 2:33; 2:33; 2:44; 3:1; 3:3; 3:6; 3:7; 3:9; 3:9; 3:12; 3:12; 3:12; 3:26; 3:28; 3:28; 4:4; 4:29; 5:3; 5:3; 5:7; 5:11; 5:14; 6:intro; 6:1; 6:1; 6:12; 6:12; 7:12; 7:14; 8:1; 8:1; 8:6; 8:16; 8:20; 8:20; 8:21; 8:23; 8:23; 8:25; 8:25; 8:27; 8:28; 8:29; 8:33; 8:35; 8:36; 8:38; 8:39; 8:39; 8:44; 8:47; 8:47; 8:48; 8:51; 8:51; 8:52; 8:53; 8:56; 8:58; 8:59; 8:61; 8:63; 8:66; 9:1; 9:3; 9:4; 9:5; 9:5; 9:6; 9:6; 9:7; 9:7; 9:9; 9:9; 9:9; 9:10; 9:13; 9:20; 10:2; 10:3; 10:4; 10:7; 10:24; 11:2; 11:2; 11:4; 11:9; 11:11; 11:13; 11:14; 11:14; 11:16; 11:28; 11:31; 11:32; 11:33; 11:36; 11:38; 11:38;

11:39; 12:4; 12:7; 12:10; 12:10; 12:11; 12:14; 12:15; 12:16; 12:17; 12:19; 12:21; 12:23; 12:24; 12:26; 12:26; 12:27; 12:27; 12:27; 12:28; 12:31; 13:1; 13:2; 13:3; 13:4; 13:22; 13:26; 13:30; 13:33; 13:34; 14:2; 14:6; 14:7; 14:8; 14:8; 14:8; 14:8; 14:10; 14:10; 14:10; 14:13; 14:14; 14:14; 14:14; 14:15; 14:15; 14:15; 14:24; 14:26; 15:3; 15:3; 15:3; 15:4; 15:4; 15:4; 15:5; 15:14; 15:15; 15:19; 15:26; 15:27; 15:29; 15:34; 16:2; 16:2; 16:2; 16:3; 16:3; 16:7; 16:11; 16:13; 16:19; 16:26; 16:26; 16:32; 17:9; 17:15; 18:4; 18:5; 18:7; 18:20; 18:21; 18:37; 18:38; 18:46; 19:3; 19:4; 19:5; 19:6; 19:10; 20:13; 20:15; 20:32; 20:33; 21:3; 21:7; 21:18; 21:22; 21:26; 21:26; 21:29; 22:3; 22:11; 22:13; 22:19; 22:43; 22:46; 22:50; 22:52

# Metonymy

### Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

> … and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

> And he took **the cup** in the same way after supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)

The cup represents the wine that is in the cup.

### Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

### Reason This Is a Translation Issue

The Bible uses metonymy very often. Speakers of some languages are not familiar with metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

### Examples From the Bible

> The Lord God will give to him **the throne** of his father David. (Luke 1:32b ULT)

A throne represents the authority of a king. “Throne” is a metonym for “kingly authority,” “kingship,” or “reign.” This means that God would make him become a king who would follow King David.

> Then immediately his **mouth** was opened (Luke 1:64a ULT)

The mouth here represents the power to speak. This means that he was able to talk again.

> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

The word “wrath” or “anger” is a metonym for “punishment.” God was extremely angry with the people and, as a result, he would punish them.

### Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here are some options.

(1) Use the metonym along with the name of the thing it represents.

(2) Use only the name of the thing the metonym represents.

### Examples of Translation Strategies Applied

(1) Use the metonym along with the name of the thing it represents.

> And he took the cup in the same way after the supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)
>
> > He took the cup in the same way after supper, saying,
> > "**The wine in this cup** is the new covenant in my
> > blood, which is poured out for you."

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

(2) Use the name of the thing the metonym represents.

> The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)
>
> > "The Lord God will give him **the kingly authority** of
> > his father, David."
> > or:
> > "The Lord God will **make him king** like his ancestor,
> > King David."
>
> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)
>
> > "Who warned you to flee from God's coming
> > **punishment**?"

To learn about some common metonymies, see **Biblical Imagery — Common Metonymies** 🔗.

## 1 Kings References:

front:intro; 1:intro; 1:3; 1:6; 1:7; 1:20; 1:23; 1:25; 1:28; 1:28; 1:32; 1:37; 1:39; 1:45; 1:47; 1:47; 1:48; 2:1; 2:2; 2:2; 2:4; 2:4; 2:4; 2:5; 2:7; 2:8; 2:9; 2:11; 2:12; 2:15; 2:23; 2:24; 2:25; 2:26; 2:27; 2:27; 2:30; 2:33; 2:33; 2:37; 2:38; 2:42; 2:45; 2:45; 2:46; 3:2; 3:2; 3:6; 3:6; 3:6; 3:11; 3:11; 3:12; 3:12; 3:13; 3:14; 3:15; 3:16; 3:22; 3:24; 4:6; 4:7; 4:20; 4:22; 4:25; 4:25; 4:27; 4:30; 4:31; 5:1; 5:3; 5:5; 5:5; 5:7; 5:13; 6:3; 6:16; 6:17; 6:21; 6:36; 7:6; 7:6; 7:31; 7:48; 7:49; 8:5; 8:8; 8:15; 8:16; 8:16; 8:16; 8:20; 8:21; 8:22; 8:26; 8:28; 8:29; 8:31; 8:31; 8:33; 8:33; 8:36; 8:37; 8:40; 8:41; 8:46; 8:50; 8:52; 8:53; 8:54; 8:56; 8:56; 8:59; 8:59; 8:62; 8:64; 8:64; 8:65; 9:1; 9:3; 9:3; 9:3; 9:6; 9:7; 9:7; 9:19; 9:25; 10:1; 10:6; 10:8; 10:9; 10:13; 10:21; 10:22; 10:24; 10:29; 11:7; 11:12; 11:12; 11:16; 11:25; 11:31; 11:36; 11:36; 11:36; 11:39; 11:42; 12:6; 12:6; 12:7; 12:7; 12:8; 12:9; 12:15; 12:16; 12:16; 12:16; 12:17; 12:24; 12:28; 12:30; 13:1; 13:2; 13:2; 13:4; 13:4; 13:5; 13:9; 13:11; 13:17; 13:18; 13:20; 13:21; 13:26; 13:26; 13:32; 13:34; 14:5; 14:9; 14:10; 14:11; 14:18; 14:18; 14:20; 14:21; 14:21; 14:22; 14:27; 14:30; 15:3; 15:5; 15:14; 15:22; 15:29; 15:29; 15:32; 16:4; 16:7; 16:11; 16:11; 16:12; 16:12; 16:17; 16:25; 16:30; 16:34; 16:34; 17:1; 17:1; 17:3; 17:7; 17:13; 17:15; 17:15; 17:16; 17:24; 18:1; 18:9; 18:10; 18:15; 18:19; 18:21; 18:24; 18:26; 18:27; 18:29; 18:29; 18:32; 18:36; 18:36; 18:46; 18:46; 19:11; 19:11; 19:17; 19:19; 20:1; 20:3; 20:4; 20:6; 20:9; 20:10; 20:12; 20:13; 20:23; 20:28; 20:35; 20:36; 20:42; 21:4; 21:8; 21:24; 21:27; 21:29; 22:3; 22:5; 22:6; 22:10; 22:13; 22:13; 22:16; 22:17; 22:19; 22:20; 22:21; 22:22; 22:34; 22:34; 22:38; 22:46; 22:48

# Nominal Adjectives

### Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

### Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

### Examples From the Bible

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

"The righteous" here are people who are righteous, not one particular righteous person.

> Blessed are **the meek**. (Matthew 5:5a ULT)

"The meek" here are all people who are meek, not one particular meek person.

### Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

(1) Use the adjective with a plural form of the noun that the adjective describes.

### Examples of Translation Strategies Applied

(1) Use the adjective with a plural form of the noun that the adjective describes.

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)
>
> > The scepter of wickedness must not rule in the land of **righteous people**.

> Blessed are **the meek**. (Matthew 5:5a ULT)

> Blessed are **people who are meek**.

## 1 Kings References:

3:25; 3:25; 4:27; 6:29; 8:32; 8:66; 11:15; 11:33; 11:38; 14:8; 16:34; 22:19

# Numbers

### Description

There are many numbers in the Bible. They can be written as words (“five”) or as numerals (“5”). Some numbers are very large, such as “two hundred” (200), “twenty-two thousand” (22,000), or “one hundred million” (100,000,000). Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

Some numbers are exact and others are rounded.

> Abram was **86** years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

Eighty-six (86) is an exact number.

> That day about **3,000** of the people died. (Exodus 32:28b ULT)

Here the number three thousand (3,000) is a round number. It may have been a little more than that or a little less than that. The word “about” shows that it is not an exact number.

### Reason This Is a Translation Issue

Some languages do not have words for some of these numbers.

### Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

### Examples From the Bible

> When Jared had lived **162** years, he became the father of Enoch. After he became the father of Enoch, Jared lived **800** years. He became the father of more sons and daughters. Jared lived **962** years, and then he died. (Genesis 5:18-20 ULT)

The numbers 162, 800, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

> Our sister, may you be the mother of **thousands of ten thousands.** (Genesis 24:60b ULT)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

### Translation Strategies

(1) Write numbers using numerals.
(2) Write numbers using your language's words or the Gateway Language words for those numbers.
(3) Write numbers using words, and put the numerals in parentheses after them.
(4) Combine words for large numbers.
(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

### Examples of Translation Strategies Applied

We will use the following verse in our examples:

> Now, see, at great effort I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14a ULT)

(1) Write numbers using numerals.

> I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities.

(2) Write numbers using your language's words or the Gateway Language words for those numbers.

> I have prepared for Yahweh's house **one hundred thousand** talents of gold, **one million** talents of silver, and bronze and iron in large quantities.

(3) Write numbers using words, and put the numerals in parenthesis after them.

> I have prepared for Yahweh's house one **hundred thousand (100,000)** talents of gold, **one million (1,000,000)** talents of silver, and bronze and iron in large quantities.

(4) Combine words for large numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **a thousand thousand** talents of silver, and bronze and iron in large quantities.

(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

> > I have prepared for Yahweh's house **a great amount of gold (100,000 talents)**, **ten times that amount of silver (1,000,000 talents)**, and bronze and iron in large quantities.

### Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

### Consistency in the ULT and UST

The *unfoldingWord® Literal Text* (ULT) and the *unfoldingWord® Simplified Text* (UST) use words for the numbers one through ten and use numerals for all numbers above ten.

> When Adam had lived **130** years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived **800** years. He became the father of more sons and daughters. Adam lived **930** years, and then he died. (Genesis 5:3-5 ULT)

## 1 Kings References:

19:18

# Oath Formulas

An oath is a solemn promise that someone makes to another person to do something or to solemnly testify that something is true. The oath includes the idea that a bad thing will happen if the person making the oath does not do the thing promised or if what the person says is not true.

### Description

There are two types of oath in the Bible. We can call the first type a “Promise” oath, and the second type a “Truth” oath.

### Promise Oath

In this type of oath, the person saying it is promising to do something. As a guarantee that the person taking the oath will do what he promises, the person calls on God to witness the oath and to punish him severely if he does not do the thing promised. A complete Promise oath has four parts, but some of them are often left unspoken and only implied:

1. Calling on God to witness the oath and judge the person making it
2. Making the promise (may be implied as the opposite of the violation)
3. Telling what would be a violation of the oath (may be implied as the opposite of the promise)
4. Saying what punishment God would do if the person violates the oath (often implied)

### Truth Oath

In this type of oath, the person saying it is affirming that what he is saying is true, and he guarantees that it is true by naming the life of God. Sometimes the person will not name God directly but will instead name something holy that is associated with God, such as the temple. In some situations, a person might name a revered person, such as a king. The implication is that if the person’s statement proves to be false, that person will lose any relationship to God or to the revered person. These oaths have three parts, but the third part is implied and not stated:

1. Naming something holy, usually the life of God or of someone who is revered.
2. Making the statement.
3. Implied: The speaker and hearers of the oath understand that the speaker forfeits his relationship to God or to the revered person if his statement is false.

### Reasons This Is a Translation Issue:

People in some cultures may not be familiar with the practice of taking oaths, and so they may not understand what the people in the Bible are doing. In many languages, people would not take an oath the way that people did in the Bible, and so they might not recognize that the person is taking an oath. In the Old Testament, people often did not speak one or more parts of the oath, leaving those parts implied. The part that was most often left unspoken was the part that would tell what would happen if they break the oath. People believed that spoken words have power, and that speaking the part about punishment might cause the punishment to happen, so they often left that part to be understood silently. Because of these things, people might think that the person in the Bible is not making a real oath or they may not understand what the verse is talking about at all.

### Examples From the Bible

#### Promise Oath

> “I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, ‘I made Abram rich.’ (Genesis 14:22-23 ULT)

In the verse above, Abram describes a symbolic action (raising his hand to Yahweh) to signal that he is taking an oath and calling on Yahweh as witness and judge. He says what would violate his oath (thus promising to do the opposite). Then he leaves out the part that would describe how Yahweh would punish him if he fails to do what he is promising.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Ruth calls on Yahweh and includes the part about Yahweh punishing her, says what the violation would be (thus promising to do the opposite), but does not say what the punishment would be.

> And Saul said, “Thus may God do and thus may he add, for dying you will die, Jonathan.” (1 Samuel 14:44 ULT)

Saul takes an oath that Jonathan will die, but does not specifically say whom God would punish, what the punishment would be, or what the person would do that would violate the oath and bring about God’s punishment.

### Truth Oath

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step!” (1 Samuel 20:3)

Here David uses a truth oath to convince Jonathan that Saul does indeed want to kill David. David says this because Jonathan had been trying to assure David that he had nothing to fear from Saul. But Jonathan knows that David holds both Yahweh’s and Jonathan’s life as sacred, and so this oath convinces Jonathan that David truly believes what he is saying.

> The life of your soul, my lord, I {am} the woman having stationed herself with you in this {place} to pray to Yahweh. (1 Samuel 1:26 ULT)

Hannah is speaking to the priest Eli. She demonstrates that she holds the priest’s life as sacred by swearing by it that what she is saying is true.

And Elijah said, “The life of Yahweh of armies, before whom I stand, that I will appear before him today.” (1 Kings 18:15 ULT)

Elijah uses this oath to convince Obadiah to announce his arrival to Ahab. Obadiah knows that Elijah would never break his relationship to Yahweh.

### Combination oath

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

Joseph is speaking to his brothers as an Egyptian official, and so he swears by the life of Pharaoh rather than by the life of the God of the Hebrews. Joseph combines the two types of oaths here by using a conditional "if" statement (part 3 of the "Promise" oath). He leaves unstated the "then" part of the oath which would be either a punishment from Pharoah (as with a Promise oath) or a breaking of relationship with Pharaoh (as with a "Truth" oath) if this conditional statement proves true.

### Translation Strategies

If people who speak your language would recognize the oath as it is in the ULT, consider translating it in its current form. If not, consider using the following strategies.

(1) Add in the missing parts so that people recognize it as an oath.
(2) If oaths are unfamiliar, add a short explanation of what an oath is.
(3) Put the oath into a form that would be natural in your language.

### Examples of Translation Strategies Applied

(1) Add in the missing parts so that people recognize it as an oath.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, **and ask him to punish me severely** if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.'

> And Saul said, “Thus may God do and thus may he add, for dying you will die, Jonathan.” (1 Samuel 14:44 ULT)

And Saul said, “May God **punish me severely** and may he add **even more punishment if I do not kill you**, for dying you will die, Jonathan.”

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **I swear by** Yahweh’s life and **by** the life of yourself that **it is true that** between me and death is like a step!

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

**I swear by** the life of Pharaoh, if you leave from this {place} without your youngest brother coming here, **may Pharaoh punish me severely**.

(2) If oaths are unfamiliar, add a short explanation of what an oath is.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

**Then Ruth called on Yahweh to enforce her promise:** “May Yahweh do thus to me, and thus may he add, if death separates between me and between you.”

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

**Then David made a statement to Jonathan to convince him that he truly believed that he was in danger:** "But indeed, **I forfeit my relationship to** Yahweh and **to you** yourself **if it is not true** that between me and death is like a step!"

(3) Put the oath into a form that would be natural in your language.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"**I solemnly swear before** Yahweh, God Most High, the possessor of heaven and earth, **that I will not take** from a thread even to the strap of a sandal, or from anything that {belongs} to you, **so help me God**, so that you will not say, 'I made Abram rich.'

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

May Yahweh **strike me dead right where I stand** if death separates between me and between you.

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **before** Yahweh and **before you** yourself, **I swear** that between me and death is like a step!

## 1 Kings References:

1:29; 1:51; 2:8; 2:23; 2:24; 17:1; 17:12; 18:10; 18:15; 19:2; 20:10; 22:14

# Order of Events

### Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

### Reason This Is a Translation Issue

Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

### Examples From the Bible

> He even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, and the ark of the covenant of Yahweh followed after them. But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

This sounds like a person must first open the scroll and then break its seals, but the seals that lock the scroll must be broken before the scroll can be unrolled.

### Translation Strategies

(1) If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.
(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See the section on "Aspect" of Verbs.)
(3) If your language prefers to tell events in the order that they occurred, consider reordering the events so they they are in that order. This may require putting two or more verses together (like 5-6). (See Verse Bridges.)

### Examples of Translation Strategies Applied

(1) If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.

> 20 he even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)
>
> > 20 But then Herod … had John locked up in prison.
> > 21 **Before John was put in prison,** while all the people were being baptized by John, Jesus also was baptized.
>
> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

> > Who is worthy to open the scroll **after** breaking its seals?

(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)
>
> > 8 Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets 10 But Joshua **had commanded** the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."

(3) If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).

> 8 Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

> > 8,10 Joshua commanded the people, saying, “Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout.” Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets…
>
> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)
>
> > Who is worthy to break the seals and open the scroll?

You may also want to watch the video at https://ufw.io/figs_events.

## 1 Kings References:

1:38; 2:12; 5:1; 5:12; 5:15; 8:32; 12:13; 13:6; 16:32; 20:43; 22:35

# Ordinal Numbers

### Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This is a list of workers that God gave to the church in their order.

### Ordinal Numbers in English

Most ordinal numbers in English simply have "-th" added to the end.

| Numeral | Number | Ordinal Number |
|---|---|---|
| 4 | four | fourth |
| 10 | ten | tenth |
| 100 | one hundred | one hundredth |
| 1,000 | one thousand | one thousandth |

Some ordinal numbers in English do not follow that pattern.

| Numeral | Number | Ordinal Number |
|---|---|---|
| 1 | one | first |
| 2 | two | second |
| 3 | three | third |
| 5 | five | fifth |
| 12 | twelve | twelfth |

### Reason This Is a Translation Issue

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

### Examples From the Bible

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

The people cast lots and one went to each of these people in the order given.

> You must place in it four rows of precious stones. The **first** row must have a ruby, a topaz, and a garnet. The **second** row must have an emerald, a sapphire, and a diamond. The **third** row must have a jacinth, an agate, and an amethyst. The **fourth** row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULT)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

### Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

(1) Use “one” with the first item and “another” or “the next” with the rest.
(2) Tell the total number of items and then list them or the things associated with them.

### Examples of Translation Strategies Applied

(1) Tell the total number of items, and use “one” with the first item and “another” or “the next” with the rest.

The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim … the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULT)

> There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim … **another** to Delaiah, **and the last** went to Maaziah.
>
> There were **24** lots. **One lot** went to Jehoiarib, **the next** to Jedaiah, **the next** to Harim … **the next** to Delaiah, **and the last** went to Maaziah.

A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **the first** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the second** river is Gihon. This one flows throughout the whole land of Cush. The name of **the third** river is Tigris, which flows east of Asshur. **The fourth** river is the Euphrates. (Genesis 2:10-14 ULT)

> A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **one** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the next** river is Gihon. This one flows throughout the whole land of

> > Cush. The name of **the next** river is Tigris, which flows east of Asshur. The **last** river is the Euphrates.

(2) Tell the total number of items and then list them or the things associated with them.

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)
>
> > They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim … Delaiah, and Maaziah.

## 1 Kings References:

6:intro; 6:1; 6:6; 6:37; 6:38; 7:15; 8:66; 9:2; 12:32; 15:1; 15:9; 15:25; 15:28; 15:33; 16:8; 16:10; 16:15; 16:23; 16:29; 18:1; 18:44; 20:9; 20:29; 22:2; 22:41; 22:51

# Parallelism

## Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

## Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

### Examples From the Bible

> Your word is a lamp to my feet
>
> and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

> You make him to rule over the works of your hands;
>
> you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

> Yahweh sees everything a person does
>
> and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. "Sees" corresponds to "watches," "everything…does" corresponds to "all the paths…takes," and "a person" corresponds to "he."

> Praise Yahweh, all you nations;
>
> exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words ‘Praise’ and ‘exalt’ mean the same thing. The words ‘Yahweh’ and ‘him’ refer to the same person. The terms ‘all you nations’ and ‘all you peoples’ refer to the same people.

> For Yahweh has a lawsuit with his people,
>
> and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

### Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

(1) Combine the ideas of both clauses into one.
(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”
(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely,” or “all.”

### Examples of Translation Strategies Applied

(1) Combine the ideas of both clauses into one.

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

> > Until now you have deceived me with your lies.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase “all the paths he takes” is a metaphor for “all he does.”

> > Yahweh pays attention to everything a person does.
>
> For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

> > For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

> > Yahweh truly sees everything a person does.
>
> You make him to rule over the works of your hands; you have put all things under his feet (Psalm 8:6 ULT)
>
> > You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely” or “all.”

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)
>
> > All you have done is lie to me.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh sees absolutely everything that a person does.

## 1 Kings References:

1:13; 1:17; 1:24; 1:30; 2:2; 2:30; 3:18; 6:22; 6:24; 8:57; 8:61; 10:3; 11:2; 12:16; 13:31; 21:15; 22:36

# Personification

### Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

> Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

> Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

> You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

### Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

### Examples From the Bible

> You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

> Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

### Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

(1) Add words or phrases to make the human (or animal) characteristic clear.
(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
(3) Find a way to translate it without the personification.

### Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

> **Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.

> > **Sin** is at your door, **waiting to attack you.**

(2) In addition to Strategy (1), use words such as “like” or “as” to show that the sentence is not to be understood literally.

> Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word “as.”

> > Sin is crouching at the door, **just as a wild animal does as it waits to attack a person.**.

(3) Find a way to translate it without the personification.

> Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the “wind and the sea” as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
>
> > He even **controls the winds and the sea**.

**NOTE**: We have broadened our definition of "personification" to include "zoomorphism" (speaking of other things as if they had animal characteristics) and "anthropomorphism" (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

## 1 Kings References:

2:1; 2:15; 2:28; 6:38; 7:47; 10:12; 10:14; 10:29; 12:26; 13:6; 13:22; 22:36

# Poetry

### Description

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

### In poetry we commonly find:

- many figures of speech such as Apostrophe
- arrangements of clauses into particular patterns such as:
  - parallel lines (See Parallelism)
  - acrostics (beginning lines with successive letters of the alphabet)
  - chiasms (in which the first line relates to the last line, the second to the next-to-last line, etc.):

> You should not give what is holy to the dogs,
>
> > and should not throw your pearls in front of the pigs.
> >
> > Otherwise they will trample them under their feet,
>
> and having turned, they might tear you to pieces. (Matt 7:6 ULT)

- repetition of some or all of a line:

> Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you shining stars. (Psalm 148:2-3 ULT)

- lines of similar length:

> Listen to my call to you,
>
> Yahweh; think about my groanings.
>
> Listen to the sound of my call, my King and my God,
>
> for it is to you that I pray. (Psalm 5:1-2 ULT)

• the same sound used at the end or at the beginning of two or more lines:

> "Twinkle, twinkle little **star**. How I wonder what you **are**." (from an English rhyme)

• the same sound repeated many times:

> "Peter, Peter, pumpkin eater" (from an English rhyme)

• The same root word used as both a verb and as a noun:

> Your old men will **dream dreams** (Joel 2:28 ULT)

> Yahweh,…**light lightning** and scatter them (Psalm 144:5-6 ULT)

We also find:

• old words and expressions
• dramatic imagery
• different use of grammar — including:
  ◦ incomplete sentences
  ◦ lack of connective words

### Some places to look for poetry in your language

1. Songs, particularly old songs or songs used in children's games
2. Religious ceremony or chants of priests or witch doctors
3. Prayers, blessings, and curses
4. Old legends

### Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

### Reasons This Is a Translation Issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language, you may need to write it without the poetry.
- Different languages use different poetic devices. A poetic device that conveys elegance or emotion in a biblical language may be confusing or misunderstood in another language.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

### Examples From the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely made up of poetry.

> … for you saw my affliction; you knew the distress of my soul. (Psalm 31:7b ULT)

This example of Parallelism has two lines that mean the same thing.

> Yahweh, judge the nations; vindicate me, Yahweh, because I am righteous and innocent, Most High. (Psalm 7:8 ULT)

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See Parallelism.)

> Keep your servant also from arrogant sins; let them not rule over me.
> (Psalm 19:13a ULT)

This example of personification speaks of sins as if they could rule over a person. (See Personification.)

> Oh, give thanks to Yahweh; for he is good,
>
> for his covenant faithfulness endures forever. Oh, give thanks to the God of gods, for his coven
>
> (Psalm 136:1-3 ULT)

This example repeats the phrases “give thanks” and “his covenant faithfulness endures forever.”

### Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

(1) Translate the poetry using one of your styles of poetry.
(2) Translate the poetry using your style of elegant speech.
(3) Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

### Examples of Translation Strategies Applied

> Blessed is the man who does not walk in the advice of the wicked, or
> stand in the pathway with sinners, or sit in the assembly of mockers. But

> his delight is in the law of Yahweh, and on his law he meditates day and night. (Psalm 1:1-2 ULT)

The following are examples of how people might translate Psalm 1:1-2.

(1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

> > "Happy is the person not encouraged **to sin**,
> > Disrespect for God he will not **begin**, To those who
> > laugh at God he is **no kin.** God is his constant
> > **delight**, He does what God says **is right**, He thinks of
> > it all day **and night**."

(2) Translate the poetry using your style of elegant speech.

> > This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people nor stop along the road to speak with sinners nor join the gathering of those who mock God. Rather, he takes great joy in Yahweh's law, and he meditates on it day and night.

(3) Translate the poetry using your style of ordinary speech.

> > The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or join with those who do not respect God. Instead, they love to obey Yahweh's law, and they think about it all the time.

## 1 Kings References:

1:12; 1:40; 2:3; 2:8; 2:16; 2:20; 2:43; 3:28; 7:9; 8:19; 8:28; 8:46; 8:50; 8:62; 8:63; 9:3; 12:8; 12:13; 12:18; 13:21; 14:16; 14:22; 15:26; 15:30; 15:30; 16:13; 16:19; 16:20; 20:21; 21:22

# Politeness

### Description

People say certain things, or say things in a certain way, in order to communicate that they respect the people to whom they are speaking. We can refer to this as speaking politely. The ways of speaking politely are generally agreed on by those who share a culture. People also use polite ways of speaking to avoid offending others. This can be especially important if the person being addressed has an influential or powerful position.

### Reasons This Is a Translation Issue:

Every language has ways to communicate politeness to other speakers of that language, but different languages do not communicate politeness in the same ways. A phrase that is polite in one language may be offensive in another language, or it may simply be confusing. Translators need to recognize politeness in the Bible and communicate the same polite meaning using the appropriate form of politeness in the target language.

### Examples From the Bible

> **do not trouble yourself** (Luke 7:6 ULT)

The centurion sent friends to give Jesus this polite message that Jesus should not come to his house.

> **I ask you, have me excused** (Luke 14:18 ULT)

In this culture, this was a polite formula for declining a social invitation.

> **May I find favor in your eyes, my lord**, since you have comforted me, and since you have spoken to the heart of **your female servant**. (Ruth 2:13 ULT)

Ruth uses several phrases of politeness as she talks to Boaz. **May I find favor in your eyes** is an idiomatic phrase that communicates that Boaz is in a high position, **my lord** is an honorific form of address, and she refers to herself humbly as **your female servant** even though she is not actually one of his servants.

> **Please** let **a little** water be brought… Let me also bring **a bit** of bread (Genesis 18:4-5 ULT)

Abraham describes his generosity as something small in order to be polite. This was a way to communicate to his guests that they were not imposing on him at all. Abraham also uses a word translated as "please" to make his request more polite.

> Then he brought him outside and said, "**Please** look at the heavens and count the stars…" (Genesis 15:5)

In the above example, God is speaking to Abram, inviting him to look at the stars. He also uses the word translated as "please." God has no need to be polite, but this communicates respect for Abram.

### Honorifics

A specific category of politeness is the way that people address other people who are important, powerful, or worthy of honor in other ways. We can refer to this form of politeness as using honorific language. Honorific language can be in the form of special titles or, in some languages, special forms of the words used.

> to the **most excellent** Governor Felix (Acts 23:26 ULT)

The expression **most excellent** was an honorific title by which people addressed Roman government officials.

> **O king, live forever!** (Daniel 5:10 ULT)

This was the polite and respectful way to address the king before saying anything else to him.

### Politeness under other categories

People often use language that is non-standard or figurative to communicate politeness. In these cases, there will be a Translation Note under the category of the figure of speech rather than under the category of politeness. The Note will discuss the issue of the figurative speech and then also mention that this is being used to be polite. For example, the following verses will have Translation Notes under the categories given rather than under politeness.

### Metaphor

> Men, **brothers and fathers**, hear my defense to you now. (Acts 22:1 ULT)

Paul is using the word **brothers** to refer to his fellow Israelites. He is using the word **fathers** to refer either to Jewish leaders who may be present or to Jewish men who are older than he is. In both cases he is speaking respectfully.

### Idiom

> **I beg of you**, about whom is the prophet saying this…? (Acts 8:34 ULT)

The Ethiopian official is using an idiomatic expression as a polite way to introduce a request.

### Symbolic action

> **And having fallen down**, they worshiped him (Matt 2:11 ULT)

The act of kneeling down before someone showed deep respect for the person.

### Speaking of oneself in the third person

> please do not pass by **your servant**. (Gen 18:3 ULT)

Abraham refers to himself as **your servant** here in order to show respect to his guests.

### Euphemism

> And having said this, **he fell asleep**. (Acts 7:60 ULT)

Luke is describing the death of Stephen when he says **he fell asleep**. He is using this polite way of referring to something unpleasant to avoid offending his readers.

### Other Uses of the Imperative

> **You pray to the Lord for me**, so that nothing of which you have spoken may come upon me. (Acts 8:24 ULT)

The verb **pray** is an imperative, but it communicates a polite request rather than a command.

### Rhetorical question

> **Lord, are you not concerned that my sister has left me alone to serve**? (Luke 10:40 ULT)

Martha is complaining that Jesus is allowing Mary to sit listening to him when there is so much work to do. But Martha respects Jesus, so she uses the question form to make her complaint more polite.

### Translation Strategies

If the phrase used in the ULT would be natural and be a polite expression in your language, consider using it. If not, use the strategy below.

(1) Use a phrase that would be both natural and polite in your language for this situation.

### Examples of Translation Strategies Applied

(1) Use a phrase that would be both natural and polite in your language for this situation.

> **do not trouble yourself** (Luke 7:6 ULT)

**I do not want you to go out of your way**
or
**Please do not bother**

> **I ask you, have me excused** (Luke 14:18 ULT)

**Please accept my apology** for not being able to attend

> **May I find favor in your eyes, my lord**, since you have comforted me, and since you have spoken to the heart of **your female servant**. (Ruth 2:13 ULT)

**You are too kind to me, good sir**; you have comforted me and you have spoken to my heart **even though I am not worthy of it**.

> Please let **a little** water be brought… Let me also bring **a bit** of bread (Genesis 18:4-5 ULT)

I have **plenty** of water… I also have **plenty** of food

> "**Please** look at the heavens and count the stars…" (Genesis 15:5)

"Look up at the heavens, **if you will**, and count the stars…"

> **O king, live forever!** (Daniel 5:10 ULT)

Your majesty, **I wish you well**!

> **I beg of you**, about whom is the prophet saying this…? (Acts 8:34 ULT)

**Please tell me**, about whom is the prophet saying this…?

> **You pray to the Lord for me**, so that nothing of which you have spoken may come upon me. (Acts 8:24 ULT)

**Please pray to the Lord for me** so that nothing of which you have spoken may come upon me.
or
**I ask you to pray to the Lord for me** so that nothing of which you have spoken may come upon me.

> **Lord, are you not concerned that my sister has left me alone to serve**?
> (Luke 10:40 ULT)

**Lord, it seems as if you do not care** that my sister has left me alone to serve.

## 1 Kings References:

1:25; 1:31; 1:34; 1:39; 2:20; 17:11; 22:8

# Possession

### Description

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word "**of**," by using **an apostrophe and the letter "s"**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

- the house **of** my grandfather
- my **grandfather's** house
- **his** house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership — Someone owns something.

> The clothes of me - my clothes — The clothes that I own

- Social Relationship — Someone has some kind of social relationship with another.

> The mother of John — John's mother - the woman who gave birth to John, or the woman who cared for John

> A teacher of Israel - Israel's teacher — a person who teaches Israel

- Association — A particular thing is associated with a particular person, place, or thing.

> The sickness of David - David's sickness — the sickness that David is experiencing

> the fear of the Lord — the fear that is appropriate for a human being to have when relating to the Lord

• Contents — Something has something in it.

> a bag of clothes — a bag that has clothes in it, or a bag that is full of clothes

• Part and whole: One thing is part of another.

> my head — the head that is part of my body

> the roof of a house — the roof that is part of a house

In some languages there is a special form of possession, termed **inalienable possession.** This form of possession is used for things that cannot be removed from you, as opposed to things you could lose. In the examples above, *my head* and *my mother* are examples of inalienable possession (at least in some languages), while *my clothes* or *my teacher* would be alienably possessed. What may be considered alienable vs. inalienable may differ by language. In languages that mark the difference, the expression of inalienable possession and alienable possession will be different.

### Reasons This Is a Translation Issue

• You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.

- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

### Examples From the Bible

**Ownership** — In the example below, the son owned the money.

> The younger son … wasted his wealth by living recklessly. (Luke 15:13b)

**Social Relationship** — In the example below, the disciples were people who learned from John.

> Then **the disciples of John** came to him. (Matthew 9:14a ULT)

**Association** — In the example below, the gospel is the message associated with Paul because he preaches it.

> Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

**Material** — In the example below, the material used for making the crowns was gold.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

**Contents** — In the example below, the cup has water in it.

> For whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)

**Part of a whole** — In the example below, the door was a part of the palace.

> But Uriah slept at **the door of the king's palace.** (2 Samuel 11:9a ULT)

**Part of a group** — In the example below, "us" refers to the whole group and "each one" refers to the individual members.

> Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

### Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

**Subject** — Sometimes the word after "of" tells who would do the action named by the first noun. In the example below, **John baptized people**.

> The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

> Who will separate us from the **love of Christ**? (Romans 8:35)

**Object** — Sometimes the word after "of" tells who or what something would happen to. In the example below, **people love money**.

> For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

**Instrument** — Sometimes the word after "of" tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

> Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

**Representation** — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

> John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

### Strategies for learning what the relationship is between the two nouns

(1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
(2) Read the verse in the UST. Sometimes it shows the relationship clearly.
(3) See what the notes say about it.

### Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

(1) Use an adjective to show that one noun describes the other.
(2) Use a verb to show how the two are related.
(3) If one of the nouns refers to an event, translate it as a verb.

### Examples of Translation Strategies Applied

(1) Use an adjective to show that one noun describes the other.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

> > “On their heads were **gold crowns**”

(2) Use a verb to show how the two are related.

> Whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)
>
> > Whoever gives you a **cup that has water in it** to drink … will not lose his reward.
>
> Wealth is worthless on **the day of wrath.** (Proverbs 11:4a ULT)
>
> > Wealth is worthless on **the day when God shows his wrath**.
> > or:
> > Wealth is worthless on the **day when God punishes people because of his wrath**.

(3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, “punishment of Yahweh” and “your God.”)

> Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God.** (Deuteronomy 11:2a ULT)

> > Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.
>
> You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)
>
> > You will only observe and see **how Yahweh punishes the wicked**.
>
> You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)
>
> > You will receive the **Holy Spirit, whom God will give to you**.

## 1 Kings References:

1:46; 2:3; 2:4; 2:32; 2:43; 4:24; 4:28; 5:16; 5:17; 6:15; 6:23; 6:29; 7:41; 7:46; 8:51; 9:27; 10:15; 12:21; 12:22; 13:1; 19:6; 19:21; 20:42

# Pronouns — When to Use Them

### Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

> Now there was **a man from thePharisees whose name was Nicodemus, a Jewish leader**. **This man** came to Jesus at night. Jesus replied and said to **him** … (John 3:1, 2a, 3a ULT)

In John 3, Nicodemus is first referred to with noun phrases and his name. Then he is referred to with the noun phrase “this man.” Then he is referred to with the pronoun “him.”

Each language has its rules and exceptions to this usual way of referring to people and things.

- In some languages, the first time something is referred to in a paragraph or chapter, it is referred to with a noun rather than a pronoun.
- The main character is the person whom a story is about. In some languages, after a main character is introduced in a story, he is usually referred to with a pronoun. Some languages have special pronouns that refer only to the main character.
- In some languages, marking on the verb helps people know who the subject is. (See Verbs.) In some of these languages, listeners rely on this marking to help them understand who the subject is. Speakers will use a pronoun, noun phrase, or proper name only when they want either to emphasize or to clarify who the subject is.

### Reasons This Is a Translation Issue

- If translators use a pronoun at the wrong time for their language, readers might not know about whom the writer is talking.
- If translators too frequently refer to a main character by name, listeners of some languages might not realize that the person is a main character, or they might think that there is a new character with the same name.
- If translators use pronouns, nouns, or names at the wrong time, people might think that there is some special emphasis on the person or thing to which it refers.

### Examples From the Bible

The example below occurs at the beginning of a chapter. In some languages it might not be clear to whom the pronouns refer.

> Then Jesus entered into the synagogue again, and there was a man who had a withered hand. Some people watched **him** closely to see if **he** would heal **him** on the Sabbath so that they might accuse **him**. (Mark 3:1-2 ULT)

In the example below, two men are named in the first sentence. It might not be clear whom "he" in the second sentence refers to.

> Now after some days had passed, **King Agrippa** and Bernice came down to Caesarea to pay their respects to **Festus**. After **he** had been there for many days, Festus presented to the king the things concerning Paul. (Acts 25:13-14)

Jesus is the main character of the book of Matthew, but in the verses below he is referred to four times by name. This may lead speakers of some languages to think that Jesus is not the main character. Or it might lead them to think that there is more than one person named Jesus in this story. Or it might lead them to think that there is some kind of emphasis on him, even though there is no emphasis.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, "See, your disciples do what is unlawful to do on the Sabbath." But **Jesus** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

### Translation Strategies

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.
(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

### Examples of Translation Strategies Applied

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.

> Again **he** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **him** to see if **he** would heal the man on the Sabbath. (Mark 3:1-2)
>
> > Again **Jesus** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **Jesus** to see if **he** would heal the man on the Sabbath.

(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, “See, your disciples do what is unlawful to do on the Sabbath.” But **Jesus** said to them, “Have you never read what David did, when he was hungry, and the men who

> were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

This may be translated as:

> > At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **him**, "See, your disciples do what is unlawful to do on the Sabbath." But **he** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **he** left from there and went into their synagogue.

## 1 Kings References:

1:1; 1:5; 1:6; 1:13; 1:14; 1:15; 1:17; 1:23; 1:24; 1:35; 2:5; 2:8; 2:8; 2:15; 2:18; 2:25; 2:30; 2:34; 2:35; 2:39; 2:44; 3:6; 3:7; 4:34; 5:1; 5:3; 5:3; 5:5; 5:6; 5:6; 5:8; 5:9; 5:9; 5:9; 6:8; 6:16; 6:21; 6:27; 7:8; 7:31; 7:31; 7:36; 8:intro; 8:1; 8:30; 8:31; 8:34; 8:35; 8:37; 8:39; 8:42; 8:46; 8:46; 8:51; 8:53; 8:60; 9:4; 9:8; 9:9; 9:25; 10:13; 10:26; 10:29; 11:18; 11:23; 11:29; 11:33; 11:33; 12:2; 12:4; 12:10; 12:11; 12:15; 12:21; 12:27; 12:28; 13:2; 13:9; 13:18; 13:23; 13:24; 13:29; 13:30; 13:30; 14:2; 14:2; 14:2; 14:3; 14:12; 14:13; 14:18; 14:23; 14:24; 15:8; 15:14; 15:18; 15:28; 16:7; 18:7; 18:12; 18:22; 18:23; 18:23; 18:24; 18:26; 18:34; 18:37; 18:43; 19:4; 19:10; 20:25; 20:34; 20:34; 20:34; 20:36; 20:39; 20:40; 21:7; 21:7; 22:1; 22:8; 22:21; 22:30; 22:32; 22:37; 22:38; 22:43

# Quotations and Quote Margins

### Description

When saying that someone said something, we often tell who spoke, whom they spoke to, and what they said. The information about who spoke and whom they spoke to is called the quote margin. What the person said is the quotation. (This is also called a quote.) In some languages the quote margin may come first, last, or even in between two parts of the quotation.

The quote margins are bolded below.

- **She said**, “The food is ready. Come and eat.”
- “The food is ready. Come and eat,” **she said**.
- “The food is ready,” **she said.** “Come and eat.”

Also in some languages, the quote margin may have more than one verb meaning “said.”

> But his mother **answered** and **said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)

When writing that someone said something, some languages put the quote (what was said) in quotation marks called inverted commas (“ ”). Some languages use other symbols around the quotation, such as these angle quote marks (« »), or something else.

### Reasons This Is a Translation Issue

- Translators need to put the quote margin where it is most clear and natural in their language.
- Translators need to decide whether they want the quote margin to have one or two verbs meaning “said.”
- Translators need to decide which marks to use around the quotation.

### Examples From the Bible

#### Quote margin before the quote

> **Then Zechariah said to the angel**, “How will I know this? For I am an old man and my wife is advanced in her days.” (Luke 1:18 ULT)

> Then tax collectors also came to be baptized, and **they said to him**, “Teacher, what should we do?” (Luke 3:12 ULT)

> So **he said to them**, “Collect nothing more than what you have been ordered.” (Luke 3:13 ULT)

#### Quote margin after the quote

> Yahweh relented concerning this. “It will not happen,” **he said**. (Amos 7:3 ULT)

#### Quote margin between two parts of the quote

> “I will hide my face from them,” **he said,** “and I will see what their end will be; for they are a perverse generation, children who are unfaithful.” (Deuteronomy 32:20 ULT)

> For look, days are coming—**this is Yahweh’s declaration**—when I will restore the fortunes of my people, Israel and Judah. (Jeremiah 30:3a ULT)

### Translation Strategies

(1) Decide where to put the quote margin.
(2) Decide whether to use one or two words meaning “said.”

### Examples of Translation Strategies Applied

(1) Decide where to put the quote margin.

> **He said**, “Therefore, those among you who are leaders should go down with us. If there is something wrong with the man, let them accuse him.” (Acts 25:5 ULT)
>
> > “Therefore, those who can should go there with us,” **he said**. “If there is something wrong with the man, you should accuse him.”

> > “Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him,” **he said**.

> > “Therefore, those who can,” **he said**, “should go there with us. If there is something wrong with the man, you should accuse him.”

(2) Decide whether to use one or two words meaning “said.”

> But his mother **answered and said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)
>
> > But his mother **replied**, “No. Rather, he will be called John.”

> > But his mother **said**, “No. Rather, he will be called John.”

> > But his mother **answered** like this. “No. Rather, he will be called John,” she **said**.

## 1 Kings References:

front:intro; 1:5; 1:28; 1:47; 2:1; 2:4; 2:22; 3:27; 5:2; 6:11; 12:3; 13:2; 13:3; 13:6; 16:16; 17:10; 20:4; 20:34; 21:21

# Quote Markings

### Description

Some languages use quotation marks to mark off direct quotes from the rest of the text. English uses the mark “ immediately before a quote and ” immediately after it.

- John said, “I do not know when I will arrive.”

Quotation marks are not used with indirect quotes.

- John said that he did not know when he would arrive.

When there are several layers of quotations inside of other quotations, it might be hard for readers to understand who is saying what. Alternating two kinds of quotation marks can help careful readers to keep track of them. In English, the outermost quotation has double quote marks, and the next quotation within it has single marks. If there is a third embedded quote, that quotation again has double quotation marks.

- Mary said, “John said, ‘I do not know when I will arrive.’ ”
- Bob said, “Mary told me, ‘John said, “I do not know when I will arrive.” ’ ”

Some languages use other kinds of quotation marks: Here are some examples: , ‘ ’ „ “ ” ‹ › « » ⁊ — .

### Examples From the Bible

The examples below show the kind of quotation markings used in the ULT.

#### A quotation with only one layer

A first layer direct quote has double quotation marks around it.

> So the king replied, “That is Elijah the Tishbite.” (2 Kings 1:8b ULT)

### Quotations with two layers

A second layer direct quote has single quotation marks around it. We have printed it and the phrase in bold type for you to see them clearly.

> They asked him, “Who is the man who said to you, **‘Pick it up and walk’**?” (John 5:12 ULT)
>
> He sent two of the disciples, saying, “Go into the village ahead of you. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. If any one asks you, **‘Why are you untying it?’** you will say thus, **‘The Lord has need of it.’**” (Luke 19:29b-31 ULT)

### A quotation with three layers

A third layer direct quote has double quotation marks around it. We have printed it in bold type for you to see them clearly.

> Abraham said, “Because I thought, ‘Surely there is no fear of God in this place, and they will kill me because of my wife.’ Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. When God caused me to leave my father’s house and travel from place to place, I said to her, ‘You must show me this faithfulness as my wife: At every place where we go, say about me, “**He is my brother**.”’” (Genesis 20:11-13 ULT)

### A quotation with four layers

A fourth layer direct quote has single quotation marks around it. We have printed it in bold for you to see it clearly.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: **‘Is it because there is no God in Israel that you sent men to consult with Baal**

> **Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'** " ' " (2 Kings 1:6 ULT)

### Quote Marking Strategies

Here are some ways you may be able to help readers see where each quote starts and ends so they can more easily know who said what.

(1) Alternate two kinds of quote marks to show layers of direct quotation. English alternates double quote marks and single quote marks.
(2) Translate one or some of the quotes as indirect quotes in order to use fewer quote marks, since indirect quotes do not need them. (See Direct and Indirect Quotations.)
(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

### Examples of Quote Marking Strategies Applied

(1) Alternate two kinds of quotation marks to show layers of direct quotation as shown in the ULT text below.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

(2) Translate one or more of the quotes as indirect quotes in order to use fewer quotation marks, since indirect quotes do not need them. In English, the word "that" can introduce an indirect quote. In the example below, everything after the word "that" is an indirect quote of what the messengers said to the king. Within that indirect quote, there are some direct quotes marked with double and single quotation marks.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”’” (2 Kings 1:6 ULT)

> > They told him **that** a man came to meet them who said to them, “Go back to the king who sent you, and say to him, ‘Yahweh says this: “Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.”’”

(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”’” (2 Kings 1:6 ULT)

> > They said to him,

> > > A man came to meet us who said to us, “Go back to the king who sent you, and say to him, ‘Yahweh says this: “Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.”””

## 1 Kings References:

1:13; 12:24; 13:22; 14:7; 18:11; 18:14; 20:5; 20:28; 21:19; 22:27

# Quotes within Quotes

## Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we say there are "layers" of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

## Reasons This Is a Translation Issue

1. When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example: if a quote that is inside a quote has the word "I," the listener needs to know whether "I" refers to the speaker of the inner quote or the outer quote.
2. Some languages make this clear by using different kinds of quotes when there are quotes within quotes. They may use direct quotes for some and indirect quotes for others.
3. Some languages do not use indirect quotes.

## Examples From the Bible

### A quotation with only one layer

> But Paul said, "I, however, was indeed born a citizen." (Acts 22:28b ULT)

### Quotations with two layers

> Jesus answered and said to them, "Be careful that no one leads you astray. For many will come in my name. They will say, 'I am the Christ,' and will lead many astray." (Matthew 24:4-5 ULT)

The outermost layer is what Jesus said to his disciples. The second layer is what other people will say.

> Jesus answered, “You say that I am a king.” (John 18:37b ULT)

The outermost layer is what Jesus said to Pilate. The second layer is what Pilate said about Jesus.

### A quotation with three layers

> Abraham said, “… I said to her, ‘You must show me this faithfulness as my wife: At every place where we go, say about me, **“He is my brother.”**’” (Genesis 20:11a, 13 ULT)

The outermost layer is what Abraham responded to Abimelech. The second layer is what Abraham had told his wife. The third layer is what he wanted his wife to say. (We have bolded the third layer.)

### A quotation with four layers

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: **‘Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’**”’” (2 Kings 1:6 ULT)

The outermost layer is what the messengers said to the king. The second layer is what the man who had met the messengers told them. The third is what that man wanted the messengers to say to the king. The fourth is what Yahweh said. (We have bolded the fourth layer.)

### Translation Strategies

Some languages use only direct quotes. Other languages use a combination of direct quotes and indirect quotes. In those languages it might sound strange and perhaps even be confusing if there are many layers of direct quotes.

(1) Translate all of the quotes as direct quotes.
(2) Translate one or some of the quotes as indirect quotes. (See Direct and Indirect Quotations.)

### Examples of Translation Strategies Applied

(1) Translate all of the quotes as direct quotes. In the example below we have bolded the indirect quotes in the ULT and the quotes that we have changed to direct quotes below it.

> Festus presented to the king the things concerning Paul, saying, "There is a certain man was left here as a prisoner by Felix. So I am uncertain about the things concerning this matter. I asked **if he was willing to go to Jerusalem and there to be judged concerning these things**. But when Paul appealed **to keep him in custody for the decision of the emperor**, I ordered him **to be held in custody until when I could send him to Caesar**." (Acts 25:14b, 20-21 ULT)
>
> > Festus presented Paul's case to the king. He said, "A certain man was left behind here by Felix as a prisoner. I was uncertain about the things concerning this matter. I asked him, **'Will you go to Jerusalem to be judged there concerning these things?'** But when Paul said, **'I want to be kept in custody for the emperor's decision,'** I told the guard, **'Keep him in custody until when I can send him to Caesar.'**"

(2) Translate one or some of the quotes as indirect quotes. In English the word “that” can come before indirect quotes. It is bolded in the examples below. The pronouns that changed because of the indirect quote are also bolded.

> And Yahweh spoke to Moses, saying, “I have heard the complaints of the sons of Israel. Speak to them and say, ‘During the evenings you will eat meat, and in the morning you will be satisfied with bread. And you will know that I am Yahweh your God.’” (Exodus 16:11-12 ULT)
>
> > And Yahweh spoke to Moses, saying, “I have heard the complaints of the sons of Israel. Tell them **that** during the evenings **they** will eat meat, and in the morning **they** will be satisfied with bread. And **they** will know that I am Yahweh **their** God.’”
>
> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”””” (2 Kings 1:6 ULT)
>
> > They told him **that** a man had come to meet **them** who said to **them**, “Go back to the king who sent you, and tell him **that** Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”

## 1 Kings References:

1:13; 1:17; 1:24; 1:25; 1:30; 1:34; 1:47; 1:48; 1:51; 2:4; 2:8; 2:30; 2:42; 2:42; 3:23; 5:5; 8:16; 8:18; 8:19; 8:25; 8:29; 8:47; 9:5; 9:8; 9:9; 11:intro; 11:31; 12:9; 12:10; 12:10; 12:23-24; 13:2; 13:3; 13:9; 13:17; 13:18; 13:21; 13:22; 14:intro; 14:7; 17:14; 18:8; 18:10; 18:11; 18:14; 18:44; 20:3; 20:5; 20:9; 20:11; 20:13; 20:14; 20:28; 20:32; 20:39; 20:42; 21:6; 21:10; 21:19; 21:21; 21:22; 21:23; 22:11; 22:17; 22:18; 22:20; 22:21; 22:21; 22:22; 22:27

# Reduplication

### Description

Writers and speakers in the Bible sometimes repeat the same word or forms of the same word. This is to increase the intensity, completeness, or certainty of the action that the word describes, or to otherwise increase the emotional impact of the word.

### Reason This Is a Translation Issue

Some languages may not repeat words to increase the intensity, completeness, or certainty of an action, or they may not repeat words to increase the level of emotion that they communicate. In these cases, repeated words may appear to be a mistake or may indicate that the speaker is unable to speak correctly.

### Examples From the Bible

To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

The speaker is repeating forms of the verb “multiply” in order to intensify the idea of multiplying.

To be circumcised he must be circumcised (Genesis 17:13)

The speaker is repeating forms of the verb “circumcise” in order to increase the certainty that this must happen.

Begin, possess, to possess his land (Deuteronomy 2:31 ULT)

Moses repeats the word “possess” to emphasize the completeness of the action of possessing the land.

My God, my God, why have you forsaken me? (Psalm 22:1 ULT)

The writer repeats “my God” to increase the level of emotion that he wants to communicate; he is crying out desperately to God.

“Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)

The angel repeats the word “fallen” in order to show deep emotion in this lament for the ruined city of Babylon.

### Translation Strategies

If repeating words would be natural and give the right meaning in your language, then do the same in your translation. If not, here are some other options:

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.
(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

### Examples of Translation Strategies Applied

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.

> To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

> > To the woman he said, “I will greatly multiply your pain and your childbearing…”

> To be circumcised he must be circumcised (Genesis 17:13 ULT)

> > He certainly must be circumcised
> > Or By all means, he must be circumcised

> Begin, possess, to possess his land (Deuteronomy 2:31 ULT)

> > Begin to completely possess his land
> > Or Enter his land until you completely possess it

(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

> My God, my God, why have you forsaken me? (Psalm 22:1 ULT)

> > You are my God! Why, then, have you forsaken me?
> > Or My God, oh, why have you forsaken me?

> “Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)

> > “Alas, Babylon the Great has fallen!

## 1 Kings References:

2:37; 2:42; 3:26; 7:47; 8:13; 9:6; 11:11; 11:22; 13:32; 19:10; 19:14; 20:39; 22:28

# Rhetorical Question

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

### Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all. Or, if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

> But those who stood by said, "**Are you insulting the high priest of God?**"(Acts 23:4 ULT)

The people who asked Paul this question were not asking if he was insulting God's high priest. Rather, they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. These rhetorical questions might be used for the purposes: of expressing attitudes or feelings, rebuking people, teaching something by reminding people of something they know and encouraging them to apply it to something new, or introducing something they want to talk about.

### Reasons This Is a Translation Issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are different or more limited than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

### Examples From the Bible

> Do you not still rule the kingdom of Israel? (1 Kings 21:7b ULT)

Jezebel used the question above **to remind** King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order **to rebuke** him for being unwilling to take over a poor man's property. She was implying that, since he was the king of Israel, he had the power to take the man's property.

> **Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

God used the question above **to remind** his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then **rebuked** his people for forgetting him who is so much greater than those things.

> But you, why do you judge your brother? And you also, why do you despise your brother? (Romans 14:10 ULT)

Paul used these rhetorical questions **to rebuke** the Romans for doing what they should not do.

> Why did I not die when I came out from the womb? (Job 3:11a ULT)

Job used the question above **to show deep emotion**. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

> And how has this happened to me that the mother of my Lord would come to me? (Luke 1:43 ULT)

Elizabeth used the question above **to show how surprised and happy she was** that the mother of her Lord came to her.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Jesus used the question above **to remind** the people of something they already knew: a good father would never give his son something bad to eat. By introducing this point, Jesus could go on **to teach them** about God with his next rhetorical question:

> Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? (Matthew 7:11 ULT)

Jesus used this question **to teach** the people in an emphatic way that God gives good things to those who ask him.

> **What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed that a man took and threw into his garden … (Luke 13:18b-19a ULT)

Jesus used the question above **to introduce what he was going to talk about**. He was about to compare the kingdom of God to something. In this case, he compared the kingdom of God to a mustard seed.

### Translation Strategies

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, did the person who asked it expect to receive an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you understand the purpose for the rhetorical question. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to express surprise or other emotion? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

(1) Add the answer after the question.
(2) Change the rhetorical question to a statement or exclamation.
(3) Change the rhetorical question to a statement, and then follow it with a short question.
(4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

### Examples of Translation Strategies Applied

(1) Add the answer after the question.

> **Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)
>
> > Will a virgin forget her jewelry, a bride her veils? **Of course not!** Yet my people have forgotten me for days without number!

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

> > Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? **None of you would do that!**

(2) Change the rhetorical question to a statement or exclamation.

> **What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed. (Luke 13:18-19a ULT)
>
> > **This is what the kingdom of God is like.** It is like a mustard seed …

> **Are you insulting the high priest of God?** (Acts 23:4b ULT) (Acts 23:4 ULT)
>
> > **You should not insult God's high priest!**

> **Why did I not die when I came out from the womb?** (Job 3:11a ULT)
>
> > **I wish I had died when I came out from the womb!**

> **And how has this happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULT)
>
> > **How wonderful it is that the mother of my Lord has come to me!**

(3) Change the rhetorical question to a statement, and then follow it with a short question.

> **Do you not still rule** the kingdom of Israel? (1 Kings 21:7b ULT)
>
> > You still rule the kingdom of Israel, **do you not?**

(4) Change the form of the question so that it communicates in your language what the orignal speaker communicated in his.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)
>
> > If your son asks you for a loaf of bread, **would you give him a stone**?

> **Will a virgin forget her jewelry, a bride her veils**? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

> **What virgin would forget her jewelry, and what bride would forget her veils**? Yet my people have forgotten me for days without number!

> But you, **why do you judge your brother**? And you also, **why do you despise your brother**? (Romans 14:10 ULT)
>
> > Do you think it is good to judge your brother? Do you think it is good to despise your brother?

## 1 Kings References:

1:11; 1:13; 1:13; 1:24; 1:27; 2:22; 2:42; 2:43; 3:9; 8:27; 9:13; 11:22; 11:41; 12:16; 14:6; 17:18; 17:18; 17:20; 18:9; 18:13; 18:21; 19:20; 20:13; 21:19; 21:20; 21:29; 22:3; 22:16; 22:18; 22:24

# Simile

### Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words “like,” “as,” or “than.”

> When he saw the crowds, he had compassion for them, because they were troubled and discouraged, **like sheep not having a shepherd**. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

> See, I send you out **as sheep in the midst of wolves**, so be as wise **as the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep; Jesus’ enemies would attack his disciples.

> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

God’s word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person’s flesh. God’s word is very effective in showing what is in a person’s heart and thoughts.

### Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

### Reasons This Is a Translation Issue

- People may not know how the two items are similar.
- People may not be familiar with both of the items being compared.

### Examples From the Bible

> Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

> Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

### Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.
(3) Simply describe the item without comparing it to another.

### Examples of Translation Strategies Applied

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

> See, I send you out **as sheep in the midst of wolves.** (Matthew 10:16a ULT) — This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
>
> > See, I send **you out among wicked people** and you will be in danger from them **as sheep are in danger when they are among wolves**.
>
> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)
>
> > For the word of God is living and active and **more powerful than a very sharp two-edged sword**.

(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.

> See, I send you out **as sheep in the midst of wolves**, (Matthew 10:16a ULT) — If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.
>
> > See, I send you out **as chickens in the midst of wild dogs**.
>
> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!
>
> If you have faith **as a grain of mustard** … (Matthew 17:20)
>
> > If you have faith even as small **as a tiny seed**,

(3) Simply describe the item without comparing it to another.

> See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT)
>
> > See, I send you out among **people who will want to harm you**.

> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to **protect you**, but you refused!

## 1 Kings References:

4:29; 7:26; 7:33; 14:10; 14:15; 16:3; 20:27

# Statements — Other Uses

### Description

Normally statements are used to give information. Sometimes they are used in the Bible for other functions.

### Reason This Is a Translation Issue

Some languages would not use a statement for some of the functions that statements are used for in the Bible.

### Examples From the Bible

Statements are normally used to give **information**. All of the sentences in John 1:6-8 below are statements, and their function is to give information.

> There was a man who was sent from God, whose name was John. He came as a witness in order to testify about the light, that all might believe through him. John was not the light, but came that he might testify about the light. (John 1:6-8 ULT)

A statement can also be used as a **command** to tell someone what to do. In the examples below, the high priest used statements with the verb “will” to tell people what to do.

> He commanded them, saying, “This is what you **must** do. A third of you who come on the Sabbath **will** keep watch over the king’s house, and a third **will** be at the Sur Gate, and a third at the gate behind the guardhouse.” (2 Kings 11:5 ULT)

A statement can also be used to give **instructions**. The speaker below was not just telling Joseph about something Joseph would do in the future; he was telling Joseph what he needed to do.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

A statement can also be used to make a **request**. The man with leprosy was not just saying what Jesus was able to do. He was also asking Jesus to heal him.

> Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, **you are able to make me clean**." (Matthew 8:2 ULT)

A statement can also be used to **perform** something. By telling Adam that the ground was cursed because of him, God actually cursed it.

> … **cursed is the ground** because of you; (Genesis 3:17b ULT)

By telling a man that his sins were forgiven, **Jesus forgave** the man's sins.

> When Jesus saw their faith, he said to the paralyzed man, "**Son, your sins are forgiven**." (Mark 2:5 ULT)

### Translation Strategies

(1) If the function of a statement would not be understood correctly in your language, **use a sentence type** that would express that function.
(2) If the function of a statement would not be understood correctly in your language, **add a sentence type** that would express that function.
(3) If the function of a statement would not be understood correctly in your language, **use a verb form** that would express that function.

### Examples of Translation Strategies Applied

(1) If the function of a statement would not be understood correctly in your language, use a sentence type that would express that function.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

The phrase “you will call his name Jesus” is an instruction. It can be translated using the sentence type of a normal instruction.

> > She will give birth to a son. **Name him Jesus**,
> > because he will save his people from their sins.

(2) If the function of a statement would not be understood correctly in your language, add a sentence type that would express that function.

> Lord, if you are willing, **you are able to make me clean**. (Matthew 8:2 ULT)

The function of “you are able” is to make a request. In addition to the statement, a request can be added.

> > Lord, you are able to make me clean. If you are
> > willing, **please do so**.
> > OR:

> > Lord, if you are willing, **please heal me**. I know that you are able to do so.

(3) If the function of a statement would not be understood correctly in your language, use a verb form that would express that function.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)
>
> > She will give birth to a son, and **you must call his name Jesus**, for he will save his people from their sins.
>
> Son, your sins are forgiven. (Mark 2:5 ULT)
>
> > Son, I forgive your sins.
> > OR:
> > Son, God hereby forgives your sins.

## 1 Kings References:

2:42

# Symbolic Action

### Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads from side to side to mean “no.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

### Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

### Reason This Is a Translation Issue

An action may have a meaning in one culture and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means “I am surprised” or “What did you say?” In other cultures it means “yes.”

In the Bible, people did things that had certain meanings in their culture. When we read the Bible, we might not understand what someone meant if we interpret the action based on what it means in our own culture today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

### Examples From the Bible

> And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

> Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

### Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

(1) Tell what the person did and why he did it.
(2) Do not tell what the person did, but tell what he meant.
(3) Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

### Examples of Translation Strategies Applied

(1) Tell what the person did and why he did it.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus fell down at Jesus' feet in order to show that he greatly respected him.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)

> > Look, I stand at the door and knock on it, asking you to let me in.

(2) Do not tell what the person did, but tell what he meant.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus showed Jesus great respect.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
> > Look, I stand at the door and ask you to let me in.

(3) Use an action from your own culture that has the same meaning.

> And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is

> polite to clear one's throat when wanting to be let into a house, you could use that.
>
> > Look, I stand at the door and clear my throat.

## 1 Kings References:

1:intro; 1:5; 1:13; 1:16; 1:23; 1:31; 1:33; 1:33; 1:33; 1:34; 1:34; 1:35; 1:35; 1:47; 1:50; 1:53; 2:19; 2:19; 2:22; 2:28; 8:14; 8:22; 8:29; 8:33; 8:38; 8:54; 9:6; 9:8; 11:20; 13:2; 13:9; 13:9; 16:31; 17:21; 18:7; 18:39; 18:42; 19:13; 19:18; 19:19; 20:14; 20:31; 20:33; 21:9; 21:27; 22:24; 22:35

# Synecdoche

### Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was was very happy about what the Lord was doing, so she said “my soul,” which means the inner, emotional part of herself, to refer to her whole self.

> So **the Pharisees** said to him, “Look, why are they doing that which is not lawful?” (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

### Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

### Example From the Bible

> Then I looked on all the deeds that **my hands** had accomplished.
> (Ecclesiastes 2:11a ULT)

“My hands” is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person’s accomplishments. The hands are chosen

to represent the person because they are the parts of the body most directly involved in the work.

### Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) State specifically what the synecdoche refers to.

### Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

> "**My soul** magnifies the Lord." (Luke 1:46b ULT)
>
> > "**I** magnify the Lord."
>
> So **the Pharisees** said to him … (Mark 2:24a ULT)
>
> > **Arepresentative of the Pharisees** said to him …
>
> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)
>
> > I looked on all the deeds that **I** had accomplished

## 1 Kings References:

front:intro; 1:48; 1:52; 2:6; 2:9; 2:26; 2:26; 2:34; 2:37; 2:40; 4:22; 4:25; 5:8; 5:9; 6:intro; 6:1; 7:1; 7:21; 7:46; 8:14; 8:66; 9:1; 10:7; 10:12; 11:6; 11:7; 11:18; 11:37; 12:2; 12:16; 12:25;

13:intro; 13:6; 13:8; 13:8; 13:11; 13:13; 13:23; 13:27; 13:31; 14:3; 14:12; 15:13; 15:18; 16:7; 16:24; 18:4; 18:40; 19:1; 19:18; 19:19; 19:20; 20:6; 20:31; 21:4; 22:4; 22:48

# 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. [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] If any man has ears to hear, let him hear.”
> [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

## 1 Kings References:

1:18; 1:20; 1:27; 4:26; 6:34; 7:18; 7:40; 8:12; 15:6; 18:26; 19:3; 21:10

# Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?”

### Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

> They said to him, “We have nothing here except five loaves of **bread** and two fish.” (Matthew 14:17 ULT)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread and do not know what it is.

### Reason This Is a Translation Issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

### Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God’s commands and historical facts accurately.

### Examples From the Bible

> So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

> Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

> They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

> … to him who made **great lights** … (Psalm 136:7a ULT)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

> Your sins … will be white like **snow**. (Isaiah 1:18b ULT)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

### Translation Strategies

Here are ways you might translate a term that is not known in your language:

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.
(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.
(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
(4) Use a word that is more general in meaning.
(5) Use a word or phrase that is more specific in meaning.

### Examples of Translation Strategies Applied

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

> Beware of false prophets, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)
>
> > Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very hungry and dangerous animals**.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See Translating Metaphors.)

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)

> > We have nothing here except five **loaves of baked grain seeds** and two fish.

(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

> Your sins … will be white like **snow.** (Isaiah 1:18b ULT) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.
>
> > Your sins … will be white like **milk**.
> >
> > Your sins … will be white like **the moon**.

(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

> Then they tried to give Jesus wine that was mixed with **myrrh**. But he refused to drink it. (Mark 15:23 ULT) — People may understand better what myrrh is if it is used with the general word “medicine.”
>
> > Then they tried to give Jesus wine that was mixed with **a medicine called myrrh**. But he refused to drink it.

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT) — People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).
>
> > We have nothing here except five loaves of **baked crushed seed bread** and two fish.

(4) Use a word that is more general in meaning.

> I will turn Jerusalem into piles of ruins, a hideout for **jackals** (Jeremiah 9:11a ULT)
>
> > I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)
>
> > We have nothing here except five **loaves of baked food** and two fish.

(5) Use a word or phrase that is more specific in meaning.

> … to him who made **great lights** … (Psalm 136:7a ULT)
>
> > to him who made **the sun and the moon**

## 1 Kings References:

4:6; 5:13; 5:15; 6:3; 7:16; 8:37; 8:37; 9:16; 10:11; 10:22; 10:22; 10:22; 14:3; 20:30; 20:35; 22:25

# Unusual Uses of the Plural

The biblical languages sometimes use plural forms to refer to single objects, ideas, or people.

### Description

Using a plural form to refer to something singular is done to show an intensified feeling about the object, idea, or person, or to show that an object or idea is extraordinary in some way. Also, sometimes a person refers to himself or herself with a plural pronoun. If the person is a king or a leader in a high position, this is to show that the person is very important and represents many people. If the person is writing a letter, such as Paul in the New Testament, this is to do the opposite. It is to avoid referring directly to himself, to avoid any sense that he is boasting or drawing attention to himself.

### Reason This Is a Translation Issue

Many languages do not use plural forms to refer to single objects, ideas, or people. In these languages, doing so would be both wrong and confusing. Instead, they need to use a singular form and express any intended intensification in another way.

### Examples From the Bible

> The tents of robbers prosper, and securities {are} to the provokers of God (Job 12:6 ULT)

Job is using the plural form **securities** to indicate that these provokers of God experience security to a supreme extent.

> Now you had cast me deep into the heart of the seas (Jonah 2:3 ULT)

Jonah refers to the sea using the plural **seas** to intensify the idea of either the sea's vastness or activity.

> The letter that you sent to **us** has been carefully read aloud before me. (Ezra 4:18 ULT)

Artaxerxes, the king of Persia, refers to himself as **us** in response to a letter sent to him.

> …through whom [Jesus] **we** received grace and apostleship for obedience of faith among all the Gentiles (Romans 1:5 ULT)

Since this letter is from Paul alone, it is likely that he is using the plural **we** to refer to himself.

### Translation Strategies

If a plural form would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

(1) Use a singular form instead of the plural.
(2) If the plural is used to intensify the meaning, use a singular form with another word that intensifies it such as “very” or “great” or “many.”
(3) If the plural is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

### Translation Strategies Applied

(1) Use a singular form instead of the plural.

> The letter that you sent to **us** has been carefully read aloud before me. (Ezra 4:18 ULT)

The letter that you sent to **me** has been carefully read aloud before me.

> …through whom [Jesus] **we** received grace and apostleship for obedience of faith among all the Gentiles (Romans 1:5 ULT)

…through whom [Jesus] **I** received grace and apostleship for obedience of faith among all the Gentiles

(2) If the plural is used to intensify or emphasize the meaning, use a singular form with another word that intensifies it such as “very” or “great” or “many.”

> The tents of robbers prosper, and **securities {are}** to the provokers of God (Job 12:6 ULT)

The tents of robbers prosper, and **great security {is}** to the provokers of God

> Now you had cast me deep into the heart of the **seas** (Jonah 2:3 ULT)

Now you had cast me deep into the heart of the **great sea**

(3) If the plural is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

> The tents of robbers prosper, and **securities {are}** to the provokers of God (Job 12:6 ULT)

The tents of robbers prosper, and the provokers of God **enjoy complete security**

> Now you had cast me deep into the heart of the **seas** (Jonah 2:3 ULT)

Now you had cast me deep into the heart of the **raging sea**

## 1 Kings References:

3:26; 6:9; 8:13; 13:33; 18:18

# Verse Bridges

### Description

In some cases, you will see in the unfoldingWord® Simplified Text (UST) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. This means that the information in the verses was rearranged so that the story or message could be more easily understood.

> 29 These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah,
> 30 Dishon, Ezer, Dishan: these are clans of the Horites, according to their clan lists in the land of Seir. (Genesis 36:29-30 ULT)

> 29-30 The people groups who were descendants of Hor lived in Seir land. The names of the people groups are Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. (Genesis 36:29-30 UST)

In the ULT text, verses 29 and 30 are separate, and the information about the people living in Seir is at the end of verse 30. In the UST text, the verses are joined, and the information about them living in Seir is at the beginning. For many languages, this is a more logical order of information.

### Examples From the Bible

Where the UST has a verse bridge, the ULT will have separate verses.

> 4-5 Yahweh our God will bless you in the land that he is giving to you. If you obey Yahweh our God and obey all the commandments that I am giving to you today, there will not be any poor people among you. (Deuteronomy 15:4-5 UST)

> [4] However, there should be no poor among you (for Yahweh will surely bless you in the land that he gives you as an inheritance to possess), [5] if only you diligently listen to the voice of Yahweh your God, to keep all these commandments that I am commanding you today. (Deuteronomy 15:4-5 ULT)

> [16-17] But Yahweh said to him, “I will not permit you to eat the fruit of the tree that will enable you to know what actions are good to do and what actions are evil to do. If you eat any fruit from that tree, on the day you eat it you will surely die. But I will permit you to eat the fruit of any of the other trees in the park.” (Genesis 2:16-17 UST)

> [16] Yahweh God commanded the man, saying, “From every tree in the garden you may freely eat. [17] But from the tree of the knowledge of good and evil you may not eat, for on the day that you eat from it, you will surely die.” (Genesis 2:16-17 ULT)

### Translation Strategies

Order the information in a way that will be clear to your readers. If the order of information is clear as it is in the ULT, then use that order. But if the order is confusing or gives the wrong meaning, then change the order so that it is more clear.

(1) If you put information from one verse before information from an earlier verse, then combine the verses and put a hyphen between the two verse numbers.

See how to mark verses in translationStudio.

### Examples of Translation Strategies Applied

(1) If information from one verse is put before information from an earlier verse, then combine the verses and put the verse numbers before the first verse with a hyphen between them.

> 2 You must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess. 3 You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there. (Deuteronomy 19:2-3 ULT)
>
> 2-3 You must divide into three parts the land that he is giving to you. Then select a city in each part. You must make good roads in order that people can get to those cities easily. Someone who kills another person can escape to one of those cities to be safe. (Deuteronomy 19:2-3 UST)

## 1 Kings References:

6:12-13; 6:23

# When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

## Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says “brothers” when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his,” but it is not limited to males.

> A wise son makes **his** father rejoice
> but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

## Reason This Is a Translation Issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

## Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

### Examples From the Bible

> Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

> Then said Jesus to his disciples, “If anyone wants to follow me, **he** must deny **himself**, take up **his** cross, and follow me.” (Matthew 16:24 ULT)

Jesus was not speaking only of men, but of **men and women**.

**Caution**: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The words below are specifically about men.

> Moses said, ‘If **someone** dies, not having children, **hisbrother** must marry **his** wife and have children for **hisbrother**.’ (Matthew 22:24 ULT)

### Translation Strategies

If people would understand that that masculine words like “man,” “brother,” and “he” can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

(1) Use a noun that can be used for both men and women.
(2) Use a word that refers to men and a word that refers to women.
(3) Use pronouns that can be used for both men and women.

### Examples of Translation Strategies Applied

(1) Use nouns that can be used for both men and women.

> The wise **man** dies just like the fool dies. (Ecclesiastes 2:16b ULT)
>
> > "The wise **person** dies just like the fool dies."
> > "Wise **people** die just like fools die."

(2) Use a word that refers to men and a word that refers to women.

> For we do not want you to be uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.
>
> > "For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia."

(3) Use pronouns that can be used for both men and women.

> "If anyone wants to follow me, he must deny himself, take up his cross, and follow me." (Matthew 16:24 ULT)

English speakers can change the masculine singular pronouns, "he," "himself," and "his" to plural pronouns that do not mark gender, "they," "themselves," and "their" in order to show that it applies to all people, not just men.

> > “If **people** want to follow me, **they** must deny **themselves**, take up **their** cross, and follow me.”

## 1 Kings References:

2:7; 4:31; 8:2; 8:38; 8:39; 9:21; 10:8; 10:25; 20:3

# unfoldingWord® Translation Words - 1 Kings

**v91**

# Abel

### Definition:

Abel was Adam and Eve's second son. He was Cain's younger brother.

- Abel was a shepherd.
- Abel sacrificed some of his animals as an offering to God.
- God was pleased with Abel and his offerings.
- Adam and Eve's firstborn son Cain murdered Abel.

(Translation suggestions: How to Translate Names)

(See also: Cain, sacrifice, shepherd)

### Bible References:

- Genesis 4:2
- Genesis 4:9
- Hebrews 12:24
- Luke 11:49-51
- Matthew 23:35

### Word Data:

- Strong's: H1893, G00060

## 1 Kings References:

4:12; 15:20; 19:16

# Abiathar

**Definition:**

Abiathar was a high priest for the nation of Israel during the time of King David.

- When King Saul killed the priests, Abiathar escaped and went to David in the wilderness.
- Abiathar and another high priest named Zadok served David faithfully throughout his reign.
- After David's death, Abiathar helped Adonijah try to become king instead of Solomon.
- Because of this, King Solomon removed Abiathar from the priesthood.

(See also: Zadok, Saul (OT), David, Solomon, Adonijah)

**Bible References:**

- 1 Chronicles 27:32-34
- 1 Kings 1:7
- 1 Kings 2:22-23
- 2 Samuel 17:15
- Mark 2:25-26

**Word Data:**

- Strong's: H0054, G00080

## 1 Kings References:

1:7; 1:19; 1:25; 1:42; 2:22; 2:26; 2:27; 2:35; 4:4

# Abijah

**Definition:**

Abijah was a king of Judah who reigned from 915 to 913 B.C. He was a son of King Rehoboam. There were also several other men named Abijah in the Old Testament:

- Samuel's sons Abijah and Joel were leaders over the people of Israel at Beersheba. Because Abijah and his brother were dishonest and greedy, the people asked Samuel to appoint a king to rule them instead.
- Abijah was one of the temple priests during the time of King David.
- Abijah was one of King Jeroboam's sons.
- Abijah was also a chief priest who returned with Zerubbabel to Jerusalem from the Babylonian captivity.

(Translation suggestions: Translate Names)

**Bible References:**

- 1 Kings 15:3
- 1 Samuel 8:1-3
- 2 Chronicles 13:2
- 2 Chronicles 13:19
- Luke 1:5

**Word Data:**

- Strong's: H0029, G00070

## 1 Kings References:

14:1; 14:31; 15:1; 15:7; 15:8

# Abner

### Definition:

Abner was a cousin of King Saul in the Old Testament.

- Abner was the chief commander of Saul's army, and introduced young David to Saul after David killed Goliath the giant.
- After King Saul's death, Abner appointed Saul's son Ishbosheth as king in Israel, while David was appointed king in Judah.
- Later, Abner was treacherously killed by David's chief commander, Joab.

(Translation suggestions: How to Translate Names)

### Bible References:

- 1 Chronicles 26:26-28
- 1 Kings 2:5-6
- 1 Kings 2:32
- 1 Samuel 17:55-56
- 2 Samuel 3:22

### Word Data:

- Strong's: H0074

## 1 Kings References:

2:5; 2:32

# abomination, abominable

### Definition:

The term “abomination” is used to refer to something that causes disgust or extreme dislike.

- The Egyptians considered the Hebrew people to be an “abomination.” This means that the Egyptians disliked the Hebrews and did not want to associate with them or be near them.
- Some of the things that the Bible calls “an abomination to Yahweh” include lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.
- In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an “abomination of desolation” that would be set up as a rebellion against God, defiling his place of worship.

### Translation Suggestions:

- The term “abomination” could also be translated by “something God hates” or “something disgusting” or “disgusting practice” or “very evil action.”
- Depending on the context, ways to translate the phrase “is an abomination to” could include “is greatly hated by” or “is disgusting to” or “is totally unacceptable to” or “causes deep disgust.”
- The phrase “abomination of desolation” could be translated as “defiling object that causes people to be greatly harmed” or “disgusting thing that causes great sorrow.”

(See also: adultery, desecrate, desolate, false god, sacrifice)

### Bible References:

- Ezra 9:1-2
- Genesis 46:34
- Isaiah 1:13
- Matthew 24:15
- Proverbs 26:25

### Word Data:

- Strong’s: H0887, H6292, H8251, H8262, H8263, H8441, G09460

## 1 Kings References:

11:5; 11:7; 14:24; 21:26

# Abraham, Abram

### Definition:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

- The name "Abram" means "exalted father."
- "Abraham" means "father of many."
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(Translation suggestions: Translate Names)

(See also: Canaan, Chaldea, Sarah, Isaac)

### Bible References:

- Galatians 3:8
- Genesis 11:29-30
- Genesis 21:4
- Genesis 22:2
- James 2:23
- Matthew 1:2

### Examples from the Bible stories:

- 4:6 When **Abram** arrived in Canaan, God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- 5:4 Then God changed **Abram**'s name to **Abraham**, which means "father of many."
- 5:5 About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham's son.
- 5:6 When Isaac was a young man, God tested **Abraham's** faith by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."

- 6:1 When **Abraham** was very old and his son, Isaac, had grown to be a man, **Abraham** sent one of his servants back to the land where his relatives lived to find a wife for his son, Isaac.
- 6:4 After a long time, **Abraham** died and all of the promises that God had made to him in the covenant were passed on to Isaac.
- 21:2 God promised **Abraham** that through him all people groups of the world would receive a blessing.

**Word Data:**

- Strong's: H0087, H0085, G00110

## 1 Kings References:

18:36

# 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

## 1 Kings References:

1:6; 2:7; 2:28; 15:2; 15:10

# 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

## 1 Kings References:

1:5; 1:7; 1:8; 1:9; 1:11; 1:13; 1:18; 1:24; 1:25; 1:41; 1:42; 1:43; 1:49; 1:50; 1:51; 2:13; 2:19; 2:21; 2:22; 2:23; 2:24; 2:28

# adversary, enemy

**Definition:**

An “adversary” is a person (or group of people) who is opposed to someone else. The term “enemy” has a similar meaning.

- Your adversary can be a person who tries to oppose or harm another person.
- When two nations fight, each can be called an “adversary” of the other.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- The term “adversary” may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See also: Satan)

**Bible References:**

- 1 Timothy 5:14
- Isaiah 9:11
- Job 6:23
- Lamentations 4:12
- Luke 12:59
- Matthew 13:25

**Word Data:**

- Strong’s: H0341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G04760, G04800, G21890, G21900, G52270

## 1 Kings References:

3:11; 5:4; 8:33; 8:37; 8:44; 8:46; 8:48; 11:14; 11:23; 11:25; 21:20

# 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

## 1 Kings References:

1:12; 12:6; 12:8; 12:9; 12:13; 12:14; 12:28

# afflict, affliction, distress

### Definition:

The term “afflict” means to cause someone distress or suffering. An “affliction” is the disease, emotional grief, or other disaster that results from this.

- Sometimes God afflicted his people with sickness or other hardships with the intention for them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
- To “be afflicted with” means to suffer from some kind of distress, such as a disease, persecution, or emotional grief.
- In some Old Testament contexts, the idea of “afflicting oneself” or “afflicting one’s soul” means to abstain from eating food.

### Translation Suggestions:

- To “afflict” someone could be translated as “cause someone to experience troubles” or “cause someone to suffer” or “cause suffering to come.”
- A phrase like “afflict someone with leprosy” could be translated as “cause someone to be sick with leprosy.”
- When a disease or disaster is sent to “afflict” people or animals, this could be translated as “cause suffering to.”
- Depending on the context, the term “affliction” could be translated as “calamity” or “sickness” or “suffering” or “great distress.”
- The phrase “afflicted with” could also be translated as “suffering from” or “sick with.”

(See also: leprosy, plague, suffer)

### Bible References:

- 2 Thessalonians 1:6
- Amos 5:12
- Colossians 1:24
- Exodus 22:22-24
- Genesis 12:17-20
- Genesis 15:12-13

- Genesis 29:32

**Word Data:**

- Strong's: H0205, H3013, H3905, H3906, H6031, H6039, H6040, H6041, H6862, H6869, H6887, H7451, H7489, G23460, G23470, G38040

## 1 Kings References:

2:26; 8:35; 11:39; 22:27

# age, aged, old, old age, years old

### Definition:

In this sense, the term “age” refers to the number of years a person has lived. In the Bible the terms “aged” and “old” are both used to describe someone who has lived a for many years.

### Translation Suggestions:

- The phrase “at a very old age” could be translated as “at many years old” or “when he was very old” or “when he had lived a very long time.”
- The term “aged” could also be translated as “old” or “very old” depending on context.

### Bible References:

### Word Data:

- Strong’s: G01650, G01660

## 1 Kings References:

1:1; 1:15; 11:4; 13:11; 13:25; 13:29; 14:4; 15:23

# age, era, time

### Definition:

Used in this sense the term “age” refers to a time period.

- Other words used to express an extended period of time include “era” and “season.”
- Jesus refers to “this age” as the present time when evil, sin, and disobedience toward God fill the earth.
- There will be a future age when righteousness will reign in a new heaven and a new earth.

### Translation Suggestions:

- Depending on the context, the term “age” could be translated as “era” or “time period” or “time.”
- The phrase “this present evil age” means “during this time right now when people are very evil.”
- The phrase “end of the age” (used in Jesus’ words in Matthew 28:20) means “end of this period of history” or “end of this present age” and refers to the end of this present age at Jesus’ second coming.

### Bible References:

### Word Data:

- Strong’s: H2165, H6256, H6471, G21190, G21210, G22350, G25400, G35680, G41830, G42180, G44550, G51190, G55500, G55510, G56100

## 1 Kings References:

8:65; 11:4; 11:29; 14:1; 15:23; 18:44; 19:2; 19:7

# Ahab

**Definition:**

Ahab was a very evil king who reigned over the northern kingdom of Israel from 875 to 854 BC.

- King Ahab influenced the people of Israel to worship false gods.
- The prophet Elijah confronted Ahab and told him there would be a severe drought for three and a half years as punishment for the sins that Ahab caused Israel to commit.
- Ahab and his wife Jezebel did many other evil things, including using their power to kill innocent people.

(Translation suggestions: How to Translate Names)

(See also: Baal, Elijah, Jezebel, **kingdom of Israel**, Yahweh)

**Bible References:**

- 1 Kings 18:1-2
- 1 Kings 20:1-3
- **2 Chronicles 21:6**
- **2 Kings 9:8**

**Examples from the Bible stories:**

- **19:2** Elijah was a prophet when **Ahab** was king over the kingdom of Israel. **Ahab** was an evil man who encouraged people to worship a false god named Baal.
- **19:3** **Ahab** and his army looked for Elijah, but they could not find him.
- **19:5** After three and a half years, God told Elijah to return to the kingdom of Israel and speak with **Ahab** because he was going to send rain again.

**Word Data:**

- Strong's: H0256

## 1 Kings References:

16:28; 16:29; 16:30; 16:33; 17:1; 18:1; 18:2; 18:3; 18:5; 18:6; 18:9; 18:12; 18:16; 18:17; 18:20; 18:41; 18:42; 18:44; 18:45; 18:46; 19:1; 20:2; 20:13; 20:14; 21:1; 21:2; 21:3; 21:4;

21:8; 21:15; 21:16; 21:18; 21:20; 21:21; 21:24; 21:25; 21:27; 21:29; 22:20; 22:39; 22:40; 22:41; 22:49; 22:51

# Ahaziah

**Definition:**

Ahaziah was the name of two kings: one ruled over the kingdom of Israel, and the other ruled over the kingdom of Judah.

- Judah's King Ahaziah was the son of King Jehoram. He reigned for one year (841 B.C.) and then was killed by Jehu. Ahaziah's young son Joash eventually took his place as king.
- Israel's King Ahaziah was the son of King Ahab. He reigned for two years (850-49 B.C.). He died from injuries suffered in a fall at his palace, and his brother Joram became king.

(Translation suggestions: Translate Names)

(See also: Jehu, Ahab, Jeroboam, Joash)

**Bible References:**

- 1 Kings 22:39-40
- 2 Chronicles 22:2
- 2 Chronicles 25:23-24
- 2 Kings 11:2

**Word Data:**

- Strong's: H0274

## 1 Kings References:

22:40; 22:49; 22:51

# Ahijah

**Definition:**

Ahijah was the name of several different men in the Old Testament. The following are some of these men:

- Ahijah was the name of a priest in the time of Saul.
- A man named Ahijah was a secretary during the reign of King Solomon.
- Ahijah was the name of a prophet from Shiloh who predicted that the nation of Israel would be divided into two kingdoms.
- The father of King Baasha of Israel was also named Ahijah.

(Translation suggestions: Translate Names)

(See also: Baasha, Shiloh)

**Bible References:**

- 1 Kings 15:27-28
- 1 Kings 21:21-22
- **1 Samuel 14:19**
- **2 Chronicles 10:15**

**Word Data:**

- Strong's: H0281

## 1 Kings References:

4:3; 11:29; 11:30; 12:15; 14:2; 14:4; 14:5; 14:6; 14:18; 15:27; 15:29; 15:33; 21:22

# alien, foreigner, sojourn

**Definition:**

The term “foreigner” refers to a person living in a country that is not his own. Another name for a foreigner is an “alien.” To sojourn is to live temporarily as a foreigner.

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from those of a particular region.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a “foreigner” there because she was not originally from Israel.
- A sojourner is another word for a temporary foreign resident.
- The apostle Paul told the Ephesians that before they knew Christ, they were “foreigners” to God’s covenant.
- Sometimes “foreigner” is translated as “stranger,” but it should not refer only to someone who is unfamiliar or unknown.

**Bible References:**

- 2 Chronicles 2:17
- Acts 7:29-30
- Deuteronomy 1:15-16
- Genesis 15:12-13
- Genesis 17:27
- Luke 17:18
- Matthew 17:24-25

**Word Data:**

- Strong’s: H0312, H0628, H0776, H1471, H1481, H1616, H2114, H3937, H4033, H5236, H5237, H6154, H8453, G02410, G02450, G05260, G09150, G18540, G35810, G39270, G39410

## 1 Kings References:

8:41; 8:43; 11:1; 11:8; 17:20

# altar

### Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, false god, grain offering, sacrifice)

### Bible References:

- Genesis 8:20
- Genesis 22:9
- James 2:21
- Luke 11:49-51
- Matthew 5:23
- Matthew 23:19

### Examples from the Bible stories:

- 3:14 After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- 5:8 When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- 13:9 A priest would kill the animal and burn it on the **altar**.
- 16:6 He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

### Word Data:

- Strong's: H0741, H2025, H4056, H4196, G10410, G23790

## 1 Kings References:

1:50; 1:51; 1:53; 2:28; 2:29; 3:4; 6:20; 6:22; 7:48; 8:22; 8:31; 8:54; 8:64; 9:25; 12:32; 12:33; 13:1; 13:2; 13:3; 13:4; 13:5; 13:32; 16:32; 18:26; 18:30; 18:32; 18:35; 19:10; 19:14

# amen, truly

### Definition:

The term “amen” is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as “truly.”

- When used at the end of a prayer, “amen” communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used “amen” to emphasize the truth of what he said. He often followed that by “and I say to you” to introduce another teaching that related to the previous teaching.
- When Jesus uses “amen” this way, some English versions (and the ULT) translate this as “verily” or “truly.”
- Another word meaning “truly” is sometimes translated as “surely” or “certainly” and is also used to emphasize what the speaker is saying.

### Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, “amen” could be translated as “let it be so” or “may this happen” or “that is true.”
- When Jesus says, “truly I tell you,” this could also be translated as “Yes, I tell you sincerely” or “That is true, and I also tell you.”
- The phrase “truly, truly I tell you” could be translated as “I tell you this very sincerely” or “I tell you this very earnestly” or “what I am telling you is true.”

(See also: fulfill, true)

### Bible References:

- Deuteronomy 27:15
- John 5:19
- Jude 1:24-25
- Matthew 26:33-35
- Philemon 1:23-25
- Revelation 22:20-21

### Word Data:

- Strong's: H0543, G02810

## 1 Kings References:

1:36; 8:27

# Ammon, Ammonite

**Definition:**

The “people of Ammon” or the “Ammonites” were a people group that lived on the east side of the Jordan River across from the Israelites.

- The book of Genesis reports that the Ammonite nation was descended from Ben-ammi, who was the son of Lot by his younger daughter.
- The term “Ammonitess” refers specifically to a female Ammonite. This could also be translated as “Ammonite woman.”
- At one point, the Ammonites hired a prophet named Balaam to curse Israel, but God did not allow him to do it.

(Translation suggestions: How to Translate Names)

(See also: curse, Jordan River, Lot)

**Bible References:**

- 1 Chronicles 19:1-3
- Ezekiel 25:2
- Genesis 19:38
- Joshua 12:1-2
- Judges 11:27
- Zephaniah 2:8

**Word Data:**

- Strong’s: H5983, H5984, H5985

## 1 Kings References:

11:1; 11:5; 11:7; 11:33; 14:21; 14:31

# Amorite

**Definition:**

The Amorites were a powerful group of people who inhabited the land of Canaan and lived on both sides of the Jordan River.

- Their name means “high one,” which may refer to the mountainous regions where they lived or to the fact that they were known to be very tall.
- The book of Genesis reports that the Amorites were descended from Canaan, the grandson of Noah.
- The city of Ai was inhabited by Amorites.
- God refers to the “sin of the Amorites,” which included their worship of false gods and the sinful practices associated.
- Joshua led the Israelites in destroying the Amorites, as God had commanded them to do.

**Bible References:**

- Amos 2:9
- Ezekiel 16:3
- Genesis 10:16
- Genesis 15:14-16
- Joshua 9:10

**Examples from the Bible stories:**

- 15:7 Sometime later, the kings of another people group in Canaan, the **Amorites**, heard that the Gibeonites had made a peace treaty with the Israelites, so they combined their armies into one large army and attacked Gibeon.
- 15:8 In the early morning they surprised the **Amorite** armies and attacked them.
- 15:9 God fought for Israel that day. He caused the **Amorites** to be confused and he sent large hailstones that killed many of the **Amorites**.
- 15:10 God also caused the sun to stay in one place in the sky so that Israel would have enough time to completely defeat the **Amorites**.

**Word Data:**

- Strong’s: H0567

## 1 Kings References:

4:19; 9:20; 21:26

# angel, archangel

### Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term “archangel” refers to the angel who rules or leads all the other angels.

- The word “angel” literally means “messenger.”
- The term “archangel” literally means “chief messenger.” The only angel referred to in the Bible as an “archangel” is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God’s authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God are by protecting and strengthening people.
- A special phrase, “angel of Yahweh,” has more than one possible meaning: (1) It may mean “angel who represents Yahweh” or “messenger who serves Yahweh.” (2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel’s use of “I” as if Yahweh himself was talking.

### Translation Suggestions:

- Ways to translate “angel” could include “messenger from God” or “God’s heavenly servant” or “God’s spirit messenger.”
- The term “archangel” could be translated as “chief angel” or “head ruling angel” or “leader of the angels.”
- Also consider how these terms are translated in a national language or another local language.
- The phrase “angel of Yahweh” should be translated using the words for “angel” and “Yahweh.” This will allow for different interpretations of that phrase. Possible translations could include “angel from Yahweh” or “angel sent by Yahweh” or “Yahweh, who looked like an angel.”

(See also: How to Translate Unknowns)

(See also: chief, head, messenger, Michael, ruler, servant)

**Bible References:**

- 2 Samuel 24:16
- Acts 10:3-6
- Acts 12:23
- Colossians 2:18-19
- Genesis 48:16
- Luke 2:13
- Mark 8:38
- Matthew 13:50
- Revelation 1:20
- Zechariah 1:9

**Examples from the Bible stories:**

- 2:12 God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- 22:3 The **angel** responded to Zechariah, “I was sent by God to bring you this good news.”
- 23:6 Suddenly, a shining **angel** appeared to them (the shepherds), and they were terrified. The **angel** said, “Do not be afraid, because I have some good news for you.”
- 23:7 Suddenly, the skies were filled with **angels** praising God.
- 25:8 Then **angels** came and took care of Jesus.
- 38:12 Jesus was very troubled and his sweat was like drops of blood. God sent an **angel** to strengthen him.
- 38:15 “I could ask the Father for an army of **angels** to defend me.”

**Word Data:**

- Strong’s: H0047, H0430, H4397, H4398, H8136, G00320, G07430, G24650

## 1 Kings References:

19:5; 19:7

# anoint, anointed, anointing

### Definition:

The term “anoint” means to rub or pour oil on a person or object. In biblical times, there were several reasons for anointing someone with oil. Often this was a Symbolic Action, representing God empowering that person with the Holy Spirit for special service to him.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.
- Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship.
- People prepared dead bodies for burial by anointing them with perfumed oils and spices.
- In the New Testament, receiving the Holy Spirit is described as anointing.
- The titles “Messiah” (Hebrew) and “Christ” (Greek) mean “the Anointed (One).”
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

### Translation Suggestions:

- Depending on the context, the term “anoint” could be translated as “pour/put oil on” or “consecrate by pouring oil on” or “consecrate” or “appoint.”
- Depending on the context, to “be anointed” could be translated as “be consecrated with oil” or “be appointed” or “be consecrated” or “be given the Holy Spirit.”
- A phrase like “the anointed priest,” could be translated as “the priest who was consecrated with oil” or “the priest who was set apart by the pouring on of oil.”

(See also: Christ, consecrate, high priest, King of the Jews, priest, prophet)

### Bible References:

- 1 John 2:20
- 1 John 2:27
- 2 Corinthians 1:21

- **1 Samuel 16:2-3**
- **Acts 4:27-28**
- **Amos 6:5-6**
- **Exodus 29:5-7**
- **James 5:13-15**

**Word Data:**

- Strong's: H0047, H0430, H1101, H1878, H3323, H4397, H4398, H4473, H4886, H4888, H4899, H5480, H8136, G00320, G02180, G07430, G14720, G20250, G34620, G55450, G55480

## 1 Kings References:

1:34; 1:39; 1:45; 5:1; 19:15; 19:16

# appoint, appointed

### Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” That people were “appointed to eternal life” means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

### Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as “be chosen.”

### Bible References:

- 1 Samuel 8:11
- Acts 3:20
- Acts 6:2
- Acts 13:48
- Genesis 41:33-34
- Numbers 3:9-10

### Word Data:

- Strong’s: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

## 1 Kings References:

11:28; 20:24

# Arabia, Arabian

**Definition:**

Arabia is the largest peninsula in the world, covering nearly 3,000,000 square kilometers. It is located southeast of Israel, and is bordered by the Red Sea, the Arabian Sea, and the Persian Gulf.

- The term “Arabian” is used to refer to someone who lives in Arabia or to something that is connected with Arabia.
- The earliest people to live in Arabia were grandchildren of Shem. Other early inhabitants of Arabia included Abraham’s son Ishmael and his descendants, as well as descendants of Esau.
- The desert region where the Israelites wandered for 40 years was located in Arabia.
- After becoming a believer in Jesus, the apostle Paul spent a few years in the desert of Arabia.
- In his letter to the Christians in Galatia, Paul mentioned that Mt. Sinai was located in Arabia.

(Translation suggestions: How to Translate Names)

(See also: **Esau**, **Galatia**, **Ishmael**, **Shem**, Sinai)

**Bible References:**

- 1 Kings 10:14-15
- **Acts 2:11**
- **Galatians 1:15-17**
- **Galatians 4:24-25**
- **Jeremiah 25:24-26**
- **Nehemiah 2:19-20**

**Word Data:**

- Strong’s: H6152, H6153, H6163, G06880, G06900

## 1 Kings References:

10:15

# Aram, Aramean, Aramaic, Aram of Damascus

**Definition:**

"Aram" was the name of two men in the Old Testament. It was also the name of a region northeast of Canaan, where modern-day Syria is located.

- The people living in Aram became known as "Arameans" and spoke "Aramaic." Jesus and other Jews of his time also spoke Aramaic.
- One of Shem's sons was named Aram. Another man named Aram was a cousin of Rebekah. It is probable that the region of Aram was named after one of these two men.
- Aram later became known by the Greek name "Syria."
- The term "Paddan Aram" means "plain of Aram" and this plain was located in the northern part of Aram.
- Some of Abraham's relatives lived in the city of Haran, which was located in "Paddan Aram."
- In the Old Testament, sometimes the terms "Aram" and "Paddan Aram" refer to the same region.
- The term "Aram Naharaim" may mean "Aram of Two Rivers." This region was located in the northern part of Mesopotamia and was to the east of "Paddan Aram."

(Translation suggestions: How to Translate Names)

(See also: **Mesopotamia**, **Paddan Aram**, **Rebekah**, **Shem**, **Syria**)

**Bible References:**

- **1 Chronicles 1:17-19**
- **2 Samuel 8:6**
- **Amos 1:5**
- **Ezekiel 27:16**
- **Genesis 31:19-21**
- **Hosea 12:12**
- **Psalm 60:1**

**Word Data:**

- Strong's: H0130, H0726, H0758, H0761, H0762, H0763, H1834, H7421

## 1 Kings References:

10:29; 11:25; 15:18; 19:15; 20:1; 20:20; 20:21; 20:22; 20:23; 20:26; 20:27; 20:28; 20:29; 22:1; 22:3; 22:11; 22:31; 22:35

# ark of the covenant, ark of Yahweh, box, Box of the Testimony, Box of the Covenant of Yahweh

**Definition:**

These terms refer to a special wooden chest, overlaid with gold, that contained the two stone tablets on which the Ten Commandments were written. It also contained Aaron's staff and a jar of manna.

- The term "ark" here could be translated as "box" or "chest" or "container."
- The objects in this chest reminded the Israelites of God's covenant with them.
- The ark of the covenant was located in the "most holy place."
- God's presence was above the ark of the covenant in the most holy place of the tabernacle, where he spoke to Moses on behalf of the Israelites.
- During the time that the ark of the covenant was in the most holy place of the temple, the high priest was the only one who could approach the ark, once a year on the Day of Atonement.
- Many English versions translate the term "covenant decrees" literally as "testimony." This refers to the fact that the Ten Commandments were a testimony or witness to God's covenant with his people. It is also translated as "covenant law."

(See also: ark, covenant, atonement, holy place, testimony)

**Bible References:**

- 1 Samuel 6:15
- Exodus 25:10-11
- Hebrews 9:5
- Judges 20:27
- Numbers 7:89
- Revelation 11:19

**Word Data:**

- Strong's: H0727, H1285, H3068

## 1 Kings References:

2:26; 3:15; 6:19; 8:1; 8:3; 8:4; 8:5; 8:6; 8:7; 8:9; 8:21

# armor, armory

**Definition:**

The term “armor” refers to the equipment a soldier uses to fight in a battle and protect himself from enemy attacks. It is also used in a figurative way to refer to spiritual armor.

- Parts of a soldier’s armor include a helmet, a shield, a breastplate, leg coverings, and a sword.
- Using the term figuratively, the apostle Paul compares physical armor to spiritual armor that God gives the believer to help him fight spiritual battles.
- The spiritual armor God gives his people to fight against sin and Satan includes truth, righteousness, the gospel of peace, faith, salvation, and the Holy Spirit.
- This could be translated with a term that means “soldier gear” or “protective battle clothing” or “protective covering” or “weapons.”

(See also: faith, Holy Spirit, peace, save, spirit)

**Bible References:**

- 1 Samuel 31:9-10
- 2 Samuel 20:8
- Ephesians 6:11
- Jeremiah 51:3-4
- Luke 11:22
- Nehemiah 4:15-16

**Word Data:**

- Strong’s: H2290, H2488, H3627, H4055, H5402, G36960, G38330

## 1 Kings References:

22:34

# Asa

**Definition:**

Asa was a king who ruled over the kingdom of Judah for forty years, from 913 B.C. to 873 B.c.

- King Asa was a good king who removed many idols of false gods and caused the Israelites to start worshiping Yahweh again.
- Yahweh gave King Asa success in his warfare against other nations.
- Later in his reign, however, King Asa stopped trusting Yahweh and became sick with a disease that eventually killed him.

(Translation suggestions: Translate Names)

**Bible References:**

- 1 Chronicles 9:14-16
- 1 Kings 15:7-8
- 2 Chronicles 14:3
- Jeremiah 41:9
- Matthew 1:7

**Word Data:**

- Strong's: H0609

## 1 Kings References:

15:8; 15:9; 15:11; 15:13; 15:14; 15:16; 15:17; 15:18; 15:20; 15:22; 15:23; 15:24; 15:25; 15:28; 15:32; 15:33; 16:8; 16:10; 16:15; 16:23; 16:29; 22:41; 22:43; 22:46

# Asher

**Definition:**

Asher was Jacob's eighth son. He was Zilpah's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Asher" or "Asher."
- His name sounds similar to a Hebrew word meaning "blessed, happy."
- The tribe of Asher settled in the northwest corner of Canaan, on the Mediterannean Sea. When used as the name of a region of land, the term "Asher" refers to the land given to the tribe of Asher.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Zilpah)

**Bible References:**

- Genesis 30:13
- 1 Chronicles 2:1-2
- 1 Kings 4:16
- Ezekiel 48:1-3
- Luke 2:36-38

**Word Data:**

- Strong's: H0836

## 1 Kings References:

4:16

# Asherah, Asherah pole, Ashtoreth

**Definition:**

Asherah was the name of a goddess that was worshiped by Canaanite people groups during Old Testament times. “Ashtoreth” may be another name for “Asherah,” or it could be the name of a different goddess that was very similar.

- The term “Asherah poles” refers to carved wooden images or carved trees that were made to represent this goddess.
- Asherah poles were often set up near altars of the false god Baal, who was thought of as Asherah’s husband. Some people groups worshiped Baal as the sun god and Asherah or Ashtoreth as the moon goddess.
- God commanded the Israelites to destroy all the carved images of Asherah.
- Some Israelite leaders such as Gideon, King Asa, and King Josiah obeyed God and led the people in destroying these idols.
- But other Israelite leaders such as King Solomon, King Manasseh, and King Ahab did not get rid of the Asherah poles and influenced the people to worship these idols.

(See also: false god, Baal, Gideon, image, Solomon)

**Bible References:**

- 2 Kings 18:4
- 2 Kings 21:3
- Isaiah 27:9
- Judges 3:7-8
- Micah 5:14

**Word Data:**

- Strong’s: H0842, H6252, H6253

## 1 Kings References:

11:5; 11:33; 14:15; 14:23; 15:13; 16:33; 18:19

# assembly, assemble, congregation, meeting, gather, community

### Definition:

The term “assembly” usually refers to a group of people who come together for some reason, often to discuss problems, give advice, or make decisions. An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.

### Old Testament

- In the Old Testament there was a special kind of assembly called a “sacred assembly” in which the people of Israel would gather to worship Yahweh.
- Sometimes the term “assembly” referred to the Israelites in general, as a group.

### New Testament

- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the “Sanhedrin” or the “Council.”

### Translation Suggestions

- Depending on the context, “assembly” could also be translated as “special gathering” or “congregation” or “council” or “army” or “large group.”
- When the term “assembly” refers generally to the Israelites as a whole, it could also be translated as “community” or “people of Israel.”
- The phrase, “all the assembly” could be translated as “all the people” or “the whole group of Israelites” or “everyone.” (See: hyperbole)
- A large gathering of enemy soldiers was sometimes also referred to as an “assembly.” This could be translated as “army.”

(See also: council)

### Bible References:

- 1 Kings 8:14
- Acts 7:38
- Ezra 10:12-13

- **Hebrews 12:22-24**
- **Leviticus 4:20-21**
- **Nehemiah 8:1-3**

**Word Data:**

- Strong's: H0622, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H6116, H6908, H6950, H6951, H6952, G15770, G38310, G48630, G48640, G48710, G49050

## 1 Kings References:

8:1; 8:2; 8:5; 8:14; 8:22; 8:55; 8:65; 11:24; 12:3; 12:20; 12:21; 17:10; 17:12; 18:19; 18:20; 20:1; 22:6

# assign, assigned, assignment, reassign

**Definition:**

The term “assign” or “assigned” refers to appointing someone to do a specific task or designating something to be provided to one or more people.

- The prophet Samuel foretold that King Saul would “assign” the best young men of Israel to serve in the military.
- Moses “assigned” to each of the twelve tribes of Israel a portion of the land of Canaan for them to live on.
- Under the Old Testament law, certain tribes of Israel were assigned to serve as priests, artists, singers and builders.
- Depending on the context, “assign” could be translated as “give” or “appoint” or “choose for the task of.”
- The term “assigned” could be translated as “appointed” or “given the task.”

(Translation suggestions: Translate Names)

(See also: appoint, Samuel, Saul (OT))

**Bible References:**

- 1 Chronicles 6:48
- Daniel 12:13
- Jeremiah 43:11
- Joshua 18:2
- Numbers 4:27-28
- Psalms 78:55

**Word Data:**

- Strong’s: H2506, H3335, H4487, H4941, H5157, H5307, H5414, H5596, H5975, H6485, H7760, G33070

## 1 Kings References:

14:27

# Azariah

**Definition:**

Azariah was the name of several men in the Old Testament.

- One Azariah is best known by his Babylonian name, Abednego. He was one of many Israelites from Judah who were captured by Nebuchadnezzar's army and taken to live in Babylon. Azariah and his fellow Israelites Hananiah and Mishael refused to worship the Babylonian king, so he had them thrown into a blazing furnace as punishment. But God protected them and they were not harmed at all.
- Uzziah king of Judah was also known as "Azariah."
- Another Azariah was an Old Testament high priest.
- In the time of the prophet Jeremiah, a man named Azariah wrongly urged the Israelites to disobey God by leaving their homeland.

(Translation suggestions: Translate Names)

(See also: **Babylon**, **Daniel**, **Hananiah**, **Mishael**, **Jeremiah**, **Uzziah**)

**Bible References:**

- **1 Chronicles 2:38**
- 1 Kings 4:2
- **2 Chronicles 15:1**
- **Daniel 1:6-7**
- **Jeremiah 43:2**

**Word Data:**

- Strong's: H5838

## 1 Kings References:

4:2; 4:5

# Baal

### Definition:

"Baal" means "lord" or "master" and was the name of the primary false god that was worshiped by the Canaanites.

- There were also local false gods that had "Baal" as part of their names, such as "Baal of Peor." Sometimes all these gods together are referred to as "the Baals."
- Some people had names that included the word "Baal" in them.
- The worship of Baal included evil practices such as sacrificing children and using prostitutes.
- At different time periods throughout their history, the Israelites also became deeply involved in Baal worship, following the example of the pagan nations around them.
- During the reign of King Ahab, God's prophet Elijah set up a test to prove to the people that Baal does not exist and that Yahweh is the only true God. As a result, the prophets of Baal were destroyed and the people started worshiping Yahweh again.

(Translation suggestions: How to Translate Names)

(See also: Ahab, Asherah, Elijah, false god, prostitute, Yahweh)

### Bible References:

- 1 Kings 16:31
- **1 Samuel 7:3-4**
- **Jeremiah 2:7-8**
- **Judges 2:11**
- **Numbers 22:41**

### Examples from the Bible stories:

- **19:2** Ahab was an evil man who encouraged people to worship a false god named **Baal**.
- **19:6** All the people of the entire kingdom of Israel, including the 450 prophets of **Baal**, came to Mount Carmel. Elijah said to the people, "How long will you keep changing your mind? If Yahweh is God, serve him! If **Baal** is God, serve him!"
- **19:7** Then Elijah said to the prophets of **Baal**, "Kill a bull and prepare it as a sacrifice, but do not light the fire."
- **19:8** Then the prophets of **Baal** prayed to **Baal**, "Hear us, O **Baal**!"

- 19:12 So the people captured the prophets of **Baal**. Then Elijah took them away from there and killed them.

**Word Data:**

- Strong's: H1120, G08960

## 1 Kings References:

16:31; 16:32; 18:18; 18:19; 18:21; 18:22; 18:25; 18:26; 18:40; 19:18; 22:53

# Baasha

### Definition:

Baasha was one of Israel's evil kings, who influenced the Israelites to worship idols.

- Baasha was the third king of Israel and reigned for twenty-four years, during the time when Asa was king of Judah.
- He was a military commander who became king by killing the previous king, Nadab.
- During Baasha's reign there were many wars between the kingdoms of Israel and Judah, especially with King Asa of Judah.
- Baasha's many sins caused God to eventually remove him from office by his death.

(Translation suggestions: Translate Names)

(See also: Asa, false god)

### Bible References:

- 1 Kings 15:17
- 2 Kings 9:9
- Jeremiah 41:9

### Word Data:

- Strong's: H1201

## 1 Kings References:

15:16; 15:17; 15:19; 15:21; 15:22; 15:27; 15:28; 15:32; 15:33; 16:1; 16:3; 16:4; 16:5; 16:6; 16:7; 16:8; 16:11; 16:12; 16:13; 21:22

# 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

## 1 Kings References:

4:28

# Bashan

**Definition:**

Bashan was a region of land east of the Sea of Galilee. It covered an area that is now part of Syria and the Golan Heights.

- An Old Testament city of refuge called "Golan" was located in the region of Bashan.
- Bashan was a very fertile region known for its oak trees and pasturing animals.
- Genesis 14 records that Bashan was the site of a war between several kings and their nations.
- During Israel's wanderings in the desert after their escape from Egypt, they took possession of part of the region of Bashan.
- Years later, King Solomon obtained supplies from that region.

(Translation suggestions: How to Translate Names)

(See also: Egypt, oak, Sea of Galilee, Syria)

**Bible References:**

- 1 Kings 4:13
- Amos 4:1
- Jeremiah 22:20-21
- Joshua 9:10

**Word Data:**

- Strong's: H1316

## 1 Kings References:

4:13; 4:19

# 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

## 1 Kings References:

1:11; 1:15; 1:16; 1:28; 1:31; 2:13; 2:18; 2:19

# bear, bearer, bore, borne, produce, produced

### Definition:

Used in this sense, the term “bear” means to “produce” or “give birth to.”

- A common expression in the Bible is “bear fruit,” which means “produce fruit”
- When speaking of a woman who will bear a child, this means “give birth to” a child
- Depending on context, this term could be translated as “produce” or “give birth to.”

(Translation suggestions: fruit)

### Bible References:

### Word Data:

- Strong’s: H3205, H3209, H3211, H5375, G01420, G03990, G04300, G09410, G10800, G41600, G47220, G50410, G50880, G53420, G54090

## 1 Kings References:

1:6; 3:17; 3:18; 3:21; 11:20; 13:2

# bear, bears, bore, borne, bearer, bearing, carry

### Definition:

Used in this sense, the term “bear” means to carry something.

- To “bear a burden” means to carry something heavy.
- The term “burden bearers” refers to men who carry heavy things and could be translated as “burden carriers” or “carriers.”
- The term “armor bearer” could be translated as “armor carrier.”
- The phrase “bearer of news” could be translated as “carrier of news.”
- Depending on context, this term could be translated as “carry” or “bring.”

(See also: strength)

### Bible References:

### Word Data:

- Strong’s: H5375

## 1 Kings References:

10:2; 10:22; 14:28; 18:12

# beast

**Definition:**

In the Bible, the term “beast” is often just another way of saying “animal.”

- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term “livestock” is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God. (See: Metaphor)
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include “creature” or “created thing” or “animal” or “wild animal,” depending on the context.

(See also: **authority**, **Daniel**, livestock, nation, **power**, **reveal**, **Beelzebul**)

**Bible References:**

- **1 Corinthians 15:32**
- **1 Samuel 17:44**
- **2 Chronicles 25:18**
- **Jeremiah 16:1-4**
- **Leviticus 7:21**
- **Psalms 49:12-13**

**Word Data:**

- Strong’s: H0338, H0929, H1165, H2123, H2416, H2423, H2874, H3753, H4806, H7409, G22260, G23410, G23420, G29340, G49680, G50740

## 1 Kings References:

4:33

# Beersheba

**Definition:**

In Old Testament times, Beersheba was a city located about 45 miles southwest of Jerusalem in a desert area that is now called the Negev.

- The desert surrounding Beersheba was the wilderness area where Hagar and Ishmael wandered after Abraham sent them away from his tents.
- The name of this city means “well of the oath.” It was given this name when Abraham swore an oath to not punish King Abimelech’s men for seizing control of one of Abraham’s wells.

(Translation suggestions: How to Translate Names)

(See also: **Abimelech**, Abraham, **Hagar**, **Ishmael**, Jerusalem, oath)

**Bible References:**

- **1 Samuel 3:20**
- **2 Samuel 17:11**
- **Genesis 21:14**
- **Genesis 21:31**
- **Genesis 46:1**
- **Nehemiah 11:30**

**Word Data:**

- Strong’s: H0884

## 1 Kings References:

4:25; 19:3

# 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

## 1 Kings References:

10:7

# 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

## 1 Kings References:

1:8; 1:10; 1:26; 1:32; 1:36; 1:38; 1:44; 2:25; 2:29; 2:30; 2:34; 2:35; 2:46; 4:4

# Benjamin, Benjaminite

**Definition:**

Benjamin was Jacob's twelfth son. He was Rachel's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Benjamin" or "Benjamin" or the "Benjaminites."
- In Hebrew, the name Benjamin means "son of my right hand."
- The tribe of Benjamin settled just northwest of the Dead Sea, north of Jerusalem.
- King Saul was from the tribe of Benjamin.
- The apostle Paul was from the tribe of Benjamin.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Rachel)

**Bible References:**

- 1 Chronicles 2:1-2
- 1 Kings 2:8
- Acts 13:21-22
- Genesis 35:18
- Genesis 42:4
- Genesis 42:35-36
- Philippians 3:4-5

**Word Data:**

- Strong's: H1144, G09580

## 1 Kings References:

2:8; 4:18; 12:21; 12:23; 15:22

# Beth Shemesh

### Definition:

Beth Shemesh was the name of a Canaanite city approximately 30 kilometers west of Jerusalem.

- The Israelites captured Beth Shemesh during the time of Joshua's leadership.
- Beth Shemesh was a city that was set aside as a place for the Levite priests to live.
- When the Philistines were taking the captured ark of the covenant back to Jerusalem, Beth Shemesh was the first city where they stopped with it.

(Translation suggestions: Translate Names)

(See also: ark of the covenant, Canaan, Jerusalem, Joshua, Levite, Philistines)

### Bible References:

- 1 Kings 4:9
- **1 Samuel 6:9**
- **Joshua 19:20-22**
- **Judges 1:33**

### Word Data:

- Strong's: H1053

## 1 Kings References:

4:9

# Bethel

### Definition:

Bethel was a city located just north of Jerusalem in the land of Canaan. It was formerly called "Luz." "Bethel" means "house of God."

- After receiving God's promises for the first time, Abram (Abraham) built an altar to God near Bethel. The actual name of the city was not yet Bethel at that time, but it was usually referred to as "Bethel," which was better known.
- When fleeing from his brother Esau, Jacob stayed overnight near this city and slept outdoors on the ground there. While he was sleeping, he had a dream showing angels going up and down a ladder to heaven. After that, he set up a monument there and named the place "Bethel."
- This city did not have the name "Bethel" until after Jacob named it that. To make this clear, some translations may translate it as "Luz (later called Bethel)" in the passages about Abraham, as well as when Jacob first arrives there (before he changed the name).
- When Israel separated from Judah, Jereboam I set up a golden calf in Bethel so that the people in the northern kingdom would worship there rather than go to the temple in Jerusalem.
- Bethel then became a center of idol worship, and the prophets Amos and Hosea strongly criticise the place for that. Hosea refers to it by the derogatory name, "Beth Aven," which means, "house of evil."

(Translation suggestions: How to Translate Names)

(See also: Abraham, altar, Jacob, Jerusalem)

### Bible References:

- Genesis 12:8-9
- Genesis 35:1
- Judges 1:23
- 1 Kings 12:29-33
- Hosea 10:15

### Word Data:

- Strong's: H1008

## 1 Kings References:

12:29; 12:32; 12:33; 13:1; 13:4; 13:10; 13:11; 13:32; 16:34

# bless, blessed, blessing

### Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

### Translation Suggestions:

- To “bless” could also be translated as to “provide abundantly for” or to “be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: **praise**)

### Bible References:

- **1 Corinthians 10:16**
- **Acts 13:34**
- **Ephesians 1:3**
- **Genesis 14:20**
- **Isaiah 44:3**

- James 1:25
- Luke 6:20
- Matthew 26:26
- Nehemiah 9:5
- Romans 4:9

**Examples from the Bible stories:**

- 1:7 God saw that it was good and he **blessed** them.
- 1:15 God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- 1:16 So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- 4:4 “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- 4:7 Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- 7:3 Isaac wanted to give his **blessing** to Esau.
- 8:5 Even in prison, Joseph remained faithful to God, and God **blessed** him.

**Word Data:**

- Strong’s: H0833, H0835, H1288, H1289, H1293, G17570, G21270, G21280, G21290, G31060, G31070, G31080, G60500

## 1 Kings References:

1:47; 1:48; 2:45; 5:7; 8:14; 8:15; 8:55; 8:56; 8:66; 10:9; 21:10; 21:13

# bloodshed

### Definition:

The term “bloodshed” refers to the death of human beings due to murder, war, or some other violent act.

- This term literally means “shedding of blood,” which refers to when blood comes out of a person’s body from an open wound.
- The term “bloodshed” is often used to refer to widespread killing of people.
- It is also used as a general reference to the sin of murder.

### Translation Suggestions:

- “The bloodshed” could be translated as “the killing of people” or “the many people who were killed.”
- “Through bloodshed” could also be translated as “by killing people.”
- “Innocent bloodshed” could be translated as “killing innocent people.”
- “Bloodshed follows bloodshed” could be translated as “they keep killing people” or “the killing of people goes on and on” or “they have killed many people and continue to do that” or “people keep killing other people.”
- Another figurative use, “bloodshed will pursue you,” could be translated as “your people will continue to experience bloodshed” or “your people will keep being killed” or “your people will continue to be at war with other nations and people will keep dying.”

(See also: blood; slaughter)

### Bible References:

- 1 Chronicles 22:6-8
- Genesis 9:5-7
- Hebrews 9:21-22
- Isaiah 26:21
- Matthew 23:29-31

### Word Data:

- Strong’s: H1818

## 1 Kings References:

2:5; 2:31; 2:33

# Boaz

**Definition:**

Boaz was an Israelite man who lived during the time when there were judges ruled Israel. He married a Moabite woman named Ruth and became both the great grandfather of King David and an ancestor of Jesus Christ.

- He was a relative of an Israelite woman named Naomi who had returned to Israel after her husband and sons died in Moab.
- Boaz "redeemed" Naomi's widowed daughter-in-law Ruth by marrying her and giving her a future with a husband and children.

(Translation suggestions: How to Translate Names)

(See also: Moab, redeem, Ruth)

**Bible References:**

- 1 Chronicles 2:12
- 2 Chronicles 3:17
- Luke 3:30-32
- Matthew 1:5
- Ruth 2:4

**Word Data:**

- Strong's: H1162

## 1 Kings References:

7:21

# bow and arrow, a bow

### Definition:

This is a type of weapon that consists of shooting arrows from a stringed bow. In Bible times it was used for fighting against enemies and for killing animals for food.

- The bow is made out of wood, bone, metal, or other hard material, such as a deer's antler. It has a curved shape and is strung tightly with a string, cord, or vine. When not in use the bow string would not be attached to both ends of the bow so that the bow was not under the pressure of being bent all the time. When preparing to fight a warrior would bend the bow and attach the string to both ends.
- An arrow is a thin shaft with a sharp, pointed head on one end. In ancient times, the arrows could be made of a variety of materials such as wood, bone, stone, or metal.
- Bows and arrows are commonly used by hunters and warriors.
- The term "arrow" is also sometimes used figuratively in the Bible to refer to enemy attacks or divine judgment.

### Bible References:

- Genesis 21:16
- Habakkuk 3:9-10
- Job 29:20-22
- Lamentations 2:4
- Psalms 58:6-8

### Word Data:

- Strong's: H2671, H7198, G51150

## 1 Kings References:

22:34

# bow, bow down, kneel, bend, bend the knee

### Definition:

To bow means to bend over to humbly express respect and honor toward someone. To "bow down" means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include "bow the knee" (meaning to kneel) and "bow the head" (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is "bowed down" has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

### Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means "bend forward" or "bend the head" or "kneel."
- The term "bow down" could be translated as "kneel down" or "prostrate oneself."
- Some languages will have more than one way of translating this term, depending on the context.

(See also: humble, worship)

### Bible References:

- 2 Kings 5:18
- Exodus 20:5
- Genesis 24:26
- Genesis 44:14
- Isaiah 44:19
- Luke 24:5

- **Matthew 2:11**
- **Revelation 3:9**

**Word Data:**

- Strong's: H0086, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G11200, G25780, G28270, G40980

## 1 Kings References:

1:16; 1:31; 2:19; 8:54; 9:9; 11:33; 16:31; 18:42; 19:18; 22:53

# bread

**Definition:**

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term "loaf" occurs by itself, it means "loaf of bread."
- Bread dough is usually made with something that makes it rise, such as yeast. However, bread can also be made without yeast so that it does not rise. This is called "unleavened bread" in the Bible. The ancient Israelites ate "unleavened bread" during the passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: Synecdoche) Many times the term "bread" can be translated more generally as "food."
- The phrase "bread of the presence" refers to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as "bread showing that God lived among them."
- The term "bread from heaven" refers to the special white food called "manna" that God provided for the Israelites when they were wandering through the desert. Jesus also called himself the "bread that came down from heaven" and the "bread of life."

(See also: **Passover**, **tabernacle**, temple, **unleavened bread**, **yeast**)

**Bible References:**

- **Acts 2:46**
- **Acts 27:35**
- **Exodus 16:15**
- **Luke 9:13**
- **Mark 6:38**
- **Matthew 4:4**
- **Matthew 11:18**

**Word Data:**

- Strong's: H2557, H3899, H4635, H4682, G01060, G07400, G42860

## 1 Kings References:

4:22; 5:9; 7:48; 11:18; 13:8; 13:9; 13:15; 13:16; 13:17; 13:18; 13:19; 13:22; 13:23; 14:3; 17:6; 17:11; 17:12; 17:13; 18:4; 18:13; 19:6; 21:4; 21:5; 21:7; 22:27

# bronze

**Definition:**

The term “bronze” refers to a kind of metal that is made from melting together the metals, copper and tin. It has a dark brown color, slightly red.

- Bronze resists water corrosion and is a good conductor of heat.
- In ancient times, bronze was used for making tools, weapons, artwork, altars, cooking pots, and soldiers’ armor, among other things.
- Many building materials for the tabernacle and temple were made of bronze.
- Idols of false gods were also often made of bronze metal.
- Bronze objects were made by first melting the bronze metal into a liquid and then pouring it into molds. This process was called “casting.”

(See also: How to Translate Unknowns)

(See also: armor, tabernacle, temple)

**Bible References:**

- 1 Kings 7:16
- 1 Samuel 17:37-38
- Daniel 2:44-45
- Exodus 25:3-7
- Revelation 1:15

**Word Data:**

- Strong’s: H5153, H5154, H5174, H5178, G54700, G54740, G54750

## 1 Kings References:

4:13; 7:14; 7:15; 7:16; 7:27; 7:30; 7:38; 7:45; 7:47; 8:64; 14:27

# burnt offering, offering by fire

**Definition:**

A “burnt offering” was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an “offering by fire.”

- Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
- Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
- God commanded the Jewish people to offer burnt offerings two times every day.

(See also: altar, atonement, ox, priest, sacrifice)

**Bible References:**

- Exodus 40:5-7
- Genesis 8:20
- Genesis 22:1-3
- Leviticus 3:5
- Mark 12:33

**Word Data:**

- Strong’s: H0801, H5930, H7133, H8548, G36460

## 1 Kings References:

3:4; 3:15; 8:64; 9:25; 10:5; 18:34; 18:38

# bury, buried, burial

### Definition:

The term “bury” refers to putting an object (usually a dead body) into a hole or other burial place and then covering it with dirt or stones, etc. The term “burial” is the act of burying something, or it can be used to describe a place where something has been buried.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin, before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms “burial place” or “burial room” or “burial chamber” or “burial cave” always refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase “buried his face” usually means “covered his face with his hands.”
- Sometimes the word “hide” can mean “bury” as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also: Jericho, tomb)

### Bible References:

- 2 Kings 9:9-10
- Genesis 35:4-5
- Jeremiah 25:33
- Luke 16:22
- Matthew 27:7
- Psalm 79:1-3

### Word Data:

- Strong’s: H6900, H6912, H6913, G17790, G17800, G22900, G49160, G50270

## 1 Kings References:

2:10; 2:31; 2:34; 11:15; 11:43; 13:29; 13:31; 14:13; 14:18; 14:31; 15:8; 15:24; 16:6; 16:28; 22:37; 22:50

# call, called

### Definition:

The term “call,” in this sense, means to summon a person or being.

- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- Depending on context the phrase “call upon” can be translated as “summon” or “request help from” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- When God “calls” people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- The expression, “I have called you by name” means that God has specifically chosen that person.

### Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- When the Bible says that God has “called” us to be his servants, this could be translated as “specially chose us” or “appointed us” to be his servants.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- When God says, “I have called you by name,” this could be translated as “I know you and have chosen you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”

(See also: call to speak loudly, call name)

### Bible References:

### Word Data:

- Strong’s: H7121, G25640, G28210, G43410, G47790, G54550

## 1 Kings References:

1:9; 1:10; 1:19; 1:25; 1:26; 1:28; 1:32; 1:41; 1:49; 2:36; 2:42; 8:43; 12:3; 12:20; 18:3; 18:24; 18:25; 20:7; 22:9; 22:13

# call, called

### Definition:

The terms “call” and “called,” in this sense, mean to name a place, person, or being. When referring to a person or thing the terms “call” and “called” can refer either to initially giving someone or something a name for the first time or to saying that thing or persons pre-existing name or title.

- The Bible sometimes uses these terms in the context of naming someone. For example, “His name is called John,” means “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.

### Translation Suggestions:

- “You must call his name” can also be translated as “you must name him.”
- “His name is called” could also be translated as “his name is” or “he is named.”
- The expression “you are called by my name” could be translated as “I have given you my name, showing that you belong to me.”
- You could translates Jesus’ words “You call me ‘Teacher’ and ‘Lord,’” as “You address me as ‘Teacher’ and ‘Lord,’” or something similar to show that the word “call” in this context means to “address” someone by a specific name or title.

(See also: call to summon)

### Bible References:

### Word Data:

- Strong’s: H7121, G25640, G30040, G55810

## 1 Kings References:

7:21; 9:13; 16:24

# call, called, call out, called out

### Definition:

The terms “call” and “call out,” in this sense, mean to speak loudly.

- To “call out” to someone means to shout, to announce, or to proclaim. It can also mean to ask someone for help, especially God.
- In some contexts the terms “call” and “call out” mean to loudly ask for help.

### Translation Suggestions:

- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- To “call out” could be translated as “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.

(See also: pray, cry, call to summon, call name)

### Bible References:

### Word Data:

- Strong’s: H0559, H2199, H4744, H6817, H7121, H7123, H7769, H7773, G01540, G03630, G14580, G15280, G19410, G19510, G20280, G20460, G25640, G28210, G28220, G28400, G29190, G30040, G31060, G33330, G33430, G36030, G36860, G36870, G43160, G43410, G43770, G47790, G48670, G54550, G55370, G55810

## 1 Kings References:

17:10; 17:11; 18:26; 18:27; 18:28

# camel

**Definition:**

A camel is a large, four legged animal with one or two humps on its back. (See also: How to Translate Unknowns)

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food but not the Israelites because God said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: **burden**, **clean**)

**Bible References:**

- **1 Chronicles 5:21**
- **2 Chronicles 9:1-2**
- **Exodus 9:1-4**
- **Mark 10:25**
- **Matthew 3:4**
- **Matthew 19:23-24**

**Word Data:**

- Strong's: H1581, G25740

## 1 Kings References:

10:2

# 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

## 1 Kings References:

9:16

# captive, captivate, captivity, catch

### Definition:

The terms “captive” and “captivity” refer to people who have been captured and forced to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression to “take captive” is another way of talking about capturing someone.
- The expression, “carry you away captive” could also be translated as “force you to live as captives” or “take you away to another country as prisoners.”
- In a figurative sense, the apostle Paul tells Christians to “take captive” every thought and make it obedient to Christ.
- He also talks about how a person can be “taken captive” by sin, which means he is “controlled by” sin.

### Translation Suggestions

- Depending on the context, to be “held captive” could also be translated by, “not allowed to be free” or “kept in prison” or “forced to live in a foreign country.”
- The expression, “led captive” or “taken captive” could be translated as “captured” or “imprisoned” or “forced to go to a foreign land.”
- The term “captives” could also be translated as “people who were captured” or “enslaved people.”
- Depending on the context, “captivity” could also be translated as “imprisonment” or “exile” or “forced stay in a foreign country.”

(See also: **Babylon** 🔗, **exile** 🔗, **prison** 🔗, seize)

### Bible References:

- **2 Corinthians 10:5** 🔗
- **Isaiah 20:4** 🔗
- **Jeremiah 43:3** 🔗
- **Luke 4:18** 🔗

### Word Data:

- Strong's: H1123, H1473, H1540, H1546, H1547, H7617, H7622, H7628, H7633, H7686, G01610, G01620, G01630, G01640, G22210

## 1 Kings References:

8:46; 8:47; 8:48; 8:50

# Carmel, Mount Carmel

**Definition:**

"Mount Carmel" refers to a mountain range that was located along the coast of the Mediterranean Sea just north of the Plain of Sharon. Its highest peak is 546 meters high.

- There was also a town called "Carmel" located in Judah, south of the Salt Sea.
- The wealthy landowner Nabal and his wife Abigail lived near the town of Carmel, where David and his men helped guard Nabal's sheep shearers.
- On Mount Carmel, Elijah challenged the prophets of Baal to a contest in order to prove that Yahweh is the only true God.
- To make it clear that this was not just a single mountain, "Mount Carmel" could be translated as "mountain on the Carmel mountain range" or "Carmel mountain range."

(Translation suggestions: How to Translate Names)

(See also: Baal, Elijah, Judah, Salt Sea)

**Bible References:**

- 1 Kings 18:18-19
- 1 Samuel 15:12
- Jeremiah 46:18
- Micah 7:14-15

**Word Data:**

- Strong's: H3760, H3761, H3762

## 1 Kings References:

18:19; 18:20; 18:42

# cast out, driving out, throw out

### Definition:

To “cast out” or “drive out” someone or something means to force that person or thing to go away.

- The term “cast” means the same thing as “throw.” To cast a net means to throw the net into the water.
- In a figurative sense, “cast out” or “cast away” someone can mean to reject that person and send him away.

### Translation Suggestions:

- Depending on the context, other ways to translate this could include, “force out” or “send away” or “get rid of.”
- To “cast out demons” could be translated as “cause the demons to leave” or “drive the evil spirits out” or “expel the demons” or “command the demon to come out.”
- To “cast out” someone from a synagog or church could be translated as “banish them” or “put them out.”

(See also: **demon**, **demon-possessed**, **lots**)

### Bible References:

- **Acts 7:17-19**
- **Mark 3:13-16**
- **Mark 9:29**
- **Matthew 7:21-23**
- **Matthew 9:32-34**
- **Matthew 12:24**
- **Matthew 17:19-21**

### Word Data:

- Strong’s: H1272, H1644, H1920, H3423, H7971, H7993, G15440

## 1 Kings References:

2:27

# 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

## 1 Kings References:

4:33; 5:6; 5:8; 5:10; 6:9; 6:10; 6:15; 6:16; 6:18; 6:20; 6:36; 7:2; 7:3; 7:7; 7:11; 7:12; 9:11; 10:27

# chariot, charioteer

**Definition:**

In ancient times, chariots were lightweight, two-wheeled carts that were pulled by horses.

- People would sit or stand in chariots, using them for war or travel.
- In war, an army that had chariots had a great advantage of speed and mobility over an army that did not have chariots.
- The ancient Egyptians and Romans were well-known for their use of horses and chariots.

(See also: How to Translate Unknowns)

(See also: Egypt, **Rome**)

**Bible References:**

- 1 Kings 9:22
- **2 Chronicles 18:28-30**
- **Acts 8:29**
- **Acts 8:38**
- **Daniel 11:40-41**
- **Exodus 14:25**
- **Genesis 41:43**

**Examples from the Bible stories:**

- **12:10** So they followed the Israelites onto the path through the sea, but God caused the Egyptians to panic and caused their **chariots** to get stuck.

**Word Data:**

- Strong's: H2021, H4817, H4818, H7393, H7395, H7398, G07160, G44800

## 1 Kings References:

1:5; 4:26; 7:33; 9:19; 9:22; 10:26; 10:29; 12:18; 16:9; 20:1; 20:21; 20:25; 20:33; 22:31; 22:32; 22:33; 22:34; 22:35; 22:38

# Cherethites

**Definition:**

The Cherethites were a people group who were probably part of the Philistines. Some versions write this name as “Kerethites.”

- The “Cherethites and Pelethites” were a special group of soldiers from King David’s army who were especially devoted to him as his bodyguards.
- Benaiah, son of Jehoiada, a member of David’s administrative corps, was the leader of the Cherethites and Pelethites.
- The Cherethites remained with David when he had to flee Jerusalem because of Absalom’s revolt.

(Translation suggestions: Translate Names)

(See also: Absalom, Benaiah, David, Philistines)

**Bible References:**

- Zephaniah 2:5

**Word Data:**

- Strong’s: H3774

## 1 Kings References:

1:38; 1:44

# cherub, cherubim

### Definition:

The term “cherub,” and its plural form “cherubim,” refer to a special type of heavenly being that God created. The Bible describes cherubim as having wings and flames.

- The cherubim display the glory and power of God and seem to be guardians of sacred things.
- After Adam and Eve sinned, God placed cherubim with flaming swords at the east side of the Garden of Eden so that people could no longer get to the tree of life.
- God commanded the Israelites to carve two cherubim facing each other, with their wings touching, over the atonement lid of the ark of the covenant.
- He also told them to weave pictures of the cherubim into the curtains of the tabernacle.
- In some passages, these creatures are also described as having four faces: of a man, a lion, an ox, and an eagle.
- Cherubim are sometimes thought of as being angels, but the Bible does not clearly state that.

### Translation Suggestions:

- The term “cherubim” could be translated as “creatures with wings” or “guardians with wings” or “winged spiritual guardians” or “holy, winged guardians.”
- A “cherub” should be translated as the singular of cherubim, as in, “creature with wings” or “winged spiritual guardian,” for example.
- Make sure that the translation of this term is different from the translation of “angel.”
- Also consider how this term is translated or written in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: angel)

### Bible References:

- 1 Chronicles 13:6
- 1 Kings 6:23-26
- Exodus 25:15-18
- Ezekiel 9:3
- Genesis 3:22-24

### Word Data:

- Strong's: H3742, G55020

## 1 Kings References:

6:23; 6:24; 6:25; 6:26; 6:27; 6:28; 6:29; 6:32; 6:35; 7:29; 7:36; 8:6; 8:7

# chief, leader

### Definition:

The term “chief” refers to the most powerful or most important leader of a particular group.

- Examples of this include, “chief musician,” “chief priest,” and “chief tax collector.” and “chief ruler.”
- It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as “chiefs” of their family clans. In this context, the term “chief” could also be translated as “leader” or “head father.”
- When used to describe a noun, this term could be translated as “leading” or “ruling,” as in “leading musician” or “ruling priest.”

(See also: **head**, **chief priests**, priest, **tax collector**)

### Bible References:

- **Daniel 1:11-13**
- **Ezekiel 26:15-16**
- **Luke 19:2**
- **Psalm 4:1**

### Word Data:

- Strong’s: H0047, H0441, H5057, H5387, H5632, H6496, H7218, H7225, H7227, H7229, H7262, H8269, H8334, G07490, G07500, G07540, G44100, G44130, G55060

## 1 Kings References:

8:1

# chosen, choose, chosen people, Chosen One, elect

### Definition:

The term “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones)” or “the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

### Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” This could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as “I appointed you” or “I selected you.”
- In reference to Jesus, “Chosen One” could also be translated as “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See also: appoint, Christ)

### Bible References:

- 2 John 1:1

- **Colossians 3:12**
- **Ephesians 1:3-4**
- **Isaiah 65:22-23**
- **Luke 18:7**
- **Matthew 24:19-22**
- **Romans 8:33**

**Word Data:**

- Strong's: H0970, H0972, H0977, H1262, H1305, H4005, H6901, G01380, G01400, G15860, G15880, G15890, G19510, G37240, G44000, G44010, G47580, G48990, G55000

## 1 Kings References:

3:8; 8:16; 8:44; 8:48; 11:13; 11:32; 11:34; 11:36; 12:21; 14:21; 18:23

# 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

## 1 Kings References:

8:18

# 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

## 1 Kings References:

2:10; 3:1; 8:1; 9:24; 11:27; 11:43; 14:31; 15:8; 15:24; 22:50

# column, pillar

### Definition:

The term “pillar” usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for “pillar” is “column.”

- In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
- When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
- The word “pillar” sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
- It can also refer to an idol that was made to worship a false god. It is another name for a “carved image” and could be translated as “statue.”
- The term “pillar” is used to refer to something that is shaped like a pillar, such as the “pillar of fire” that led the Israelites at night through the desert or the “pillar of salt” that Lot’s wife became after she looked back at the city.
- As a structure supporting a building, the term “pillar” or “column” could be translated as “upright stone support beam” or “supporting stone structure.”
- Other uses of “pillar” could be translated as “statue” or “pile” or “mound” or “monument” or “tall mass,” depending on the context.

(See also: foundation, false god, image)

### Bible References:

- 2 Kings 18:4
- Exodus 13:21
- Exodus 33:9
- Genesis 31:45
- Proverbs 9:1-2

### Word Data:

- Strong’s: H0352, H0547, H2106, H2553, H3730, H4552, H4676, H4678, H4690, H5324, H5333, H5982, H8490, G47690

## 1 Kings References:

7:2; 7:3; 7:6; 7:15; 7:16; 7:17; 7:18; 7:19; 7:20; 7:21; 7:22; 7:41; 7:42; 14:23

# commander

**Definition:**

The term “commander” refers to a leader of an army who is responsible for leading and commanding a certain group of soldiers.

- A commander could be in charge of a small group of soldiers or a large group, such as a thousand men.
- This term is also used to refer to Yahweh as the commander of angel armies.
- Other ways to translate “commander” could include, “leader” or “captain” or “officer.”
- The term to “command” an army could be translated as to “lead” or to “be in charge of.”

(See also: command, ruler, centurion)

**Bible References:**

- 1 Chronicles 11:4-6
- 2 Chronicles 11:11-12
- Daniel 2:14
- Mark 6:21-22
- Proverbs 6:7

**Word Data:**

- Strong’s: H2710, H2951, H1169, H4929, H5057, H6346, H7101, H7262, H7218, H7227, H7229, H7990, H8269, G55060

## 1 Kings References:

1:19; 1:25; 2:5; 2:32; 9:22; 9:23; 11:15; 11:21; 11:24; 14:27; 15:20; 16:9; 16:16; 22:26; 22:31; 22:32; 22:33

# companion, fellow worker, friend

**Definition:**

The term “companion” refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage. The term “fellow worker” refers to someone who works with another person.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, “friend” or “fellow traveler” or “supporting-person who goes with” or “person who works with.”

**Bible References:**

- Ezekiel 37:16
- Hebrews 1:9
- Proverbs 2:17
- Psalms 38:11-12

**Word Data:**

- Strong’s: H0251, H0441, H2269, H2270, H2273, H2278, H3674, H3675, H4828, H7453, H7462, H7464, G28440, G33530, G48980, G49040

## 1 Kings References:

4:5; 16:11

# compassion, compassionate

### Definition:

The term “compassion” refers to a feeling of concern for people, especially for those who are suffering. A “compassionate” person cares about other people and helps them.

- The word “compassion” refers to caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.

### Translation Suggestions:

- Ways of translating “compassion” could include, “deep caring” or “pity” or “helpful mercy.”
- The term “compassionate” could also be translated as “caring and helpful” or “deeply loving and merciful.”

### Bible References:

- Daniel 1:8-10
- Hosea 13:14
- James 5:9-11
- Jonah 4:1-3
- Mark 1:41
- Romans 9:14-16

### Word Data:

- Strong’s: H2550, H7349, H7355, H7356, G16530, G33560, G36270, G46970, G48340, G48350

## 1 Kings References:

3:26; 8:50

# 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

## 1 Kings References:

11:3

# condemn, condemned, condemnation

### Definition:

The terms “condemn” and “condemnation” refer to judging someone for doing something wrong.

- Often the word “condemn” includes punishing that person for what they did wrong.
- Sometimes “condemn” means to falsely accuse someone or to judge someone harshly.
- The term “condemnation” refers to the act of condemning or accusing someone.

### Translation Suggestions:

- Depending on the context, this term could be translated as “harshly judge” or “criticize falsely.”
- The phrase “condemn him” could be translated as “judge that he is guilty” or “state that he must be punished for his sin.”
- The term “condemnation” could be translated as “harsh judging” or “declaring to be guilty” or “punishment of guilt.”

(See also: judge, punish)

### Bible References:

- 1 John 3:20
- Job 9:29
- John 5:24
- Luke 6:37
- Matthew 12:7
- Proverbs 17:15-16
- Psalms 34:22
- Romans 5:16

### Word Data:

- Strong’s: H6064, H7034, H7561, H8199, G01760, G08430, G26070, G26130, G26310, G26320, G26330, G29170, G29190, G29200, G52720, G60480

## 1 Kings References:

8:32

# confess, confession

### Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

### Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: faith, testimony)

### Bible References:

- 1 John 1:8-10
- 2 John 1:7-8
- James 5:16
- Leviticus 5:5-6
- Matthew 3:4-6
- Nehemiah 1:6-7
- Philippians 2:9-11
- Psalms 38:17-18

### Word Data:

- Strong's: H3034, H8426, G18430, G36700, G36710

## 1 Kings References:

8:33; 8:35

# consecrate, consecrated, consecration

### Definition:

To consecrate means to dedicate something or someone to serve God. The person or object that is consecrated is considered holy and set apart for God.

- The meaning of this term is similar to “sanctify” or to “make holy,” but with the added meaning of formally setting apart someone for service to God.
- Things that were consecrated to God included animals to be sacrificed, the altar of burnt offering, and the tabernacle.
- People who were consecrated to God included the priests, the people of Israel, and the oldest male child.
- Sometimes the word “consecrate” has a meaning that is similar to “purify,” especially when it pertains to preparing people or things for God’s service so that they will be cleansed and acceptable to him.

### Translation Suggestions:

- Ways to translate “consecrate” could include, “set apart for God’s service” or “purify for service to God.”
- Also consider how the terms “holy” and “sanctify” are translated.

(See also: holy, pure, sanctify)

### Bible References:

- 1 Timothy 4:3-5
- 2 Chronicles 13:8-9
- Ezekiel 44:19

### Word Data:

- Strong’s: H2763, H3027, H4390, H4394, H5144, H5145, H6942, H6944, G14570, G50480

## 1 Kings References:

8:64; 9:3; 9:7

# 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

## 1 Kings References:

18:38

# 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

## 1 Kings References:

6:36; 7:8; 7:9; 7:12; 8:64

# covenant

### Definition:

In the Bible, the term “covenant” refers to a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term “new covenant” refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God’s “new covenant” was explained in the part of the Bible called the “New Testament.”
- This new covenant is in contrast to the “old” or “former” covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people’s sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

### Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”

- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term “new covenant” could be translated as “new formal agreement” or “new pact” or “new contract.”
- The word “new” in these expressions has the meaning of “fresh” or “new kind of” or “another.”

(See also: covenant, promise)

**Bible References:**

- Genesis 9:12
- Genesis 17:7
- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26
- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 1:73
- Luke 22:20
- Acts 7:8
- 1 Corinthians 11:25-26
- 2 Corinthians 3:6
- Galatians 3:17-18
- Hebrews 12:24

### Examples from the Bible stories:

- 4:9 Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- 5:4 "I will make Ishmael a great nation, too, but my **covenant** will be with Isaac."
- 6:4 After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- 7:10 "The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob."
- 13:2 God said to Moses and the people of Israel, "If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation."
- 13:4 Then God gave them the **covenant** and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods."
- 15:13 Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.
- 21:5 Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. In the **New Covenant**, God would write his law on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins. The Messiah would start the **New Covenant**.
- 21:14 Through the Messiah's death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- 38:5 Then Jesus took a cup and said, "Drink this. It is my blood of the **New Covenant** that is poured out for the forgiveness of sins. Do this to remember me every time you drink it."
- 48:11 But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God's people by believing in Jesus.

### Word Data:

- Strong's: H1285, H2319, H3772, G08020, G12420, G49340

## 1 Kings References:

3:15; 5:12; 8:21; 8:23; 11:11; 15:19; 19:10; 19:14; 20:34

# covenant faithfulness, covenant loyalty, covenant love

**Definition:**

In biblical times, the term translated as “covenant faithfulness” was used to describe the kind of faithfulness, loyalty, kindness, and love that was both expected and demonstrated between people who were closely related to one another, either by marriage or by blood. This same term is used often in the Bible to describe the way God relates to his people, especially his commitment to fulfill the promises that he made to them.

- The way this term is translated can depend on how each of the individual terms “covenant” and “faithfulness” are translated.
- Other ways to translate this term might include: “faithful love;” “loyal, committed love;” or “loving dependability.”

(See also: covenant, faithful, **grace**, Israel, **people of God**, **promise**)

**Bible References:**

- **Ezra 3:11**
- **Numbers 14:18**

**Word Data:**

- Strong’s: H2617

## 1 Kings References:

2:7; 3:6; 8:23

# cow, bull, calf, cattle, heifer, ox

**Definition:**

The terms “cow,” “bull,” “heifer,” “ox,” and “cattle” all refer to a kind of large, four-legged bovine animal that eats grass.

- The female of this kind of animal is called a “cow,” the male is a “bull,” and their offspring is a “calf.”
- In the Bible, cattle were among the “clean” animals that the people could eat and use for sacrifice. They were primarily raised for their meat and milk.

A “heifer” is an adult female cow that has not yet given birth to a calf.

An “ox” is a type of cattle that is specifically trained to do agricultural work. The plural of this term is “oxen.” Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase to “be under a yoke” became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: How to Translate Unknowns)

(See also: yoke)

**Bible References:**

- Genesis 15:9-11
- Exodus 24:5-6
- Numbers 19:1-2
- Deuteronomy 21:3-4
- 1 Samuel 1:24-25
- 1 Samuel 15:3
- 1 Samuel 16:2-3
- 1 Kings 1:9

- **2 Chronicles 11:15**
- **2 Chronicles 15:10-11**
- **Matthew 22:4**
- **Luke 13:15**
- **Luke 14:5**
- **Hebrews 9:13**

**Word Data:**

- Strong's: H0047, H0441, H0504, H0929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6510, H6629, H7214, H7716, H7794, H7921, H8377, H8450, G10160, G11510, G23530, G29340, G34470, G34480, G41650, G50220

## 1 Kings References:

1:9; 1:19; 1:25; 4:23; 7:25; 7:29; 7:44; 8:5; 8:63; 12:28; 12:32; 18:23; 18:25; 18:26; 18:33; 19:20; 19:21

# cross

### Definition:

In Bible times, a cross was an upright wooden post stuck into the ground, with a horizontal wooden beam attached to it near the top.

- During the time of the Roman Empire, the Roman government would execute criminals by tying or nailing them to a cross and leaving them there to die.
- Jesus was falsely accused of crimes he did not commit and the Romans put him to death on a cross.
- Note that this is a completely different word from the verb “cross” that means to go over to the other side of something, such as a river or lake.

### Translation Suggestions:

- This term could be translated using a term in the target language that refers to the shape of a cross.
- Consider describing the cross as something on which people were killed, using phrases such as “execution post” or “tree of death.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: **crucify**, **Rome**)

### Bible References:

- **1 Corinthians 1:17**
- **Colossians 2:15**
- **Galatians 6:12**
- **John 19:18**
- **Luke 9:23**
- **Luke 23:26**
- **Matthew 10:38**
- **Philippians 2:8**

### Examples from the Bible stories:

- 40:1 After the soldiers mocked Jesus, they led him away to crucify him. They made him carry the **cross** on which he would die.
- 40:2 The soldiers brought Jesus to a place called “the Skull” and nailed his arms and feet to the **cross**.
- 40:5 The Jewish leaders and the other people in the crowd mocked Jesus. They said to him, “If you are the Son of God, come down from the **cross** and save yourself! Then we will believe you.”
- 49:10 When Jesus died on the **cross**, he received your punishment.
- 49:12 You must believe that Jesus is the Son of God, that he died on the **cross** instead of you, and that God raised him to life again.

### Word Data:

- Strong’s: G47160

## 1 Kings References:

6:21

# cry, cry out, outcry

**Definition:**

The terms “cry” or “cry out” usually mean to say something loudly or urgently. Someone can “cry out” in pain, distress, anger, or fear, often with the intent of asking for help.

- The phrase “cry out” can mean to shout or to call out with the intent of asking for help.
- The terms “cry” or “cry out” can also mean to pray.
- This term could also be translated as “exclaim loudly” or “urgently ask for help,” depending on the context.
- An expression such as, “I cry out to you” could be translated as “I call to you for help” or “I urgently ask you for help.”

(See also: call speak loudly, plead, pray)

**Bible References:**

- Job 27:9
- Mark 5:5-6
- Mark 6:48-50
- Psalm 22:1-2

**Word Data:**

- Strong’s: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8663, G03100, G03490, G08630, G09940, G09950, G19160, G20190, G27990, G28050, G28960, G29050, G29060, G29290, G43770, G54550

## 1 Kings References:

8:28; 8:43; 8:52; 13:2; 13:4; 13:21; 13:32; 17:20; 17:21; 20:39; 22:32; 22:36

# cupbearer

**Definition:**

In Old Testament times, a “cupbearer” was a king’s servant who was given the task of bringing the king his cup of wine, usually tasting the wine first to make sure it had not been poisoned.

- In English, the term cupbearer literally means “cup bringer” or “someone who brings the cup.”
- A cupbearer was known for being very trustworthy and loyal to his king.
- Because of his trusted position, a cupbearer would often have influence in the decisions the ruler made.
- Nehemiah was the cupbearer for King Artaxerxes of Persia during the time when some of the Israelites were in captivity in Babylon.

(See also: Artaxerxes, Babylon, captive, Persia, Pharaoh)

**Bible References:**

- 1 Kings 10:3-5
- Nehemiah 1:11

**Word Data:**

- Strong’s: H8248

## 1 Kings References:

10:5

# curse, cursed, cursing

### Definition:

The term “curse” means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

### Translation Suggestions:

- This term could be translated as “cause bad things to happen to” or “declare that something bad will happen to” or “swear to cause evil things to happen to.”
- In the context of God sending curses on his disobedient people, it could be translated as “punish by allowing bad things to happen.”
- The term “cursed” when used to describe people could be translated as “(this person) will experience much trouble.”
- The phrase “cursed be” could be translated as “May (this person) experience great difficulties.”
- The phrase, “Cursed is the ground” could be translated as “The soil will not be very fertile.”
- However, if the target language has the phrase “cursed be” and it has the same meaning, then it is good to keep the same phrase.

(See also: bless)

### Bible References:

- 1 Samuel 14:24-26
- 2 Peter 2:12-14
- Galatians 3:10
- Galatians 3:14
- Genesis 3:14
- Genesis 3:17
- James 3:10

- Numbers 22:6
- Psalms 109:28

**Examples from the Bible stories:**

- 2:9 God said to the snake, “You are **cursed**!”
- 2:11 “Now the ground is **cursed**, and you will need to work hard to grow food.”
- 4:4 “I will bless those who bless you and **curse** those who **curse** you.”
- 39:7 Then Peter vowed, saying, “May God **curse** me if I know this man!”
- 50:16 Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

**Word Data:**

- Strong’s: H0422, H0423, H0779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G03310, G03320, G06850, G19440, G25510, G26520, G26530, G26710, G26720, G60350

## 1 Kings References:

2:8; 8:31

# 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

## 1 Kings References:

6:34

# 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

## 1 Kings References:

5:8; 5:10; 6:15; 6:34; 9:11

# Damascus

**Definition:**

Damascus is the capital city of the country of Syria. It is still in the same location as it was in Bible times.

- Damascus is one of the oldest, continuously inhabited cities in the world.
- During the time of Abraham, Damascus was the capital of the Aram kingdom (located in what is now Syria).
- Throughout the Old Testament, there are many references to the interactions between the inhabitants of Damascus and the people of Israel.
- Several biblical prophecies predict the destruction of Damascus. These prophecies may have been fulfilled when Assyria destroyed the city during Old Testament times, or there may be also be a future, more complete destruction of this city.
- In the New Testament, the Pharisee Saul (later known as Paul) was on his way to arrest Christians in the city of Damascus when Jesus confronted him and caused him to become a believer.

(Translation suggestions: How to Translate Names)

(See also: Aram, Assyria, believe, Syria)

**Bible References:**

- 2 Chronicles 24:23-24
- Acts 9:1-2
- Acts 9:3
- Acts 26:12
- Galatians 1:15-17
- Genesis 14:15-16

**Word Data:**

- Strong's: H1834, G11540

## 1 Kings References:

11:24; 15:18; 19:15; 20:34

# Dan

**Definition:**

Dan was Jacob's fifth son. He was Bilhah's first son. His descendants became one of the tribes of Israel.

- His name sounds similar to the Hebrew word for "judge."
- The tribe of Dan settled in the northern part of Canaan. When used as the name of a region of land, the term "Dan" refers to the land given to the tribe of Dan.
- "Dan" was also the name an Israelite city located about 60 miles north of Jerusalem. In the Old Testament times, the city of Dan served as a landmark for the northern boundary of the country of Israel, opposite the city of Beersheba as a landmark for the southern boundary.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Bilhah)

**Bible References:**

- 1 Chronicles 12:35
- 1 Kings 4:25
- Exodus 1:1-5
- Genesis 14:14
- Genesis 30:6

**Word Data:**

- Strong's: H1835, H1839, H2051

## 1 Kings References:

4:25; 12:29; 12:30; 15:20

# David

**Definition:**

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: How to Translate Names)

(See also: Goliath, Philistines, Saul (OT))

**Bible References:**

- 1 Samuel 17:12-13
- 1 Samuel 20:34
- 2 Samuel 5:2
- 2 Timothy 2:8
- Acts 2:25
- Acts 13:22
- Luke 1:32
- Mark 2:26

**Examples from the Bible stories:**

- 17:2 God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. … **David** was a humble and righteous man who trusted and obeyed God.

- 17:3 **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- 17:4 Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.
- 17:5 God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- 17:6 **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- 17:9 **David** ruled with justice and faithfulness for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- 17:13 God was very angry about what **David** had done, so he sent the prophet Nathan to tell **David** how evil his sin was. **David** repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

**Word Data:**

- Strong's: H1732, G11380

## 1 Kings References:

1:1; 1:8; 1:11; 1:13; 1:28; 1:31; 1:32; 1:37; 1:38; 1:43; 1:47; 2:1; 2:10; 2:11; 2:12; 2:24; 2:26; 2:32; 2:33; 2:44; 2:45; 3:1; 3:3; 3:6; 3:7; 3:14; 5:1; 5:3; 5:5; 5:7; 6:12; 7:51; 8:1; 8:15; 8:16; 8:17; 8:18; 8:20; 8:24; 8:25; 8:26; 8:66; 9:4; 9:5; 9:24; 11:4; 11:6; 11:12; 11:13; 11:15; 11:21; 11:24; 11:27; 11:32; 11:33; 11:34; 11:36; 11:38; 11:39; 11:43; 12:16; 12:19; 13:2; 14:8; 15:3; 15:4; 15:5; 15:8; 15:11; 15:24

# day

**Definition:**

The term “day” generally refers to the time it takes for the alternating periods of light and darkness in the sky to complete one cycle (that is, 24 hours). However, in the Bible the same term is often used to refer to a shorter period of time (such as the time between sunrise and sunset) or a longer period of time that is often not specified.

- “Day” is sometimes used in contrast to “night.” In these cases, the term refers to the period of time when the sky is light.
- The term may also refer to a specific point in time, such as “today.”
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.” Some languages will use a different expression to translate these figurative uses or will translate “day” non-figuratively.

**Translation Suggestions:**

- It is best to translate this term literally as “day” or “daytime” using the word in your language that refers to the part of the day when there is light.
- Other translations of “day” could include “daytime,” “time,” “season,” “occasion” or “event,” depending on the context.

(See also: **time**, **judgment day**, **last day**)

**Bible References:**

- **Acts 20:6**
- **Daniel 10:4**
- **Ezra 6:15**
- **Ezra 6:19**
- **Matthew 9:15**

**Word Data:**

- Strong’s: H3117, H3118, H6242, G22500

## 1 Kings References:

1:1; 1:6; 1:30; 2:1; 2:8; 2:11; 2:26; 2:37; 2:38; 2:42; 3:2; 3:6; 3:11; 3:13; 3:14; 3:18; 4:21; 4:22; 4:25; 5:1; 8:8; 8:16; 8:24; 8:29; 8:40; 8:59; 8:61; 8:64; 8:65; 8:66; 9:3; 9:13; 9:21; 10:12; 10:21; 11:12; 11:25; 11:34; 11:36; 11:39; 11:42; 12:5; 12:7; 12:12; 12:19; 12:32; 12:33; 13:3; 13:11; 14:14; 14:19; 14:20; 14:29; 14:30; 15:5; 15:6; 15:7; 15:14; 15:16; 15:23; 15:31; 15:32; 16:5; 16:14; 16:15; 16:16; 16:20; 16:27; 16:34; 17:7; 17:14; 17:15; 18:1; 19:4; 19:8; 20:29; 21:29; 22:25; 22:35; 22:39; 22:45; 22:46

# deceive, lie, deception, illusion

### Definition:

The term “deceive” means to cause someone to believe something that is not true, often by telling a “lie.” The act of deceiving someone is called “lying,” “deceit,” or “deception.”

- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- To “lie” is to say something that is not true.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

### Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated as “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: **true**)

### Bible References:

- **1 John 1:8**
- **1 Timothy 2:14**
- **2 Thessalonians 2:3-4**
- **Genesis 3:12-13**
- **Genesis 31:26-28**

- **Leviticus 19:11-12**
- **Matthew 27:64**
- **Micah 6:11**

**Word Data:**

- Strong's: H0898, H2048, H3577, H3584, H3868, H4123, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8582, H8591, H8649, G05380, G05390, G13860, G13870, G13880, G18180, G38840, G41050, G41060, G41080, G54220, G54230

## 1 Kings References:

1:2; 1:21; 13:18; 22:20; 22:21; 22:22; 22:23

# declare, proclaim, announce

**Definition:**

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something. Other terms with similar meaning include “proclaim,” “proclamation,” “announce,” and “announcement.”

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

**Translation Suggestions:**

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as “statement” or “proclamation.”
- The phrase “this is Yahweh’s declaration” could be translated as “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: **preach**, **decree**)

**Bible References:**

- **1 Chronicles 16:24**
- **1 Corinthians 15:31-32**
- **1 Samuel 24:17-18**
- **Amos 2:16**
- **Ezekiel 5:11-12**
- **Matthew 7:21-23**

**Word Data:**

- Strong’s: H0262, H0559, H0816, H0874, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H7121, H7561, H7878, H8085, G03120, G05180, G06690, G12290, G13440, G15550, G17180, G18340, G20970, G25110, G26050, G26070, G31400, G36700, G37240, G38220, G38700, G39550, G42960

## 1 Kings References:

10:3; 10:7; 18:12; 18:13; 19:1; 21:9; 21:12

# dedicate, dedication, established, devoted

**Definition:**

To dedicate is to set apart or commit something for a special purpose or function.

- David dedicated his gold and silver to the Lord.
- Often the word “dedication” refers to a formal event or ceremony to set apart something for a special purpose.
- The dedication of the altar included offering a sacrifice to God.
- Nehemiah led the Israelites in a dedication of Jerusalem’s repaired walls with a renewed promise to serve only Yahweh and to take care of his city. This event included giving thanks to God with musical instruments and singing.
- The term “dedicate” could also be translated as “specially assign a special purpose” or “commit something to be used for a specific use” or “commit someone to do a special task.”
- The terms “devote” and “devoted” often refer to something that is completely destroyed as a way of dedicating it to Yahweh.

(See also: commit)

**Bible References:**

- 1 Chronicles 15:11-12
- 1 Corinthians 6:9-11
- 1 Kings 7:51
- 1 Timothy 4:5
- 2 Chronicles 2:4-5
- John 17:18-19
- Luke 2:22-24

**Word Data:**

- Strong’s: H2596, H2597, H2598, H2764, H4394, H6942, H6944, G14560, G14570

## 1 Kings References:

2:12; 2:24; 2:45; 2:46; 8:63; 11:38; 20:34; 20:42

# 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

## 1 Kings References:

4:23

# delight

### Definition:

The term “delight” means great pleasure or great joy.

- To “delight in” something means to “to take pleasure in” or “take joy in” or “be happy about” it. If a person “delights in” something, it means that he enjoys it very much.
- When something is very agreeable or pleasing it is called “delightful.”
- The expression “my delight is in the law of Yahweh” could be translated as “the law of Yahweh gives me great joy” or “I love to obey the laws of Yahweh” or “I am happy when I obey Yahweh’s commands.”
- The phrases “take no delight in” and “have no delight in” could be translated as “not at all pleased by” or “not happy about.”
- The phrase “delight himself in” means “he enjoys doing” something or “he is very happy about” something or someone.
- The term “delights” refers to things that a person enjoys. This could be translated as “pleasures” or “things that give joy.”
- An expression such as “I delight to do your will” could also be translated as “I enjoy doing your will” or “I am very happy when I obey you.”

### Bible References:

- Proverbs 8:30
- Psalm 1:2
- Psalms 119:69-70
- Song of Songs 1:3

### Word Data:

- Strong’s: H1523, H2530, H2531, H2532, H2654, H2655, H2656, H2836, H4574, H5276, H5727, H5730, H6026, H6027, H7306, H7381, H7521, H7522, H8057, H8173, H8191, H8588, H8597

## 1 Kings References:

9:1; 9:11; 10:9; 10:13

# desert, wilderness

### Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as “wilderness.”
- “Wilderness” conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as “deserted place” or “remote place” or “uninhabited place.”

### Bible References:

- Acts 13:16-18
- Acts 21:38
- Exodus 4:27-28
- Genesis 37:21-22
- John 3:14
- Luke 1:80
- Luke 9:12-14
- Mark 1:3
- Matthew 4:1
- Matthew 11:8

### Word Data:

- Strong’s: H0776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G20470, G20480

## 1 Kings References:

2:34; 9:18; 19:4; 19:15

# destroy, destruction, annihilate

**Definition:**

The term “destroy” means to completely make an end to something, so that it no longer exists.

- The term “destroyer” means “a person who destroys.”
- This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
- When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as “the destroyer of the firstborn.” This could be translated as “the one (or angel) who killed the firstborn males.”
- In the book of Revelation about the end times, Satan or some other evil spirit is called “the Destroyer.” He is the “one who destroys” because his purpose is to destroy and ruin everything God created.

(See also: angel, Egypt, firstborn, Passover)

**Bible References:**

- Exodus 12:23
- Hebrews 11:28
- Jeremiah 6:26
- Judges 16:24

**Word Data:**

- Strong’s: H0006, H0007, H0622, H0398, H1104, H1197, H1820, H1826, H1942, H2000, H2015, H2026, H2040, H2254, H2255, H2717, H2718, H2763, H2764, H3238, H3341, H3381, H3423, H3582, H3615, H3617, H3772, H3807, H4191, H4229, H4591, H4658, H4889, H5218, H5221, H5307, H5362, H5420, H5422, H5428, H5595, H5642, H6365, H6789, H6979, H7665, H7667, H7703, H7722, H7760, H7843, H7921, H8045, H8074, H8077, H8316, H8552, G03550, G03960, G06220, G08530, G13110, G18420, G20490, G25060, G25070, G26470, G26730, G27040, G30890, G36450, G41990, G53510, G53560

## 1 Kings References:

13:34; 15:29; 16:12

# discern, discernment, distinguish

### Definition:

The term “discern” means to be able to understand something, especially being able to know whether something is right or wrong.

- The term “discernment” refers to understanding and deciding wisely about a certain matter.
- It means to have wisdom and good judgment.

### Translation Suggestions:

- Depending on the context, “discern” could also be translated as “understand” or “know the difference between” or “distinguish good and evil” or “judge rightly about” or “perceive right from wrong.”
- “Discernment” could be translated as “understanding” or “ability to distinguish good and evil.”

(See also: judge, wise)

### Bible References:

- 1 Kings 3:7-9
- Genesis 41:33-34
- Proverbs 1:5
- Psalms 19:12

### Word Data:

- Strong’s: H0995, H2940, H4209, H5234, H8085, G03500, G12520, G12530, G29240

## 1 Kings References:

3:9; 3:11; 3:12

# disperse, dispersion, scatter, distributed

**Definition:**

The terms “disperse” and “dispersion” refer to the scattering of people or things into many different directions.

- In the Old Testament, God talks about “dispersing” people, causing them to have to separate and live in different places apart from each other. He did this to punish them for their sin. Perhaps being dispersed would help them repent and start worshiping God again.
- The term “dispersion” is used in the New Testament to refer to Christians who had to leave their homes and move to many different locations to escape persecution.
- The phrase “the dispersion” could be translated as “believers in many different places” or “the people who moved away to live in different nations.”
- The term “disperse” could be translated as “send away into many different places” or “scatter abroad” or “cause to move away to live in different countries.”

(See also: believe, persecute, captive, exile)

**Bible References:**

- 1 Peter 1:1
- Ezekiel 12:15
- Ezekiel 30:23
- Psalms 18:14

**Word Data:**

- Strong’s: H2219, H5310, H6327, H6340, H6504, H8600, G12870, G12900, G46500

## 1 Kings References:

14:15; 22:17

# dominion

### Definition:

The term “dominion” refers to power, control, or authority over people, animals, or land.

- Jesus Christ is said to have dominion over all the earth, as prophet, priest, and king.
- Satan’s dominion has been defeated forever by Jesus Christ’s death on the cross.
- At creation, God said that man is to have dominion over fish, birds, and all creatures on the earth.

### Translation Suggestions:

- Depending on the context, other ways to translate this term could include “authority” or “power” or “control.”
- The phrase “have dominion over” could be translated as “rule over” or “manage.”

(See also: **authority**, **power**)

### Bible References:

- **1 Peter 5:10-11**
- **Colossians 1:13**
- **Jude 1:25**

### Word Data:

- Strong’s: H1166, H4474, H4475, H4896, H4910, H4915, H7287, H7300, H7980, H7985, G26340, G29040, G29610, G29630

## 1 Kings References:

9:19

# donkey, mule

**Definition:**

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

(See also: How to Translate Unknowns)

**Bible References:**

- 1 Kings 1:32-34
- 1 Samuel 9:4
- 2 Kings 4:21-22
- Deuteronomy 5:12-14
- Luke 13:15
- Matthew 21:2

**Word Data:**

- Strong's: H0860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, G36780, G36880, G52680

## 1 Kings References:

1:33; 1:38; 1:44; 2:40; 10:25; 13:13; 13:23; 13:24; 13:27; 13:28; 13:29; 18:5

# doorpost

**Definition:**

The “doorpost” is a vertical beam on either side of a door, which supports the top of the door frame.

- Just before God helped the Israelites escape from Egypt, he instructed them to kill a lamb and put its blood on their doorposts.
- In the Old Testament, a slave who desired to serve his master the rest of his life would place his ear on the doorpost of his master’s house to have a nail hammered through his ear into the doorpost.
- This could also be translated as “wooden post on either side of a door” or “sides of a wooden doorframe” or “wood beams on the sides of a doorway.”

(See also: Egypt, **Passover**)

**Bible References:**

- 1 Kings 6:31-32
- **Deuteronomy 11:20**
- **Exodus 12:7**
- **Isaiah 57:7-8**

**Word Data:**

- Strong’s: H0352, H4201

## 1 Kings References:

6:31; 6:33; 7:5

# dream

### Definition:

A dream is something that people see or experience in their minds while they are sleeping.

- Dreams often seem like they are really happening, but they are not.
- Sometimes God causes people to dream about something so they can learn from it. He may also speak directly to people in their dreams.
- In the Bible, God gave special dreams to certain people to give them a message, often about something that would happen in the future.
- A dream is different from a vision. Dreams happen while a person is asleep, but visions usually happen when a person is awake.

(See also: **vision**)

### Bible References:

- **Acts 2:16-17**
- **Daniel 1:17-18**
- **Daniel 2:1**
- **Genesis 37:6**
- **Genesis 40:4-5**
- **Matthew 2:13**
- **Matthew 2:19-21**

### Examples from the Bible stories:

- **8:2** Joseph's brothers hated him because their father loved him most and because Joseph had **dreamed** that he would be their ruler.
- **8:6** One night, the Pharaoh, which is what the Egyptians called their kings, had two **dreams** that disturbed him greatly. None of his advisors could tell him the meaning of the **dreams**.
- **8:7** God had given Joseph the ability to interpret **dreams**, so Pharaoh had Joseph brought to him from the prison. Joseph interpreted the **dreams** for him and said, "God is going to send seven years of plentiful harvests followed by seven years of famine."

- 16:11 So that night, Gideon went down to the camp and heard a Midianite soldier telling his friend about something he had **dreamed**. The man's friend said, "This **dream** means that Gideon's army will defeat the Midianite army!"
- 23:1 He (Joseph) did not want to shame her (Mary), so he planned to quietly divorce her. Before he could do that, an angel came and spoke to him in a **dream**.

**Word Data:**

- Strong's: H1957, H2472, H2492, H2493, G17970, G17980, G36770

## 1 Kings References:

3:5; 3:15

# drunk, drunkard

**Definition:**

The term “drunk” means to be intoxicated from drinking too much of an alcoholic beverage.

- A “drunkard” is a person who is often drunk. This kind of person could also be referred to as an “alcoholic.”
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God’s Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate “drunk” could include “inebriated” or “intoxicated” or “having too much alcohol” or “filled with fermented drink.”

(See also: wine)

**Bible References:**

- 1 Corinthians 5:11-13
- 1 Samuel 25:36
- Jeremiah 13:13
- Luke 7:34
- Luke 21:34
- Proverbs 23:19-21

**Word Data:**

- Strong’s: H5433, H7301, H7910, H7937, H7941, H7943, H8354, H8358, G31780, G31820, G31830, G31840, G36300, G36320

## 1 Kings References:

13:22; 16:9; 20:16

# dung, manure

**Definition:**

The term “dung” refers to human or animal solid waste, and is also called feces or excrement. When used as fertilizer for enriching the soil, it is called “manure.”

- These terms can also be used figuratively to refer to something that is worthless or not important.
- Dried animal dung is often used for fuel.
- The expression “like dung on the ground” could be translated as “be scattered like worthless dung over the land.”
- The “Dung Gate” in the South Wall of Jerusalem was probably the gate where garbage and trash were taken out of the city.

(See also: gate)

**Bible References:**

- 1 Kings 14:10
- 2 Kings 6:25
- Isaiah 25:10
- Jeremiah 8:2

**Word Data:**

- Strong’s: H0830, H1119, H1557, H1561, H1686, H1828, H6569, H6675, G28740

## 1 Kings References:

14:10

# earth, land

### Definition:

The term “earth” refers to the world on which human beings and other living things live. In the Bible, this term is sometimes translated as “land” when used in a general way to refer to the ground or the soil, or when used in a specific way to refer to a particular geographical area, usually a country or nation.

- In the Bible, the term “earth” is often paired with the term “heaven” as a way of indicating the abode of humankind on the earth in contrast with the abode of God in heaven.
- This term is usually translated “land” when paired with the name of a people group to denote the territory belonging to those people, such as “the land of Canaan.”
- The term “earthly” is sometimes used to refer to things that are physical and/or visible in contrast to things that are non-physical and/or invisible.

### Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, “earth” could also be translated as “world” or “land” or “dirt” or “soil.”
- Ways to translate “earthly” could include “physical” or “things of this earth” or “visible.”

(See also: world, heaven)

### Bible References:

- 1 Kings 1:38-40
- 2 Chronicles 2:11-12
- Daniel 4:35
- Luke 12:51
- Matthew 6:10
- Matthew 11:25
- Zechariah 6:5

**Word Data:**

- Strong's: H0127, H0772, H0776, H0778, H2789, H3007, H3335, H6083, H7494, G10930, G19190, G27090, G28860, G36250, G45780, G55170

## 1 Kings References:

1:40; 1:52; 2:2; 4:10; 4:19; 4:21; 4:34; 6:1; 8:9; 8:21; 8:23; 8:27; 8:34; 8:36; 8:37; 8:40; 8:41; 8:43; 8:46; 8:47; 8:48; 8:53; 8:60; 9:8; 9:9; 9:11; 9:13; 9:18; 9:19; 9:21; 9:26; 10:6; 10:13; 10:15; 10:23; 11:18; 11:21; 11:22; 12:28; 14:24; 15:12; 15:20; 17:7; 18:5; 18:6; 18:42; 20:7; 20:27; 22:36; 22:46

# Edom, Edomite, Idumea

**Definition:**

Edom was another name for Esau. The region where he lived also became known as “Edom” and later, “Idumea.” The “Edomites” were his descendants.

- The region of Edom changed locations over time. It was mostly located to the south of Israel and eventually extended into southern Judah.
- During New Testament times, Edom covered the southern half of the province of Judea. The Greeks called it “Idumea.”
- The name “Edom” means “red,” which may refer to the fact that Esau was covered with red hair when he was born. Or it may refer to the red lentil stew that Esau traded his birthright for.
- In the Old Testament, the country of Edom is often mentioned as an enemy of Israel.
- The entire book of Obadiah is about the destruction of Edom. Other Old Testament prophets also spoke negative prophecies against Edom.

(Translation suggestions: How to Translate Names)

(See also: adversary, birthright, Esau, Obadiah, prophet)

**Bible References:**

- Genesis 25:30
- Genesis 32:3
- Genesis 36:1
- Isaiah 11:14-15
- Joshua 11:16-17
- Obadiah 1:2

**Word Data:**

- Strong’s: H0123, H0130, H8165, G24010

## 1 Kings References:

9:26; 11:1; 11:14; 11:15; 11:16; 11:17; 22:47

# Egypt, Egyptian

### Definition:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as “Egypt” and “Pathros” in the original language text.
- Several times when there was little food in Canaan, Israel’s patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(Translation suggestions: How to Translate Names)

(See also: **Herod the Great**, **Joseph (NT)**, **Nile River**, **patriarchs**)

### Bible References:

- **1 Samuel 4:7-9**
- **Acts 7:10**
- **Exodus 3:7**
- **Genesis 41:29**
- **Genesis 41:57**
- **Matthew 2:15**

### Examples from the Bible stories:

- **8:4** The slave traders took Joseph to **Egypt**. **Egypt** was a large, powerful country located along the Nile River.
- **8:8** Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of **Egypt**!
- **8:11** So Jacob sent his older sons to __Egypt __ to buy food.

- 8:14 Even though Jacob was an old man, he moved to **Egypt** with all of his family, and they all lived there.
- 9:1 After Joseph died, all of his relatives stayed in **Egypt**.

**Word Data:**

- Strong's: H4713, H4714, G01240, G01250

## 1 Kings References:

3:1; 4:21; 4:30; 6:1; 8:9; 8:16; 8:21; 8:51; 8:53; 8:65; 9:9; 10:28; 10:29; 11:17; 11:18; 11:21; 11:40; 12:2; 12:28

# elder

**Definition:**

The term “elder” refers to people (in the Bible, usually men) who have grown old enough to become mature adults and leaders within a community and to be respected for their wisdom and experience.

- The term “elder” came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of justice and the Law of Moses.
- In the New Testament, Jewish “elders” continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian “elders” gave spiritual leadership to the local assemblies of believers. Elders in these churches sometimes included young men who were spiritually mature.
- This term could be translated as “respected leaders” or “spiritually mature men leading the church.”

**Bible References:**

- 1 Chronicles 11:1-3
- 1 Timothy 3:1-3
- 1 Timothy 4:14
- Acts 5:19-21
- Acts 14:23
- Mark 11:28
- Matthew 21:23-24

**Word Data:**

- Strong’s: H1419, H2205, H7868, G10870, G31870, G42440, G42450, G48500

## 1 Kings References:

8:1; 8:3; 12:6; 12:8; 12:13; 20:7; 20:8; 21:8; 21:11

# Elijah

**Definition:**

Elijah was one of the most important prophets of Yahweh. Elijah prophesied during the reigns of several kings of Israel and Judah, including King Ahab.

- God did many miracles through Elijah, including raising a dead boy back to life.
- Elijah rebuked King Ahab for worshiping the false god Baal.
- He challenged the prophets of Baal to a test that proved that Yahweh is the only true God.
- At the end of Elijah's life, God miraculously took him up to heaven while he was still alive.
- Hundreds of years later, Elijah, along with Moses, appeared with Jesus on a mountain, and they talked together about Jesus' coming suffering and death in Jerusalem.

(Translation suggestions: How to Translate Names)

(See also: miracle, prophet, Yahweh)

**Bible References:**

- 1 Kings 17:1
- 2 Kings 1:3-4
- James 5:16-18
- John 1:19-21
- John 1:24-25
- Mark 9:5

**Examples from the Bible stories:**

- 19:2 **Elijah** was a prophet when Ahab was king over the kingdom of Israel.
- 19:2 **Elijah** said to Ahab, "There will be no rain or dew in the kingdom of Israel until I say so."
- 19:3 God told **Elijah** to go to a stream in the wilderness to hide from Ahab who wanted to kill him. Every morning and every evening, birds would bring him bread and meat.
- 19:4 But they took care of **Elijah**, and God provided for them so that their flour jar and their bottle of oil never became empty.

- 19:5 After three and a half years, God told **Elijah** to return to the kingdom of Israel and speak with Ahab because he was going to send rain again.
- 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.”
- 19:12 Then **Elijah** said, “Do not let any of the prophets of Baal escape!”
- 36:3 Then Moses and the prophet **Elijah** appeared. These men had lived hundreds of years before this. They talked with Jesus about his death that would soon happen in Jerusalem.

**Word Data:**

- Strong’s: H0452, G22430

## 1 Kings References:

17:1; 17:13; 17:15; 17:16; 17:18; 17:22; 17:23; 17:24; 18:1; 18:2; 18:7; 18:8; 18:11; 18:14; 18:15; 18:16; 18:17; 18:21; 18:22; 18:25; 18:27; 18:30; 18:31; 18:36; 18:40; 18:41; 18:42; 18:46; 19:1; 19:2; 19:9; 19:13; 19:19; 19:20; 19:21; 21:17; 21:20; 21:28

# Elisha

**Definition:**

Elisha was a prophet in Israel during the reigns of several kings of Israel: Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz, and Jehoash.

- God told the prophet Elijah to anoint Elisha as prophet.
- When Elijah was taken to heaven in a fiery chariot, Elisha became God's prophet to the kings of Israel.
- Elisha did many miracles, including healing a man from Syria who had leprosy and raising from the dead the son of a woman from Shunem.

(Translation suggestions: How to Translate Names)

(See also: Elijah, Naaman, prophet)

**Bible References:**

- 1 Kings 19:15-16
- 2 Kings 3:15
- 2 Kings 5:8
- Luke 4:25

**Word Data:**

- Strong's: H0477

## 1 Kings References:

19:16; 19:17; 19:19

# Ephraim, Ephraimite

**Definition:**

Ephraim was the younger son of Joseph. His descendants, the Ephraimites, formed one of the tribes of Israel.

- The name Ephraim sounds like the Hebrew word meaning “to make fruitful.”
- The tribe of Ephraim was one of the ten tribes located in the northern part of Israel.
- Sometimes the name Ephraim is used in the Bible to refer to the whole northern kingdom of Israel (similar to how the name Judah is sometimes used to refer to the whole southern kingdom of Israel).

(Translation suggestions: How to Translate Names)

(See also: Joseph, Manasseh, **kingdom of Israel**, **twelve tribes of Israel**)

**Bible References:**

- **1 Chronicles 6:66-69**
- **2 Chronicles 13:4-5**
- **Ezekiel 37:16**
- **Genesis 41:52**
- **Genesis 48:1-2**
- **John 11:54**

**Word Data:**

- Strong’s: H0669, H0673, G21870

## 1 Kings References:

4:8; 12:25

# Ephrath, Ephrathah

**Definition:**

The name “Ephrathah” refers to a clan of Judah as well as to the territory that they occupied, which was centered around the town of Bethlehem. Sometimes the name is shortened to “Ephrath.”

- The clan of Ephrathah was probably named after a woman named “Ephrathah,” who was a wife of Caleb and the grandmother of the founders of the towns of Kiriath Jearim, Bethlehem, and Beth Gader (1 Chron 2:50-51).
- The towns of Bethlehem (Gen 35:19;48:7) and Kirjath Jearim (Psalm 132:6) are both sometimes referred to as “Ephrathah.”
- Rachel died on the way to a town called “Ephrathah.”
- It is possible that there was a different town called “Ephrathah” further north near Ramah, and that Rachel was buried near there (1 Sam 10:2; Jer 31:15).

(Translation suggestions: How to Translate Names)

(See also: Bethlehem, Boaz, Caleb, David, Israel)

**Bible References:**

**Word Data:**

- Strong’s: H0672, H0673

## 1 Kings References:

11:26

# eternity, everlasting, eternal, forever

### Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.

The term “forever” refers to never-ending time.

- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like. It emphasizes that something will always happen or exist. It refers to time that never ends.
- God said that David’s throne would last “forever.” This is referred to the fact that David’s descendant Jesus will reign as king forever.

### Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include “unending” or “never stopping” or “always continuing.”
- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”
- Depending on the context, different ways to translate “eternity” could include “existing outside of time” or “unending life” or “life in heaven.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)
- “Forever” could also be translated by “always” or “never ending.”

- The phrase “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”
- The emphatic phrase “forever and ever” could also be translated as “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as “David’s descendant will reign forever” or “a descendant of David will always be reigning.”

(See also: David, reign, life)

**Bible References:**

- Genesis 17:8
- Genesis 48:4
- Exodus 15:17
- 2 Samuel 3:28-30
- 1 Kings 2:32-33
- Job 4:20-21
- Psalms 21:4
- Isaiah 9:6-7
- Isaiah 40:27-28
- Daniel 7:18
- Luke 18:18
- Acts 13:46
- Romans 5:21
- Hebrews 6:19-20
- Hebrews 10:11-14
- 1 John 1:2
- 1 John 5:12
- Revelation 1:4-6
- Revelation 22:3-5

### Examples from the Bible stories:

- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to inherit **eternal life**?”
- 28:1 One day, a rich young ruler came up to Jesus and asked him, “Good Teacher, what must I do to have **eternal life**?” Jesus said to him, “Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God’s laws.”
- 28:10 Jesus answered, “Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name’s sake, will receive 100 times more and will also receive **eternal life**.”

### Word Data:

- Strong’s: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G01260, G01650, G01660, G13360

## 1 Kings References:

1:31; 2:33; 2:45; 9:3; 9:5; 10:9

# eunuch

**Definition:**

Usually the term “eunuch” refers to a man who has been castrated. The term later became a general term to refer to any government official, even those without the deformity.

- Jesus said that some eunuchs were born that way, perhaps because of damaged sex organs or because of not being able to function sexually. Others chose to live like eunuchs in a celibate lifestyle.
- In ancient times, eunuchs were often kings’ servants who were set as guards over the women’s quarters.
- Some eunuchs were important government officials, such as the Ethiopian eunuch who met the apostle Philip in the desert.

(See also: **Philip**)

**Bible References:**

- **Acts 8:27**
- **Acts 8:36**
- **Acts 8:39**
- **Isaiah 39:7-8**
- **Jeremiah 34:17-19**
- **Matthew 19:12**

**Word Data:**

- Strong’s: H5631, G21340, G21350

## 1 Kings References:

22:9

# Euphrates River, the River

**Definition:**

The Euphrates is the name of one of the four rivers that flowed through the Garden of Eden. It is the river that is most often mentioned in the Bible.

- The modern day river named Euphrates is located in the Middle East and is the longest and most important river in Asia.
- Together with the Tigris River, the Euphrates borders a region of land known as Mesopotamia.
- The ancient city of Ur where Abraham came from was at the mouth of the Euphrates River.
- This river was one of the boundaries of the land that God promised to give to Abraham (Genesis 15:18).
- Sometimes the Euphrates is simply called “the River.”

(Translation suggestions: How to Translate Names)

**Bible References:**

- 1 Chronicles 5:7-9
- 2 Chronicles 9:25-26
- Exodus 23:30-33
- Genesis 2:13-14
- Isaiah 7:20

**Word Data:**

- Strong’s: H5104, H6578, G21660

## 1 Kings References:

4:21; 4:24; 14:15

# evil, wicked, wickedness, unpleasant

### Definition:

In the Bible, the term “evil” can refer either to the concept of moral wickedness or emotional unpleasantness. The context will usually make it clear which meaning is intended in the specific instance of the term.

- While “evil” may describe a person’s character, “wicked” may refer more to a person’s behavior. However, both terms are very similar in meaning.
- The term “wickedness” refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

### Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral.”
- Other ways to translate these could include “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, sin, good, righteous, demon)

### Bible References:

- 1 Samuel 24:11
- 1 Timothy 6:10
- 3 John 1:10
- Genesis 2:17
- Genesis 6:5-6
- Job 1:1
- Job 8:20
- Judges 9:57
- Luke 6:22-23
- Matthew 7:11-12

- **Proverbs 3:7**
- **Psalms 22:16-17**

**Examples from the Bible stories:**

- **2:4** "God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does."
- **3:1** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **3:2** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **4:2** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **8:12** "You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!"
- **14:2** They (Canaanites) worshiped false gods and did many **evil** things.
- **17:1** But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- **18:11** In the new kingdom of Israel, all the kings were **evil**.
- **29:8** The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- **45:2** They said, "We heard him (Stephen) speak **evil** things about Moses and God!"
- **50:17** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

**Word Data:**

- Strong's: H0205, H0605, H1100, H1681, H1942, H2154, H2162, H2254, H2617, H3399, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G00920, G01130, G04590, G09320, G09870, G09880, G14260, G25490, G25510, G25540, G25550, G25560, G25570, G25590, G25600, G26350, G26360, G41510, G41890, G41900, G41910, G53370

## 1 Kings References:

1:52; 2:44; 3:9; 5:4; 8:32; 8:47; 11:6; 13:33; 14:9; 14:22; 15:26; 15:34; 16:7; 16:19; 16:25; 16:30; 21:20; 21:25; 22:8; 22:18; 22:52

# ewe, ram, sheep, sheepfold, sheepshearer, sheepskin

**Definition:**

A “sheep” is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a “ram.” A female sheep is called a “ewe.” The plural of “sheep” is also “sheep.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: How to Translate Unknowns)

(See also: Israel, lamb, sacrifice, shepherd)

**Bible References:**

- Acts 8:32
- Genesis 30:32
- John 2:14
- Luke 15:5
- Mark 6:34
- Matthew 9:36
- Matthew 10:6
- Matthew 12:12
- Matthew 25:33

**Examples from the Bible stories:**

- 9:12 One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.

- 17:2 David was a shepherd from the town of Bethlehem. At different times while he was watching his father's **sheep**, David had killed both a lion and a bear that had attacked the **sheep**.
- 30:3 To Jesus, these people were like **sheep** without a shepherd.
- 38:8 Jesus said, "All of you will all abandon me tonight. It is written, 'I will strike the shepherd and all the **sheep** will be scattered.'"

**Word Data:**

- Strong's: H0352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7462, H7716, G41650, G42620, G42630

## 1 Kings References:

1:9; 1:19; 1:25; 4:23; 8:5; 8:63

# exalt, exalted, exaltation

### Definition:

To exalt is to highly praise and honor someone. It can also mean to put someone in a high position.

- In the Bible, the term “exalt” is most often used for exalting God.
- When a person exalts himself, it means he is thinking about himself in a proud or arrogant way.

### Translation Suggestions:

- Ways to translate “exalt” could include “highly praise” or “honor greatly” or “extol” or “speak highly of.”
- In some contexts it could be translated by a word or phrase that means “put in a higher position” or “give more honor to” or “talk about proudly.”
- “Do not exalt yourself” could also be translated as “Do not think of yourself too highly” or “Do not brag about yourself.”
- “Those that exalt themselves” could also be translated as “Those who think proudly about themselves” or “Those who boast about themselves.”

(See also: praise, worship, glory, boast, proud)

### Bible References:

- 1 Peter 5:5-7
- 2 Samuel 22:47
- Acts 5:31
- Philippians 2:9-11
- Psalms 18:46

### Word Data:

- Strong’s: H1361, H4984, H5375, H5549, H5927, H7311, H7426, H7682, G18690, G52290, G52510, G53110, G53120

## 1 Kings References:

9:8

# faithful, faithfulness, trustworthy

### Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

### Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”

(See also: believe, faith, believe)

### Bible References:

- Genesis 24:49
- Leviticus 26:40
- Numbers 12:7
- Joshua 2:14
- Judges 2:16-17
- 1 Samuel 2:9
- Psalm 12:1
- Proverbs 11:12-13
- Isaiah 1:26
- Jeremiah 9:7-9
- Hosea 5:7
- Luke 12:46

- Luke 16:10
- Colossians 1:7
- 1 Thessalonians 5:24
- 3 John 1:5

**Examples from the Bible stories:**

- 8:5 Even in prison, Joseph remained **faithful** to God, and God blessed him.
- 14:12 Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- 15:13 The people promised to remain **faithful** to God and follow his laws.
- 17:9 David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- 35:12 “The older son said to his father, ‘All these years I have worked **faithfully** for you!’”
- 49:17 But God is **faithful** and says that if you confess your sins, he will forgive you.
- 50:4 “If you remain **faithful** to me to the end, then God will save you.”

**Word Data:**

- Strong’s: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

## 1 Kings References:

3:6

# 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

## 1 Kings References:

8:37; 18:2

# fast, fasting

### Definition:

The term to “fast” means to stop eating food for a period of time, such as for a day or more.

Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to “fast” can also be translated as to “refrain from eating” or to “not eat.”
- The noun “fast” could be translated as “time of not eating” or “time of abstaining from food.”

(See also: **Jewish leaders**)

### Bible References:

- 1 Kings 21:8-10
- **2 Chronicles 20:3**
- **Acts 13:1-3**
- **Jonah 3:4-5**
- **Luke 5:34**
- **Mark 2:19**
- **Matthew 6:18**
- **Matthew 9:15**

### Examples from the Bible stories:

- **25:1** Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- **34:8** “‘For example, I **fast** two times every week and I give you ten percent of all the money and goods that I receive.’”
- **46:10** One day, while the Christians at Antioch were **fasting** and praying, the Holy Spirit said to them, “Set apart for me Barnabas and Saul to do the work I have called them to do.”

### Word Data:

- Strong's: H2908, H5144, H6684, H6685, G35210, G35220

## 1 Kings References:

21:9; 21:12; 21:27

# favor, favorable, favoritism

### Definition:

The term “favor” generally means approval. Someone who favors another person regards that person positively and approves of them.

- Jesus grew up “in favor with” God and men. This means that both God and others approved of his character and behavior.
- The expression “find favor” with someone means that someone is approved of by that person.
- When a king shows favor to someone, it often means that he approves of that person’s request and grants it.
- A “favor” can also be a gesture or action towards or for another person for their benefit.
- The term “favoritism” means an attitude of acting favorably toward some people but not others. It means the inclination to pick one person over another or one thing over another because the person or item is preferred. Generally, favoritism is considered unfair.

### Translation Suggestions:

- Other ways to translate the term “favor” could include “approval” or “blessing” or “benefit.”
- The “favorable year of Yahweh” could be translated as “the year (or time) when Yahweh will bring great blessing.”
- The term “favoritism” could be translated as “partiality” or “being prejudiced” or “unjust treatment.” This word is related to the word “favorite,” which means to prefer above all others.

### Bible References:

- 1 Samuel 2:25-26
- 2 Chronicles 19:7
- 2 Corinthians 1:11
- Acts 24:27
- Genesis 41:16
- Genesis 47:25
- Genesis 50:5

### Word Data:

- Strong's: H0995, H1156, H1293, H1779, H1921, H2580, H2603, H2896, H5278, H5375, H5414, H5922, H6213, H6437, H6440, H7521, H7522, H7965, G11840, G36850, G43800, G43820, G54850, G54860

## 1 Kings References:

8:38; 11:19

# fear, afraid, frighten

### Definition:

The terms “fear” often refers to the unpleasant emotion a person feels when experiencing a potential threat to their safety or well-being. In the Bible, however, the term “fear” can also mean an attitude of worship, respect, awe, or obedience toward another person, usually someone powerful such as God or a king.

### Translation Suggestions:

- Depending on the context, the term “fear” can be translated in various ways. Some possibilities include: “be afraid;” “deeply respect,” or “deep respect;” “revere,” or “reverence;” or perhaps “be in awe of.”
- The sentence “The fear of God fell on all of them” might be translated in various ways. Some possibilities include: “Suddenly they all felt a deep awe and respect for God;” or “Immediately, they all felt very amazed and revered God deeply;” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear Yahweh” could be translated as “reverence Yahweh” or “deeply respect Yahweh.”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”

(See also: awe, Yahweh, Lord, marvel, power)

### Bible References:

- 1 John 4:18
- Acts 2:43
- Acts 19:15-17
- Genesis 50:21
- Isaiah 11:3-5
- Job 6:14
- Jonah 1:9
- Luke 12:5
- Matthew 10:28
- Proverbs 10:24-25

### Word Data:

- Strong's: H0367, H0926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G08700, G11670, G11680, G11690, G16300, G17190, G21240, G21250, G29620, G53980, G53990, G54000, G54010

## 1 Kings References:

1:50; 1:51; 3:28; 8:40; 8:43; 17:13; 18:3; 18:12

# feast, feasting

**Definition:**

The term “feast” is a very general term that refers to an event where people gather to celebrate something by eating a large meal together. In biblical times, a feast sometimes lasted for several days or more.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called “feasts.”
- In biblical times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- The term to “feast” could also be translated as to “eat lavishly” or to “celebrate by eating lots of food” or to “eat a special, large meal.”
- Depending on the context, “feast” could be translated as “celebrating together with a large meal” or “a meal with a lot of food” or “a celebration meal.”

(See also: festival, banquet)

**Bible References:**

- 2 Peter 2:12-14
- Genesis 26:30
- Genesis 29:22
- Genesis 40:20
- Jude 1:12-13
- Luke 2:43
- Luke 14:7-9
- Matthew 22:1

**Word Data:**

- Strong’s: H0398, H2077, H2282, H3899, H3900, H4150, H4797, H4960, H7646, H8057, H8354, G00260, G10620, G11730, G18590, G21650, G49100

## 1 Kings References:

3:15; 8:2; 8:65; 12:33

# festival, feast, celebrate

**Definition:**

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
  - Passover
  - Festival of Unleavened Bread
  - Firstfruits
  - Festival of Weeks (Pentecost)
  - Festival of Trumpets
  - Day of Atonement
  - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: feast)

**Bible References:**

- 1 Chronicles 23:31
- 2 Chronicles 8:13
- Exodus 5:1
- John 4:45
- Luke 22:1

### Word Data:

- Strong's: H1974, H2166, H2282, H2287, H6213, H4150, G14560, G18580, G18590

## 1 Kings References:

12:32

# fig

**Definition:**

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

**Bible References:**

- Habakkuk 3:17
- James 3:12
- Luke 13:7
- Mark 11:14
- Matthew 7:17
- Matthew 21:18

**Word Data:**

- Strong's: H1061, H1690, H6291, H8384, G36530, G48080, G48100

## 1 Kings References:

4:25

# firstborn

### Definition:

The term “firstborn” refers to an offspring of people or animals that is born first, before the other offspring are born.

- In the Bible, “firstborn” usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God’s firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God’s firstborn because of his importance and authority over everyone else.

### Translation Suggestions:

- When “first-born” occurs in the text alone, it could also be translated as “firstborn male” or “firstborn son,” since that is what is implied. (See: Assumed Knowledge and Implicit Information)
- Other ways to translate this term could include “the son who was born first” or “the eldest son” or “the number one son.”
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means “the son who has authority over everything” or “the Son who is first in honor.”
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See also: inherit, sacrifice, son)

### Bible References:

- Colossians 1:15
- Genesis 4:3-5
- Genesis 29:26-27
- Genesis 43:33
- Luke 2:6-7
- Revelation 1:5

### Word Data:

- Strong's: H1060, H1062, H1067, H1069, G44160, G52070

## 1 Kings References:

16:34

# flock, herd

### Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle or pigs.

- Different languages may have different ways of naming groups of animals or birds.

### Translation Suggestions

- Consider what terms are used in your language to refer to different groups of animals, and use the appropriate term for each kind of animal.
- If your language uses the same word to refer to both groups of sheep and cattle, then you may need to say “groups of sheep” where the Bible says only “flocks,” and “groups of cattle” where the Bible says only “herds.” Alternatively, if the Biblical context does not demand differentiation (if the text simply says “flocks and herds,” meaning all their domesticated animals) you may just use the one word once.

(See also: goat, cow, pig, sheep)

### Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:11
- Deuteronomy 14:22-23
- Luke 2:8-9
- Matthew 8:30
- Matthew 26:31

### Word Data:

- Strong’s: H0951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G00340, G41670, G41680

## 1 Kings References:

20:27; 22:17

# flute, pipe

**Definition:**

In Bible times, pipes were musical instruments made of bone or wood with holes to allow the sound to come out. A flute was a kind of pipe.

- Most pipes had reeds made out of a kind of thick grass that vibrated as air was blown over it.
- A pipe without any reeds was often called a “flute.”
- A shepherd played a pipe to calm his flocks of sheep.
- Pipes and flutes were used for playing sad or joyful music.

(See also: flock, shepherd)

**Bible References:**

- 1 Corinthians 14:7
- 1 Kings 1:38-40
- Daniel 3:3-5
- Luke 7:31-32
- Matthew 9:23
- Matthew 11:17

**Word Data:**

- Strong’s: H4953, H5748, H2485, H2490, G08320, G08340, G08360

## 1 Kings References:

1:40

# forgive, forgiven, forgiveness, pardon, pardoned

### Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. “Forgiveness” is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean “cancel,” as in the expression “forgive a debt.”
- When people confess their sins, God forgives them based on Jesus’ sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

The term “pardon” means to forgive and not punish someone for his sin.

- This word has the same meaning as “forgive” but may also include the meaning of a formal decision to not punish someone who is guilty.
- In a court of law, a judge can pardon a person found guilty of a crime.
- Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

### Translation Suggestions:

- Depending on the context, “forgive” could be translated as “pardon” or “cancel” or “release” or “not hold against” (someone).
- The term “forgiveness” could be translated by a word or phrase that means “practice of not resenting” or “declaring (someone) as not guilty” or “the act of pardoning.”
- If the language has a word for a formal decision to forgive, that word could be used to translate “pardon.”

(See also: **guilt**)

### Bible References:

- **Genesis 50:17**
- **Numbers 14:17-19**
- **Deuteronomy 29:20-21**
- **Joshua 24:19-20**

- 2 Kings 5:17-19
- Psalms 25:11
- Psalms 25:17-19
- Isaiah 55:6-7
- Isaiah 40:2
- Luke 5:21
- Acts 8:22
- Ephesians 4:31-32
- Colossians 3:12-14
- 1 John 2:12

**Examples from the Bible stories:**

- 7:10 But Esau had already **forgiven** Jacob, and they were happy to see each other again.
- 13:15 Then Moses climbed the mountain again and prayed that God would **forgive** the people. God listened to Moses and **forgave** them.
- 17:13 David repented of his sin and God **forgave** him.
- 21:5 In the New Covenant, God would write his law on the people's hearts, the people would know God personally, they would be his people, and God would **forgive** their sins.
- 29:1 One day Peter asked Jesus, "Master, how many times should I **forgive** my brother when he sins against me?"
- 29:8 I **forgave** your debt because you begged me.
- 38:5 Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the **forgiveness** of sins."

**Word Data:**

- Strong's: H5546, H5547, H3722, H5375, H5545, H5547, H7521, G85900, G86300, G54830

## 1 Kings References:

8:30; 8:34; 8:36; 8:39; 8:50

# forsake, forsaken, leave

### Definition:

The term “forsake” means to abandon someone or to give up something. Someone who has been “forsaken” has been deserted or abandoned by someone else.

- When people “forsake” God, they are being unfaithful to him by disobeying him.
- When God “forsakes” people, he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
- This term can also mean to forsake things, such as forsaking, or not following, God’s teachings.
- The term “forsaken” can be used in the past tense, as in “he has forsaken you” or as in referring to someone who has “been forsaken.”

### Translation Suggestions:

- Other ways to translate this term could include “abandon” or “neglect” or “give up” or “go away from” or “leave behind,” depending on the context.
- To “forsake” God’s law could be translated “disobey God’s law.” This could also be translated as “abandon” or “give up on” or “stop obeying” his teachings or his laws.
- The phrase “be forsaken” can be translated as “be abandoned” or “be deserted.”
- It more clearer to use different words to translate this term, depending on whether the text describes forsaking a thing or a person.

### Bible References:

- 1 Kings 6:11-13
- **Daniel 11:29-30**
- **Genesis 24:27**
- **Joshua 24:16-18**
- **Matthew 27:45-47**
- **Proverbs 27:9-10**
- **Psalms 71:18**

### Word Data:

- Strong’s: H0488, H2308, H5203, H5428, H5800, H5805, H7503, G06460, G06570, G08630, G14590, G26410

## 1 Kings References:

6:13; 8:57; 9:9; 11:33; 12:8; 12:13; 15:29; 16:11; 18:18; 19:10; 19:14; 19:18

# 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

## 1 Kings References:

6:37; 7:9; 7:10; 16:34

# fountain, source, spring

**Definition:**

The terms “fountain” and “spring” usually refer to a large amount of water that flows out naturally from the ground.

- These words are also used figuratively in the Bible to refer to blessings flowing from God or to refer to something that cleanses and purifies.
- In modern times, a fountain is often a manmade object that has water flowing out of it, such as a drinking fountain. Make sure that the translation of this term refers to a natural source of flowing water.
- Compare the translation of this term with how the term “flood” is translated.

(See also: flood)

**Bible References:**

- 2 Peter 2:17
- Genesis 7:11
- Genesis 8:2
- Genesis 24:13
- Genesis 24:42
- James 3:11

**Word Data:**

- Strong’s: H0953, H1530, H1543, H3222, H4002, H4161, H4456, H4599, H4726, H5033, H5869, H5927, H6524, H6779, H8444, H8666, G02420, G40770

## 1 Kings References:

18:5

# free, freed, freedom, freeman, freewill, liberty

### Definition:

The terms “free” or “freedom” refer to not being in slavery, or any other kind of bondage.

Another word for “freedom” is “liberty.”

- The expression to “set someone free” or to “free someone” means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having “liberty” or “freedom” can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.

### Translation Suggestions:

- The term “free” could be translated with a word or phrase that means “not bound” or “not enslaved” or “not in slavery” or “not in bondage.”
- The term “freedom” or “liberty” could be translated with a word or phrase that means “the state of being free” or “the condition of not being a slave” or “not being bound.”
- The expression to “set free” could be translated as to “cause to be free” or to “rescue from slavery” or to “release from bondage.”
- A person who has been “set free” has been “released” or “taken out of” bondage or slavery.

(See also: bind, enslave, servant)

### Bible References:

- Galatians 4:26
- Galatians 5:1
- Isaiah 61:1
- Leviticus 25:10
- Romans 6:18

### Word Data:

- Strong’s: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6362, H7342, H7971, G04250,

G05250, G05580, G06290, G06300, G08590, G13440, G14320, G16570, G16580, G16590, G18490, G30890, G39550, G45060, G54830

## 1 Kings References:

14:10; 21:21

# fulfill, fulfilled, carried out

### Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

### Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”
- The phrase “has been fulfilled” could also be translated as “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill,” as in “fulfill your ministry,” could include “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: prophet, Christ, minister, call)

### Bible References:

- 1 Kings 2:27
- Acts 3:17-18
- Leviticus 22:17-19
- Luke 4:21
- Matthew 1:22-23
- Matthew 5:17
- Psalms 116:12-15

### Examples from the Bible stories:

- 24:4 John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- 40:3 The soldiers gambled for Jesus’ clothing. When they did this, they **fulfilled** a prophecy that said, “They divided my garments among them, and gambled for my clothing.”

- 42:7 Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- 43:5 “This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- 43:7 “This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”
- 44:5 “Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die.”

### Word Data:

- Strong’s: H1214, H5487, G10960, G41380

## 1 Kings References:

2:27; 8:15; 8:24

# furnace

### Definition:

A furnace was a very large oven used for heating objects to a high temperature.

- In ancient times, most furnaces were used for melting metals to make objects such as cooking pots, jewelry, weapons, and idols.
- Furnaces were also used in the making of clay pottery.
- Sometimes a furnace is referred to figuratively to explain that something is very hot.

(See also: false god, image)

### Bible References:

- 1 Kings 8:51
- **Genesis 19:28**
- **Proverbs 17:3**
- **Psalms 21:9**
- **Revelation 9:2**

### Word Data:

- Strong's: H0861, H3536, H3564, H5948, H8574, G25750

## 1 Kings References:

8:51

# Galilee, Galilean

**Definition:**

Galilee was the most northern region of Israel, just north of Samaria. A "Galilean" was a person who lived in Galilee or who lived in Galilee.

- Galilee, Samaria, and Judea were the three main provinces of Israel during New Testament times.
- Galilee is bordered on the east by a large lake called the "Sea of Galilee."
- Jesus grew up and lived in the town of Nazareth in Galilee.
- Most of the miracles and teachings of Jesus took place in the region of Galilee.

(See also: Nazareth, Samaria, Sea of Galilee)

**Bible References:**

- Acts 9:32
- Acts 13:31
- John 2:1-2
- John 4:3
- Luke 13:3
- Mark 3:7
- Matthew 2:22-23
- Matthew 3:13-15

**Examples from the Bible stories:**

- 21:10 The prophet Isaiah said the Messiah would live in **Galilee**, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- 26:1 After overcoming Satan's temptations, Jesus returned in the power of the Holy Spirit to the region of **Galilee** where he lived.
- 39:6 Finally, the people said, "We know that you were with Jesus because you both are from **Galilee**."
- 41:6 Then the angel told the women, "Go and tell the disciples, 'Jesus has risen from the dead and he will go to **Galilee** ahead of you.'"

### Word Data:

- Strong's: H1551, G10560, G10570

## 1 Kings References:

9:11

# gate, gate bar, gatekeeper, gatepost, gateway

### Definition:

The term “gate” refers to an access point in a fence, wall, or other kind of barrier that surrounds a house, property, city, etc.

- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A “bar” for a gate refers to a wood or metal bar that can be moved into place so that the doors of the gate cannot be opened from the outside.
- In Bible times, a city gate was often the social center for that town or city. It was a place where news of current events was exchanged between people, where business transactions occurred, and where civil judgments were made.

### Translation Suggestions:

- Depending on the context, other ways to translate “gate” could be “door” or “wall opening” or “barrier” or “entranceway.”
- The phrase “bars of the gate” could be translated as “gate bolts” or “wooden beams to lock the gate” or “metal locking rods of the gate.”

### Bible References:

- Acts 9:24
- Acts 10:18
- Deuteronomy 21:18-19
- Genesis 19:1
- Genesis 24:60
- Matthew 7:13

### Word Data:

- Strong’s: H1817, H5592, H6607, H8179, G23740, G44390, G44400

## 1 Kings References:

8:37; 22:10

# Gath, Gittite

**Definition:**

Gath was one of the five major cities of the Philistines. It was located north of Ekron and east of Ashdod and Ashkelon.

- The Philistine warrior Goliath was from the city of Gath.
- During the time of Samuel, the Philistines stole the ark of the covenant from Israel and took it to their pagan temple at Ashdod. It was then moved to Gath and later to Ekron. But God punished the people of those cities with disease, so they sent it back to Israel again.
- When David was escaping from King Saul, he fled to Gath and lived there awhile with his two wives and with six hundred men who were his loyal followers.

(Translation suggestions: Translate Names)

(See also: **Ashdod**, **Ashkelon**, **Ekron**, Gaza, **Goliath**, Philistines)

**Bible References:**

- 1 Kings 2:39
- **1 Samuel 5:8-9**
- **2 Chronicles 26:6-8**
- **Joshua 11:21-22**

**Word Data:**

- Strong's: H1661, H1663

## 1 Kings References:

2:39; 2:40; 2:41

# Gaza

**Definition:**

During Bible times, Gaza was a prosperous Philistine city located on the coast of the Mediterranean Sea, about 38 kilometers south of Ashdod. It was one of the Philistines' five major cities.

- Because of its location, Gaza was a key seaport where commercial activities took place between many different people groups and nations.
- Today, the city of Gaza is still an important seaport in the Gaza Strip, which is a region of land located along the coast of the Mediterranean Sea bordered by Israel on the north and east, and by Egypt on the south.
- Gaza was the city that the Philistines took Samson to after they had captured him.
- Philip the evangelist was walking along the desert road to Gaza when he met an Ethiopian eunuch.

(Translation suggestions: How to Translate Names)

(See also: **Ashdod**, **Philip**, Philistines, **Ethiopia**, Gath)

**Bible References:**

- 1 Kings 4:24-25
- **Acts 8:26**
- **Genesis 10:19**
- **Joshua 10:40-41**
- **Judges 6:3-4**

**Word Data:**

- Strong's: H5804, H5841, G10480

## 1 Kings References:

4:24

# 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

## 1 Kings References:

3:4; 3:5; 9:2

# Gilead, Gileadite

**Definition:**

Gilead was the name of a mountainous region east of the Jordan river where the Israelite tribes of Gad, Reuben, and Manasseh lived.

- This region was also referred to as the "hill country of Gilead" or "Mount Gilead."
- "Gilead" was also the name of several men in the Old Testament. One of these men was the grandson of Manasseh. Another Gilead was the father of Jephthah.

(Translation suggestions: How to Translate Names)

(See also: **Gad**, **Jephthah**, Manasseh, **Reuben**, **twelve tribes of Israel**)

**Bible References:**

- **1 Chronicles 2:22**
- **1 Samuel 11:1**
- **Amos 1:3**
- **Deuteronomy 2:36-37**
- **Genesis 31:21**
- **Genesis 37:25-26**

**Word Data:**

- Strong's: H1568, H1569

## 1 Kings References:

2:7; 4:13; 4:19; 17:1; 22:6

# gird, girded, wrapped around, tied up, belt, tuck in belt, put belt around

**Definition:**

The term “gird” means to fasten something around something else. It often refers to using a belt or sash around the waist to keep a robe or tunic in place.

- The common biblical phrase, “gird up the loins” refers to tucking the bottom of a garment into a belt to allow a person to move more freely, usually to do work.
- This phrase can also mean “get ready to work” or to be prepared to do something difficult.
- The expression “gird up the loins” could be translated using an expression in the target language that has the same meaning. Or it could be translated figuratively as “prepare yourself for action” or “get yourself ready.”
- The term “girded with” could be translated as “encircled by” or “wrapped with” or “belted with.”

(See also: loins)

**Bible References:**

- 1 Peter 1:13
- Job 38:3

**Word Data:**

- Strong’s: H0640, H0247, H2290, H2296, H8151, G03280, G12410, G40240

## 1 Kings References:

2:5; 18:46; 20:11; 20:14; 20:32

# glory, glorious, glorify

### Definition:

The term “glory” is a general term for a family of concepts including value, worth, importance, honor, splendor, or majesty. The term “glorify” means to ascribe glory to someone or something, or to show or tell how glorious something or someone is.

- In the Bible, the term “glory” is especially used to describe God, who is more valuable, more worthy, more important, more honorable, more splendid, and more majestic than anyone or anything in the universe. Everything about his character reveals his glory.
- People can glorify God by telling about the wonderful things he has done. They can also glorify God by living in accordance with God’s character, because doing so shows to others his value, worth, importance, honor, splendor, and majesty.
- The expression to “glory in” means to boast about or take pride in something.

### Old Testament

- The specific phrase “the glory of Yahweh” in the Old Testament usually refers to some perceptible manifestation of Yahweh’s presence in a particular location.

### New Testament

- God the Father will glorify God the Son by revealing to all people the full extent of how glorious Jesus is.
- Everyone who believes in Christ will be glorified with him. This use of the term “glorify” carries a unique meaning. It means that when people who believe in Christ are raised to life, they will be changed physically to be like Jesus as he appeared after his resurrection.

### Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include “splendor” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as “praise” or “take pride in” or “boast about” or “take pleasure in.”
- “Glorify” could also be translated as “give glory to” or “bring glory to” or “cause to appear great.”

- The phrase “glorify God” could also be translated as “praise God” or “talk about God’s greatness” or “show how great God is” or “honor God (by obeying him).”
- The term “be glorified” could also be translated as “be shown to be very great” or “be praised” or “be exalted.”

(See also: honor, **majesty**, exalt, **obey**, **praise**)

**Bible References:**

- **Exodus 24:17**
- **Numbers 14:9-10**
- **Isaiah 35:2**
- **Luke 18:43**
- **Luke 2:9**
- **John 12:28**
- **Acts 3:13-14**
- **Acts 7:1-3**
- **Romans 8:17**
- **1 Corinthians 6:19-20**
- **Philippians 2:14-16**
- **Philippians 4:19**
- **Colossians 3:1-4**
- **1 Thessalonians 2:5**
- **James 2:1-4**
- **1 Peter 4:15-16**
- **Revelation 15:4**

**Examples from the Bible stories:**

- **23:7** Suddenly, the skies were filled with angels praising God, saying, “**Glory** to God in heaven and peace on earth to the people he favors!”
- **25:6** Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, “I will give you all this if you bow down and worship me.”
- **37:1** When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”

- 37:8 Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

**Word Data:**

- Strong’s: H0117, H0142, H0155, H0215, H1342, H1921, H1926, H1935, H1984, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G13910, G13920, G17400, G17410, G27440, G48880

## 1 Kings References:

8:11

# goat, goatskin, scapegoat, kid

**Definition:**

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a "kid."

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
  - Goats have coarse hair; sheep have wool.
  - The tail of a goat stands up; the tail of a sheep hangs down.
  - Sheep usually like to stay with their herd, but goats are more independent and tend to wander away from their herd.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of its tendency to wander away from the one taking care of it.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second, live goat, and send it into the desert as a symbol that the animal was bearing the people's sins.

(See also: flock, sacrifice, sheep, righteous, wine)

**Bible References:**

- Exodus 12:3-4
- Genesis 30:32
- Genesis 31:10
- Genesis 37:31
- Leviticus 3:12-14
- Matthew 25:33

### Word Data:

- Strong's: H0689, H1423, H1429, H3277, H3629, H5795, H5796, H6260, H6629, H6842, H7716, H8163, H8166, H8495, G01220, G20550, G20560, G51310

## 1 Kings References:

20:27

# God

### Definition:

In the Bible, the term "God" refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God's personal name is "Yahweh."

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as "Yahweh," which means "he is" or "I am" or "the One who (always) exists."
- The Bible also teaches about false "gods," which are nonliving idols that people wrongly worship.

### Translation Suggestions:

- Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being" or "Supreme Creator" or "Infinite Sovereign Lord" or "Eternal Supreme Being."
- Consider how God is referred to in a local or national language. There may also already be a word for "God" in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god. Another way to make this distinction would be to use different terms for "God" and "god." NOTE: In the biblical text, when a person who does not worship Yahweh speaks about Yahweh and uses the word "god," it is acceptable to render the term without a capital letter in reference to Yahweh (see Jonah 1:6, 3:9).
- The phrase "I will be their God and they will be my people" could also be translated as "I, God, will rule over these people and they will worship me."

(Translation suggestions: How to Translate Names)

(See also: **create**, false god, **God the Father**, Holy Spirit, false god, **Son of God**, Yahweh)

### Bible References:

- **1 John 1:7**

- 1 Samuel 10:7-8
- 1 Timothy 4:10
- Colossians 1:16
- Deuteronomy 29:14-16
- Ezra 3:1-2
- Genesis 1:2
- Hosea 4:11-12
- Isaiah 36:6-7
- James 2:20
- Jeremiah 5:5
- John 1:3
- Joshua 3:9-11
- Lamentations 3:43
- Micah 4:5
- Philippians 2:6
- Proverbs 24:12
- Psalms 47:9

**Examples from the Bible stories:**

- 1:1 **God** created the universe and everything in it in six days.
- 1:15 **God** made man and woman in his own image.
- 5:3 "I am **God** Almighty. I will make a covenant with you."
- 9:14 **God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- 10:2 Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- 16:1 The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- 22:7 "You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- 24:9 There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.

- 25:7 “Worship only the Lord your **God** and only serve him.”
- 28:1 “There is only one who is good, and that is **God**.”
- 49:9 But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- 50:16 But some day **God** will create a new heaven and a new earth that will be perfect.

**Word Data:**

- Strong’s: H0136, H0305, H0410, H0426, H0430, H0433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G01120, G05160, G09320, G09350, G10960, G11400, G20980, G21240, G21280, G21500, G21520, G21530, G22990, G23040, G23050, G23120, G23130, G23140, G23150, G23160, G23170, G23180, G23190, G23200, G33610, G37850, G41510, G52070, G53770, G54630, G55370, G55380

## 1 Kings References:

1:17; 1:30; 1:36; 1:47; 1:48; 2:3; 2:23; 3:5; 3:7; 3:11; 3:28; 4:29; 5:3; 5:4; 5:5; 8:15; 8:17; 8:20; 8:23; 8:25; 8:26; 8:27; 8:28; 8:57; 8:59; 8:60; 8:61; 8:65; 9:9; 10:9; 10:24; 11:4; 11:9; 11:23; 11:31; 13:6; 13:8; 13:12; 13:21; 13:29; 14:7; 14:13; 15:3; 15:4; 15:30; 16:13; 16:26; 16:33; 17:1; 17:12; 17:14; 17:18; 17:20; 17:21; 17:24; 18:10; 18:21; 18:24; 18:36; 18:37; 18:39; 19:2; 19:8; 19:10; 19:14; 20:28; 21:10; 21:13; 22:53

# god, false god, goddess, idol, idolater, idolatrous, idolatry

### Definition:

A false god is something that people worship instead of the one true God. The term “goddess” refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God’s people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as “idolatrous” if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An “idolatrous kingdom” means a “kingdom of people who worship idols” or a “kingdom of people who worship earthly things.”
- The term “idolatrous figure” is another word for a “carved image” or an “idol.”

### Translation Suggestions:

- There may already be a word for “god” or “false god” in the language or in a nearby language.
- The term “idol” could be used to refer to false gods.
- In English, a lower case “g” is used to refer to false gods, and upper case “G” is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: God, Asherah, Baal, Molech, **demon**, image, kingdom, worship)

**Bible References:**

- **Genesis 35:2**
- **Exodus 32:1**
- **Psalms 31:6**
- **Psalms 81:8-10**
- **Isaiah 44:20**
- **Acts 7:41**
- **Acts 7:43**
- **Acts 15:20**
- **Acts 19:27**
- **Romans 2:22**
- **Galatians 4:8-9**
- **Galatians 5:19-21**
- **Colossians 3:5**
- **1 Thessalonians 1:9**

**Examples from the Bible stories:**

- **10:2** Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's **gods**.
- **13:4** Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**."
- **14:2** They (Canaanites) worshiped false **gods** and did many evil things.
- **16:1** The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- **18:13** But most of Judah's kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

**Word Data:**

- Strong's: H0205, H0367, H0410, H0426, H0430, H0457, H1322, H1544, H1892, H2553, H3649, H4656, H4906, H5236, H5566, H6089, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G14930, G14940, G14950, G14960, G14970, G22990, G27120

## 1 Kings References:

9:6; 11:2; 11:4; 11:5; 11:8; 11:10; 11:33; 12:28; 14:9; 15:12; 18:24; 18:25; 18:27; 20:10; 20:23; 20:28; 21:26

# gold, golden

**Definition:**

Gold is a yellow, high quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term “golden” or “gold-covered” or “gold-overlaid” could also be used.
- Sometimes an object is described as “gold-colored,” which means it has the yellow color of gold, but may not actually be made of gold.

(See also: altar, ark of the covenant, false god, silver, tabernacle, temple)

**Bible References:**

- 1 Peter 1:7
- 1 Timothy 2:8-10
- 2 Chronicles 1:15
- Acts 3:6
- Daniel 2:32

**Word Data:**

- Strong’s: H1220, H1722, H2091, H2742, H3800, H5458, H6884, H6885, G55520, G55530, G55540, G55570

## 1 Kings References:

6:20; 6:21; 6:22; 6:28; 6:30; 6:32; 6:35; 7:48; 7:49; 7:50; 7:51; 9:11; 9:14; 9:28; 10:2; 10:10; 10:11; 10:14; 10:16; 10:17; 10:18; 10:21; 10:22; 10:25; 12:28; 14:26; 15:15; 15:18; 15:19; 20:3; 20:5; 20:7; 22:48

# good, right, pleasant, better, best, goodness

### Definition:

The term “good” generally refers to a positive evaluation of the quality of something or someone, often in a moral or emotional sense. However, the term conveys various nuances throughout the Bible depending on the context.

- Something that is “good” could be emotionally pleasant, morally right, excellent, helpful, suitable, or profitable.
- In the Bible, the general meaning of “good” is often contrasted with “evil.”

### Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone or “cause someone to prosper.”
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: righteous, prosper, evil)

### Bible References:

- Galatians 5:22-24
- Genesis 1:12
- Genesis 2:9
- Genesis 2:17
- James 3:13
- Romans 2:4

### Examples from the Bible stories:

- 1:4 God saw that what he had created was **good**.
- 1:11 God planted the tree of the knowledge of **good** and evil.
- 1:12 Then God said, “It is not **good** for man to be alone.”
- 2:4 “God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- 8:12 “You tried to do evil when you sold me as a slave, but God used the evil for **good**!”
- 14:15 Joshua was a **good** leader because he trusted and obeyed God.
- 18:13 Some of these kings were **good** men who ruled justly and worshiped God.
- 28:1 “**Good** teacher, what must I do to have eternal life?” Jesus said to him, “Why do you call me ‘**good**?’ There is only one who is **good**, and that is God.”

### Word Data:

- Strong’s: H0117, H0145, H0155, H0202, H0239, H0410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G00140, G00150, G00180, G00190, G05150, G07440, G08650, G09790, G13800, G20950, G20970, G21060, G21070, G21080, G21090, G21140, G21150, G21330, G21400, G21620, G21630, G21740, G22930, G25650, G25670, G25700, G25730, G28870, G29860, G31400, G36170, G37760, G41470, G46320, G46740, G48510, G52230, G52240, G53580, G55420, G55430, G55440

## 1 Kings References:

1:6; 1:42; 1:47; 2:18; 2:19; 2:32; 2:38; 2:42; 3:9; 3:10; 6:8; 7:21; 8:36; 8:56; 8:66; 9:12; 10:7; 12:7; 14:13; 14:15; 18:24; 19:4; 20:3; 21:2; 21:7; 22:8; 22:13; 22:18; 22:19

# govern, governor, proconsul, Tirshatha

### Definition:

A “governor” is a person who rules over a large area of land (such as a territory, region, or province) within a nation or empire.

- In the Old Testament, the term “Tirshatha” is a more specific title for a governor who ruled over a Persian province.
- In the New Testament, the term “proconsul” is a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A “government” consists of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

### Translation Suggestions:

- The word “governor” can also be translated as “ruler” or “overseer” or “regional leader” or “one who rules over a small territory.”
- Depending on the context, the term “govern” could also be translated as “rule over” or “lead” or “manage” or “supervise.”
- The term “governor” should be translated differently than the terms for “king” or “emperor”, since a governor was a less powerful ruler who was under their authority.
- The term “proconsul” could also be translated as “Roman governor” or “Roman provincial ruler.”

(See also: **authority**, king, **power**, **province**, **Rome**, ruler)

### Bible References:

- **Acts 7:9-10**
- **Acts 23:22**
- **Acts 26:30**
- **Mark 13:9-10**
- **Matthew 10:18**
- **Matthew 27:1-2**

### Word Data:

- Strong's: H0324, H1777, H2280, H4951, H5148, H5460, H6346, H6347, H6486, H7989, H8269, H8660, G04450, G04460, G07460, G14810, G22320, G22330, G22300, G42320

## 1 Kings References:

10:15; 20:24

# grain offering

**Definition:**

A grain offering was a gift of wheat or barley flour offered to God, often after a burnt offering.

- The grain used for the grain offering had to be finely ground up. Sometimes it was cooked before being offered, but other times it was left uncooked.
- Oil and salt were added to the grain flour, but no yeast or honey was permitted.
- Part of the grain offering was burned up and part of it was eaten by the priests.

(See also: burnt offering, guilt offering, sacrifice, sin offering)

**Bible References:**

- 1 Chronicles 23:27-29
- Exodus 29:41-42
- Judges 13:19
- Leviticus 2:2

**Word Data:**

- Strong's: H4503, H8641

## 1 Kings References:

8:64; 18:29; 18:36

# grave, gravedigger, tomb, burial place

### Definition:

The terms “tomb” and “grave” refer to a place where people put the body of a person who has died. A “burial place” is a more general term that also refers to this.

- The Jews sometimes used natural caves as tombs, and sometimes they dug caves into rock in the side of a hill.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If the target language the word for a tomb can only refer to a hole in which the body is placed below the ground, other ways to translate this could include “cave” or “hole in the side of a hill.”
- The phrase “the grave” is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: bury, death)

### Bible References:

- Acts 2:29-31
- Genesis 23:6
- Genesis 50:5
- John 19:41
- Luke 23:53
- Mark 5:1-2
- Matthew 27:53
- Romans 3:13

### Examples from the Bible stories:

- 32:4 The man lived among the **tombs** in the area.
- 37:6 Jesus asked them, “Where have you put Lazarus?” They told him, “In the **tomb**. Come and see.”
- 37:7 The **tomb** was a cave with a stone rolled in front of its opening.

- 40:9 Then Joseph and Nicodemus, two Jewish leaders who believed Jesus was the Messiah, asked Pilate for Jesus' body. They wrapped his body in cloth and placed it in a **tomb** cut out of rock. Then they rolled a large stone in front the **tomb** to block the opening.
- 41:4 He (the angel) rolled away the stone that was covering the entrance to the **tomb** and sat on it. The soldiers guarding the **tomb** were terrified and fell to the ground like dead men.
- 41:5 When the women arrived at the **tomb**, the angel told them, "Do not be afraid. Jesus is not here. He has risen from the dead, just like he said he would! Look in the **tomb** and see." The women looked into the **tomb** and saw where Jesus' body had been laid. His body was not there!

**Word Data:**

- Strong's: H1430, H6900, H6913, H7585, H7845, G34180, G34190, G50280

## 1 Kings References:

13:22; 13:30; 13:31; 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

## 1 Kings References:

2:6; 2:9

# 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

## 1 Kings References:

8:65

# hard, harder

### Definition:

The term “hard” generally refers to something that is difficult, challenging, or requires great diligence and persistence to be done.

- When used as a modifier, its meaning is similar to “great effort.”

### Translation Suggestions

- The term “hard” could also be translated as “difficult” or “persistent” or “diligently” or “challenging,” depending on the context.
- In expressions such as “work hard” or “try hard,” the term “hard” could be translated as “with perseverance” or “diligently.”
- The expression “press hard against” could also be translated as “shove with force” or “push strongly against.”
- To “oppress people with hard labor” could be translated as “force people to work so hard that they suffer” or “cause people to suffer by forcing them to do very difficult work.”
- Depending on context the term “harder” could also be translated as “more difficult” or “more diligently”
- In some contexts “hard” could be translated as “heavy” or “heavily.”
- A different kind of “hard labor” is experienced by a woman who is about to deliver a baby.

### Bible References:

### Word Data:

- Strong’s: H2388, H3515, H6381, H7185, H7186, G03180, G14190, G14220, G14230, G25320, G28730, G44560, G44570, G46410, G46420, G46430, G46450, G49120

## 1 Kings References:

12:4

# harp, harpist

**Definition:**

A harp is a stringed musical instrument, that usually consists of a large open frame with vertical strings.

- In Bible times, fir wood was used to make harps and other musical instruments.
- Harps were often held in the hands and played while walking.
- In many places in the Bible, harps are mentioned as instruments that were used to praise and worship God.
- David wrote several psalms which were set to harp music.
- He also played a harp for King Saul, to soothe the king's troubled spirit.

(See also: David, fir, psalm, Saul (OT))

**Bible References:**

- 1 Chronicles 15:16-18
- Amos 5:23-24
- Daniel 3:5
- Psalm 33:1-3
- Revelation 5:8

**Word Data:**

- Strong's: H3658, H5035, H5059, H7030, G27880, G27890, G27900

## 1 Kings References:

10:12

# heaven, sky, heavens, heavenly

### Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we cannot directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.

### Translation Suggestions:

- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: **kingdom of God**)

### Bible References:

- 1 Kings 8:22-24
- **1 Thessalonians 1:8-10**
- **1 Thessalonians 4:17**
- **Deuteronomy 9:1**
- **Ephesians 6:9**
- **Genesis 1:1**
- **Genesis 7:11**
- **John 3:12**
- **John 3:27**
- **Matthew 5:18**

- Matthew 5:46-48

**Examples from the Bible stories:**

- 4:2 They even began building a tall tower to reach **heaven**.
- 14:11 He (God) gave them bread from **heaven**, called “manna.”
- 23:7 Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- 29:9 Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- 37:9 Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- 42:11 Then Jesus went up to **heaven**, and a cloud hid him from their sight.

**Word Data:**

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

## 1 Kings References:

8:22; 8:23; 8:27; 8:30; 8:32; 8:34; 8:35; 8:36; 8:39; 8:43; 8:45; 8:49; 8:54; 14:11; 16:4; 18:45; 21:24; 22:19

# Hebron, Kiriath Arba

**Definition:**

Hebron was a city located in the high, rocky hills about 20 miles south of Jerusalem.

- The city was built around 2000 BC during the time of Abram. It was mentioned many times in the historical accounts given in the Old Testament.
- Hebron had a very important role in King David's life. Several of his sons, including Absalom, were born there.
- The city was destroyed around AD 70 by the Romans.
- The city of Hebron was formerly called Kiriath Arba (see Joshua 14:15 and Joshua 15:54).
- The city of Hebron, formerly called Kiriath Arba, was probably founded by Arba, the father of Anak and may have been originally named Kiriath Arba to honor Arba because Joshua 14:15 records that Arba "was a great man among the Anakites."
- The name "Hebron" is an English transliteration of the Hebrew word for Hebron.

(Translation suggestions: How to Translate Names)

(See also: Anak, Absalom)

**Bible References:**

- 2 Samuel 2:10-11
- Genesis 13:18
- Genesis 23:1-2
- Genesis 35:27
- Genesis 37:12-14
- Judges 1:10
- Numbers 13:22

**Word Data:**

- Strong's: H2275, H2276

## 1 Kings References:

2:11

# high place

### Definition:

The term “high places” refers to the altars and shrines that were used for worshiping idols.

They were usually built on higher ground, such as on a hill or mountainside.

- Many of the kings of Israel sinned against God by building altars to false gods on these high places. This led the people to become deeply involved in worshiping idols.
- It often happened that when a God-fearing king started ruling in Israel or Judah, often he would remove the high places or altars in order to stop the worship of these idols.
- However, some of these good kings were careless and did not remove the high places, which resulted in the entire nation of Israel would continue to worship idols.

### Translation Suggestions:

- Other ways to translate this term could include “elevated places for idol worship” or “hilltop idol shrines” or “idol altar mounds.”
- Make sure it is clear that this term refers to the idol altars, not just to the high place where those altars were located.

(See also: altar, false god, worship)

### Bible References:

- 1 Samuel 9:12-13
- 2 Kings 16:4
- Amos 4:13
- Deuteronomy 33:29
- Ezekiel 6:1-3
- Habakkuk 3:19

### Word Data:

- Strong’s: H1116, H1181, H1354, H2073, H4791, H7311, H7413

## 1 Kings References:

3:2; 3:3; 3:4; 11:7; 12:31; 12:32; 13:2; 13:32; 13:33; 14:23; 15:14; 22:43

# Hittite

**Definition:**

The Hittites were descendants of Ham through his son Canaan. They became a large empire located in what is now Turkey and northern Palestine.

- Abraham bought a piece of property from Ephron the Hittite so that he could bury his deceased wife Sarah in a cave there. Eventually Abraham and several of his descendants were also buried in that cave.
- Esau's parents were grieved when he married two Hittite women.
- One of David's mighty men was named Uriah the Hittite.
- Some of the foreign women that Solomon married were Hittites. These foreign women turned Solomon's heart away from God because of the false gods they worshiped.
- The Hittites were often a threat to the Israelites, both physically and spiritually.

(See also: descendant, Esau, foreigner, Ham, mighty, Solomon, Uriah)

**Bible References:**

- 1 Kings 9:20-21
- Exodus 3:7-8
- Genesis 23:11
- Genesis 25:10
- Joshua 1:4-5
- Nehemiah 9:8
- Numbers 13:27-29

**Word Data:**

- Strong's: H2850

## 1 Kings References:

9:20; 10:29; 11:1; 15:5

# Hivite

### Definition:

The Hivites were one of seven major people groups living in the land of Canaan.

- All these groups, including the Hivites, were descended from Canaan, who was Noah's grandson.
- Shechem the Hivite raped Jacob's daughter Dinah, and her brothers killed many Hivites in revenge.
- When Joshua led the Israelites to take over the land of Canaan, the Israelites were tricked into making a treaty with the Hivites instead of conquering them.

(Translation suggestions: Translate Names)

(See also: Canaan, Hamor, Noah, Shechem)

### Bible References:

- 2 Chronicles 8:7-8
- Exodus 3:7-8
- Genesis 34:2
- Joshua 9:1-2
- Judges 3:1-3

### Word Data:

- Strong's: H2340

## 1 Kings References:

9:20

# holy place

### Definition:

In the Bible, the terms “the holy place” and “the most holy place” refer to the two parts of the tabernacle or temple building.

- The “holy place” was the first room, and it contained the altar of incense and the table with the special “bread of the presence” on it.
- The “most holy place” was the second, innermost room, and it contained the ark of the covenant.
- A thick, heavy curtain separated the outer room from the inner room.
- The high priest was the only one who was permitted to go into the most holy place.
- Sometimes “holy place” refers to both the building and courtyard areas of either the temple or tabernacle. It could also refer generally to any place that is set apart for God.

### Translation Suggestions:

- The term “holy place” could also be translated as “room set apart for God” or “special room for meeting God” or “place reserved for God.”
- The term “most holy place” could be translated as “room that is the most set apart for God” or “most special room for meeting God.”
- Depending on the context, ways to translate the general expression “a holy place” could include “a consecrated place” or “a place that God has set apart” or “a place in the temple complex, which is holy” or “a courtyard of God’s holy temple.”

(See also: altar of incense, ark of the covenant, bread, consecrate, courtyard, curtain, holy, set apart, tabernacle, temple)

### Bible References:

- 1 Kings 6:16-18
- Acts 6:12-15
- Exodus 26:33
- Exodus 31:10-11
- Ezekiel 41:1
- Ezra 9:8-9
- Hebrews 9:1-2

- **Leviticus 16:18**
- **Matthew 24:15-18**
- **Revelation 15:5**

**Word Data:**

- Strong's: H1964, H4720, H4725, H5116, H6918, H6944, G00400, G00400, G34850, G51170

## 1 Kings References:

6:16; 7:50; 8:6; 8:8; 8:10

# Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

### Definition:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as “the Spirit” and “Spirit of Yahweh” and “Spirit of truth.”
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God’s Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God’s will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

### Translation Suggestions:

- This term could simply be translated with the words used to translate “holy” and “spirit.”
- Ways to translate this term could also include “Pure Spirit” or “Spirit who is Holy” or “God the Spirit.”

(See also: holy, spirit, God, Lord, God the Father, Son of God, gift)

### Bible References:

- 1 Samuel 10:10
- 1 Thessalonians 4:7-8
- Acts 8:17
- Galatians 5:25
- Genesis 1:1-2
- Isaiah 63:10
- Job 33:4
- Matthew 12:31
- Matthew 28:18-19
- Psalms 51:10-11

### Examples from the Bible stories:

- 1:1 But **God's Spirit** was there over the water.
- 24:8 When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- 26:1 After overcoming Satan's temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- 26:3 Jesus read, "God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed."
- 42:10 "So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you."
- 43:3 They were all filled with the **Holy Spirit** and they began to speak in other languages.
- 43:8 "And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are are now seeing and hearing."
- 43:11 Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit**."
- 45:1 He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

### Word Data:

- Strong's: H3068, H6944, H7307, G00400, G41510

## 1 Kings References:

18:12; 22:24

# holy, holiness, unholy, sacred

### Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term “unholy” means “not holy.” It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called “unholy” could be described as being common, profane or unclean. It does not belong to God.

The term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term “sacred” was often said to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” and “sacred music” refer to music that was sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” referred to the “religious duties” or “rituals” that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god

**Translation Suggestions:**

- Ways to translate “holy” might include “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”
- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”
- Ways to translate “unholy” could include “not holy” or “not belonging to God” or “not honoring to God” or “not godly.”
- In some contexts, “unholy” could be translated as “unclean.”

(See also: Holy Spirit, consecrate, sanctify, set apart)

**Bible References:**

- Genesis 28:22
- 2 Kings 3:2
- Lamentations 4:1
- Ezekiel 20:18-20
- Matthew 7:6
- Mark 8:38
- Acts 7:33
- Acts 11:8
- Romans 1:2
- 2 Corinthians 12:3-5
- Colossians 1:22
- 1 Thessalonians 3:13
- 1 Thessalonians 4:7
- 2 Timothy 3:15

**Examples from the Bible stories:**

- 1:16 He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- 9:12 “You are standing on **holy** ground.”

- 13:2 “If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation.”
- 13:5 “Always be sure to keep the Sabbath day **holy**.”
- 22:5 “So the baby will be **holy**, the Son of God.”
- 50:2 As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

**Word Data:**

- Strong’s: H0430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G00370, G00380, G00400, G00400, G00410, G00420, G04620, G18590, G21500, G24120, G24130, G28390, G37410, G37420

## 1 Kings References:

6:16; 7:50; 7:51; 8:4; 8:6; 15:15

# honey, honeycomb

**Definition:**

"Honey" is the sweet, sticky, edible substance that honeybees make out of flower nectar.

Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God's words and decrees are said to be "sweeter than honey." (See also: Simile, Metaphor)
- Sometimes a person's words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: John (the Baptist), Jonathan, Philistines, Samson)

**Bible References:**

- 1 Kings 14:1-3
- Deuteronomy 6:3
- Exodus 13:3-5
- Joshua 5:6
- Proverbs 5:3

**Word Data:**

- Strong's: H1706, H3293, H3295, H5317, H6688, G31920

## 1 Kings References:

14:3

# honor

### Definition:

The terms “honor” and “to honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

### Translation Suggestions:

- Other ways to translate “honor” could include “respect” or “esteem” or “high regard.”
- The term to “honor” could be translated as to “show special respect to” or to “cause to be praised” or to “show high regard for” or to “highly value.”

(See also: **dishonor**, glory, **praise**)

### Bible References:

- **1 Samuel 2:8**
- **Acts 19:17**
- **John 4:44**
- **John 12:26**
- **Mark 6:4**
- **Matthew 15:6**

### Word Data:

- Strong’s: H1420, H1921, H1922, H1923, H1926, H1927, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G08200, G13910, G13920, G17840, G21510, G25700, G31700, G44110, G45860, G50910, G50920, G50930, G53990

## 1 Kings References:

3:13

# horn, horned, shofar

**Definition:**

Horns are permanent, hard, pointed growths on the heads of many types of animals, including cattle, sheep, goats, and deer.

- The horn of a ram (male sheep) was made into a musical instrument called a "ram's horn" or "shofar," which was blown for special events such as religious festivals or to call men for battle.
- This term should be translated with a word that is different from the word that refers to a trumpet, which is usually made of metal.
- God told the Israelites to make a horn-shaped projection on each of the four corners of the incense and brazen altars. Although these projections were called "horns," they were not actually animal horns.
- The term "horn" was sometimes used to refer to a "flask" that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king, as Samuel did with David.

(See also: **authority**, cow, deer, goat, **power**, **royal**, sheep, **trumpet**)

**Bible References:**

- **1 Chronicles 15:27-28**
- 1 Kings 1:39
- **2 Samuel 22:3**
- **Jeremiah 17:1**
- **Psalms 22:21**

**Word Data:**

- Strong's: H3104, H7160, H7161, H7162, H7782, G27680

## 1 Kings References:

1:34; 1:39; 1:41; 1:50; 1:51; 2:28; 22:11

# horror, horrible, object of horror

**Definition:**

The term “horror” refers to a very intense feeling of fear or terror. The person who is feeling horror is said to be “horrified.”

- Horror is more dramatic and intense than ordinary fear.
- Usually when someone is horrified they are also in shock or stunned.

(See also: fear, terror)

**Bible References:**

- Deuteronomy 28:37
- Ezekiel 23:33
- Jeremiah 2:12-13
- Job 21:4-6
- Psalms 55:5

**Word Data:**

- Strong’s: H1091, H1763, H2189, H4032, H4923, H5892, H6343, H6427, H7588, H8047, H8074, H8175, H8178, H8186

## 1 Kings References:

15:13

# 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

## 1 Kings References:

4:26; 4:28; 10:25; 10:28; 10:29; 18:5; 20:1; 20:20; 20:21; 20:25; 22:4

# horseman

### Definition:

In Bible times, the term “horsemen” referred to men who rode horses into battle.

- Warriors who rode in horse-pulled chariots may also have been called “horsemen,” though this term usually refers to men who were actually riding on horses.
- Yahweh commanded the Israelites not to have many horsemen because having a strong army would cause them to trust their own strength rather than Yahweh in battle.
- This term could also be translated as “horse riders” or “men on horses.”

(See also: chariot, horse)

### Bible References:

- 1 Kings 1:5
- **Daniel 11:40-41**
- **Exodus 14:23-25**
- **Genesis 50:7-9**

### Word Data:

- Strong’s: H6571, H7395, G24600

## 1 Kings References:

1:5; 4:26; 9:19; 9:22; 10:26; 20:20

# house

### Definition:

The term “house” refers to a small building, shelter, or tent, usually the place where a family sleeps.

- When referring to a building where people live and sleep the term “house” could be translated as “dwelling place” or “dwelling structure” or with another term that expresses the meaning.

### Bible References:

### Word Data:

- Strong’s: H1004, H1005, H1035, H1397, G36140, G36240

## 1 Kings References:

1:53; 2:24; 2:34; 2:36; 3:17; 3:18; 5:5; 5:14; 9:8; 9:10; 11:18; 12:16; 12:19; 12:21; 12:24; 12:31; 13:2; 13:7; 13:8; 13:15; 13:18; 13:19; 13:32; 14:4; 14:12; 14:13; 14:14; 14:17; 16:9; 17:15; 17:17; 17:23; 18:32; 20:6; 22:17; 22:27

# 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

## 1 Kings References:

12:19; 12:20; 12:26; 13:2; 14:8

# house of God, your house, his house, Yahweh's house, a house for my name, the house for my name, the house, a house, a house of Yahweh

**Short Title: house of God, Yahweh's house, house of Yahweh**

**Definition:**

In the Bible, the phrases "house of God" (God's house) and "house of Yahweh (Yahweh's house)" refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- The terms "house of God" and "house of Yahweh" refer to the tabernacle or temple. These expressions can also refer generally to a central place where Yahweh was worshipped.
- The Bible often uses the phrases "your house" and "his house" to refer to the temple of Yahweh.
- The phrases "the house for my name," "a house for my name," and "a house of Yahweh" all refer to the temple of Yahweh.
- In some contexts, such as in 1 Chronicles 17:25 and 29:16, the phrase "a house" refers to the temple of Yahweh.
- In some contexts, such as in 1 Kings 8:44 and 2 Chronicles 6:4, the phrase "the house" refers to the temple of Yahweh.

**Translation Suggestions:**

- When referring to a place of worship, this term could be translated as "a house for worshiping God" or "a place for worshiping God."
- If it is referring to the temple or tabernacle, this could be translated as "the temple (or tabernacle) where God is worshiped" (or "where God is present" or "where God meets with his people").
- The word "house" may be important to use in the translation in order to communicate that God "dwells" there, that is, his spirit is in that place to meet with his people and to be worshiped by them.
- The phrase "house of Yahweh" could be translated as "Yahweh's temple" or "place where Yahweh is worshiped" or "place where Yahweh meets with his people" or "where Yahweh dwells." The phrase "house of God" could be translated in a similar way.

(See also: **people of God**, **tabernacle**, temple)

**Bible References:**

- 1 Timothy 3:14-15
- 2 Chronicles 23:8-9
- Ezra 5:13
- Genesis 28:17
- Judges 18:30-31
- Mark 2:26
- Matthew 12:4

**Word Data:**

- Strong's: H0426, H0430, H1004, H1005, H3068, G23160, G36240

## 1 Kings References:

5:5; 6:1; 6:6; 6:37; 8:16; 8:18; 8:48; 8:63; 8:64; 12:27; 14:26; 14:28; 15:15

# house, household, house of Israel, house of David

### Definition:

The term “house,” in this sense, refers to “descendants.”

- The term “house,” in this sense, means “family” or “descendants,” and refers to all the people related to or descended from a particular person. For example, the phrase “house of David” refers to all the descendants of King David.
- The phrase “house of Israel” can refer generally to the entire nation of Israel or more specifically to the tribes of the northern kingdom of Israel.

### Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “people” or “family” or “descendants.”
- The phrase “house of David” could be translated as “clan of David” or “family of David” or “descendants of David.” Related expressions could be translated in a similar way.
- Different ways to translate “house of Israel” could include “people of Israel” or “Israel’s descendants” or “Israelites.”

(See also: descendant, house of David, kingdom of Israel)

### Bible References:

### Word Data:

- Strong’s:

## 1 Kings References:

2:27; 2:31; 2:33; 11:28; 11:38; 12:21; 12:23; 13:34; 14:10; 15:27; 15:29; 16:3; 16:7; 16:11; 16:12; 20:31; 21:22; 21:29

# household, house

### Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Used in this sense, the term “house” means “household” and refers to all the people who live together in one house or in a multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Managing a household would have involved directing the servants and also taking care of the property.

### Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “family.”
- Depending on the context, the phrase “your household” could be translated as “those who live in your house” or “your family.”

(See also: house dwelling structure, house descendants nation)

### Bible References:

### Word Data:

- Strong’s: H1004, H1397, G36090, G36095, G36140, G36150, G36240

## 1 Kings References:

18:18

# 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

## 1 Kings References:

21:29

# I am Yahweh

**Definition:**

The statement “I am Yahweh” is used to mark out a command, historical event, promise, or prophecy as something that is particularly important, as something that happened by Yahweh’s power, or as something that will happen regardless of circumstances. This certainty is based on Yahweh’s character and strength as the all-powerful ruler over all things. At the same time, the statement is used to give Yahweh’s people understanding of who he is and what his name means. By reflecting on the command, historical event, promise, or prophecy so marked, the listener will understand more of who Yahweh is. **Leviticus 11:44-45** makes it clear that by adhering to the holiness laws that follow, the people will become holy like Yahweh. There are four primary ways or forms in which this statement occurs:

1. As “I am Yahweh” or “I am Yahweh your God”
2. As the statement “[someone] will know that I am Yahweh” (often followed by “when [I do something]”). This is the most common use.
3. Followed by an example of what he is going to do or has done that validates his character and power
4. Followed by an attribute

These uses can be combined, such as in **Leviticus 19:2**

- **19:36**, and **20:24**.

**Translation Suggestions:**

- As much as possible, translate this statement fairly literally. This will probably not be difficult for the second and third forms above.
- **Ezekiel 20:5** and **Hebrews 6:13** indicate that in at least some instances (**Genesis 28:13**
- **Exodus 6:2**
- **6:6**

- 6:8, etc.), “I am Yahweh” should be viewed as an oath formula. In these instances (primarily form one above) you may need to include an explanatory comment in your translation.
    - If Yahweh is making a promise, you may need to make this explicit, using an example such as: “I am Yahweh who swears to you.”
    - In Leviticus especially, the statement appears connected to many commands and you may need to make this explicit with a statement, such as: “I am Yahweh who commands this.” You could also use a slightly longer statement, such as: “I am Yahweh, and I bind you to this with an oath.” However, a statement this long may be tedious, so you could consider only using it the first (and possibly the last) time that “I am Yahweh” occurs in a series.
- Some languages will use “the Lord” in place of Yahweh; see Yahweh for more.

(See also: Lord

- Lord Yahweh
- Yahweh)

**Bible References:**

- Exodus 6:2
- Exodus 6:6
- Exodus 6:8
- Exodus 12:12
- Leviticus 18-26 throughout
- Numbers 3:13
- Exodus 7:17
- Exodus 8:18
- 14:4
- 1 Kings 20:13
- 1 Kings 20:28
- Ezekiel 6:7
- Ezekiel 6:13
- Ezekiel 12:15
- Ezekiel 28:22
- Exodus 6:6
- Exodus 20:2

- **Leviticus 20:24**
- **Ezekiel 6:7** throughout
- **Ezekiel 6:13**
- **Ezekiel 12:15**
- **Ezekiel 17:24**
- **20:5-7**
- **Hosea 12:10**
- **Hosea 13:4**
- **Zechariah 10:6**
- **Psalm 81:11**
- **Isaiah 44:24**
- **Exodus 15:26**
- **Exodus 20:5**
- **Deuteronomy 5:9**
- **Isaiah 43:3**
- **Isaiah 43:15**
- **Jeremiah 9:23**

**Word Data:**

- Strong's: H0589, H3068, H3069, H3070, H3071, H3072, H3073, H3074, G06380, G33780

## 1 Kings References:

20:13; 20:28

# image, carved image, cast metal image, figure, carved figure, statue

### Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term “image” is a shortened form of “carved image.”

- A “carved image” or “carved figure” is a wooden object that has been made to look like an animal, person, or thing.
- A “cast metal figure” is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term “image” when referring to an idol could either refer to a wooden or metal idol.

### Translation Suggestions:

- When referring to an idol, the term “image” could also be translated as “statue” or “engraved idol” or “carved religious object.”
- It may be more clear in some languages to always use a descriptive word with this term, such as “carved image” or “cast metal figure,” even in places where only the term “image” or “figure” is in the original text.
- Make sure it is clear that this term is different than the term used to refer to being in the image of God.

(See also: false god, God, false god, **image of God**)

### Bible References:

- 1 Kings 14:9-10
- **Acts 7:43**
- **Isaiah 21:8-9**
- **Matthew 22:21**
- **Romans 1:23**

### Word Data:

- Strong’s: H0457, H1544, H2553, H4541, H4676, H4853, H4906, H5257, H5262, H5566, H6091, H6456, H6459, H6754, H6755, H6816, H8403, H8544, H8655, G15040, G51790

## 1 Kings References:

14:9

# in Christ, in Jesus, in the Lord, in him

### Definition:

The phrase “in Christ” and related terms refer to the state or condition of being in relationship with Jesus Christ through faith in him.

- Other related terms include “in Christ Jesus, in Jesus Christ, in the Lord Jesus, in the Lord Jesus Christ.”
- Possible meanings for the term “in Christ” could include “because you belong to Christ” or “through the relationship you have with Christ” or “based on your faith in Christ.”
- These related terms all have the same meaning of being in a state of believing in Jesus and being his disciple.
- Note: Sometimes the word “in” belongs with the verb. For example, “share in Christ” means to “share in” the benefits that come from knowing Christ. To “glory in” Christ means to be glad and give praise to God for who Jesus is and what he has done. To “believe in” Christ means to trust him as Savior and know him.

### Translation Suggestions:

- Depending on the context, different ways to translate “in Christ” and “in the Lord” (and related phrases) could include:
  - “who belong to Christ”
  - “because you believe in Christ”
  - “because Christ has saved us”
  - “in service to the Lord”
  - “relying on the Lord”
  - “because of what the Lord has done.”
- People who “believe in” Christ or who “have faith in” Christ believe what Jesus taught and are trusting him to save them because of his sacrifice on the cross that paid the penalty for their sins. Some languages may have one word that translates verbs like “believe in” or “share in” or “trust in.”

(See also: Christ, Lord, Jesus, believe, faith)

**Bible References:**

- 1 John 2:5
- 2 Corinthians 2:17
- 2 Timothy 1:1
- Galatians 1:22
- Galatians 2:17
- Philemon 1:6
- Revelation 1:10
- Romans 9:1

**Word Data:**

- Strong's: G15190, G29620, G55470

## 1 Kings References:

1:52; 14:13; 17:17

# incense

**Definition:**

The term “incense” refers to a mixture of fragrant spices that is burned to produce smoke that has a pleasant smell.

- God told the Israelites to burn incense as an offering to him.
- The incense had to be made by mixing equal amounts of five specific spices exactly as God directed. This was a sacred incense, so they were not allowed to use it for any other purpose.
- The “altar of incense” was a special altar that was only used for burning incense.
- The incense was offered at least four times a day, at each hour of prayer. It was also offered every time a burnt offering was made.
- The burning of incense represents prayer and worship rising up to God from his people.
- Other ways to translate “incense” could include “fragrant spices” or “good-smelling plants.”

(See also: **altar of incense**, burnt offering, **frankincense**)

**Bible References:**

- 1 Kings 3:1-3
- **2 Chronicles 13:10-11**
- **2 Kings 14:4**
- **Exodus 25:3-7**
- **Luke 1:10**

**Word Data:**

- Strong’s: H2553, H3828, H4196, H4289, H5208, H6988, H6999, H7002, H7004, H7381, G23680, G23690, G23700, G23790, G30310

## 1 Kings References:

3:3; 9:25; 11:8; 12:33; 13:1; 13:2; 22:43

# inherit, inheritance, heir

### Definition:

The term “inherit” refers to receiving something valuable from a parent after a parent dies. The term can also refer to receiving something valuable from some other person because of a special relationship with that person. An “inheritance” is the things that are received, and an “heir” is a person who receives an inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.

### Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include “promised gift” or “secure possession.”
- The term “heir” could be translated with a word or phrase that means “privileged child who receives the father’s possessions.”
- The term “heritage” could be translated as “inherited blessings.”

(See also: heir, Canaan, Promised Land, possess)

### Bible References:

- 1 Corinthians 6:9
- 1 Peter 1:4
- 2 Samuel 21:3
- Acts 7:4-5
- Deuteronomy 20:16
- Galatians 5:21
- Genesis 15:7
- Hebrews 9:15
- Jeremiah 2:7

- Luke 15:11
- Matthew 19:29
- Psalm 79:1

**Examples from the Bible stories:**

- 4:6 When Abram arrived in Canaan God said, “Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**.”
- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to **inherit** eternal life?”
- 35:3 “There was a man who had two sons. The younger son told his father, ‘Father, I want my **inheritance** now!’ So the father divided his property between the two sons.”

**Word Data:**

- Strong’s: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G28160, G28170, G28190, G28200

## 1 Kings References:

8:36; 8:51; 8:53; 12:16; 21:3; 21:4

# iniquity

### Definition:

The term “iniquity” is a word that is very similar in meaning to the term “sin,” but may more specifically refer to conscious acts of wrongdoing or great wickedness.

- The word “iniquity” literally means a twisting or distorting (of the law). It refers to major injustice.
- Iniquity could be described as deliberate, harmful actions against other people.
- Other definitions of iniquity include “perversity” and “depravity,” which are both words that describe conditions of terrible sin.

### Translation Suggestions:

- The term “iniquity” could be translated as “wickedness” or “perverse actions” or “harmful acts.”
- Often, “iniquity” occurs in the same text as the word “sin” and “transgression” so it is important to have different ways of translating these terms.

(See also: sin, transgress, trespass)

### Bible References:

- Daniel 9:13
- Exodus 34:5-7
- Genesis 15:14-16
- Genesis 44:16
- Habakkuk 2:12
- Matthew 13:41
- Matthew 23:27-28
- Micah 3:10

### Word Data:

- Strong’s: H0205, H1942, H5753, H5758, H5766, H5771, H5932, H5999, H7562, G00920, G00930, G04580, G38920, G41890

## 1 Kings References:

8:47; 17:18

# integrity

### Definition:

The term “integrity” refers to being honest, with strong moral principles and behavior is said to have integrity.

- Having integrity also means choosing to do what is honest and right even when nobody else is watching.
- Certain characters in the Bible, such as Joseph and Daniel, showed integrity when they refused to do evil and chose to obey God.
- The book of Proverbs says that it is better to be poor and have integrity than to be rich and corrupt or dishonest.

### Translation Suggestions

- The term “integrity” could also be translated as “honesty” or “moral uprightness” or “behaving truthfully” or “acting in a trustworthy, honest manner.”

(See also: **Daniel**, Joseph (OT))

### Bible References:

- 1 Kings 9:4
- **Job 2:3**
- **Job 4:6**
- **Proverbs 10:8-9**
- **Psalm 26:1-3**

### Word Data:

- Strong’s: H3476, H6664, H6666, H8535, H8537, H8537, H8538, H8549, G45870

## 1 Kings References:

9:4

# iron

### Definition:

Iron is a hard, slightly shiny metal that is used to make many things.

- In Bible times, iron was used to make coins, chains, furniture, tools, weapons, chariots, gates, nails and other things.
- Iron is a very strong metal.
- If your culture does not have iron you could translate this term with a general expression which describes it such as “hard metal” or “strong metal.”
- If your culture does not have iron you could translate the phrase “an iron tool” as “a tool made of hard metal” or “a strong metal tool.”

(See also: How to Translate Unknowns)

(See also: armor)

### Bible References:

### Word Data:

- Strong’s: H1270

## 1 Kings References:

6:7; 8:51; 22:11

# Isaac

### Definition:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name “Isaac” means “he laughs.” When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham’s faith by commanding him to sacrifice Isaac.
- Isaac’s son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(Translation suggestions: How to Translate Names)

(See also: Abraham, **descendant**, eternity, fulfill, Jacob, **Sarah**, **twelve tribes of Israel**)

### Bible References:

- **Galatians 4:28-29**
- **Genesis 25:9-11**
- **Genesis 25:19**
- **Genesis 26:1**
- **Genesis 26:8**
- **Genesis 28:1-2**
- **Genesis 31:18**
- **Matthew 8:11-13**
- **Matthew 22:32**

### Examples from the Bible stories:

- 5:4 “Your wife, Sarai, will have a son—he will be the son of promise. Name him **Isaac**.”
- 5:6 When **Isaac** was a young man, God tested Abraham’s faith by saying, “Take **Isaac**, your only son, and kill him as a sacrifice to me.”
- 5:9 God had provided the ram to be the sacrifice instead of **Isaac**.
- 6:1 When Abraham was very old and his son, **Isaac**, had grown to be a man, Abraham sent one of his servants back to the land where his relatives lived to find a wife for his son, **Isaac.**
- 6:5 **Isaac** prayed for Rebekah, and God allowed her to get pregnant with twins.
- 7:10 Then **Isaac** died, and Jacob and Esau buried him. The covenant promises God had promised to Abraham and then to **Isaac** now passed on to Jacob.

### Word Data:

- Strong’s: H3327, H3446, G24640

## 1 Kings References:

18:36

# Israel, Israelites

### Definition:

The term “Israel” is the name that God gave to Jacob. Often it refers to the nation that is descended from him.

- The name Israel probably means “He struggles with God.”
- The descendants of Jacob became known as the “sons of Israel” or the “people of Israel” or the “nation of Israel” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah,” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: Jacob, kingdom of Israel, Judah, nation, twelve tribes of Israel)

### Bible References:

- 1 Chronicles 10:1
- 1 Kings 8:2
- Acts 2:36
- Acts 7:24
- Acts 13:23
- John 1:49-51
- Luke 24:21
- Mark 12:29
- Matthew 2:6
- Matthew 27:9
- Philippians 3:4-5

### Examples from the Bible stories:

- 8:15 The descendants of the twelve sons became the twelve tribes of **Israel**.

- 9:3 The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- 9:5 A certain **Israelite** woman gave birth to a baby boy.
- 10:1 They said, “This is what the God of **Israel** says, ‘Let my people go!’”
- 14:12 But despite all this, the people of __Israel __ complained and grumbled against God and against Moses.
- 15:9 God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites.
- 15:12 After this battle, God gave each tribe of __Israel __ its own section of the Promised Land. Then God gave **Israel** peace along all its borders.
- 16:16 So God punished __Israel __ again for worshiping idols.
- 43:6 “Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

**Word Data:**

- Strong’s: H3478, H3479, H3481, H3482, G09350, G24740, G24750

## 1 Kings References:

1:3; 1:20; 1:30; 1:34; 1:35; 1:48; 2:4; 2:5; 2:11; 2:15; 2:32; 3:28; 4:1; 4:7; 4:20; 4:25; 5:13; 6:1; 6:13; 8:1; 8:2; 8:3; 8:5; 8:9; 8:14; 8:15; 8:16; 8:17; 8:20; 8:22; 8:23; 8:25; 8:26; 8:30; 8:33; 8:34; 8:36; 8:38; 8:41; 8:43; 8:52; 8:55; 8:56; 8:59; 8:62; 8:63; 8:65; 8:66; 9:5; 9:7; 9:20; 9:21; 9:22; 10:9; 11:2; 11:9; 11:16; 11:25; 11:31; 11:32; 11:37; 11:38; 11:42; 12:1; 12:3; 12:16; 12:17; 12:18; 12:19; 12:20; 12:21; 12:24; 12:28; 12:33; 14:7; 14:10; 14:13; 14:14; 14:15; 14:16; 14:18; 14:19; 14:21; 14:24; 15:9; 15:16; 15:17; 15:19; 15:20; 15:25; 15:26; 15:27; 15:30; 15:31; 15:32; 15:33; 15:34; 16:2; 16:5; 16:8; 16:13; 16:14; 16:16; 16:17; 16:19; 16:20; 16:21; 16:23; 16:26; 16:27; 16:29; 16:33; 17:1; 17:14; 18:17; 18:18; 18:19; 18:20; 18:31; 18:36; 19:10; 19:14; 19:16; 19:18; 20:2; 20:4; 20:7; 20:11; 20:13; 20:15; 20:20; 20:21; 20:22; 20:26; 20:27; 20:28; 20:29; 20:31; 20:32; 20:40; 20:41; 20:43; 21:7; 21:18; 21:21; 21:22; 21:26; 22:1; 22:2; 22:3; 22:4; 22:5; 22:6; 22:8; 22:9; 22:10; 22:17; 22:18; 22:26; 22:29; 22:30; 22:31; 22:32; 22:33; 22:34; 22:39; 22:41; 22:44; 22:51; 22:52; 22:53

# Issachar

**Definition:**

Issachar was Jacob's ninth son. He was Leah's fifth son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Issachar" or "Issachar."
- The meaning of the name is unknown, but it is similar to a Hebrew word meaning "reward, hire."
- The tribe of Issachar settled in central Canaan, southwest of the Sea of Galilee. Issachar's land was bordered by the lands of Naphtali, Zebulun, Manasseh, and Gad.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Leah)

**Bible References:**

- Genesis 30:18
- Exodus 1:1-5
- Ezekiel 48:23-26
- Joshua 17:10

**Word Data:**

- Strong's: H3485, G24660

## 1 Kings References:

4:17; 15:27

# Jacob, Israel

**Definition:**

Jacob was the younger twin son of Isaac by Rebekah. God changed his name to "Israel." His descendants became the nation of Israel.

- Jacob is the last of the three patriarchs of the Israelite nation: Abraham, Isaac, and Jacob. The descendants of Jacob's twelve sons became the twelve tribes of Israel.
- The name Jacob is similar to the Hebrew word meaning "heel." As Jacob was being born, he was holding onto the heel of his twin brother Esau. In the Old Testament times, the heel was a body part associated both with attack and with the rear part of a person's body. The Hebrew name Jacob was probably associated with the idea of attacking someone from behind.
- Many years later, God changed Jacob's name to "Israel," which probably means "He struggles with God."
- The name Jacob is often used to represent the nation of Israel.
- Jacob married Laban's two daughters, Leah and Rachel, as well as each of their servants, Zilpah and Bilhah. These four women mothered the twelve sons who became the ancestral fathers of the twelve tribes of Israel.
- In the New Testament, a different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: How to Translate Names)

(See also: Israel, twelve tribes of Israel, Leah, Rachel, Zilpah, Bilhah, deceive, Esau, Isaac, Rebekah, Laban)

**Bible References:**

- Acts 7:11
- Acts 7:46
- Genesis 25:26
- Genesis 29:1-3
- Genesis 32:1-2
- John 4:4-5
- Matthew 8:11-13
- Matthew 22:32

### Examples from the Bible stories:

- 7:1 As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- 7:7 **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- 7:8 After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- 7:10 The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- 8:1 Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

### Word Data:

- Strong's: H3290, G23840

## 1 Kings References:

18:31; 18:36

# 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

## 1 Kings References:

14:22; 19:10; 19:14

# 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

## 1 Kings References:

9:20

# 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

## 1 Kings References:

1:8; 1:26; 1:32; 1:36; 1:38; 1:44; 2:25; 2:29; 2:34; 2:35; 2:46; 4:4

# Jehoram, Joram

**Definition:**

"Jehoram" was the name of two kings in the Old Testament. Both kings were also known as "Joram."

- One King Jehoram ruled over the kingdom of Judah for eight years. He was the son of King Jehoshaphat. This is the king that is most commonly known as Jehoram.
- The other King Jehoram ruled over the kingdom of Israel for twelve years. He was the son of King Ahab.
- King Jehoram of Judah reigned during the time that the prophets Jeremiah, Daniel, Obadiah, and Ezekiel were prophesying in the kingdom of Judah.
- The King Jehoram also reigned during some of the time that his father King Jehoshaphat was reigning over Judah.
- Some translations may choose to consistently use the name "Jehoram" when this king of Israel is mentioned and the name "Joram" for the king of Judah.
- Another way to clearly identify each one would be to include the name of his father.

(Translation suggestions: How to Translate Names)

(See also: Ahab, Jehoshaphat, **Joram**, Judah, **kingdom of Israel**, Obadiah)

**Bible References:**

- 1 Kings 22:48-50
- **2 Chronicles 21:3**
- **2 Kings 11:1-3**
- **2 Kings 12:18**

**Word Data:**

- Strong's: H3088, H3141, G24960

## 1 Kings References:

22:50

# 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

## 1 Kings References:

4:3; 4:17; 15:24; 22:2; 22:4; 22:5; 22:7; 22:8; 22:10; 22:18; 22:29; 22:30; 22:32; 22:41; 22:42; 22:44; 22:45; 22:48; 22:49; 22:50; 22:51

# Jehu

**Definition:**

Jehu was the name of two men in the Old Testament.

- Jehu son of Hanani was a prophet during the reigns of King Ahab of Israel and King Jehoshaphat of Judah.
- Jehu son (or descendant) of Jehoshaphat was a general in the Israelite army who was anointed king by order of the prophet Elisha.
- King Jehu killed two evil kings, King Joram of Israel and King Ahaziah of Judah.
- King Jehu also killed all the relatives of the former King Ahab and had the evil queen Jezebel killed.
- King Jehu destroyed all the places of Baal worship in Samaria and killed all the prophets of Baal.
- King Jehu served the only true God, Yahweh, and was king over Israel for twenty-eight years.

(Translation suggestions: Translate Names)

(See also: Ahab, Ahaziah, Baal, Elisha, Jehoshaphat, Jehu, Jezebel, **Joram**, Judah, Samaria)

**Bible References:**

- **1 Chronicles 4:35**
- 1 Kings 16:2
- **2 Chronicles 19:1-3**
- **2 Kings 10:9**
- **Hosea 1:4**

**Word Data:**

- Strong's: H3058

## 1 Kings References:

16:1; 16:7; 16:12; 19:16; 19:17

# Jericho

### Definition:

Jericho was a powerful city in the land of Canaan. It was located just west of the Jordan River and just north of the Salt Sea.

- As all Canaanites did, the people of Jericho worshiped false gods.
- Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
- When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: Canaan, Jordan River, Joshua, miracle, Salt Sea)

### Bible References:

- 1 Chronicles 6:78
- Joshua 2:1-3
- Joshua 7:2-3
- Luke 18:35
- Mark 10:46-48
- Matthew 20:29-31
- Numbers 22:1

### Examples from the Bible stories:

- 15:1 Joshua sent two spies to the Canaanite city of **Jericho**.
- 15:3 After the people crossed the Jordan River, God told Joshua how to attack the powerful city of **Jericho**.
- 15:5 Then the walls around **Jericho** fell down! The Israelites destroyed everything in the city as God had commanded.

### Word Data:

- Strong's: H3405, G24100

## 1 Kings References:

16:34

# Jeroboam

### Definition:

Jeroboam son of Nebat was the first king of the northern kingdom of Israel around 900-910 BC. Another Jeroboam, son of King Jehoash, ruled over Israel about 120 years later.

- Yahweh gave Jeroboam son of Nebat a prophecy that he would become king after Solomon and that he would rule ten tribes of Israel.
- When Solomon died, the ten northern tribes of Israel rebelled against Solomon's son Rehoboam and instead made Jeroboam their king, leaving Rehoboam as king of only the southern two tribes, Judah and Benjamin.
- Jeroboam became a wicked king who led the people away from worshiping Yahweh and instead set up idols for them to worship. All the other kings of Israel followed Jeroboam's example and were evil like he was.
- Almost 120 years later, another King Jeroboam began ruling the northern kingdom of Israel. This Jeroboam was the son of King Jehoash and was wicked like all the previous kings of Israel had been.
- In spite of the Israelite's wickedness, God had mercy on them and helped this King Jeroboam to gain land and establish boundaries for their territory.

(Translation suggestions: Translate Names)

(See also: false god, **kingdom of Israel**, Judah, Solomon)

### Bible References:

- **1 Chronicles 5:16-17**
- 1 Kings 12:2
- **2 Chronicles 9:29**
- **2 Kings 3:1-3**
- **Amos 1:1**

### Examples from the Bible stories:

- **18:8** The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named **Jeroboam** to be their king.
- **18:9** **Jeroboam** rebelled against God and caused the people to sin. He built two idols for his people to worship instead of worshiping God at the Temple in the kingdom of Judah.

**Word Data:**

- Strong's: H3379

## 1 Kings References:

11:26; 11:28; 11:29; 11:31; 11:40; 12:2; 12:3; 12:12; 12:15; 12:20; 12:25; 12:26; 12:32; 13:1; 13:4; 13:33; 13:34; 14:1; 14:2; 14:4; 14:5; 14:6; 14:7; 14:10; 14:11; 14:13; 14:14; 14:16; 14:17; 14:19; 14:20; 14:30; 15:1; 15:6; 15:7; 15:9; 15:25; 15:29; 15:30; 15:34; 16:2; 16:3; 16:7; 16:19; 16:26; 16:31; 21:22; 22:52

# Jerusalem

**Definition:**

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name "Jerusalem" is first mentioned in the book of Joshua. Other Old Testament names for this city include "Salem" "city of Jebus," and "Zion." Both "Jerusalem" and "Salem," have the root meaning of "peace."
- Jerusalem was originally a Jebusite fortress called "Zion" which King David captured and made into his capital city.
- It was in Jerusalem that David's son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going "up" to Jerusalem since it is located in the mountains.

(See also: **Babylon**, **Christ**, David, Jebusites, **Jesus**, Solomon, temple, Zion)

**Bible References:**

- **Galatians 4:26-27**
- **John 2:13**
- **Luke 4:9-11**
- **Luke 13:5**
- **Mark 3:7-8**
- **Mark 3:20-22**
- **Matthew 3:6**
- **Matthew 4:23-25**
- **Matthew 20:17**

**Examples from the Bible stories:**

- **17:5** David conquered **Jerusalem** and made it his capital city.

- 18:2 In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.
- 20:7 They (Babylonians) captured the city of **Jerusalem**, destroyed the Temple, and took away all the treasures of the city and the Temple.
- 20:12 So, after seventy years in exile, a small group of Jews returned to the city of **Jerusalem** in Judah.
- 38:1 About three years after Jesus first began preaching and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in **Jerusalem**, and that he would be killed there.
- 38:2 After Jesus and the disciples arrived in **Jerusalem**, Judas went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- 42:8 "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in **Jerusalem**, and then go to all people groups everywhere."
- 42:11 Forty days after Jesus rose from the dead, he told his disciples, "Stay in **Jerusalem** until you receive power when the Holy Spirit comes on you."

**Word Data:**

- Strong's: H3389, H3390, G24140, G24150, G24190

## 1 Kings References:

2:11; 2:36; 2:38; 2:41; 3:1; 3:15; 8:1; 9:15; 9:19; 10:2; 10:26; 10:27; 11:7; 11:13; 11:29; 11:32; 11:36; 11:42; 12:18; 12:21; 12:27; 12:28; 14:21; 14:25; 15:2; 15:4; 15:10; 22:42

# Jesse

**Definition:**

Jesse was the father of King David and the grandson of Ruth and Boaz.

- Jesse was from the tribe of Judah.
- He was an "Ephrathite," which means he was from the region of Ephrathah. The town of Bethlehem was located in the region of Ephrathah.
- The prophet Isaiah prophesied about a "shoot" or "branch" that would come from the "root of Jesse" and bear fruit. This refers to Jesus, who was a descendant of Jesse.

(Translation suggestions: How to Translate Names)

(See also: **Bethlehem**, Boaz, **descendant**, **Jesus**, king, prophet, **Ruth**, **twelve tribes of Israel**)

**Bible References:**

- **1 Chronicles 2:12**
- 1 Kings 12:16
- **1 Samuel 16:1**
- **Luke 3:32**
- **Matthew 1:4-6**

**Word Data:**

- Strong's: H3448, G24210

## 1 Kings References:

12:16

# Jezebel

**Definition:**

Jezebel was the wicked wife of King Ahab of Israel.

- Jezebel influenced Ahab and the rest of Israel to worship idols.
- She also killed many of God's prophets.
- Jezebel caused an innocent man named Naboth to be killed so that Ahab could steal Naboth's vineyard.
- Jezebel was finally killed due to all the evil things she had done. Elijah prophesied about how she would die and it happened exactly as he had predicted.

(Translation suggestions: Translate Names)

(See also: Ahab, Elijah, false god)

**Bible References:**

- 1 Kings 16:31-33
- 1 Kings 19:1-3
- **2 Kings 9:7**
- **2 Kings 9:31**
- **Revelation 2:20**

**Word Data:**

- Strong's: H0348, G24030

## 1 Kings References:

16:31; 18:4; 18:13; 18:19; 19:1; 19:2; 21:5; 21:7; 21:11; 21:14; 21:15; 21:23; 21:25

# Jezreel, Jezreelite

**Definition:**

Jezreel was an important Israelite city in the territory of the Issachar tribe, located southwest of the Salt Sea. The name means “God scatters.”

- The city of Jezreel is one of the western points in the Plain of Megiddo, which is also called the “Valley of Jezreel.”
- Several kings of Israel had their palaces in the city of Jezreel.
- Naboth’s vineyard was located near King Ahab’s palace in Jezreel. The prophet Elijah prophesied against Ahab there.
- Ahab’s evil wife Jezebel was killed in Jezreel.
- Jehu slaughtered Joram king of Israel, Ahaziah king of Judah, their families, and their supporters at Jezreel.
- Many other significant events happened in this city, including several battles.

(See also: Ahab, Elijah, Issachar, Jezebel, palace, Salt Sea)

**Bible References:**

- 1 Kings 4:12
- 1 Samuel 25:43-44
- 2 Kings 8:28-29
- 2 Kings 9:30
- 2 Samuel 2:1-3
- Judges 6:33
- Hosea 1:4

**Word Data:**

- Strong’s: H3157, H3158, H3159

## 1 Kings References:

4:12; 18:45; 18:46; 21:1; 21:4; 21:6; 21:7; 21:15; 21:16; 21:23

# Joab

**Definition:**

Joab was an important military leader for King David throughout David's entire reign.

- Before David became king, Joab had already been one of his loyal followers.
- Later, during David's reign as king over Israel, Joab became the commander of King David's army.
- Joab was also King David's nephew, since his mother was one of David's sisters.
- When David's son Absalom betrayed him by trying to take over his kingship, Joab killed Absalom in order to protect the king.
- Joab was a very aggressive fighter and killed many people who were enemies of Israel.

(See also: Absalom, David)

**Bible References:**

- 1 Chronicles 2:16-17
- 1 Kings 1:7
- 1 Samuel 26:6-8
- 2 Samuel 2:18
- Nehemiah 7:11

**Word Data:**

- Strong's: H3097

## 1 Kings References:

1:7; 1:19; 1:41; 2:5; 2:22; 2:28; 2:29; 2:30; 2:31; 2:33; 11:15; 11:16; 11:21

# Joash

**Definition:**

Joash was the name of several men in the Old Testament.

- One Joash was the father of the Israelite deliverer Gideon.
- Another man named Joash was a descendant of Jacob's youngest son, Benjamin.
- The most well-known Joash became king of Judah at the age of seven. He was the son of Ahaziah, king of Judah, who had been murdered.
- When Joash was a very young child, his aunt saved him from being killed by hiding him away until he was old enough to be crowned king.
- King Joash was a good king who at first obeyed God. But he did not remove the high places, and the Israelites started worshiping idols again.
- King Joash ruled Judah during some of the years that King Jehoash was ruling Israel. They were two distinct kings.

(Translation suggestions: Translate Names)

(See also: Ahaziah, altar, Benjamin, false god, Gideon, high places, false god)

**Bible References:**

- 1 Chronicles 3:10-12
- 2 Chronicles 18:25-27
- 2 Kings 11:3
- Amos 1:1
- Judges 6:11-12

**Word Data:**

- Strong's: H3101, H3135

## 1 Kings References:

22:26

# Jonathan

**Definition:**

Jonathan was the name of at least ten men in the Old Testament. The name means "Yahweh has given."

- David's best friend, Jonathan, is the most well-known Jonathan in the Bible with this name. This Jonathan was King Saul's oldest son.
- Other Jonathans mentioned in the Old Testament include a descendant of Moses; a nephew of King David; several priests, including a son of Abiathar; and an Old Testament scribe in whose house the prophet Jeremiah was imprisoned.

(See also: How to Translate Names)

(See also: Abiathar, David, Moses, **Jeremiah**, priest, **Saul (OT)**, scribe)

**Bible References:**

- 1 Kings 1:41-42
- **1 Samuel 14:1**
- **1 Samuel 20:2**
- **2 Samuel 1:3-5**

**Word Data:**

- Strong's: H3083, H3129

## 1 Kings References:

1:42; 1:43

# Jordan River, Jordan

### Definition:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates Israel on its west from Jordan on its east.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
- Often in the Bible the Jordan River is referred to as “the Jordan.”

(See also: Canaan, Salt Sea, Sea of Galilee)

### Bible References:

- Genesis 32:9-10
- John 1:26-28
- John 3:25-26
- Luke 3:3
- Matthew 3:6
- Matthew 3:13-15
- Matthew 4:14-16
- Matthew 19:1-2

### Examples from the Bible stories:

- 15:2 The Israelites had to cross the **Jordan River** to enter into the Promised Land.
- 15:3 After the people crossed the **Jordan River**, God told Joshua how to attack the powerful city of Jericho.
- 19:14 Elisha told him (Naaman) to dip himself seven times in the **Jordan River**.

### Word Data:

- Strong’s: H3383, G24460

## 1 Kings References:

2:8; 7:46; 17:3; 17:5

# 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

## 1 Kings References:

11:28

# Joshua

**Definition:**

There were several Israelite men named Joshua in the Bible. The most well-known is Joshua son of Nun who was Moses' helper and who later became an important leader of God's people.

- Joshua was one of the twelve spies whom Moses sent to explore the Promised Land.
- Along with Caleb, Joshua urged the Israelite people to obey God's command to enter the Promised Land and defeat the Canaanites.
- Many years later, after Moses died, God appointed Joshua to lead the people of Israel into the Promised Land.
- In the first and most famous battle against the Canaanites, Joshua led the Israelites to defeat the city of Jericho.
- The Old Testament book of Joshua tells how Joshua led the Israelites in taking control of the Promised Land and how he assigned each tribe of Israel a part of the land to live on.
- Joshua son of Jehozadak is mentioned in the books of Haggai and Zechariah; he was a high priest who helped rebuild the walls of Jerusalem.
- There are several other men named Joshua mentioned in the genealogies and elsewhere in the Bible.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Haggai, Jericho, Moses, Promised Land, Zechariah (OT))

**Bible References:**

- 1 Chronicles 7:25-27
- Deuteronomy 3:21
- Exodus 17:10
- Joshua 1:3
- Numbers 27:19

**Examples from the Bible stories:**

- 14:4 When the Israelites reached the edge of Canaan, Moses chose twelve men, one from each tribe of Israel. He gave the men instructions to go and spy on the land to see what it was like.

- 14:6 Immediately Caleb and **Joshua**, the other two spies, said, “It is true that the people of Canaan are tall and strong, but we can certainly defeat them!”
- 14:8 “Except for **Joshua** and Caleb, everyone who is twenty years old or older will die there and never enter the Promised Land.”
- 14:14 Moses was now very old, so God chose **Joshua** to help him lead the people.
- 14:15 **Joshua** was a good leader because he trusted and obeyed God.
- 15:3 After the people crossed the Jordan River, God told **Joshua** how to attack the powerful city of Jericho.

### Word Data:

- Strong’s: H3091, G24240

## 1 Kings References:

16:34

# Josiah

**Definition:**

Josiah was a godly king who reigned over the kingdom of Judah for thirty-one years. He led the people of Judah to repent and worship Yahweh.

- After his father King Amon was killed, Josiah became king over Judah at eight years of age.
- In the eighteenth year of his reign, King Josiah ordered Hilkiah the high priest to rebuild the temple of the Lord. While this was being done, the books of the Law were found.
- When the books of the Law were read to Josiah, he was grieved at how his people were disobeying God. He ordered that all the places of idol worship be destroyed and that the priests of the false gods be killed.
- He also ordered the people to start celebrating the Passover feast again.

(Translation suggestions: Translate Names)

(See also: false god, Judah, **law**, **Passover**, temple)

**Bible References:**

- **1 Chronicles 3:13-14**
- **2 Chronicles 33:24-25**
- **2 Chronicles 34:3**
- **Jeremiah 1:3**
- **Matthew 1:11**

**Word Data:**

- Strong's: H2977, G25020

## 1 Kings References:

13:2

# joy, joyful, rejoice, glad

## Definition:

### joy

The term “joy” refers to a feeling of delight or deep satisfaction. The related term “joyful” describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

### rejoice

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”
- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

## Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: metonymy)

## Bible References:

- Nehemiah 8:10

- Psalm 48:2
- Isaiah 56:6-7
- Jeremiah 15:15-16
- Matthew 2:9-10
- Luke 15:7
- Luke 19:37-38
- John 3:29
- Acts 16:32-34
- Romans 5:1-2
- Romans 15:30-32
- Galatians 5:23
- Philippians 4:10-13
- 1 Thessalonians 1:6-7
- 1 Thessalonians 5:16
- Philemon 1:4-7
- James 1:2
- 3 John 1:1-4

**Examples from the Bible stories:**

- 33:7 "The rocky ground is a person who hears God's word and accepts it with **joy**."
- 34:4 "The kingdom of God is also like hidden treasure that someone hid in a field… Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field."
- 41:7 The women were full of fear and great **joy**. They ran to tell the disciples the good news.

**Word Data:**

- Strong's: H1523, H1524, H1525, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

## 1 Kings References:

1:40; 1:45; 4:20; 5:7; 8:66

# Judah

**Definition:**

Judah was Jacob's fourth son. He was Leah's fourth son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Judah" or "Judah."
- His name sounds similar to the Hebrew word meaning "praise."
- The tribe of Judah settled in the southern part of Canaan, including the mountainous area to the south of the city of Jerusalem. When used as the name of a region of land, the term "Judah" refers to the land given to the tribe of Judah.
- In the Old Testament, the name Judah is sometimes used to refer to the whole southern kingdom of Israel (similar to how the name Ephraim is sometimes used to refer to the whole northern kingdom).
- King David, King Solomon, and all the kings of the southern kingdom were descendants of Judah. Jesus, too, was a descendant of Judah.
- The words "Jew" and "Judea" come from the name "Judah."

(Translation suggestions: How to Translate Names)

(See also: **twelve tribes of Israel**, Judah (kingdom), **Jew**, **Judea**, Jacob, **Leah**)

**Bible References:**

- **1 Chronicles 2:1-2**
- 1 Kings 1:9
- **Genesis 29:35**
- **Genesis 38:2**
- **Luke 3:33**
- **Ruth 1:2**

**Word Data:**

- Strong's: H3063

## 1 Kings References:

1:9; 1:35; 2:32; 4:20; 4:25; 12:17; 12:20; 12:21; 12:23; 12:32; 13:12; 13:14; 13:21; 14:21; 14:22; 14:29; 15:17

# Judah, kingdom of Judah

### Definition:

The tribe of Judah was the largest of the twelve tribes of Israel. The kingdom of Judah was made up of the tribes of Judah and Benjamin.

- After King Solomon died, the nation of Israel was divided into two kingdoms: Israel and Judah. The kingdom of Judah was the southern kingdom, located west of the Salt Sea.
- The capital city of the kingdom of Judah was Jerusalem.
- Eight kings of Judah obeyed Yahweh and led the people to worship him. The other kings of Judah were evil and led the people to worship idols.
- Over 120 years after Assyria defeated Israel (the northern kingdom), Judah was conquered by the nation of Babylon. The Babylonians destroyed the city and the temple, and took most of the people of Judah to Babylon as captives.

(See also: Judah, Salt Sea)

### Bible References:

- 1 Samuel 30:26-28
- 2 Samuel 12:8
- Hosea 5:14
- Jeremiah 7:33
- Judges 1:16-17

### Examples from the Bible stories:

- 18:7 Only two tribes remained faithful to him (Rehoboam). These two tribes became the **kingdom of Judah**.
- 18:10 The **kingdoms of Judah** and Israel became enemies and often fought against each other.
- 18:13 The **kings of Judah** were descendants of David. Some of these kings were good men who ruled justly and worshiped God. But most of **Judah's** kings were evil, corrupt, and they worshiped idols.
- 20:1 The **kingdoms of Israel and Judah** both sinned against God.
- 20:5 The people in the **kingdom of Judah** saw how God had punished the people of the kingdom of Israel for not believing and obeying him. But they still worshiped idols, including the gods of the Canaanites.

- 20:6 About 100 years after the Assyrians destroyed the kingdom of Israel, God sent Nebuchadnezzar, king of the Babylonians, to attack the **kingdom of Judah**.
- 20:9 Nebuchadnezzar and his army took almost all of the people of **the kingdom of Judah** to Babylon, leaving only the poorest people behind to plant the fields.

**Word Data:**

- Strong's: H4438, H3063

## 1 Kings References:

12:23; 12:27; 13:1; 15:1; 15:7; 15:9; 15:17; 15:22; 15:23; 15:25; 15:28; 15:33; 16:8; 16:10; 16:15; 16:23; 16:29; 19:3; 22:2; 22:10; 22:29; 22:41; 22:45; 22:51

# judge, judgment

### Definition:

The terms “judge” and “judgment” often refer to making a decision about whether or not something is good, wise, or right. However, these terms can also refer to actions performed by a person as the result of a decision, usually in the context of deciding that something is bad, wrong, or evil.

- The terms “judge” and “judgment” can also mean “to cause harm to” (usually because God has decided a person or nation’s actions are wicked).
- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

### Translation Suggestions:

- Depending on the context, ways to translate to “judge” could include to “decide” or to “condemn” or to “punish” or to “decree.”
- The term “judgment” could be translated as “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: **decree**, **judge**, **judgment day**, just, **law**, law)

### Bible References:

- **1 John 4:17**
- 1 Kings 3:9
- **Acts 10:42-43**

- Isaiah 3:14
- James 2:4
- Luke 6:37
- Micah 3:9-11
- Psalm 54:1

**Examples from the Bible stories:**

- 19:16 The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- 21:8 A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- 39:4 The high priest tore his clothes in anger and shouted to the other religious leaders, "We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?"
- 50:14 But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

**Word Data:**

- Strong's: H0148, H0430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G01440, G03500, G09680, G11060, G12520, G13410, G13450, G13480, G13490, G29170, G29190, G29200, G29220, G29230, G42320

## 1 Kings References:

2:3; 3:9; 3:28; 6:12; 7:7; 8:32; 8:58; 9:4; 11:33; 20:40

# just, justice, unjust, injustice, justify, justification

### Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

The terms "unjust" and "unjustly" refer to treating people in an unfair and often harmful manner.

- An "injustice" is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being "partial" or "prejudiced" because he is not treating people equally.

The terms "justify" and "justification" refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- "Justification" refers to what God does when he forgives a person's sins and declares that person to be righteous in his sight.

### Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."

- In some contexts, “just” could be translated as “righteous” or “upright.”
- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”
- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”
- The term “unjustly” could be translated as “in an unfair manner” or “wrongly” or “unfairly.”
- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: abstractnouns)
- Other ways to translate “justify” could include “declare (someone) to be righteous” or “cause (someone) to be righteous.”
- The term “justification” could be translated as “being declared righteous” or “becoming righteous” or “causing people to be righteous.”
- The phrase “resulting in justification” could be translated as “so that God justified many people” or “which resulted in God causing people to be righteous.”
- The phrase “for our justification” could be translated as “in order that we could be made righteous by God.”

(See also: forgive, guilt, judge, righteous, righteous)

**Bible References:**

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 4:3-4
- Jeremiah 22:3
- Ezekiel 18:16-17
- Micah 3:8
- Matthew 5:43-45
- Matthew 11:19

- **Matthew 23:23-24**
- **Luke 18:3**
- **Luke 18:8**
- **Luke 18:13-14**
- **Luke 21:20-22**
- **Luke 23:41**
- **Acts 13:38-39**
- **Acts 28:4**
- **Romans 4:1-3**
- **Galatians 3:6-9**
- **Galatians 3:11**
- **Galatians 5:3-4**
- **Titus 3:6-7**
- **Hebrews 6:10**
- **James 2:24**
- **Revelation 15:3-4**

**Examples from the Bible stories:**

- **17:9** David ruled with **justice** and faithfulness for many years, and God blessed him.
- **18:13** Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- **50:17** Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

**Word Data:**

- Strong's: H0205, H2555, H3477, H4941, H5765, H5766, H5767, H6662, H6663, H6664, H6666, H8003, H8264, H8636, G00910, G00930, G00940, G13420, G13440, G13450, G13460, G13470, G17380

## 1 Kings References:

3:11; 3:28; 8:45; 8:49; 8:59; 10:9

# Kidron Valley

**Definition:**

The Kidron Valley is a deep valley just outside the city of Jerusalem, between its eastern wall and the Mount of Olives.

- The valley is over 1,000 meters deep and about 32 kilometers long.
- When King David was fleeing from his son Absalom, he went through the Kidron Valley to get to the Mount of Olives.
- King Josiah and King Asa of Judah ordered that the high places and altars of false gods be smashed and burned; the ashes were thrown into the Kidron Valley.
- During the reign of King Hezekiah, the Kidron Valley was where the priests threw everything impure that they removed from the temple.
- The evil queen Athaliah was killed in this valley because of the wicked things she had done.

(Translation suggestions: How to Translate Names)

(See also: Absalom, Asa, **Athaliah**, David, false god, **Hezekiah**, high places, Josiah, Judah, **Mount of Olives**)

**Bible References:**

- **John 18:1**

**Word Data:**

- Strong's: H5674, H6939, G27480, G54930

## 1 Kings References:

15:13

# kin, kinfolk, kindred, kinsman

### Definition:

The term “kin” refers to a person’s blood relatives, considered as a group. The word “kinsman” refers specifically to a male relative.

- “Kin” can only refer to a person’s close relatives, such as parents and siblings, or it can also include more distant relatives, such as an aunts, uncles, or cousins.
- In ancient Israel, if a man died, his nearest male relative was expected to marry his widow, manage his property, and help carry on his family name. This relative was called a “kinsman-redeemer.”
- This term “kin” could also be translated as “relative” or “family member.”

### Bible References:

- Romans 16:9-11
- Ruth 2:20
- Ruth 3:9

### Word Data:

- Strong’s: H0251, H1350, H4129, H4130, H7138, H7607, G47730

## 1 Kings References:

16:11

# king, kingship

**Definition:**

In the Bible, the term “king” refers to a man who is the supreme ruler of a particular group of people or a particular region of land (or both).

- In biblical times, a king was usually chosen to rule on the basis of family relation to the previous king(s). When a king died, usually his oldest son became the next king.
- The Bible often refers to God is as a king who rules over the entire universe (in a general sense) and over his people (in a specific sense).
- The New Testament refers to Jesus as a king in various ways, including: “king of the Jews;” “king of Israel;” and “king of kings.”
- Depending on the context, the term “king” might also be translated as “supreme chief” or “sovereign ruler.”
- The phrase “king of kings” might be translated as “king who rules over all other kings” or “supreme ruler who has authority over all other rulers.”

(See also: **authority**, **Herod Antipas**, kingdom, **kingdom of God**)

**Bible References:**

- **1 Timothy 6:15-16**
- **2 Kings 5:18**
- **2 Samuel 5:3**
- **Acts 7:9-10**
- **Acts 13:22**
- **John 1:49-51**
- **Luke 1:5**
- **Luke 22:24-25**
- **Matthew 5:35**
- **Matthew 14:9**

**Examples from the Bible stories:**

- **8:6** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.

- 16:1 The Israelites had no **king**, so everyone did what they thought was right for them.
- 16:18 Finally, the people asked God for a **king** like all the other nations had.
- 17:5 Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- 21:6 God's prophets also said that the Messiah would be a prophet, a priest, and a **king**.
- 48:14 David was the **king** of Israel, but Jesus is the **king** of the entire universe!

**Word Data:**

- Strong's: H4427, H4428, H4430, G09350, G09360

## 1 Kings References:

1:1; 1:2; 1:3; 1:4; 1:9; 1:13; 1:14; 1:15; 1:16; 1:18; 1:19; 1:20; 1:21; 1:22; 1:23; 1:24; 1:25; 1:27; 1:28; 1:29; 1:31; 1:32; 1:33; 1:34; 1:36; 1:37; 1:38; 1:39; 1:43; 1:44; 1:45; 1:47; 1:48; 1:51; 1:53; 2:17; 2:18; 2:19; 2:20; 2:22; 2:23; 2:25; 2:26; 2:29; 2:30; 2:31; 2:35; 2:36; 2:38; 2:39; 2:42; 2:44; 2:45; 2:46; 3:1; 3:4; 3:13; 3:16; 3:22; 3:23; 3:24; 3:25; 3:26; 3:27; 3:28; 4:1; 4:5; 4:7; 4:19; 4:24; 4:27; 4:34; 5:1; 5:13; 5:17; 6:2; 7:13; 7:14; 7:40; 7:45; 7:46; 7:51; 8:1; 8:2; 8:5; 8:14; 8:62; 8:63; 8:64; 8:66; 9:1; 9:10; 9:11; 9:14; 9:15; 9:26; 9:28; 10:3; 10:6; 10:9; 10:10; 10:12; 10:13; 10:15; 10:16; 10:17; 10:18; 10:21; 10:22; 10:23; 10:26; 10:27; 10:28; 10:29; 11:1; 11:14; 11:18; 11:23; 11:26; 11:27; 11:37; 12:2; 12:6; 12:12; 12:13; 12:15; 12:16; 12:18; 12:23; 12:27; 12:28; 13:4; 13:6; 13:7; 13:8; 13:11; 14:2; 14:14; 14:19; 14:25; 14:26; 14:27; 14:28; 14:29; 15:1; 15:7; 15:9; 15:16; 15:17; 15:18; 15:19; 15:20; 15:22; 15:23; 15:25; 15:28; 15:31; 15:32; 15:33; 16:5; 16:8; 16:10; 16:14; 16:15; 16:16; 16:18; 16:20; 16:23; 16:27; 16:29; 16:31; 16:33; 19:15; 19:16; 20:1; 20:2; 20:4; 20:7; 20:9; 20:11; 20:12; 20:13; 20:16; 20:20; 20:21; 20:22; 20:23; 20:24; 20:28; 20:31; 20:32; 20:38; 20:39; 20:40; 20:41; 20:43; 21:1; 21:7; 21:10; 21:13; 21:18; 22:2; 22:3; 22:4; 22:5; 22:6; 22:8; 22:9; 22:10; 22:12; 22:13; 22:15; 22:16; 22:18; 22:26; 22:27; 22:29; 22:30; 22:31; 22:32; 22:33; 22:34; 22:35; 22:37; 22:39; 22:41; 22:44; 22:45; 22:47; 22:51

# kingdom

### Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term “kingdom” can also refer to a spiritual reign or authority, as in the term “kingdom of God.”
- God is the ruler of all creation, but the term “kingdom of God” especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a “kingdom” in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as “darkness.”

### Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term “kingdom” could be translated as “country (ruled by a king)” or “king’s territory” or “region ruled by a king.”
- In a spiritual sense, “kingdom” could be translated as “ruling” or “reigning” or “controlling” or “governing.”
- One way to translate “kingdom of priests” might be “spiritual priests who are ruled by God.”
- The phrase “kingdom of light” could be translated as “God’s reign that is good like light” or “when God, who is light, rules people” or “the light and goodness of God’s kingdom.” It is best to keep the word “light” in this expression since that is a very important term in the Bible.
- Note that the term “kingdom” is different from an empire, in which an emperor rules over several countries.

(See also: authority, king, kingdom of God, kingdom of Israel, Judah, Judah, priest)

### Bible References:

- 1 Thessalonians 2:12
- 2 Timothy 4:17-18
- Colossians 1:13-14

- John 18:36
- Mark 3:24
- Matthew 4:7-9
- Matthew 13:19
- Matthew 16:28
- Revelation 1:9

**Examples from the Bible stories:**

- 13:2 God said to Moses and the people of Israel, “If you will obey me and keep my covenant, you will be my prized possession, a **kingdom** of priests, and a holy nation.”
- 18:4 God was angry with Solomon and, as a punishment for Solomon’s unfaithfulness, he promised to divide the nation of Israel in two **kingdoms** after Solomon’s death.
- 18:7 Ten of the tribes of the nation of Israel rebelled against Rehoboam. Only two tribes remained faithful to him. These two tribes became the **kingdom** of Judah.
- 18:8 The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their **kingdom** in the northern part of the land and were called the **kingdom** of Israel.
- 21:8 A king is someone who rules over a **kingdom** and judges the people.

**Word Data:**

- Strong’s: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G09320

## 1 Kings References:

1:46; 2:12; 2:15; 2:22; 2:46; 4:21; 9:5; 10:20; 11:11; 11:13; 11:31; 11:34; 11:35; 12:21; 12:26; 14:8; 18:10

# kiss

**Definition:**

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression to "kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

**Bible References:**

- 1 Thessalonians 5:25-28
- Genesis 27:26-27
- Genesis 29:11
- Genesis 31:28
- Genesis 45:15
- Genesis 48:10
- Luke 22:48
- Mark 14:45
- Matthew 26:48

**Word Data:**

- Strong's: H5390, H5401, G27050, G53680, G53700

## 1 Kings References:

19:18; 19:20

# know, knew, knowledge, known, unknown, distinguish

### Definition:

Used in this sense the term “know” and “knowledge” mean generally to understand something. It can also mean to be aware of a fact. The expression “to make known” means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing physical concepts or abstract concepts.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know the Law” means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes “knowledge” is used as a synonym for “wisdom,” which includes living in a way that is pleasing to God.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”

### Translation Suggestions

- Depending on the context, ways to translate “know” could include “understand” or “be familiar with” or “be aware of” or “be acquainted with.”
- In the context of understanding the difference between two things, the term is usually translated as “distinguish.” When used in this way, the term is often followed by the preposition “between.”
- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as “what is known” or “wisdom” or “understanding,” depending on the context.
- Some languages have two different words for “know,” one for knowing facts and one for knowing a person and having a relationship with that person. The word for knowing facts should be used when translating this sense of the word “know.”

(See also: know-relationship, law, reveal, understand, wise)

**Bible References:**

**Word Data:**

- Strong's: H1844, H1847, H3045, H3046, H3318, G00500, G00560, G03190, G10970, G11070, G11080, G11100, G14920, G19210, G19220, G19870, G42670

## 1 Kings References:

1:11; 1:18; 1:27; 2:5; 2:9; 2:15; 2:32; 2:37; 2:42; 2:44; 5:6; 7:14; 8:38; 8:39; 8:43; 8:60; 9:27; 14:2; 17:24; 18:12; 18:36; 18:37; 20:7; 20:13; 20:22; 20:28; 22:3

# know, knew, knowledge, unknown

### Definition:

Used in this sense the term “know” and “knowledge” and “knew” mean to be in relationship with a person.

- To “know” God means to have a relationship with him. This also applies to knowing people.
- Jesus said in Matthew 7:23 that on the day when he judges everyone, he will say to some people, “I never knew you.” By saying “I never knew you,” he means that he was never in a personal relationship with them.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”
- When used of a man and a woman to “know” is often an euphemism that refers to having sexual intercourse.

### Translation Suggestions

- Depending on the context, ways to translate this meaning of “know” could include “be acquainted with” or “be familiar with” or “be in relationship with.”
- Some languages have two different words for “know,” one for knowing facts and one for knowing a person and having a relationship with that person. The word for knowing a person and having a relationship with that person should be used when translating this sense of the word “know.”

(See also: know-information,reveal)

### Bible References:

### Word Data:

- Strong’s:

## 1 Kings References:

1:4; 3:7; 5:3

# labor, labors, labored, laboring, laborer, work, hard work

### Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- Ways to translate “labor” could include “work” or “toil” or “hard work” or “difficult work” or to “work hard.”

(See also: hard)

### Bible References:

### Word Data:

- Strong’s: H3021, H4399, H4522, H4639, H5647, H5656, H5998, H6001, H6089, G20380, G20400, G20410, G28720, G28730

## 1 Kings References:

4:6; 5:13; 5:14; 5:16; 7:14; 7:17; 7:19; 7:22; 7:26; 7:33; 7:40; 7:51; 9:15; 9:21; 9:23; 11:28; 12:4; 12:18; 16:7

# lamp

**Definition:**

The term “lamp” generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

The type of lamp that was used in Bible times is a small container with a fuel source, usually oil, that gives light when it burns.

- An ordinary oil lamp usually consisted of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.

(See also: lampstand, **life**, **light**)

**Bible References:**

- 1 Kings 11:36
- **Exodus 25:3-7**
- **Luke 8:16-18**
- **Matthew 5:15**
- **Matthew 6:22**
- **Matthew 25:3**

**Word Data:**

- Strong’s: H3940, H3974, H4501, H5215, H5216, G29850, G30880

## 1 Kings References:

7:49; 11:36; 15:4

# lampstand

### Definition:

In the Bible, the term “lampstand” refers to a structure on which a lamp is placed in order to provide light to a room.

- The lampstand would be tall enough so that the light of the lamp could shine throughout the room.
- The lampstand could be made of wood or metal and could hold one or more lamps.
- Ordinary lamps were made of clay, and lamps for special purposes, such as for the temple, were made of metal (such as bronze, silver, or gold.)
- The lamps were in the shape of a bowl with a raised lip on one side that held a wick. The lamps were filled with olive oil that soaked the wick and burned when the wick was lighted.
- In the Jerusalem temple there was a special gold lampstand that had seven branches for holding seven lamps.

### Translation Suggestions

- This term could be also translated as “lamp pedestal” or “structure for holding a lamp” or “lamp holder.”
- For the temple lampstand, this could be translated as “seven-lamp lampstand” or “gold pedestal with seven lamps.”
- It would also be helpful in a translation to include pictures of a simple lampstand and a seven-branch lampstand in the relevant Bible passages.

(See also: bronze, gold, lamp, light, silver, temple)

### Bible References:

- Daniel 5:5-6
- Exodus 37:17
- Mark 4:21-23
- Matthew 5:15-16
- Revelation 1:12-13
- Revelation 1:20

### Word Data:

- Strong's: H4501, G30870

## 1 Kings References:

7:49

# law, law of Moses, law of Yahweh, law of God

### Definition:

Most simply, the term “law” refers to a rule or instruction that should be followed. In the Bible, the term “law” is often used generally to refer to anything and everything God wants his people to obey and do. The specific term “law of Moses” refers to the commandments and instructions that God gave Moses for the Israelites to obey.

- Depending on the context, the “law” can refer to:
  - the Ten Commandments that God wrote on stone tablets for the Israelites
  - all the laws given to Moses
  - the first five books of the Old Testament
  - the entire Old Testament (also referred to as “scriptures” in the New Testament).
  - all of God’s instructions and will
- The phrase “the Law and the Prophets” is used in the New Testament to refer to the Hebrew scriptures (or “Old Testament”)

### Translation Suggestions:

- These terms could be translated using the plural, “laws,” since they refer to many instructions.
- The term “law of Moses” could be translated as “the laws that God told Moses to give to the Israelites.”
- Depending on the context, “the law of Moses” could also be translated as “the law that God told to Moses” or “God’s laws that Moses wrote down” or “the laws that God told Moses to give to the Israelites.”
- Ways to translate “the law” or “law of God” or “God’s laws” could include “laws from God” or “God’s commands” or “laws that God gave” or “everything that God commands” or “all of God’s instructions.”
- The phrase “law of Yahweh” could also be translated as “Yahweh’s laws” or “laws that Yahweh said to obey” or “laws from Yahweh” or “things Yahweh commanded.”

(See also: instruct, Moses, Ten Commandments, lawful, Yahweh)

### Bible References:

- Acts 15:6

- Daniel 9:13
- Exodus 28:42-43
- Ezra 7:25-26
- Galatians 2:15
- Luke 24:44
- Matthew 5:18
- Nehemiah 10:29
- Romans 3:20

**Examples from the Bible stories:**

- 13:7 God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.
- 13:9 Anyone who disobeyed **God's law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.
- 15:13 Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- 16:1 After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.
- 21:5 In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.
- 27:1 Jesus answered, "What is written in **God's law**?"
- 28:1 Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

**Word Data:**

- Strong's: H0430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G23160, G35510, G35650

## 1 Kings References:

2:3

# Lebanon

**Definition:**

Lebanon is a beautiful mountainous region located along the coast of the Mediterranean Sea, north of Israel. In Bible times this region was thickly wooded with fir trees, such as cedar and cypress.

- King Solomon sent workers to Lebanon to harvest cedar trees for use in building God's temple.
- Ancient Lebanon was inhabited by Phoenician people, who were skilled builders of ships that were used for a successful trading industry.
- The cities of Tyre and Sidon were located in Lebanon. It was in these cities that a valuable purple dye was first used.

(Translation suggestions: How to Translate Names)

(See also: cedar, cypress, **fir**, **Phoenicia**)

**Bible References:**

- 1 Kings 4:32-34
- **2 Chronicles 2:8-10**
- **Deuteronomy 1:7-8**
- **Psalms 29:3-5**
- **Zechariah 10:8-10**

**Word Data:**

- Strong's: H3844

## 1 Kings References:

4:33; 5:6; 5:9; 5:14; 7:2; 9:19; 10:17; 10:21

# Levi, Levite

**Definition:**

Levi was Jacob's third son. He was Leah's third son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Levi" or the "Levites."
- The name Levi is similar to the Hebrew word for "join to."
- Unlike the other tribes, the tribe of Levi did not inherit a unified area of land in Canaan. Instead, they inherited various cities scattered throughout the regions belonging to the other tribes.
- The tribe of Levi was responsible for taking care of the tabernacle (and later, the temple) and conducting religious rituals, including offering sacrifices and prayers for the Israelite people.
- In the Old Testament, it is not always clear whether the term "Levite" refers generally to a descendant of Levi or specifically to a person who served in the temple helping the priests.
- The Old Testament law prescribed that all priests were to be chosen from the tribe of Levi. The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named "Levi" were ancestors of Jesus. Their names are listed in the genealogy in the gospel of Luke.
- Jesus' disciple Matthew was also called Levi.

(See also: twelve tribes of Israel, priest, sacrifice, temple, Jacob, Leah, Matthew)

**Bible References:**

- 1 Chronicles 2:1-2
- 1 Kings 8:3-5
- Acts 4:36-37
- Genesis 29:34
- John 1:19-21
- Luke 10:32

**Word Data:**

- Strong's: H3878, H3879, H3881, G30170, G30180, G30190, G30200

## 1 Kings References:

8:4; 12:31

# lion, lioness

**Definition:**

A lion is a large, cat-like, that has animal, with powerful teeth and claws for killing and tearing apart its prey.

- Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can be dangerous to human beings.
- When King David was a boy, he killed lions that tried to attack the sheep he was caring for.
- Samson also killed a lion, with his bare hands.

(See also: How to Translate Unknowns)

(See also: David, leopard, Samson, sheep)

**Bible References:**

- 1 Chronicles 11:22-23
- 1 Kings 7:29
- Proverbs 19:12
- Psalms 17:12
- Revelation 5:5

**Word Data:**

- Strong's: H0738, H0739, H0744, H3715, H3833, H3918, H7826, H7830, G30230

## 1 Kings References:

7:29; 7:36; 10:19; 10:20; 13:24; 13:25; 13:26; 13:28; 20:36

# livestock, animals

### Definition:

The term “livestock” refers to animals which are raised to provide food and other useful products. Some types of livestock are also trained as work animals.

- Kinds of livestock include sheep, cattle, goats, horses, and donkeys.
- In Biblical times, wealth was partly measured by how much livestock a person had.
- Livestock are used to produce items such as wool, milk, cheese, housing materials, and clothing.
- This term could also be translated as “farm animals.”

(Translation suggestions: How to Translate Names)

(See also: cow, ox, donkey, goat, horse, sheep)

### Bible References:

- 2 Kings 3:15-17
- Genesis 30:29
- Joshua 1:14-15
- Nehemiah 9:36-37
- Numbers 3:41

### Word Data:

- Strong’s: H0929, H4399, H4735

## 1 Kings References:

18:5

# locust

**Definition:**

The term “locust” refers to a type of large, flying grasshopper that sometimes flies with many other of its kind in a very destructive swarm that eats all vegetation.

- Locusts and other grasshoppers are large, straight-winged insects with long, jointed back legs that give them the ability to jump a long distance way.
- In the Old Testament, swarming locusts were referred to figuratively as a symbol or picture of the overwhelming devastation that would come as a result of Israel’s disobedience.
- God sent locusts as one of the ten plagues against the Egyptians.
- The New Testament says that locusts were a main source of food for John the Baptist while he was living in the desert.

(Translation suggestions: How to Translate Names)

(See also: captive, Egypt, Israel, **John (the Baptist)**, plague)

**Bible References:**

- **2 Chronicles 6:28**
- **Deuteronomy 28:38-39**
- **Exodus 10:3-4**
- **Mark 1:6**
- **Proverbs 30:27-28**

**Word Data:**

- Strong’s: H0697, H1357, H1462, H1501, H2284, H3218, H5556, H6767, G02000

## 1 Kings References:

8:37

# loins

**Definition:**

The term “loins” refers to the part of the body of an animal or person that is between the lower ribs and the hip bones, also known as the lower abdomen.

- The expression “gird up the loins” refers to preparing to work hard. It comes from the custom of tucking the bottom of one’s robe into a belt around the waist in order to move with ease.
- The term “loins” is often used in the Bible to refer to the lower back part of an animal that was sacrificed.
- In the Bible, the term “loins” often refers figuratively and euphemistically to a man’s reproductive organs as the source of his descendants. (See: euphemism)
- The expression “will come from your loins” could also be translated as “will be your offspring” or “will be born from your seed” or “God will cause to come from you.” (See: euphemism)
- When referring to a part of the body, this could also be translated as “abdomen” or “hips” or “waist,” depending on the context.

(See also: **descendant**, gird, **children**)

**Bible References:**

- **1 Peter 1:13**
- **2 Chronicles 6:9**
- **Deuteronomy 33:11**
- **Genesis 37:34**
- **Job 15:27**

**Word Data:**

- Strong’s: H2504, H3409, H3689, H4975, G37510

## 1 Kings References:

2:5; 8:19; 12:10; 18:46; 20:31; 20:32

# 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

## 1 Kings References:

2:26; 8:53

# lord, Lord, master, sir

**Definition:**

In the Bible, the term “lord” generally refers to someone who has ownership or authority over other people. In the Bible, however, the term is used to address many different kinds of people, including God.

- This word is sometimes translated as “master” when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as “sir” in contexts where someone is politely addressing someone of higher status.

When “Lord” is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has “Blessed is he who comes in the name of Yahweh” and the New Testament text has “Blessed is he who comes in the name of the Lord.”
- In the ULT and UST, the title “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.
- Some languages translate “Lord” as “Master” or “Ruler” or some other term that communicates ownership or supreme rule.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.

- For places in the New Testament where there is a quote from the Old Testament, the term "Lord God" could be used to make it clear that this is a reference to God.

**Translation Suggestions:**

- This term can be translated with the equivalent of "master" when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as "master."
- If the person addressing Jesus does not know him, "lord" could be translated with a respectful form of address such as "sir." This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is considered a title, written as "Lord" (capitalized) in English.

(See also: God, Jesus, ruler, Yahweh)

**Bible References:**

- Genesis 39:2
- Joshua 3:9-11
- Psalms 86:15-17
- Jeremiah 27:4
- Lamentations 2:2
- Ezekiel 18:29
- Daniel 9:9
- Daniel 9:17-19
- Malachi 3:1
- Matthew 7:21-23
- Luke 1:30-33
- Luke 16:13
- Romans 6:23
- Ephesians 6:9
- Philippians 2:9-11
- Colossians 3:23

- Hebrews 12:14
- James 2:1
- 1 Peter 1:3
- Jude 1:5
- Revelation 15:4

**Examples from the Bible stories:**

- 25:5 But Jesus replied to Satan by quoting from the Scriptures. He said, “In God’s word, he commands his people, ‘Do not test the **Lord** your God.’”
- 25:7 Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘Worship only the **Lord** your God and only serve him.’”
- 26:3 This is the year of the **Lord’s** favor.
- 27:2 The law expert replied that God’s law says, “Love the **Lord** your God with all your heart, soul, strength, and mind.”
- 31:5 Then Peter said to Jesus, “**Master**, if it is you, command me to come to you on the water”
- 43:9 “But know for certain that God has caused Jesus to become both **Lord** and Messiah!”
- 47:3 By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- 47:11 Paul answered, “Believe in Jesus, the **Master**, and you and your family will be saved.”

**Word Data:**

- Strong’s: H0113, H0136, H1167, H1376, H4756, H7980, H8323, G02030, G06340, G09620, G12030, G29620

## 1 Kings References:

1:2; 1:11; 1:13; 1:17; 1:18; 1:20; 1:21; 1:24; 1:27; 1:31; 1:33; 1:36; 1:37; 1:43; 1:47; 2:26; 2:38; 3:10; 3:15; 3:17; 3:26; 8:53; 11:23; 12:27; 16:24; 18:7; 18:8; 18:10; 18:11; 18:13; 18:14; 20:4; 20:9; 22:6; 22:17

# love, beloved

### Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for "love" some languages may express using different words:

1. The kind of love that comes from God is focused on the good of others even when it does not benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.
    - Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
    - When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
    - In the ULT, the word "love" refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.
2. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
    - This term refers to natural human love between friends or relatives.
    - The term can also be used in such contexts as, "They love to sit in the most important seats at a banquet." This means that they "like very much" or "greatly desire" to do that.
3. The word "love" can also refer to romantic love between a man and a woman.

### Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word "love" in the ULT refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, "devoted, faithful caring" or "care for unselfishly" or "love from God." Make sure that the word used to translate God's love can include giving up one's own interests to benefit others and loving others no matter what they do.
- Sometimes the English word "love" describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means "like very much" or "care for" or "have strong affection for."

- In contexts where the word “love” is used to express a strong preference for something, this could be translated by “strongly prefer” or “like very much” or “greatly desire.”
- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
- Many languages must express “love” as an action. So for example, they might translate “love is patient, love is kind” as, “when a person loves someone, he is patient with him and kind to him.”

(See also: covenant, death, sacrifice, save, sin)

**Bible References:**

- 1 Corinthians 13:7
- 1 John 3:2
- 1 Thessalonians 4:10
- Galatians 5:23
- Genesis 29:18
- Isaiah 56:6
- Jeremiah 2:2
- John 3:16
- Matthew 10:37
- Nehemiah 9:32-34
- Philippians 1:9
- Song of Songs 1:2

**Examples from the Bible stories:**

- 27:2 The law expert replied that God’s law says, “**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself.”
- 33:8 “The thorny ground is a person who hears God’s word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God.”
- 36:5 As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, “This is my Son whom I **love**.”
- 39:10 “Everyone who **loves** the truth listens to me.”
- 47:1 She (Lydia) **loved** and worshiped God.
- 48:1 When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.

- 49:3 He (Jesus) taught that you need to **love** other people the same way you love yourself.
- 49:4 He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- 49:7 Jesus taught that God **loves** sinners very much.
- 49:9 But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- 49:13 God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

**Word Data:**

- Strong's: H0157, H0158, H0159, H0160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G00250, G00260, G53600, G53610, G53620, G53630, G53650, G53670, G53680, G53690, G53770, G53810, G53820, G53830, G53880

## 1 Kings References:

3:3; 5:1; 10:9; 11:1; 11:2

# lust, lustful, passion, desire

**Definition:**

Lust is a very strong desire, usually in the context of wanting something sinful or immoral. To lust is to have lust.

- In the Bible, “lust” usually referred to sexual desire for someone other than one’s own spouse.
- Sometimes this term was used in a figurative sense to refer to worshiping idols.
- Depending on the context, “lust” could be translated as “wrong desire” or “strong desire” or “wrongful sexual desire” or “strong immoral desire” or to “strongly desire to sin.”
- The phrase to “lust after” could be translated as to “wrongly desire” or to “think immorally about” or to “immorally desire.”

(See also: adultery, false god)

**Bible References:**

- 1 John 2:16
- 2 Timothy 2:22
- Galatians 5:16
- Galatians 5:19-21
- Genesis 39:7-9
- Matthew 5:28

**Word Data:**

- Strong’s: H0183, H0185, H0310, H1730, H2181, H2183, H2530, H5178, H5375, H5689, H5691, H5869, H7843, G07660, G19370, G19390, G22370, G37150, G38060

## 1 Kings References:

11:37

# lute, lyre

### Definition:

A lute and a lyre are small, stringed, musical instruments that were used by the Israelites to worship God.

- A lyre looks like a small harp, having strings strung across an open frame.
- A lute is very similar to a modern day acoustic guitar, having a wooden sound box and an extended neck on which strings are strung.
- In playing a lute or a lyre, certain strings are held down with the fingers of one hand while these and other strings are plucked or strummed with the other hand.
- The lute, lyre, and harp are all played by strumming or plucking the strings.
- The number of strings varied, but the Old Testament specifically mentions instruments that had ten strings.

(See also: harp)

### Bible References:

- 1 Kings 10:11-12
- 1 Samuel 10:5-6
- 2 Chronicles 5:11-12

### Word Data:

- Strong's: H3658, H5035, H5443

## 1 Kings References:

10:12

# 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

## 1 Kings References:

2:39; 15:2; 15:10; 15:13; 15:20

# Maker

### Definition:

In general, a “maker” is someone who creates or makes things.

- In the Bible, the term “Maker” is sometimes used as a name or title for Yahweh, because he created everything.
- Usually this term is combined with “his” or “my” or “your.”

### Translation Suggestions:

- The term “Maker” can be translated as “the Creator” or “God who creates” or “the One who made everything.”
- The phrase “his Maker” could also be translated as “the One who created him” or “God, who created him.”
- The phrases “your Maker” and “my Maker” could be translated in a similar way.

(See also: How to Translate Names)

(See also: create, Yahweh)

### Bible References:

- Hosea 8:13-14

### Word Data:

- Strong’s: H3335, H6213, H6466

## 1 Kings References:

12:21

# man of God

**Definition:**

The expression “man of God” is a respectful way of referring to a prophet of Yahweh. It is also used to refer to an angel of Yahweh.

- When referring to a prophet, this could also be translated as “man who belongs to God” or “man whom God has chosen” or “man who serves God.”
- When referring to an angel this could also be translated as “messenger of God” or “your angel” or “heavenly being from God who looks like a man.”

(See also: angel, honor, prophet)

**Bible References:**

- 1 Chronicles 23:12-14
- 1 Kings 12:22
- 1 Samuel 9:9-11

**Word Data:**

- Strong’s: H0376, H0430, G04440, G23160

## 1 Kings References:

12:22; 13:1; 13:4; 13:5; 13:6; 13:7; 13:8; 13:11; 13:12; 13:14; 13:21; 13:26; 13:29; 13:31; 17:18; 17:24; 20:28

# Manasseh

**Definition:**

Manasseh was the older son of Joseph. His descendants became one of the tribes of Israel.

- The name Manasseh is similar to the the Hebrew word meaning “to forget.”
- The tribe of Manasseh was often called the “half-tribe of Manasseh” because only part of the tribe settled in the land of Canaan, on the west side of the Jordan River. The other part of the tribe settled on the east side of the Jordan.
- One of the kings of Judah was also named Manasseh. King Manasseh was an evil king who sacrificed his own children as burnt offerings to false gods.
- God punished King Manasseh by allowing him to be captured by an enemy army. Manasseh turned back to God and destroyed the altars where idols were worshiped.
- Three other men named Manasseh are mentioned in the Old Testament. One of them was the grandfather of some Danites who were priests for false gods. The other two were men who lived during the time of Ezra and were required to divorce their pagan wives, who had influenced them to worship false gods.

(Translation suggestions: How to Translate Names)

(See also: Joseph, Ephraim, twelve tribes of Israel)

**Bible References:**

- 2 Chronicles 15:9
- Deuteronomy 3:12-13
- Genesis 41:51
- Genesis 48:1-2
- Judges 1:27-28

**Word Data:**

- Strong’s: H4519, H4520, G31280

## 1 Kings References:

4:13

# 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

## 1 Kings References:

20:31

# messenger

### Definition:

The term “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: angel, **apostle**, **John (the Baptist)**)

### Bible References:

- 1 Kings 19:1-3
- **1 Samuel 6:21**
- **2 Kings 1:1-2**
- **Luke 7:27**
- **Matthew 11:10**

### Word Data:

- Strong’s: H1319, H4397, H4398, H5046, H5894, H6735, H6737, H7323, H7971, G00320, G06520

## 1 Kings References:

13:18; 19:2; 20:2; 20:5; 20:9; 22:13

# Midian, Midianite

### Definition:

Midian was a son of Abraham and his wife Keturah. It is also the name of a people group and region located in the northern Arabian Desert to the south of the land of Canaan. The people of that group were called “Midianites.”

- When Moses first left Egypt, he went to the region of Midian where he met the daughters of Jethro and helped them water their flocks. Later Moses married one of Jethro’s daughters.
- Joseph was taken to Egypt by a group of Midianite slave traders.
- Many years later the Midianites attacked and raided the Israelites in the land of Canaan. Gideon led the Israelites in defeating them.
- Many of the modern-day Arabian tribes are descendants of this group.

(See also Arabia, Egypt, flock, Gideon, Jethro, Moses)

### Bible References:

- Acts 7:30
- Exodus 2:16
- Genesis 25:1-4
- Genesis 36:34-36
- Genesis 37:28
- Judges 7:1

### Examples from the Bible stories:

- 16:3 But then the people forgot about God and started worshiping idols again. So God allowed the **Midianites**, a nearby enemy people group, to defeat them.
- 16:4 The Israelites were so scared, they hid in caves so the **Midianites** would not find them.
- 16:11 The man’s friend said, “This dream means that Gideon’s army will defeat the **Midianite** army!”
- 16:14 God confused the **Midianites**, so that they started attacking and killing each other.

### Word Data:

- Strong's: H4080, H4084, H4092

## 1 Kings References:

11:18

# might, mighty, mighty works

### Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term “almighty,” which is a common description for God, meaning that he has complete power.

### Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”
- Depending on the context, “mighty works” could be translated as “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: **Almighty**, miracle, **power**, **strength**)

### Bible References:

- **Acts 7:22**
- **Genesis 6:4**
- **Mark 9:38-39**
- **Matthew 11:23**

### Word Data:

- Strong's: H0046, H0047, H0117, H0202, H0386, H0410, H0430, H0533, H0650, H1219, H1368, H1369, H1396, H1397, H1419, H2220, H2389, H2428, H3201, H3524, H3581, H3966, H4101, H5794, H5797, H6099, H6105, H6108, H6184, H7227, H7580, H8623, H8624, G14110, G14150, G14980, G24780, G24790, G29000, G29040, G31670, G31730

## 1 Kings References:

1:8; 1:10; 8:42; 11:28; 15:23; 16:5; 16:27; 22:45

# miracle, wonder, sign

### Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

### Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: power, prophet, apostle, sign)

### Bible References:

- 2 Thessalonians 2:8-10
- Acts 4:17

- Acts 4:22
- Daniel 4:1-3
- Deuteronomy 13:1
- Exodus 3:19-22
- John 2:11
- Matthew 13:58

**Examples from the Bible stories:**

- 16:8 Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- 19:14 God did many **miracles** through Elisha.
- 37:10 Many of the Jews believed in Jesus because of this **miracle**.
- 43:6 “Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know.”
- 49:2 Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

**Word Data:**

- Strong’s: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540, G08800, G12130, G12290, G14110, G15690, G17180, G17700, G18390, G22850, G22960, G22970, G31670, G39020, G45910, G45920, G50590

## 1 Kings References:

13:3

# Mizpah

**Definition:**

Mizpah is the name of several towns mentioned in the Old Testament. It means “look-out point” or “watchtower.”

- When David was being pursued by Saul, he left his parents in Mizpah, under the protection of the king of Moab.
- One city called Mizpah was located on the border between the kingdoms of Judah and Israel. It was a major military center.

(Translation suggestions: Translate Names)

(See also: David, Judah, **kingdom of Israel**, Moab, **Saul (OT)**)

**Bible References:**

- 1 Kings 15:20-22
- **1 Samuel 7:5-6**
- **1 Samuel 7:10-11**
- **Jeremiah 40:5-6**
- **Judges 10:17-18**

**Word Data:**

- Strong’s: H4708, H4709

## 1 Kings References:

15:22

# Moab, Moabite

**Definition:**

The term “Moab” refers to a people group that lived to the east of the Salt Sea. The book of Genesis describes this people group as the descendents of a man named “Moab,” who was the son of Lot’s elder daughter.

- In the book of Ruth, Elimelek and his family went to live in Moab because of the famine around Bethlehem.
- Ruth is called a “Moabite woman” because she was born in the country of Moab and was from that people group.

(Translation suggestions: How to Translate Names)

(See also: **Bethlehem**, **Judea**, **Lot**, **Ruth**, **Salt Sea**)

**Bible References:**

- **Genesis 19:37**
- **Genesis 36:34-36**
- **Ruth 1:1-2**
- **Ruth 1:22**

**Word Data:**

- Strong’s: H4124, H4125

## 1 Kings References:

11:1; 11:7; 11:33

# mock, mocker, mockery, ridicule, scoff at, laughingstock

### Definition:

The terms “mock,” “ridicule,” and “scoff at” all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people’s words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term “scoff at” can also refer to ridiculing an idea that is not considered believable or important.
- A “mocker” is someone who mocks and ridicules consistently.

### Bible References:

- 2 Peter 3:4
- Acts 2:12-13
- Galatians 6:6-8
- Genesis 39:13-15
- Luke 22:63-65
- Mark 10:34
- Matthew 9:23-24
- Matthew 20:19
- Matthew 27:29

### Examples from the Bible stories:

- 21:12 Isaiah prophesied that people would spit on, **mock**, and beat the Messiah.
- 39:5 The Jewish leaders all answered the high priest, “He deserves to die!” Then they blindfolded Jesus, spit on him, hit him, and **mocked** him.
- 39:12 The soldiers whipped Jesus, and put a royal robe and a crown made of thorns on him. Then they **mocked** him by saying, “Look, the King of the Jews!”

- 40:4 Jesus was crucified between two robbers. One of them **mocked** Jesus, but the other said, “Do you have no fear of God?”
- 40:5 The Jewish leaders and the other people in the crowd **mocked** Jesus. They said to him, “If you are the Son of God, come down from the cross and save yourself! Then we will believe you.”

### Word Data:

- Strong’s: H1422, H2048, H2049, H2778, H2781, H3213, H3887, H3931, H3932, H3933, H3934, H3944, H3945, H4167, H4485, H4912, H5058, H5607, H6026, H6711, H7046, H7048, H7814, H7832, H8103, H8148, H8437, H8595, G15920, G17010, G17020, G17030, G23010, G26060, G34560, G55120

## 1 Kings References:

18:27

# Molech, Moloch

**Definition:**

Molech was the name of one of the false gods that the Canaanites worshiped. Other spellings are “Moloch” and “Molek.”

- People who worshiped Molech sacrificed their children to him by means of fire.
- Some of the Israelites also worshiped Molech instead of the one true God, Yahweh. They followed the evil practices of Molech worshipers, including sacrificing their children.

(Translation suggestions: How to Translate Names)

(See also: Canaan, evil, false god, God, false god, sacrifice, true, worship, Yahweh)

**Bible References:**

- 1 Kings 11:7
- 2 Kings 23:10
- Acts 7:43
- Jeremiah 32:33-35
- Leviticus 18:21

**Word Data:**

- Strong’s: H4428, H4432, G34340

## 1 Kings References:

11:7

# month, monthly

**Definition:**

The term “month” refers to a period of time lasting about four weeks. The number of days in each month varies depending on whether a lunar or solar calendar is used.

- In the lunar calendar, the length of each month is based on the amount of time it takes for the moon to go around the earth, about twenty-nine days. In this system there are twelve or thirteen months in a year. Despite the year being twelve or thirteen months, the first month is always called the same name even though it may be a different season.
- The “new moon,” or beginning phase of the moon with its sliver of light, marks the beginning of each month in the lunar calendar.
- All the names of months referred to in the Bible are those of the lunar calendar since this was the system used by the Israelites. Modern Jews still use this calendar for religious purposes.
- The modern-day solar calendar is based on how long it takes the earth to go around the sun (about 365 days). In this system, the year is always divided up into twelve months, with the length of each month ranging from twenty-eight to thirty-one days.

**Bible References:**

- 1 Samuel 20:34
- Acts 18:9-11
- Hebrews 11:23
- Numbers 10:10

**Word Data:**

- Strong’s: H2320, H3391, H3393, G33760

## 1 Kings References:

4:7; 4:27; 5:14; 6:1; 6:37; 6:38; 8:2; 11:16; 12:32; 12:33

# Moses

### Definition:

Moses was a prophet and leader of the Israelite people for over 40 years. He was the leader of the Israelite people when they came out of Egypt, as described in the book of Exodus.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but did not get to live in it, because he disobeyed God.

(Translation suggestions: How to Translate Names)

(See also: **Miriam**, **Promised Land**, **Ten Commandments**)

### Bible References:

- **Acts 7:21**
- **Acts 7:30**
- **Exodus 2:10**
- **Exodus 9:1**
- **Matthew 17:4**
- **Romans 5:14**

### Examples from the Bible stories:

- **9:12** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- **12:5** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- **12:7** God told **Moses** to raise his hand over the sea and divide the waters.

- 12:12 When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God.
- 13:7 Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

### Word Data:

- Strong's: H4872, H4873, G34750

## 1 Kings References:

2:3; 8:9; 8:53; 8:56

# mourn, mourner, weeping

**Definition:**

The terms “mourn” and “mourning” refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively to talk about “mourning” because of sin. This refers to feeling deeply grieved because sin hurts God and people.

(See also: sackcloth, sin)

**Bible References:**

- 1 Samuel 15:34-35
- 2 Samuel 1:11
- Genesis 23:2
- Luke 7:31-32
- Matthew 11:17

**Word Data:**

- Strong’s: H0056, H0057, H0060, H0205, H0578, H0584, H0585, H1058, H1065, H1068, H1671, H1897, H1899, H4553, H4798, H5092, H5098, H5110, H5594, H6937, H6941, H8386, G23540, G28750, G36020, G39960, G39970

## 1 Kings References:

13:29; 13:30; 14:13; 14:18

# Naphtali

**Definition:**

Naphtali was Jacob's sixth son. He was Bilhah's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Naphtali" or "Naphtali" or "Naphtalites."
- The name Naphtali is similar to the Hebrew word meaning "to twist, wrestle."
- The tribe of Naphtali settled in the northern part of Canaan, between the tribes of Manassah and Asher. Its eastern border was on the western shoreline of the Sea of Chinnereth. When used as the name of a region of land, the term "Naphtali" refers to the land given to the tribe of Naphtali.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Bilhah)

**Bible References:**

- 1 Kings 4:15
- Deuteronomy 27:13-14
- Ezekiel 48:1-3
- Genesis 30:8
- Judges 1:33
- Matthew 4:13

**Word Data:**

- Strong's: H5321, G35080

## 1 Kings References:

4:15; 7:14; 15:20

# 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

## 1 Kings References:

1:8; 1:10; 1:11; 1:22; 1:23; 1:24; 1:32; 1:34; 1:38; 1:44; 1:45; 4:5

# nation

### Definition:

In the Bible, a nation is a large group of people who share a common identity and speak the same language. The people of a nation often have the same ancestors and share a common ethnicity.

- In the Bible, a nation could be a country with an extensive government structure and defined boundaries (such as Egypt or Ethiopia), but usually it is more general and refers to a people group.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word "nation" was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were "nations" that would fight against each other. This could be translated as "the founders of two nations" or the "ancestors of two people groups."
- When used in the plural in a general way, the word translated as "nations" often referred to the people who were not Israelites, that is, to Gentiles, the people who do not worship Yahweh. The context usually makes the meaning clear.

### Translation Suggestions:

- Depending on the context, the word "nation" could also be translated as "people group" or "people" or "country."
- If a language has a term for "nation" that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term "nations" can often be translated as "people groups."
- In certain contexts, this term could also be translated as "Gentiles" or "non-Jews."

(See also: **Assyria**, **Babylon**, Canaan, **Gentile**, **Greek**, **people group**, Philistines, **Rome**)

### Bible References:

- **1 Chronicles 14:15-17**
- **2 Chronicles 15:6**
- **2 Kings 17:11-12**
- **Acts 2:5**

- **Acts 13:19**
- **Acts 17:26**
- **Acts 26:4**
- **Daniel 3:4**
- **Genesis 10:2-5**
- **Genesis 27:29**
- **Genesis 35:11**
- **Genesis 49:10**
- **Luke 7:5**
- **Mark 13:7-8**
- **Matthew 21:43**
- **Romans 4:16-17**

**Word Data:**

- Strong's: H0523, H0524, H0776, H1471, H3816, H4940, H5971, G02460, G10740, G10850, G14840

## 1 Kings References:

4:31; 11:2; 14:24; 18:10

# neighbor, neighborhood, neighboring

**Definition:**

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: adversary, parable, people group, Samaria)

**Bible References:**

- Acts 7:26-28
- Ephesians 4:25-27
- Galatians 5:14
- James 2:8
- John 9:8-9
- Luke 1:58
- Matthew 5:43
- Matthew 19:19
- Matthew 22:39

**Word Data:**

- Strong’s: H5997, H7138, H7453, H7468, H7934, G10690, G20870, G40400, G41390

## 1 Kings References:

8:31

# noble, nobleman, royal official

### Definition:

The term “noble” refers to something that is excellent and of high quality. A “nobleman” is a person who belongs to a high political or social class. A man “of noble birth” is one who was born a nobleman.

- A nobleman was often an officer of the state, a close servant to the king.
- The term “nobleman” could also be translated by, “king’s official” or “government officer.”

### Bible References:

- 2 Chronicles 23:20-21
- Daniel 4:36
- Ecclesiastes 10:17
- Luke 19:12
- Psalm 16:1-3

### Word Data:

- Strong’s: H0117, H1419, H2715, H3358, H3513, H5057, H5081, H6440, H6579, H7261, H8282, H8269, G09370, G21040

## 1 Kings References:

21:8; 21:11

# 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

## 1 Kings References:

13:14

# 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

## 1 Kings References:

1:13; 1:17; 1:29; 1:30; 1:51; 2:8; 2:23; 2:42; 2:43; 18:10; 22:16

# Obadiah

**Definition:**

Obadiah was an Old Testament prophet who prophesied against the people of Edom, who were the descendants of Esau. There were also many other men named Obadiah in the Old Testament.

- The book of Obadiah is the shortest book in the Old Testament and tells a prophecy that Obadiah received through a vision from God.
- It is not clear when Obadiah lived and prophesied. It may have been during the periods that Jehoram, Ahaziah, Joash, and Athaliah, reigned in Judah. The prophets Daniel, Ezekiel, and Jeremiah would also have been prophesying during part of this time.
- Obadiah may also have lived at a later time period, during the reign of King Zedekiah and the Babylonian captivity.
- Other men named Obadiah included a descendant of Saul, a Gadite who became one of David's men, a palace administrator for King Ahab, an official of King Jehoshaphat, a man who helped with repairs to the temple during the time of King Josiah, and a Levite who was also a gatekeeper during the time of Nehemiah.
- It could be that the writer of the book of Obadiah was one of these men.

(Translation suggestions: Translate Names)

(See also: Ahab, **Babylon**, David, Edom, **Esau**, **Ezekiel**, **Daniel**, **Gad**, Jehoshaphat, Josiah, Levite, **Saul (OT)**, Zedekiah)

**Bible References:**

- **1 Chronicles 3:21**
- **1 Chronicles 8:38-40**
- **Ezra 8:8-11**
- **Obadiah 1:2**

**Word Data:**

- Strong's: H5662

## 1 Kings References:

18:3; 18:4; 18:5; 18:6; 18:7; 18:16

# Og

**Definition:**

Og is the name of a man who was an Amorite king who ruled over the land of Bashan.

- The Israelites conquered Og and his people and land.

(Translation suggestions: How to Translate Names)

(See also: Amorite, Bashan)

**Bible References:**

**Word Data:**

- Strong's: H5747

## 1 Kings References:

4:19

# oil

**Definition:**

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: olive, sacrifice)

**Bible References:**

- 2 Samuel 1:21
- Exodus 29:2
- Leviticus 5:11
- Leviticus 8:1-3
- Mark 6:12-13
- Matthew 25:7-9

**Word Data:**

- Strong's: H2091, H3323, H4887, H6671, H7246, H8081, G16370, G34640

## 1 Kings References:

1:39; 5:11; 6:23; 6:31; 6:32; 6:33; 17:12; 17:14; 17:16

# Omri

**Definition:**

Omri was an army commander who became the sixth king of Israel.

- King Omri reigned for twelve years in the city of Tirzah.
- Like all the kings of Israel before him, Omri was a very evil king who led the people of Israel into more idol worship.
- Omri was also the father of King Ahab.

(Translation suggestions: How to Translate Names)

(See also: Ahab, Israel, Jeroboam, Tirzah)

**Bible References:**

- 2 Chronicles 22:1-3

**Word Data:**

- Strong's: H6018

## 1 Kings References:

16:16; 16:17; 16:21; 16:22; 16:23; 16:25; 16:27; 16:28; 16:29; 16:30

# 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

## 1 Kings References:

5:18; 6:19; 7:21; 16:32; 16:34; 18:26

# ordinance, regulation, requirement, strict law, custom

**Definition:**

An ordinance is a public regulation or law that gives rules or instructions for people to follow.

This term is related to the term “ordain.”

- Sometimes an ordinance is a custom that has become well established through years of practice.
- In the Bible, an ordinance was something that God commanded the Israelites to do. Sometimes he commanded them to do it forever.
- The term “ordinance” could be translated as “public decree” or “regulation” or “law,” depending on the context.

(See also: command, decree, law, ordain, statute)

**Bible References:**

- Deuteronomy 4:13-14
- Exodus 27:20-21
- Leviticus 8:31-33
- Malachi 3:6-7

**Word Data:**

- Strong’s: H2706, H4687, H4931, H4941

## 1 Kings References:

4:28; 18:28

# palace, house

**Definition:**

The term “palace” refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: courtyard, high priest, king)

**Bible References:**

- 2 Chronicles 28:7-8
- 2 Samuel 11:2-3
- Daniel 5:5-6
- Matthew 26:3-5
- Psalms 45:8

**Word Data:**

- Strong’s: H0759, H1002, H1004, H1055, H1406, H1964, H1965, G08330, G09330, G42320

## 1 Kings References:

3:1; 4:6; 4:7; 5:9; 5:11; 7:1; 7:2; 7:8; 9:1; 9:10; 9:15; 9:24; 10:4; 10:12; 11:20; 14:27; 15:18; 16:18; 18:3; 20:43; 21:1; 21:2; 21:4; 22:39

# palm

**Definition:**

The term “palm” refers to a type of tall tree with long, flexible, leafy branches extending from the top in a fan-like pattern.

- The palm tree in the Bible usually refers to a type of palm tree that produces a fruit called a “date.” The leaves have a feather-like pattern.
- Palm trees typically grow in places that have a hot, humid climate. Their leaves stay green all year long.
- As Jesus was entering Jerusalem riding on a donkey, the people laid palm branches on the ground in front of him.
- Palm branches signified peace and the celebration of a victory.

(See also: donkey, Jerusalem, peace)

**Bible References:**

- 1 Kings 6:29-30
- Ezekiel 40:14-16
- John 12:12-13
- Numbers 33:9

**Word Data:**

- Strong’s: H3712, H8558, H8560, H8561, G54040

## 1 Kings References:

6:29; 6:32; 6:35; 7:36; 7:50; 8:22; 8:38; 8:54; 17:12; 18:44

# Paran

**Definition:**

Paran was a desert or wilderness area east of Egypt and south of the land of Canaan. There was also a Mount Paran, which may have been another name for Mount Sinai.

- The slave Hagar and her son Ishmael went to live in the wilderness of Paran after Sarah ordered Abraham to send them away.
- When Moses led the Israelites out of Egypt, they passed through the wilderness of Paran.
- It was from Kadesh-Barnea in the wilderness of Paran that Moses sent twelve men to spy out the land of Canaan and bring back a report.
- The wilderness of Zin was north of Paran and the wilderness of Sin was south of Paran.

(Translation suggestions: How to Translate Names)

(See also: Canaan, desert, Egypt, **Kadesh**, Sinai)

**Bible References:**

- 1 Kings 11:18
- **1 Samuel 25:1**
- **Genesis 21:19-21**
- **Numbers 10:11-13**
- **Numbers 13:3-4**

**Word Data:**

- Strong's: H0364, H6290

## 1 Kings References:

11:18

# peace offering

**Definition:**

A “peace offering” was one of several sacrificial offerings that God commanded the Israelites to make. It is sometimes called the “thanksgiving offering” or “fellowship offering.”

- This offering involved sacrificing an animal that had no defects, sprinkling the animal’s blood on the altar, and burning the animal’s fat, as well as the rest of the animal separately.
- Added to this sacrifice was an offering of both unleavened and leavened bread, which was burned on top of the burnt offering.
- The priest and one who offered the sacrifice were permitted to share in eating the food that was offered.
- This offering symbolizes the fellowship of God with his people.

(See also: burnt offering, **fellowship**, **fellowship offering**, grain offering, priest, sacrifice, **unleavened bread**)

**Bible References:**

- **1 Samuel 13:8-10**
- **Ezekiel 45:16-17**
- **Joshua 8:30-32**
- **Leviticus 9:3-5**
- **Proverbs 7:13-15**

**Word Data:**

- Strong’s: H8002

## 1 Kings References:

3:15; 8:63; 8:64; 9:25

# 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

## 1 Kings References:

2:5; 2:6; 2:13; 2:33; 4:24; 5:12; 8:64; 20:18; 22:17; 22:27; 22:28; 22:44

# perfect, complete

### Definition:

In the New Testament, the term “perfect” means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws. Old Testament sacrifices needed to be “perfect” or “complete,” that is, without blemish.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term “perfect” also has the meaning of being “complete” or “whole.”
- The New Testament book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

### Translation Suggestions:

- This term could be translated as “without flaw” or “without error” or “flawless” or “without fault” or “not having any faults.”

(See also: **blemish**)

### Bible References:

- **Hebrews 12:2**
- **James 3:2**
- **Matthew 5:46-48**
- **Psalms 19:7-8**

### Word Data:

- Strong’s: H3632, H3634, H4359, H8003, H8503, H8537, H8549, H8552, G01990, G26750, G26760, G36470, G50460, G50470, G50480, G50500

## 1 Kings References:

7:51; 8:61; 9:25; 11:4; 15:3; 15:14

# Perizzite

**Definition:**

The Perizzites were one of several people groups in the land of Canaan. Little is known about this group as to who their ancestors were or what part of Canaan they lived in.

- The Perizzites are mentioned most frequently in the Old Testament Book of Judges, where it is recorded that the Perizzites intermarried with the Israelites and influenced them to worship false gods.
- Note that the clan of Perez, called the "Perezites," was a different people group from the Perizzites. It may be necessary to spell the names very differently to make this clear.

(Translation suggestions: How to Translate Names)

(See also: Canaan, false god)

**Bible References:**

- 1 Kings 9:20-21
- 2 Chronicles 8:7-8
- Exodus 3:16-18
- Genesis 13:7
- Joshua 3:9-11

**Word Data:**

- Strong's: H6522

## 1 Kings References:

9:20

# Pharaoh, king of Egypt

### Definition:

In ancient times, the kings who ruled over the country of Egypt were called pharaohs.

- Altogether, over 300 pharaohs ruled Egypt for more than 2,000 years.
- These Egyptians kings were very powerful and wealthy.
- Several of these pharaohs are mentioned in the Bible.
- Often this title is used as a name rather than as a title. In these cases, it is capitalized and written as “Pharaoh.”

(Translation suggestions: How to Translate Names)

(See also: egypt, king)

### Bible References:

- Acts 7:9-10
- Acts 7:13
- Acts 7:21
- Genesis 12:15
- Genesis 40:7
- Genesis 41:25

### Examples from the Bible stories:

- 8:6 One night, the **Pharaoh**, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- 8:8 **Pharaoh** was so impressed with Joseph that he appointed him to be the second most powerful man in all of Egypt!
- 9:2 So the **Pharaoh** who was ruling over Egypt at that time made the Israelites slaves to the Egyptians.
- 9:13 “I will send you to **Pharaoh** so that you can bring the Israelites out of their slavery in Egypt.”
- 10:2 Through these plagues, God showed __Pharaoh __ that he is more powerful than **Pharaoh** and all of Egypt’s gods.

### Word Data:

- Strong's: H4428, H4714, H6547, G53280

## 1 Kings References:

3:1; 7:8; 9:16; 9:24; 11:1; 11:18; 11:19; 11:20; 11:21; 11:22; 11:40; 14:25

# Philistines

**Definition:**

The Philistines were a people group who occupied a region known as Philistia along the coast of the Mediterranean Sea. Their name means “people of the sea.”

- There were five main Philistine cities: Ashdod, Ashkelon, Ekron, Gath, and Gaza.
- The city of Ashdod was in the northern part of Philistia, and the city of Gaza was in the southern part.
- The Philistines are probably best known for the many years they were at war against the Israelites.
- The judge Samson was a famous warrior against the Philistines, using supernatural strength from God.
- King David often led battles against the Philistines, including the time as a youth when he defeated the Philistine warrior, Goliath.

(Translation suggestions: How to Translate Names)

(See also: Ashdod, Ashkelon, David, Ekron, Gath, Gaza, Goliath, Salt Sea)

**Bible References:**

- 1 Chronicles 18:9-11
- 1 Samuel 13:4
- 2 Chronicles 9:25-26
- Genesis 10:11-14
- Psalm 56:1-2

**Word Data:**

- Strong’s: H6429, H6430

## 1 Kings References:

4:21; 15:27; 16:15

# pit, pitfall, trench, cistern

**Definition:**

A pit is a deep hole that has been dug in the ground.

- A “cistern” was a hole dug in order to hold water.
- People dig pits for the purpose of trapping animals or finding water.
- A pit can also be used as a temporary place to hold a prisoner.
- Sometimes the phrase “the pit” refers to the grave or to hell. Other times it may refer to “the abyss.”
- The term “pit” is also used figuratively in phrases such as, “pit of destruction” which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: **abyss**, **hell**, **prison**)

**Bible References:**

- **Genesis 37:21-22**
- **Job 33:18**
- **Luke 6:39**
- **Proverbs 1:12**

**Word Data:**

- Strong’s: H0875, H0953, H1356, H1475, H2352, H4087, H4113, H4379, H6354, H7585, H7745, H7816, H7825, H7845, H7882, G00120, G09990, G54210

## 1 Kings References:

18:32; 18:35; 18:38

# plague

**Definition:**

Plagues are events which cause suffering or death to a large number of people. Often a plague is a disease that spreads quickly and causes many people to die before it can be stopped.

- Many plagues have natural causes, but some were sent by God to punish people for sin.
- In the time of Moses, God sent ten plagues against Egypt to force Pharaoh to let Israel leave Egypt. These plagues included water turning into blood, physical diseases, destruction of crops by insects and hail, three days of complete darkness, and death of the firstborn sons.
- This could also be translated as “widespread disasters” or “widespread disease,” depending on the context.

(See also: **hail**, Israel, Moses, Pharaoh)

**Bible References:**

- **2 Samuel 24:13-14**
- **Exodus 9:14**
- **Genesis 12:17-20**
- **Luke 21:11**
- **Revelation 9:18**

**Word Data:**

- Strong’s: H1698, H4046, H4194, H4347, H5061, H5062, H5063, G30610, G41270

## 1 Kings References:

8:37; 8:38

# plea, plead, please, beg, implore

**Definition:**

The terms “plead” and “pleading” refer to urgently asking someone to do something. A “plea” is an urgent request.

- Pleading often implies that the person feels in very great need or strongly desires help.
- People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.
- Other ways to translate this could include “beg” or “implore” or “urgently ask.”
- The term “plea” could also be translated as “urgent request” or “strong urging.”
- Make sure it is clear in the context that this term does not refer to begging for money.

**Bible References:**

- 2 Corinthians 8:3-5
- Judges 6:31
- Luke 4:39
- Proverbs 18:17

**Word Data:**

- Strong’s: H1777, H2603, H3198, H4941, H4994, H6279, H6293, H6664, H6419, H7378, H7379, H7775, H8199, H8467, H8469, G11890, G17930, G20650, G38700

## 1 Kings References:

1:12; 8:26; 13:6; 14:2; 17:21; 18:43; 20:31; 20:35; 20:37; 22:13

# plow, plower, plowman, plowmen, plowshare, unplowed

### Definition:

A “plow” is a farm tool that is used for breaking up soil to prepare a field for planting.

- Plows have sharp, pointed prongs that dig into the soil. They usually have handles that the farmer uses to guide the plow.
- In Bible times, plows were usually pulled by a pair of oxen or other work animals.
- Most plows were made of hard wood, except for the sharp points which were made of a metal, such as bronze or iron.

(See also: bronze, ox)

### Bible References:

- 1 Samuel 8:10-12
- Deuteronomy 21:4
- Luke 9:62
- Luke 17:7
- Psalm 141:5-7

### Word Data:

- Strong’s: H0406, H0855, H2758, H2790, H5215, H5647, H5656, H5674, H6213, H6398, G07220, G07230

## 1 Kings References:

19:19

# pomegranate

**Definition:**

A pomegranate is a kind of fruit that has a thick, tough skin filled with many seeds that are covered with edible red pulp.

- The outer rind is reddish in color and the pulp surrounding the seeds is shiny and red.
- Pomegranates are very commonly grown in countries with a hot, dry climate, such as Egypt and Israel.
- Yahweh promised the Israelites that Canaan was a land with abundant water and fertile soil so that food was plentiful there, including pomegranates.
- The construction of Solomon's temple included bronze decorations in the shape of pomegranates.

(See also: bronze, Canaan, Egypt, Solomon, temple)

**Bible References:**

- 2 Kings 25:16-17
- Deuteronomy 8:7-8
- Jeremiah 52:22-23
- Numbers 13:23-24
- Numbers 20:5

**Word Data:**

- Strong's: H7416

## 1 Kings References:

7:18; 7:20; 7:42

# possess, possessed, possession, dispossess

### Definition:

The terms “possess” and “possession” usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of “possessing” or “taking possession of” an area of land.
- When Yahweh commanded the Israelites to “possess” the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as “their possession.” This could also be translated as “their rightful place to live.”
- The people of Israel were also called Yahweh’s “special possession.” This means that they belonged to him as his people whom he had specifically called to worship and serve him.

### Translation Suggestions:

- The term “possess” could also be translated as “own” or “have” or “have charge over.”
- The phrase “take possession of” could be translated as “take control of” or “occupy” or “live on,” depending on the context.
- When referring to things that people own, “possessions” could be translated as “belongings” or “property” or “owned things” or “things they owned.”
- When Yahweh calls the Israelites, “my special possession” this could also be translated as “my special people” or “people who belong to me” or “my people whom I love and rule.”
- The sentence, “they will become their possession” when referring to land, means “they will occupy the land” or “the land will belong to them.”
- The expression, “found in his possession” could be translated as “that he was holding” or “that he had with him.”
- The phrase “as your possession” could also be translated as “as something that belongs to you” or “as a place where your people will live.”
- The phrase, “in his possession” could be translated as “that he owned” or “which belonged to him.”

(See also: Canaan, worship, inherit)

### Bible References:

- 1 Chronicles 6:70
- 1 Kings 9:17-19

- **Acts 2:45**
- **Deuteronomy 4:5-6**
- **Genesis 31:36-37**
- **Matthew 13:44**

**Word Data:**

- Strong's: H0270, H0272, H0834, H2505, H2631, H3027, H3423, H3424, H3425, H3426, H4180, H4181, H4672, H4735, H4736, H5157, H5159, H5459, H7069, G11390, G21920, G26970, G27220, G29320, G29330, G29350, G40470, G52240, G55640

## 1 Kings References:

14:24; 21:15; 21:16; 21:18; 21:19; 21:26

# pray, prayer

### Definition:

The terms “pray” and “prayer” refer to talking with God. These terms are also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See also: false god, forgive, **praise**)

### Bible References:

- **1 Thessalonians 3:9**
- **Acts 8:24**
- **Acts 14:26**
- **Colossians 4:4**
- **John 17:9**
- **Luke 11:1**
- **Matthew 5:43-45**
- **Matthew 14:22-24**

### Examples from the Bible stories:

- **6:5** Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.

- 13:12 But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- 19:8 Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- 21:7 Priests also **prayed** to God for the people.
- 38:11 Jesus told his disciples to **pray** that they would not enter into temptation.
- 43:13 The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- 49:18 God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

### Word Data:

- Strong’s: H0559, H0577, H1156, H2470, H3863, H3908, H4994, H6279, H6293, H6419, H6739, H7592, H7878, H7879, H7881, H8034, H8605, G01540, G11620, G11890, G17830, G20650, G21710, G21720, G38700, G43350, G43360

## 1 Kings References:

8:28; 8:29; 8:30; 8:33; 8:35; 8:38; 8:42; 8:44; 8:45; 8:48; 8:49; 8:54; 9:3; 13:6

# priest, priesthood

### Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

### Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: **Aaron**, **high priest**, **mediator**, sacrifice)

**Bible References:**

- 2 Chronicles 6:41
- Genesis 14:17-18
- Genesis 47:22
- John 1:19-21
- Luke 10:31
- Mark 1:44
- Mark 2:25-26
- Matthew 8:4
- Matthew 12:4
- Micah 3:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 1:6

**Examples from the Bible stories:**

- 4:7 “Melchizedek, the **priest** of God Most High”
- 13:9 Anyone who disobeyed God’s law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person’s sin and made that person clean in God’s sight. God chose Moses’ brother, Aaron, and Aaron’s descendants to be his **priests**.
- 19:7 So the **priests** of Baal prepared a sacrifice but did not light the fire.
- 21:7 An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

**Word Data:**

- Strong’s: H3547, H3548, H3549, H3550, G07480, G07490, G24050, G24060, G24070, G24090, G24200

## 1 Kings References:

1:7; 1:8; 1:19; 1:25; 1:26; 1:32; 1:34; 1:38; 1:39; 1:42; 1:44; 1:45; 2:22; 2:26; 2:27; 2:35; 4:2; 4:4; 4:5; 8:3; 8:4; 8:6; 8:10; 8:11; 12:31; 12:32; 13:2; 13:33

# prince, princess, governor, provincial governor, official, nobleman, noblemen, nobility

### Definition:

A “prince” is the son of a king. A “princess” is a daughter of a king.

- The term “prince” is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham’s wealth and importance, he was referred to as a “prince” by the Hittites he was living among.
- In the book of Daniel, the term “prince” is used in the expressions “prince of Persia” and “prince of Greece,” which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a “prince” in the book of Daniel.
- Sometimes in the Bible Satan is referred to as “the prince of this world.”
- Jesus is called the “Prince of Peace” and the “Prince of Life.”
- In Acts 2:36, Jesus is referred to as “Lord and Christ” and in Acts 5:31 he is referred to as “Prince and Savior,” showing the parallel meaning of “Lord” and “Prince.”

### Translation Suggestions:

- Ways to translate “prince” could include, “king’s son” or “ruler” or “leader” or “chieftain” or “captain.”
- When referring to angels, this could also be translated as “spirit ruler” or “leading angel.”
- When referring to Satan or other evil spirits, this term could also be translated as “evil spirit ruler” or “powerful spirit leader” or “ruling spirit,” depending on the context.

(See also: angel, authority, Christ, demon, lord, power, ruler, Satan, Savior, spirit)

### Bible References:

- Acts 5:29-32
- Genesis 12:15
- Genesis 49:26
- Luke 1:52

### Word Data:

- Strong's: H0001, H0117, H0324, H2831, H3548, H4502, H5057, H5081, H5139, H5257, H5387, H5633, H5993, H6579, H7261, H7333, H7786, H8269, H8282, H8323, G07470, G07580, G14130, G31750

## 1 Kings References:

11:3

# prophet, prophecy, prophesy, seer, prophetess

### Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

### Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: synecdoche)
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: Baal, divination, false god, false prophet, fulfill, law, vision)

**Bible References:**

- 1 Thessalonians 2:14-16
- Acts 3:25
- John 1:43-45
- Malachi 4:4-6
- Matthew 1:23
- Matthew 2:18
- Matthew 5:17
- Psalm 51:1

**Examples from the Bible stories:**

- 12:12 When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- 17:13 God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- 19:1 Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.
- 19:6 All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- 19:17 Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- 21:9 The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- 43:5 "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- 43:7 "This fulfills the **prophecy** which says, 'You will not let your Holy One rot in the grave.'"
- 48:12 Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.

**Word Data:**

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G24950, G43940, G43950, G43960, G43970, G43980, G55780

## 1 Kings References:

1:8; 1:10; 1:22; 1:23; 1:32; 1:34; 1:38; 1:44; 1:45; 11:29; 13:11; 13:18; 13:20; 13:23; 13:25; 13:26; 13:29; 14:2; 14:18; 16:7; 16:12; 18:4; 18:13; 18:19; 18:20; 18:22; 18:25; 18:29; 18:36; 18:40; 19:1; 19:10; 19:14; 19:16; 20:13; 20:22; 20:35; 20:38; 20:41; 22:6; 22:7; 22:8; 22:10; 22:12; 22:13; 22:18; 22:22; 22:23

# prosper, prosperity, prosperous

### Definition:

The term “prosper” generally refers to living well, whether it be physically, morally, emotionally, etc. This term often expresses the idea of being wealthy or successful in life.

- The term “prosperous” often refers to success in owning money and property or in producing everything needed for people to live well.
- In the Bible, the term “prosperous” also includes good health and being blessed with children.
- A “prosperous” city or country is one that has many people, good production of food, and businesses that bring in plenty of money.
- The Bible teaches that a person will prosper spiritually when he obeys God’s teachings. He will also experience the blessings of joy and peace. God does not always give people a lot of material wealth, but he will always prosper them spiritually as they follow his ways.
- Depending on the context, the term “prosper” could also be translated as “succeed spiritually” or “be blessed by God” or “experience good things” or “live well.”
- The term “prosperous” could also be translated as “successful” or “wealthy” or “spiritually fruitful.”
- “Prosperity” could also be translated as “well-being” or “wealth” or “success” or “abundant blessings.”

(See also: bless, good, fruit, spirit)

### Bible References:

- 1 Chronicles 29:22-23
- Deuteronomy 23:6
- Job 36:11
- Leviticus 25:26-28
- Psalms 1:3

### Word Data:

- Strong’s: H1129, H1767, H1878, H1879, H2428, H2896, H2898, H3027, H3190, H3444, H3498, H3787, H4195, H5381, H6500, H6509, H6555, H6743, H6744, H7230, H7487, H7919, H7951, H7961, H7963, H7965

## 1 Kings References:

22:12; 22:15

# prostitute, harlot, whored

**Definition:**

The terms “prostitute” and “harlot” both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word “prostitute” is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression “play the harlot” means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To “prostitute oneself” to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this. (See: euphemism)

(See also: adultery, false god, sexual immorality, false god)

**Bible References:**

- Genesis 34:31
- Genesis 38:21
- Luke 15:30
- Matthew 21:31

**Word Data:**

- Strong’s: H2154, H2181, H2183, H2185, H6945, H6948, H8457, G42040

## 1 Kings References:

3:16; 14:24; 15:12; 22:38; 22:46

# prostrate

### Definition:

The term “prostrate” means to be lying face down, stretched out on the ground.

- To “fall prostrate” or to “prostrate oneself” before someone means to suddenly bow down very low or in front of that person.
- Usually this position of being prostrate is a response that shows shock, amazement, and awe because of something miraculous that happened. It also shows honor and respect for the person being bowed to.
- Being prostrate also was a way to worship God. People often responded this way to Jesus in thanksgiving and worship when he did a miracle or to honor him as a great teacher.
- Depending on the context, ways to translate “prostrated” could include “bowed down low with the face to the ground” or “worshiped him by lying face down in front of him” or “bowed down low to the ground in amazement” or “worshiped.”
- The phrase “will not prostrate ourselves” could be translated as “will not worship” or “will not lie face down in worship” or “will not bow down and worship.”
- “Prostrate himself to” could also be translated as “worship” or “bow down in front of.”

(See also: awe, bow)

### Bible References:

- 2 Kings 17:36-38
- Genesis 43:28
- Revelation 19:3-4

### Word Data:

- Strong’s: H5307, H5457, H6440, H6915, H7812

## 1 Kings References:

1:16; 1:23; 1:31; 1:53

# prostrate, bow down, worship

### Definition:

To “prostrate” oneself means to lie flat on the ground, usually in submission to a person of authority such as a king or some other powerful person. This same term can also mean to “worship,” referring to the actions of honoring, praising, and obeying God.

- This term often means literally “bow down” or “prostrate oneself” to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- This term can be used both of people who worship Yahweh as the One True God and others who worship false gods.

### Translation Suggestions:

- The term “worship” could be translated as “bow down to” or “honor and serve” or “honor and obey.”
- In some contexts, it could also be translated as “humbly praise” or “give honor and praise.”

(See also: bow, fear, sacrifice, **praise**, honor)

### Bible References:

- **Colossians 2:18-19**
- **Deuteronomy 29:18**
- **Exodus 3:11-12**
- **Luke 4:7**
- **Matthew 2:2**
- **Matthew 2:8**

### Examples from the Bible stories:

- **13:4** Then God gave them the covenant and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not **worship** other gods.”
- **14:2** The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.

- 17:6 David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices.
- 18:12 All of the kings and most of the people of the kingdom of Israel **worshiped** idols.
- 25:7 Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘**Worship** only the Lord your God and only serve him.’”
- 26:2 On the Sabbath, he (Jesus) went to the place of **worship**.
- 47:1 There they met a woman named Lydia who was a merchant. She loved and **worshiped** God.
- 49:18 God tells you to pray, to study his word, to **worship** him with other Christians, and to tell others what he has done for you.

### Word Data:

- Strong’s: H5457, H5647, H6087, H7812, G13910, G14790, G21510, G23180, G23230, G23560, G30000, G35110, G43520, G43530, G45730, G45740, G45760

## 1 Kings References:

1:47; 9:6

# proud, pride, prideful, boast, boastful, boasting

### Definition:

The terms “proud” and “pride,” in this sense, refer to a person thinking too highly of themself, and especially, thinking that he is better than other people. The term “boast,” when used with this sense, means to talk proudly about something or someone. Often it means to brag about oneself.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The term “prideful” is always negative, with the meaning of being “arrogant” or “conceited” or “self-important.”
- The term “boastful” is always negative, and refers to a person who brags about themself or what they possess or have done or can do.
- Someone who is “boastful” frequently talks about himself in a proud way.
- God rebuked the Israelites for “boasting in” their idols. They arrogantly worshiped false gods instead of the true God.
- The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.

### Translation Suggestions:

- The noun “pride” could be translated as “arrogance” or “conceit” or “self-importance.”
- Other ways to translate “boast” could include “brag” or “talk proudly” or “be proud.”
- The term “boastful” could be translated by a word or phrase that means “full of prideful talk” or “prideful” or “talking proudly about oneself.”

(See also: arrogant, humble, proud positive sense)

### Bible References:

### Examples from the Bible stories:

- 4:2 They were very **proud**, and they did not care about what God said.
- 34:10 Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

### Word Data:

- Strong's: H1343, H1344, H1346, H1347, H1364, H1431, H2087, H2102, H3093, H4994, G51870, G52430, G52440, G53080, G53090, G54260, G54500

## 1 Kings References:

20:11

# proverb

### Definition:

A proverb is a short statement that expresses some wisdom or truth.

- Proverbs are powerful because they are easy to remember and repeat.
- Often a proverb will include practical examples from everyday life.
- Some proverbs are very clear and direct, while others are more difficult to understand.
- King Solomon was known for his wisdom and wrote over 1,000 proverbs.
- Jesus often used proverbs or parables when he taught people.
- Ways to translate “proverb” could include “wise saying” or “true word.”

(See also: Solomon, true, wise)

### Bible References:

- 1 Kings 4:32-34
- 1 Samuel 24:12-13
- 2 Peter 2:22
- Luke 4:24
- Proverbs 1:1-3

### Word Data:

- Strong’s: H2420, H4911, H4912, G38500, G39420

## 1 Kings References:

4:32; 9:7

# provoke, provoked, provocation

### Definition:

The term “provoke” means to cause someone to experience a negative reaction or feeling.

- To provoke someone to anger means to do something that causes that person to be angry. This could also be translated as to “cause to become angry” or to “anger.”
- When used in a phrase such as, “do not provoke him,” this could be translated as “do not anger him” or “do not cause him to be angry” or “do not make him angry with you.”

### Bible References:

- Ezekiel 20:27-29

### Word Data:

- Strong’s: H3707, H3708, H4784, H4843, H5006, H7065, H7069, H7107, H7264, G20420, G38630, G39470, G39490, G42920

## 1 Kings References:

14:9; 14:15; 15:30; 16:2; 16:7; 16:13; 16:26; 16:33; 21:22; 22:53

# 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

## 1 Kings References:

6:20; 6:21; 7:49; 7:50

# queen

**Definition:**

A queen is either the female ruler of a country or the wife of a king.

- Esther became the queen of the Persian empire when she married King Ahasuerus.
- Queen Jezebel was the evil wife of King Ahab.
- The Queen of Sheba was a famous ruler who came to visit King Solomon.
- A term such as “queen mother” usually referred to the mother or grandmother of a ruling king or the widow of the previous king. A queen mother had much influence; Athaliah, for example, influenced the people to worship idols.

(See also: **Ahasuerus**, **Athaliah**, **Esther**, king. **Persia** ruler, Sheba)

**Bible References:**

- 1 Kings 10:10
- 1 Kings 11:18-19
- **2 Kings 10:12-14**
- **Acts 8:27**
- **Esther 1:17**
- **Luke 11:31**
- **Matthew 12:42**

**Word Data:**

- Strong’s: H1404, H1377, H4410, H4427, H4433, H4436, H4438, H4446, H7694, H8282, G09380

## 1 Kings References:

10:1; 10:4; 10:10; 10:13; 11:19; 15:13

# Ramah

**Definition:**

Ramah was an ancient Israelite city located about 8 kilometers from Jerusalem. It was in the region where the tribe of Benjamin lived.

- Ramah was where Rachel died after giving birth to Benjamin.
- When the Israelites were taken captive to Babylon, they were first brought to Ramah before being moved to Babylon.
- Ramah was the home of Samuel's mother and father.

(Translation suggestions: How to Translate Names)

(See also: Benjamin, twelve tribes of Israel)

**Bible References:**

- 1 Chronicles 27:27
- 1 Samuel 2:11
- 2 Chronicles 16:1
- Jeremiah 31:15
- Joshua 18:25-28
- Matthew 2:17-18

**Word Data:**

- Strong's: H7414, G44710

## 1 Kings References:

15:17; 15:21; 15:22

# Ramoth

**Definition:**

Ramoth was an important city in the mountains of Gilead near the Jordan River. It was also called Ramoth Gilead.

- Ramoth belonged to the Israelite tribe of Gad and was designated as a city of refuge.
- King Ahab of Israel and King Jehoshaphat of Judah waged war against the king of Aram at Ramoth. Ahab was killed in that battle.
- Sometime later, King Ahaziah and King Joram tried to take the city of Ramoth from the king of Aram.
- Ramoth Gilead was where Jehu was anointed king over Israel.

(Translation suggestions: Translate Names)

(See also: Ahab, Ahaziah, Aram, **Gad**, Jehoshaphat, Jehu, **Joram**, Jordan River, Judah, **refuge**)

**Bible References:**

- **1 Chronicles 6:73**
- 1 Kings 22:3
- **2 Chronicles 18:3**
- **2 Kings 8:28-29**

**Word Data:**

- Strong's: H7216, H7418, H7433

## 1 Kings References:

4:13; 22:3; 22:4; 22:6; 22:12; 22:15; 22:20; 22:29

# rebel, rebellion, rebellious, rebelliousness

### Definition:

The term “rebel” means to refuse to submit to someone’s authority. A “rebellious” person often disobeys and does evil things. This kind of person is called “a rebel.”

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term to “rebel” could also be translated as to “disobey” or to “revolt,” depending on the context.
- “Rebellious” could also be translated as “continually disobedient” or “refusing to obey.”
- The term “rebellion” means “refusal to obey” or “disobedience” or “law-breaking.”
- The phrase “the rebellion” or “a rebellion” can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

(See also: **authority**, governor)

### Bible References:

- 1 Kings 12:18-19
- **1 Samuel 12:14**
- **1 Timothy 1:9-11**
- **2 Chronicles 10:17-19**
- **Acts 21:38**
- **Luke 23:19**

### Examples from the Bible stories:

- **14:14** After the Israelites had wandered in the wilderness for forty years, all of them who had **rebelled** against God were dead.
- **18:7** Ten of the tribes of the nation of Israel **rebelled** against Rehoboam.
- **18:9** Jeroboam **rebelled** against God and caused the people to sin.
- **18:13** Most of the people of Judah also **rebelled** against God and worshiped other gods.

- 20:7 But after a few years, the king of Judah **rebelled** against Babylon.
- 45:3 Then he (Stephen) said, “You stubborn and **rebellious** people always reject the Holy Spirit, just as your ancestors always rejected God and killed his prophets.”

**Word Data:**

- Strong’s: H4775, H4776, H4777, H4779, H4780, H4784, H4805, H5327, H5627, H5637, H6586, H6588, H7846, G38930, G49550

## 1 Kings References:

12:19

# reed

**Definition:**

The term “reed” refers to a plant with a long stalk that grows in the water, usually along the edge of a river or stream.

- The reeds in the Nile River where Moses was hidden as a baby were also called “bulrushes.” They were tall, hollow stalks growing in dense clumps in the river water.
- These fibrous plants were used in ancient Egypt for making paper, baskets, and boats.
- The stalk of the reed plant is flexible and is easily bent over by the wind.

(Translation suggestions: Translate Names)

(See also: Egypt, Moses, Nile River)

**Bible References:**

- 1 Kings 14:15
- Luke 7:24
- Matthew 11:7
- Matthew 12:20
- Psalm 68:30

**Word Data:**

- Strong’s: H0098, H0100, H0260, H5488, H6169, H7070, G25630

## 1 Kings References:

14:15

# Rehoboam

### Definition:

Rehoboam was one of the sons of King Solomon, and he became the king of the nation of Israel after Solomon died.

- At the beginning of his reign, Rehoboam was severe with his people, so ten of the tribes of Israel rebelled against him and formed the "kingdom of Israel" in the north.
- Rehoboam continued as king of the southern kingdom of Judah, which consisted of the remaining two tribes, Judah and Benjamin.
- Rehoboam was a wicked king who did not obey Yahweh, but worshiped false gods.

(Translation suggestions: How to Translate Names)

(See also: kingdom of Israel, Judah, Solomon)

### Bible References:

- 1 Chronicles 3:10
- 1 Kings 11:41-43
- 1 Kings 14:21
- Matthew 1:7

### Examples from the Bible stories:

- 18:5 After Solomon died, his son, **Rehoboam**, became king. **Rehoboam** was a foolish man.
- 18:6 **Rehoboam** answered foolishly and told them, "You thought my father Solomon made you work hard, but I will make you work harder than he did, and I will punish you more harshly than he did."
- 18:7 Ten of the tribes of the nation of Israel rebelled against **Rehoboam**. Only two tribes remained faithful to him.

### Word Data:

- Strong's: H7346, G44970

## 1 Kings References:

11:43; 12:1; 12:3; 12:6; 12:12; 12:17; 12:18; 12:21; 12:23; 12:27; 14:21; 14:25; 14:27; 14:29; 14:30; 14:31; 15:6

# reign, rule

**Definition:**

The term to “reign” means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term “reign” is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
- This term could also be translated as “absolute rule” or “rule as king.”

(See also: kingdom)

**Bible References:**

- 2 Timothy 2:11-13
- Genesis 36:34-36
- Luke 1:30-33
- Luke 19:26-27
- Matthew 2:22-23

**Word Data:**

- Strong’s: H3427, H4427, H4437, H4438, H4467, H4468, H4475, H4791, H4910, H6113, H7287, H7786, G07570, G09360, G22310, G48210

## 1 Kings References:

1:5; 1:11; 1:13; 1:17; 1:18; 1:24; 1:30; 1:35; 1:43; 2:11; 2:15; 3:7; 6:1; 11:24; 11:25; 11:37; 11:42; 11:43; 12:1; 12:17; 12:20; 14:19; 14:20; 14:21; 14:31; 15:1; 15:2; 15:8; 15:9; 15:10; 15:24; 15:25; 15:28; 15:29; 15:33; 16:6; 16:8; 16:10; 16:11; 16:15; 16:16; 16:21; 16:22; 16:23; 16:28; 16:29; 22:40; 22:41; 22:42; 22:50; 22:51

# 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

## 1 Kings References:

9:20; 9:21; 18:22; 19:10; 19:14; 20:30

# report, reported, tell, reputation

### Definition:

The term to “report” means to tell people about something that happened, often giving details about that event. A “report” is what is told, and can be spoken or written.

- “Report” could also be translated as “tell” or “explain” or “tell the details of.”
- The expression “Report this to no one” could be translated as “Do not talk about this with anyone” or “Do not tell anyone about this.”
- Ways to translate “a report” could include “an explanation” or “a story” or “a detailed account,” depending on the context.

### Bible References:

- Acts 5:22-23
- John 12:38
- Luke 5:15
- Luke 8:34-35
- Matthew 28:15

### Word Data:

- Strong’s: H1681, H1696, H1697, H5046, H7725, H8034, H8052, H8085, H8088, H8089, G01890, G01910, G03120, G05180, G09870, G12250, G13100, G18340, G20360, G21630, G30040, G30560, G31400, G33770

## 1 Kings References:

1:20; 1:23; 1:51; 2:28; 2:29; 2:39; 2:41; 10:1; 10:7; 14:3; 18:16; 20:17

# righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

### Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus’ righteousness.

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

The terms “upright” and “uprightness” refer to acting in a way that follows God’s laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is “upright” is someone who obeys God’s rules and does not do things that are against his will.
- Terms such as “integrity” and “righteous” have similar meanings and are sometimes used in parallelism constructions, such as “integrity and uprightness.” (See: parallelism)

### Translation Suggestions:

- When it describes God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as “perfect faithfulness and goodness.”

- When it describes people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase “the righteous” could also be translated as “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good.”
- The term “unrighteous” could simply be translated as “not righteous.”
- Depending on the context, other ways to translate this could include “wicked” or “immoral” or “people who rebel against God” or “sinful.”
- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”
- Ways to translate “upright” could include “acting rightly” or “one who acts rightly” or “following God’s laws” or “obedient to God” or “behaving in a way that is right.”
- The term “uprightness” could be translated as “moral purity” or “good moral conduct” or “rightness.”
- The phrase “the upright” could be translated as “people who are upright” or “upright people.”

(See also: evil, faithful, good, holy, integrity, just, **law**, law, **obey**, pure, righteous, sin, **unlawful**)

**Bible References:**

- **Deuteronomy 19:16**
- **Job 1:8**

- **Psalms 37:30**
- **Psalms 49:14**
- **Psalms 107:42**
- **Ecclesiastes 12:10-11**
- **Isaiah 48:1-2**
- **Ezekiel 33:13**
- **Malachi 2:6**
- **Matthew 6:1**
- **Acts 3:13-14**
- **Romans 1:29-31**
- **1 Corinthians 6:9**
- **Galatians 3:7**
- **Colossians 3:25**
- **2 Thessalonians 2:10**
- **2 Timothy 3:16**
- **1 Peter 3:18-20**
- **1 John 1:9**
- **1 John 5:16-17**

**Examples from the Bible stories:**

- **3:2** But Noah found favor with God. He was a **righteous** man, living among wicked people.
- **4:8** God declared that Abram was **righteous** because he believed in God's promise.
- **17:2** David was a humble and **righteous** man who trusted and obeyed God.
- **23:1** Joseph, the man Mary was engaged to, was a **righteous** man.
- **50:10** Then the **righteous** ones will shine like the sun in the kingdom of God their Father.

**Word Data:**

- Strong's: H0205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G00930, G00940, G04580, G13410, G13420, G13430, G13440, G13450, G13460, G21180, G37160, G37170

## 1 Kings References:

2:32; 3:6; 8:32; 9:4; 10:9; 11:33; 11:38; 14:8; 15:5; 15:11; 22:43

# robe, robed

**Definition:**

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- They can be long or short.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.

(See also: **royal**, **tunic**)

**Bible References:**

- **Exodus 28:4-5**
- **Genesis 49:11-12**
- **Luke 15:22**
- **Luke 20:46**
- **Matthew 27:27-29**

**Word Data:**

- Strong's: H0145, H0155, H0899, H1545, H2436, H2684, H3671, H3801, H3830, H3847, H4060, H4254, H4598, H5497, H5622, H6614, H7640, H7757, H7897, H8071, G17460, G20670, G24400, G47490, G40160, G55110

## 1 Kings References:

22:10; 22:30

# rule, reign, ruler, prefect, official, leader

**Definition:**

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who “rules,” and his authority is his “rule.”

- In the Old Testament, a king was sometimes referred to generally as a “ruler,” as in the phrase “appointed him ruler over Israel.”
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action to “rule” means to “lead” to “have authority over.” It means the same thing as “reign” when it refers to the ruling of a king.

(See also: **authority**, governor, king, **synagogue**)

**Bible References:**

- **Acts 3:17-18**
- **Acts 7:35-37**
- **Luke 12:11**
- **Luke 23:35**
- **Mark 10:42**
- **Matthew 9:32-34**
- **Matthew 20:25**
- **Titus 3:1**

**Word Data:**

- Strong’s: H0995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4427, H4428, H4438, H4467, H4474, H4475, H4623, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7300, H7336, H7786, H7860, H7980, H7981, H7985, H7989, H7990, H8199, H8269, H8323, H8451, G07460, G07520, G07550, G07570, G07580, G09320, G09360,

G10180, G12030, G12990, G17780, G17850, G18490, G22320, G22330, G25250, G25830, G28880, G29610, G35450, G38410, G41650, G41730, G42910

## 1 Kings References:

1:35; 4:2; 4:21; 4:24; 5:16; 9:23; 11:34; 14:7; 16:2; 20:14; 20:15; 20:17; 20:19

# 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

## 1 Kings References:

20:31; 20:32; 21:27

# sacrifice, offering

### Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

### sacrifice

- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.

### offering

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.

### Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action to “sacrifice” could be translated as to “give up something valuable” or to “kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: altar, burnt offering, **drink offering**, false god, **fellowship offering**, **freewill offering** peace offering, priest, **sin offering**, worship)

### Bible References:

- **2 Timothy 4:6**
- **Acts 7:42**

- Acts 21:25
- Genesis 4:3-5
- James 2:21-24
- Mark 1:43-44
- Mark 14:12
- Matthew 5:23

**Examples from the Bible stories:**

- 3:14 After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- 5:6 “Take Isaac, your only son, and kill him as a **sacrifice** to me.” Again Abraham obeyed God and prepared to **sacrifice** his son.
- 5:9 God had provided the ram to be the **sacrifice** instead of Isaac.
- 13:9 Anyone who disobeyed God’s law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person’s sin and made that person clean in God’s sight.
- 17:6 David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- 48:6 Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could to take away the sin of all the people in the world.
- 48:8 But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- 49:11 Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

**Word Data:**

- Strong’s: H0801, H0817, H0819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G02660, G03340, G10490, G14350, G14940, G23780, G23800, G36460, G43760, G54850

## 1 Kings References:

1:9; 1:19; 1:25; 3:2; 3:3; 3:4; 8:5; 8:62; 8:63; 11:8; 12:27; 12:32; 13:2; 18:29; 18:36; 19:21; 22:43

# Samaria, Samaritan

### Definition:

Samaria was the name of a city and its surrounding region in the northern part of Israel. The region was located between the Plain of Sharon on its west and the Jordan River on its east.

- In the Old Testament, Samaria was the capital city of the northern kingdom of Israel. Later the region surrounding it was also called Samaria.
- When the Assyrians conquered the northern kingdom of Israel, they captured the city of Samaria and forced most of the northern Israelites to leave the region, moving them far away to different cities in Assyria.
- The Assyrians also brought many foreigners into the region of Samaria to replace the Israelites who had been moved.
- Some of the Israelites who remained in that region married the foreigners who had moved there, and their descendants were called Samaritans.
- The Jews despised the Samaritans because they were only partly Jewish and because their ancestors had worshiped pagan gods.
- In New Testament times, the region of Samaria was bordered by the region of Galilee on its north and the region of Judea on its south.

(See also: **Assyria**, Galilee, **Judea**, **Sharon**, **kingdom of Israel**)

### Bible References:

- **Acts 8:1-3**
- **Acts 8:5**
- **John 4:4-5**
- **Luke 9:51-53**
- **Luke 10:33**

### Examples from the Bible stories:

- **20:4** Then the Assyrians brought foreigners to live in the land where the kingdom of Israel had been. The foreigners rebuilt the destroyed cities and married the Israelites who were left there. The descendants of the Israelites who married foreigners were called **Samaritans**.
- **27:8** “The next person to walk down that road was a **Samaritan**. (**Samaritans** were the descendants of Jews who had married people from other nations. **Samaritans** and Jews hated each other.)”

- 27:9 “The **Samaritan** then lifted the man onto his own donkey and took him to a roadside inn where he took care of him.”
- 45:7 He (Philip) went to **Samaria** where he preached about Jesus and many people were saved.

**Word Data:**

- Strong’s: H8111, H8115, H8118, G45400, G45410, G45420

## 1 Kings References:

13:32; 16:24; 16:28; 16:29; 16:32; 18:2; 20:1; 20:10; 20:17; 20:34; 20:43; 21:1; 21:18; 22:10; 22:37; 22:38; 22:51

# sanctuary

### Definition:

The term “sanctuary” literally means “holy place” and refers to a place that God has made sacred and holy. It also can refer to a place that provides protection and safety.

- In the Old Testament, the term “sanctuary” was often used to refer to the tabernacle or temple building where the “holy place” and “most holy place” were located.
- God referred to the sanctuary as the place where he lived among his people, the Israelites.
- He also called himself a “sanctuary” or safe place for his people where they can find protection.

### Translation Suggestions:

- This term has a basic meaning of “holy place” or “place that is set apart.”
- Depending on the context, the term “sanctuary” could be translated as “holy place” or “sacred building” or “God’s holy dwelling place” or “holy place of protection” or “sacred place of safety.”
- The phrase “shekel of the sanctuary” could be translated as “kind of shekel given for the tabernacle” or “shekel used in paying the tax to take care of the temple.”
- Note: Be careful that the translation of this term does not refer to a worship room in a modern-day church.

(See also: holy, Holy Spirit, holy, **set apart**, **tabernacle**, **tax**, temple)

### Bible References:

- **Amos 7:13**
- **Exodus 25:3-7**
- **Ezekiel 25:3**
- **Hebrews 8:1-2**
- **Luke 11:49-51**
- **Numbers 18:1**
- **Psalms 78:69**

### Word Data:

- Strong’s: H4720, H6944, G00400

## 1 Kings References:

6:5; 6:16; 6:19; 6:20; 6:21; 6:22; 6:23; 6:31; 7:49; 8:6; 8:8

# sandal

### Definition:

A sandal is a simple shoe with a flat sole that is held onto the foot by straps that go around the foot or ankle. Sandals are worn by both men and women.

- In ancient Israel, a sandal was sometimes used to confirm a legal transaction, such as the selling of property. One person would take off a sandal and give it to the other person to show that the transaction was legal and binding.
- John said that he was not worthy to even untie Jesus' sandals, which was a normal task for the servant or slave with the lowest status in a Jewish household.

### Bible References:

- Acts 7:33
- Deuteronomy 25:10
- John 1:27
- Joshua 5:15
- Mark 6:7-9

### Word Data:

- Strong's: H5274, H5275, H8288, G45470, G52660

## 1 Kings References:

2:5

# save, saved, safe, salvation, rescue

### Definition:

The term “save” refers to keeping someone from experiencing something bad or harmful. To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” then God, through Jesus’ death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term “salvation” refers to being saved or rescued from evil and danger.

- In the Bible, “salvation” usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

### Translation Suggestions:

- Ways to translate “save” could include “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”
- In the expression “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”
- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”
- The term “salvation” could also be translated using words related to “save” or “rescue,” as in “God’s saving people (from being punished for their sins)” or “God’s rescuing his people (from their enemies).”
- “God is my salvation” could be translated as “God is the one who saves me.”
- “You will draw water from the wells of salvation” could be translated as “You will be refreshed as with water because God is rescuing you.”

(See also: cross, deliver, punish, sin, Savior)

**Bible References:**

- Genesis 49:18
- Genesis 47:25-26
- Psalms 80:3
- Jeremiah 16:19-21
- Micah 6:3-5
- Luke 2:30
- Luke 8:36-37
- Acts 4:12
- Acts 28:28
- Acts 2:21
- Romans 1:16
- Romans 10:10
- Ephesians 6:17
- Philippians 1:28
- 1 Timothy 1:15-17
- Revelation 19:1-2

**Examples from the Bible stories:**

- 9:8 Moses tried to **save** his fellow Israelite.
- 11:2 God provided a way to **save** the firstborn son of anyone who believed in him.
- 12:5 Moses told the Israelites, “Stop being afraid! God will fight for you today and **save** you.”
- 12:13 The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.
- 16:17 This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- 44:8 “You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!”

- 47:11 The jailer trembled as he came to Paul and Silas and asked, “What must I do to be **saved**?” Paul answered, “Believe in Jesus, the Master, and you and your family will be **saved**.”
- 49:12 Good works cannot **save** you.
- 49:13 God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

### Word Data:

- Strong’s: H0983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4931, H5338, H6308, H6403, H7682, H7951, H7965, H8104, H8199, H8668, G08030, G08040, G08060, G12950, G15080, G49820, G49910, G49920, G51980

## 1 Kings References:

1:29

# 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

## 1 Kings References:

4:3

# Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias

**Definition:**

The “Sea of Galilee” is a lake in eastern Israel. In the Old Testament it was called the “Sea of Kinnereth.”

- The water of this lake flows south through the Jordan River down to the Salt Sea.
- Capernaum, Bethsaida, Gennesaret, and Tiberias were some of the towns located on the Sea of Galilee during New Testament times.
- Many events of Jesus’ life took place on or near the Sea of Galilee.
- The Sea of Galilee was also referred to as the “Sea of Tiberias” and the “lake of Gennesaret.”
- This term could also be translated as “lake in the region of Galilee” or “Lake Galilee” or “lake near Tiberias (Gennesaret).”

(Translation suggestions: How to Translate Names)

(See also: Capernaum, Galilee, Jordan River, Salt Sea)

**Bible References:**

- John 6:1-3
- Luke 5:1
- Mark 1:16-18
- Matthew 4:12-13
- Matthew 4:18-20
- Matthew 8:18-20
- Matthew 13:1-2
- Matthew 15:29-31

**Word Data:**

- Strong’s: H3220, H3672, G10560, G10820, G22810, G30410, G50850

## 1 Kings References:

15:20

# Sea of Reeds, Red Sea

### Definition:

The “Sea of Reeds” was the name of a body of water located between Egypt and Arabia. It is now called the “Red Sea.”

- The Red Sea is long and narrow. It is larger than a lake or river, but much smaller than an ocean.
- The Israelites had to cross the Red Sea when they were fleeing from Egypt. God performed a miracle and caused the waters of the sea to divide so that the people could walk across on dry land.
- The land of Canaan was north of this sea.
- This could also be translated as “Reed Sea.”

(See also: Arabia.Canaan, Egypt)

### Bible References:

- Acts 7:35-37
- Exodus 13:17-18
- Joshua 4:22-24
- Numbers 14:23-25

### Examples from the Bible stories:

- 12:4 When the Israelites saw the Egyptian army coming, they realized they were trapped between Pharaoh’s army and the **Red Sea**.
- 12:5 Then God told Moses, “Tell the people to move toward the **Red Sea**.”
- 13:1 After God led the Israelites through the **Red Sea**, he led them through the wilderness to a mountain called Sinai.

### Word Data:

- Strong’s: H3220, H5488, G20630, G22810

## 1 Kings References:

9:26

# seal, sealed, unsealed

### Definition:

When referring to an action, the term “seal” means to close an object with something (usually called a “seal”) that makes the object impossible to open without breaking the seal. When referring to an object, the term “seal” refers to something that was made of wood or metal or stone that was formed into a design so that it could be used to stamp something (make an imprint on it).

- A seal was marked with a design to show who it belonged to.
- Seals were used to mark different objects for the purpose of showing that the thing belonged to the owner or had come from the owner or was approved by the owner.
- Seals were used to indicate the authenticity of something as deriving from the owner or being approved by the owner or belonging to the owner in some way.
- Sometimes a seal was put on the top of a ring so that the owner of the ring could press the seal down into something and make an imprint on it.
- Sometimes seals were attached to a string or cord and worn around the neck.
- Melted wax was used to seal letters or other documents that needed to be protected. When the wax cooled and hardened, the letter could not be opened without breaking the wax seal. The person who received the letter would see the unbroken seal and know that no one had opened it.
- A seal was put on the stone in front of Jesus’ grave in order to keep anyone from moving the stone.

(See also: Holy Spirit, tomb)

### Bible References:

- Exodus 2:3
- Isaiah 29:11
- John 6:27
- Matthew 27:66
- Revelation 5:2

### Word Data:

- Strong’s: H2368, H2560, H2856, H2857, H2858, H5640, G26960, G49720, G49730

## 1 Kings References:

21:8

# seed

### Definition:

A “seed” is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant.

- The term “seed” can also refer to what a man plants into a woman that allows them to reproduce.
- Related to this, “seed” is also used to refer to a man‘s or woman‘s offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people’s hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term “seed” to refer to the Word of God.

### Translation Suggestions:

- For the seed of a plant, use a general term that can apply to all plants, if possible.
- When “seed” refers to people who are of the same family line, it may be more clear to use the word “descendant” or “descendants” instead of “seed.” Some languages may have a word that means “children and grandchildren.”
- For a man or woman’s “seed,” consider how the target expresses this in a way that will not offend or embarrass people.

(See also: **children**, **descendant**)

### Bible References:

- 1 Kings 18:32
- **Genesis 1:11**
- **Jeremiah 2:21**
- **Matthew 13:8**

### Word Data:

- Strong’s: H2232, H2233, H3610, H6507, G46150, G46870, G46900, G47010, G47030

## 1 Kings References:

2:33; 11:14; 11:39; 18:32

# seek, search, look for

**Definition:**

The term “seek” means to look for something or someone. In the past tense, the verb is “sought.” This term is sometimes used figuratively, meaning to “attempt” or “make an effort” to do something or to ask for something.

- To “seek” or “look for” an opportunity to do something can mean to “try to find a time” to do it.
- To “seek Yahweh” means to “spend time and energy getting to know Yahweh and learning to obey him.”
- To “seek protection” means to “try to find a person or place that will protect you from danger.”
- To “seek justice” means to “make an effort to see that people are treated justly or fairly.”
- To “seek the truth” means to “make an effort to find out what the truth is.”
- To “seek favor” means to “urgently ask for favor” or to “do things to cause someone to help you.”

(See also: just, true)

**Bible References:**

- 1 Chronicles 10:14
- Acts 17:26-27
- Hebrews 11:6
- Luke 11:9
- Psalms 27:8

**Word Data:**

- Strong’s: H0579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H3289, H7125, H7592, H7836, H8446, G03270, G15670, G19340, G20520, G22120

## 1 Kings References:

1:2; 1:3; 2:40; 10:24; 11:22; 14:5; 18:10; 19:10; 19:14; 20:6; 20:7; 22:5; 22:7; 22:8

# seize, seizure, capture

**Definition:**

The term “seize” means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” If a person was “seized with fear” it could also be stated that the person “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains “overcome” or “suddenly come upon” the woman.
- This term could also be translated as “take control of” or “suddenly take” or “grab.”
- The expression “seized and slept with her” could be translated as “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable.

(See: euphemism)

**Bible References:**

- Acts 16:19-21
- Exodus 15:14
- John 10:37-39
- Luke 8:29
- Matthew 26:48

**Word Data:**

- Strong’s: H0270, H1497, H2388, H3027, H3920, H3947, H4672, H5377, H5860, H6031, H7760, H8610, G07240, G19490, G26380, G29020, G29830, G48150, G48840

## 1 Kings References:

9:16; 13:4; 16:18; 18:40; 20:18

# servant, serve, maidservant, young man, young women

### Definition:

A “servant” refers to a person who works for (or obeys) another person, either by choice or by force. A servant was under his master’s direction. In the Bible, “servant” and “slave” are mostly interchangeable terms. The term “serve” generally means to do work for someone, and the concept can be applied in a wide variety of contexts.

- In the Bible the words “young man” or “young woman” often mean “servant” or “slave.” This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. “her young women” which could be translated as “her servants” or “her slaves.”

### Translation Suggestions

- The term “serve” can also be translated as “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- To “serve God” can be translated as to “worship and obey God” or to “do the work that God has commanded.”
- In the Old Testament, God’s prophets and other people who worshiped God were often called his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were often called his “servants.”
- To “serve tables” means to bring food to people who are sitting at tables, or more generally, to “distribute food.”
- In the context of a person serving guests, this term means “care for” or “serve food to” or “provide food for.” When Jesus told the disciples to “serve” the fish to the people, this could be translated as, “distribute” or “hand out” or “give.”
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses. Now they “serve” the new covenant. That is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”
- Often, when a person referred to himself as “your servant” he was showing respect to the person addressed. That person may have had higher social status, or the speaker may be showing humility. It did not mean that the person speaking was an actual servant.

(See also: enslave, works, obey, house, lord)

**Bible References:**

**Examples from the Bible stories:**

- 6:1 When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- 19:10 Then Elijah prayed, “O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**.”
- 29:3 “Since the **servant** could not pay the debt, the king said, ‘Sell this man and his family as **slaves** to make payment on his debt.’”
- 35:6 “All my father’s **servants** have plenty to eat, and yet here I am starving.”
- 47:4 The **slave** girl kept yelling as they walked, “These men are servants of the Most High God.”
- 50:4 Jesus also said, “A **servant** is not greater than his master.”

**Word Data:**

- Strong’s for Servant: H0519, H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G12490, G14010, G14020, G23240, G34070, G34110, G36100, G38160, G49830, G52570

Strong’s for Serve: H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6213, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G12470, G12480, G13980, G14020, G14380, G19830, G20640, G22120, G23230, G29990, G30000, G30090, G43370, G43420, G47540, G50870, G52560

## 1 Kings References:

1:2; 1:3; 1:4; 1:9; 1:13; 1:15; 1:17; 1:19; 1:26; 1:27; 1:33; 1:47; 1:51; 2:38; 2:39; 2:40; 3:6; 3:7; 3:8; 3:9; 3:15; 3:20; 4:21; 5:1; 5:6; 5:9; 8:23; 8:24; 8:25; 8:26; 8:28; 8:29; 8:30; 8:32; 8:36; 8:52; 8:53; 8:56; 8:59; 8:66; 9:6; 9:9; 9:22; 9:27; 10:5; 10:8; 10:13; 11:11; 11:13; 11:17; 11:26; 11:28; 11:32; 11:34; 11:36; 11:38; 12:4; 12:7; 14:8; 14:18; 15:18; 15:29; 16:9; 16:31; 18:9; 18:12; 18:36; 18:43; 19:3; 19:21; 20:6; 20:9; 20:12; 20:14; 20:15; 20:17; 20:19; 20:23; 20:31; 20:32; 20:39; 20:40; 22:3; 22:49; 22:53

# 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

## 1 Kings References:

10:1; 10:4; 10:10; 10:13

# Shechem

**Definition:**

Shechem was a town in Canaan located about 40 miles north of Jerusalem. Shechem was also the name of a man in the Old Testament.

- The town of Shechem was where Jacob settled after being reconciled to his brother Esau.
- Jacob bought land from the sons of Hamor the Hivite in Shechem. This land later became his family burial ground and the place where his sons buried him.
- Hamor's son Shechem raped Jacob's daughter Dinah, resulting in Jacob's sons killing all the men in the town of Shechem.

(Translation suggestions: Hamor)

(See also: Canaan, Esau, Hamor, Hivite, Jacob)

**Bible References:**

- Acts 7:14-16
- Genesis 12:6-7
- Genesis 33:19
- Genesis 37:13

**Word Data:**

- Strong's: H7928, H7930

## 1 Kings References:

12:1; 12:25

# shepherd, herder, pastor

### Definition:

A “shepherd” is a person who takes care of sheep. In the Old Testament, this word can also refer to a “herder” who takes care of other kinds of domestic livestock such as goats or cattle.

- As a verb, the term “shepherd” means to lead sheep (or other livestock) to places with good food and water, protect them from wild animals, keep them from getting lost and other duties necessary to keep livestock alive and healthy.
- In the Bible, this term is often used figuratively to refer to taking care of the needs of people (not only animals), both physical and spiritual.
- In the Old Testament, God was called the “shepherd” of his people because he took care of them. In the New Testament, Jesus called himself the “good shepherd,” and in other places Jesus is called the “great shepherd” of the Church.
- The term “shepherd” is also used in the New Testament to refer to a person who is a spiritual leader over other believers. The word translated as “pastor” is the same word that is translated as “shepherd.” Elders and overseers are also called shepherds.

### Translation Suggestions

- The noun “shepherd” can be translated as “person who takes care of sheep” or “sheep tender” or “sheep caregiver.”
- When referring to someone who cares for livestock other than sheep, the term can be translated as “herder,” “tender of livestock” or “person who takes care of livestock.”
- When used as a verb, the term “shepherd” could be translated as “take care of sheep” or “watch over sheep.”
- In some contexts, the term “shepherd” could be translated as “leader” or “guide” or “caregiver.”
- When used figuratively, the noun “shepherd” could be translated in different ways, including “spiritual shepherd” or “spiritual leader” or “one who is like a shepherd” or “one who cares for his people like a shepherd cares for his sheep” or “one who leads his people like a shepherd guides his sheep” or “one who takes care of God’s sheep.”
- When used figuratively, the verb “shepherd” could be translated as to “take care of” or to “spiritually nourish” or to “guide and teach” or to “lead and take care of (like a shepherd cares for sheep).”

(See also: sheep, livestock, pastor)

### Bible References:

- Genesis 13:7

- Genesis 49:24
- Luke 2:9
- Mark 6:34
- Mark 14:26-27
- Matthew 2:6
- Matthew 9:36
- Matthew 25:32
- Matthew 26:31

**Examples from the Bible stories:**

- 9:11 Moses became a **shepherd** in the wilderness far away from Egypt.to
- 17:2 David was a **shepherd** from the town of Bethlehem. At different times while he was watching his father's sheep, David had killed both a lion and a bear that had attacked the sheep.
- 23:6 That night, there were some **shepherds** in a nearby field guarding their flocks.
- 23:8 The **shepherds** soon arrived at the place where Jesus was and they found him lying in a feeding trough, just as the angel had told them.
- 30:3 To Jesus, these people were like sheep without a **shepherd**.

**Word Data:**

- Strong's: H6629, H7462, H7469, H7473, G07500, G41650, G41660

## 1 Kings References:

22:17

# shield

**Definition:**

A shield was an object held by a soldier in battle to protect himself from being injured by the enemy's weapons. To "shield" someone means to protect that person from harm.

- Shields were often circular or oval, were made of materials such as leather, wood, or metal, and were sturdy and thick enough to keep a sword or arrow from piercing them.
- Using this term as a metaphor, the Bible refers to God as a protective shield for his people. (See: Metaphor)
- Paul talked about the "shield of faith," which is a figurative way of saying that having faith in Jesus and living out that faith in obedience to God will protect believers from the spiritual attacks of Satan.

(See also: **faith**, **obey**, **Satan**, spirit)

**Bible References:**

- 1 Kings 14:26
- **2 Chronicles 23:8-9**
- **2 Samuel 22:36**
- **Deuteronomy 33:29**
- **Psalms 18:35**

**Word Data:**

- Strong's: H2653, H3591, H4043, H5437, H5526, H6793, H7982, G23750

## 1 Kings References:

10:16; 10:17; 14:26; 14:27

# Shiloh

**Definition:**

Shiloh was a walled Canaanite city that was conquered by the Israelites under the leadership of Joshua.

- The city of Shiloh was located west of the Jordan River and northeast of the city of Bethel.
- During the time that Joshua was leading Israel, the city of Shiloh was a meeting place for the people of Israel.
- The twelve tribes of Israel met together at Shiloh to hear Joshua tell them which portion of the land of Canaan had been assigned to each of them.
- Before any temple was built in Jerusalem, Shiloh was the place where the Israelites came to sacrifice to God.
- When Samuel was a young boy, his mother Hannah took him to live in Shiloh to be trained by the priest Eli to serve Yahweh.

(Translation suggestions: How to Translate Names)

(See also: Bethel, dedicate, **Hannah**, Jerusalem, Jordan River, priest, sacrifice, **Samuel**, temple)

**Bible References:**

- 1 Kings 2:26-27
- **1 Samuel 1:9-10**
- **Joshua 18:1-2**
- **Judges 18:30-31**

**Word Data:**

- Strong's: H7886, H7887

## 1 Kings References:

2:27; 14:2; 14:4

# 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

## 1 Kings References:

1:8; 2:8; 2:36; 2:38; 2:39; 2:40; 2:41; 2:42; 2:44; 4:18

# 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

## 1 Kings References:

5:6; 11:1; 11:5; 11:33; 16:31; 17:9

# siege, besiege, besieged, siegework, siegeworks

### Definition:

A “siege” occurs when an attacking army surrounds a city and keeps it from receiving any supplies of food and water. To “besiege” a city or to put it “under siege” means to attack it by means of a siege.

- When the Babylonians came to attack Israel, they used the tactic of a siege against Jerusalem to weaken the people inside the city.
- Often during a siege, ramps of dirt are gradually constructed to enable the attacking army to cross over the city walls and invade the city.
- To “besiege” a city can also be expressed as to “lay siege” to it or to “perform a siege” on it.
- The term “besieged” has the same meaning as the expression “under siege.” Both these expressions describe a city that an enemy army is surrounding and besieging.

### Bible References:

- 1 Chronicles 20:1
- 1 Kings 20:1-3
- 1 Samuel 11:1-2
- Jeremiah 33:4

### Word Data:

- Strong’s: H4692, H4693, H5341, H5437, H5564, H6693, H6696, H6887

## 1 Kings References:

15:27; 16:17; 20:1

# sign, proof, reminder

### Definition:

The term “sign” usually refers an object, event, or action that communicates a special meaning.

- In the Bible, signs are sometimes given in connection to a promise or covenant that God has made:
  - The book of Genesis describes the rainbow God created in the sky as a sign (or reminder) to himself that he has promised he will never again destroy all life with a worldwide flood.
  - In the book of Genesis, God commanded the Israelites to circumcise their sons as a sign (or indicator) of the fact that he had made his covenant with them.
- Signs can reveal or point to something:
  - The book of Luke describes that an angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
  - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
  - The book of Exodus describes the plagues that destroyed Egypt as signs that showed who Yahweh was and proved that he was greater than Pharaoh and the Egyptian gods.
  - The book of Acts describes the miracles performed by the prophets and apostles as signs that proved they were speaking God’s message.
  - The book of John describes the miracles that Jesus performed as signs that proved he was truly the Messiah.

### Translation Suggestions:

- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Depending on its context, “sign” could also be translated as “signal” or “symbol” or “mark” or “evidence” or “proof” or “gesture.”
- To “make signs with the hands” could also be translated as “motion with the hands” or “gesture with the hands” or “make gestures.”

- In some languages, there may be one word for a “sign” that proves something and a different word for a “sign” that is a miracle.

(See also: miracle, **apostle**, **Christ**, covenant, **circumcise**)

**Bible References:**

- **Acts 2:18-19**
- **Exodus 4:8-9**
- **Exodus 31:12-15**
- **Genesis 1:14**
- **Genesis 9:12**
- **John 2:18**
- **Luke 2:12**
- **Mark 8:12**
- **Psalms 89:5-6**

**Word Data:**

- Strong’s: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G03640, G08800, G12130, G12290, G17180, G17300, G17320, G17700, G39020, G41020, G45910, G45920, G49530, G49730, G52800

## 1 Kings References:

13:5; 20:33

# Sihon

### Definition:

Sihon is the name of a man who was an Amorite king who ruled over the land of Heshbon.

- The Israelites conquered Sihon and his people and land.

(Translation suggestions: How to Translate Names)

(See also: Amorite, Heshbon)

### Bible References:

### Word Data:

- Strong's: H5511

## 1 Kings References:

4:19

# silver

### Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made from silver include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple. The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.
- If your culture does not have silver you could translate this term as "precious metal"

(See also: tabernacle, temple)

### Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 2:36
- 2 Kings 25:13-15
- Acts 3:6
- Matthew 26:15

### Word Data:

- Strong's: H3701, H3702, H7192, G06930, G06940, G06950, G06960, G14060

## 1 Kings References:

7:51; 10:21; 10:22; 10:25; 10:27; 10:29; 15:15; 15:18; 15:19; 16:24; 20:3; 20:5; 20:7; 20:39; 21:2; 21:6; 21:15

# sin, sinful, sinner, sinning

### Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people do not know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a “sinful nature,” a nature that that controls them and causes them to sin.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who did not keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

### Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- To “sin” could also be translated as to “disobey God” or to “do wrong.”
- Depending on the context “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebelling against God.”
- Depending on the context the term “sinner” could be translated with a word or phrase that means “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people do not see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: **disobey**, evil, **flesh**, **tax collector**)

**Bible References:**

- 1 Chronicles 9:1-3
- 1 John 1:10
- 1 John 2:2
- 2 Samuel 7:12-14
- Acts 3:19
- Daniel 9:24
- Genesis 4:7
- Hebrews 12:2
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 4:14
- Luke 15:18
- Matthew 12:31
- Romans 6:23
- Romans 8:4

**Examples from the Bible stories:**

- 3:15 God said, “I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children.”
- 13:12 God was very angry with them because of their **sin** and planned to destroy them.
- 20:1 The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- 21:13 The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people’s **sin**.
- 35:1 One day, Jesus was teaching many tax collectors and other **sinners** who had gathered to hear him.
- 38:5 Then Jesus took a cup and said, “Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**.”
- 43:11 Peter answered them, “Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**.”
- 48:8 We all deserve to die for our **sins**!

- 49:17 Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

**Word Data:**

- Strong's: H0817, H0819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G02640, G02650, G02660, G02680, G03610, G37810, G39000, G42580

## 1 Kings References:

8:31; 8:33; 8:34; 8:35; 8:36; 8:46; 8:47; 8:50; 12:30; 13:34; 14:16; 14:22; 15:3; 15:26; 15:30; 15:34; 16:2; 16:13; 16:19; 16:26; 16:31; 18:9; 21:22; 22:52

# Sinai, Horeb

### Definition:

Mount Sinai, also called Mount Horeb, is a mountain that was probably located in the southern part of what is now called the Sinai Peninsula, but the exact location of this mountain is not known.

- It is the place where God revealed his covenant to the Israelites and gave Moses the stone tablets on which he had written the ten commandments.
- It is also called the "mountain of God."
- It was also the place where God later told Moses to strike a rock to provide water for the Israelites as they were wandering in the desert.
- It was the place where Moses saw the burning bush when he was tending sheep.
- It is possible that "Horeb" was the actual name of the mountain and that "Mount Sinai" simply means "mountain of Sinai," referring to the fact that Mount Horeb was located in the desert of Sinai.

(See also: desert, Ten Commandments, covenant, Israel, Moses, Sinai)

### Bible References:

- Acts 7:29-30
- Exodus 16:1-3
- Galatians 4:24
- Leviticus 27:34
- Numbers 1:17-19
- 1 Kings 8:9-11
- 2 Chronicles 5:9-10
- Deuteronomy 1:2
- Exodus 3:1-3
- Psalms 106:19

### Examples from the Bible stories:

- 13:1 After God led the Israelites through the Red Sea, he led them through the wilderness to a mountain called **Sinai**.

- 13:3 Three days later, after the people had prepared themselves spiritually, God came down on top of **Mount Sinai** with thunder, lightning, smoke, and a loud trumpet blast.
- 13:11 For many days, Moses was on top of **Mount Sinai** talking with God.
- 15:13 Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at **Sinai**.

**Word Data:**

- Strong's: H2722, H5514, G37350, G46140

## 1 Kings References:

8:9; 19:8

# slaughter, slaughtered

**Definition:**

The term “slaughter” refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it. The act of slaughtering is also called “slaughter.”

- When Abraham received three visitors at his tent in the desert, he ordered his servants to slaughter and cook a calf for his guests.
- The prophet Ezekiel prophesied that God would send his angel to slaughter all those who would not follow His word.
- 1 Samuel records a great slaughter in which 30,000 Israelites were killed by their enemies because of disobedience to God.
- “Weapons of slaughter” could be translated as “weapons for killing.”
- The expression “the slaughter was very great” could be translated as “a large number were killed” or “the number of deaths was very great” or “a terribly high number of people died.”
- Other ways to translate “slaughter” could include “kill” or “slay” or “killing.”

(See also: angel, cow, disobey, Ezekiel, servant, slay)

**Bible References:**

- Ezekiel 21:10-11
- Hebrews 7:1
- Isaiah 34:2
- Jeremiah 25:34

**Word Data:**

- Strong’s: H2026, H2027, H2028, H2076, H2491, H2873, H2874, H2878, H4046, H4293, H4347, H4660, H5221, H6993, H7524, H7819, H7821, G28710, G49670, G49690

## 1 Kings References:

18:40

# slay, slain, slaughter, kill, murder

### Definition:

To “slay” a person or animal means to kill it. Often it means to kill it in a forceful or violent way. If a man has killed an animal he has “slain” it.

- When referring to an animal or to a large number of people, the term “slaughter” is another term that is often used.
- An act of slaughtering is also called a “slaughter.”
- The phrase “the slain” could also be translated as “the slain people” or “the people who were killed.”

(See also: slaughter)

### Bible References:

- Ezekiel 28:23
- Isaiah 26:21

### Word Data:

- Strong’s: H2026, H2076, H2491, H2717, H2763, H2873, H2874, H4191, H4194, H5221, H6991, H6992, H7523, H7819, G03370, G06150, G13150, G23800, G26950, G49680, G49690, G54070

## 1 Kings References:

1:51; 2:5; 2:8; 2:24; 2:26; 2:32; 2:34; 3:26; 3:27; 9:16; 11:15; 11:24; 11:40; 12:27; 13:24; 13:26; 15:28; 16:10; 17:18; 17:20; 18:9; 18:12; 18:13; 18:14; 19:1; 19:10; 19:14; 19:17; 21:19

# soldier, warrior

**Definition:**

The terms “warrior” and “soldier” both can refer to someone who fights in an army. But there are also some differences.

- Usually the term “warrior” is a general, broad term to refer to a man who is gifted and courageous in battle.
- Yahweh is figuratively described as a “warrior.”
- The term “soldier” more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for “warrior” and “soldier” that also differ in meaning and use.

(See also: **courage**, **crucify**, **Rome**, tomb)

**Bible References:**

- **1 Chronicles 21:5**
- **Acts 21:33**
- **Luke 3:14**
- **Luke 23:11**
- **Matthew 8:8-10**

**Word Data:**

- Strong’s: H0352, H0510, H1368, H1416, H1995, H2389, H2428, H2502, H3715, H4421, H5971, H6518, H6635, H7273, H7916, G46860, G47530, G47540, G47570, G47580, G49610

## 1 Kings References:

20:29

# 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

## 1 Kings References:

1:10; 1:11; 1:12; 1:13; 1:17; 1:19; 1:21; 1:26; 1:30; 1:33; 1:34; 1:37; 1:38; 1:39; 1:43; 1:46; 1:47; 1:50; 1:51; 1:52; 1:53; 2:1; 2:12; 2:13; 2:17; 2:19; 2:22; 2:23; 2:25; 2:27; 2:29; 2:41; 2:45; 2:46; 3:1; 3:3; 3:4; 3:5; 3:6; 3:10; 3:15; 4:1; 4:7; 4:11; 4:15; 4:21; 4:22; 4:25; 4:26; 4:27; 4:29; 4:30; 4:34; 5:1; 5:2; 5:7; 5:8; 5:10; 5:11; 5:12; 5:13; 5:15; 5:16; 5:18; 6:1; 6:2; 6:11; 6:14; 6:21; 7:1; 7:8; 7:13; 7:14; 7:40; 7:45; 7:47; 7:48; 7:51; 8:1; 8:2; 8:5; 8:12; 8:22; 8:54; 8:63; 8:65; 9:1; 9:2; 9:10; 9:11; 9:12; 9:15; 9:16; 9:17; 9:19; 9:21; 9:22; 9:23; 9:25; 9:26; 9:27; 9:28; 10:1; 10:2; 10:3; 10:4; 10:10; 10:13; 10:14; 10:16; 10:21; 10:23; 10:24; 10:26; 10:28; 11:1; 11:2; 11:4; 11:5; 11:6; 11:7; 11:9; 11:11; 11:14; 11:25; 11:26; 11:27; 11:28; 11:31; 11:40; 11:41; 11:42; 11:43; 12:2; 12:6; 12:21; 12:23; 14:21; 14:26

# soul, self

### Definition:

The term “soul” can either refer generally to the non-physical part of a person or refer specifically to a person’s awareness of themselves as a person distinct from others.

- In the Bible, the terms “soul” and “spirit” may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- In contrast to the body, the “soul” can be spoken of as the part of a person that “relates to God.”

### Translation Suggestions:

- The term “soul” could also be translated as “inner self” or “inner person.”
- In some contexts, “my soul” could be translated as “I” or “me.”
- Usually the phrase “the soul” can be translated as “the person” or “he” or “him,” depending on the context.
- Some languages might only have one word for the concepts “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase “dividing soul and spirit” could mean “deeply discerning or exposing the inner person.”

(See also: spirit)

### Bible References:

- 2 Peter 2:8
- Acts 2:27-28
- Acts 2:41
- Genesis 49:6
- Isaiah 53:10-11
- James 1:21
- Jeremiah 6:16-19
- Jonah 2:7-8
- Luke 1:47
- Matthew 22:37

- **Psalms 19:7**
- **Revelation 20:4**

**Word Data:**

- Strong's: H5082, H5315, H5397, G55900

## 1 Kings References:

2:4; 8:48; 11:37; 20:31; 20:32

# spear, spearmen

### Definition:

A spear is a weapon with a long wooden handle and sharp metal blade on one end that is thrown a long distance.

- Spears were commonly used for war in biblical times. They are sometimes still used in present-day conflicts between certain people groups.
- A spear was used by a Roman soldier to pierce the side of Jesus while he hung on the cross.
- Sometimes people throw spears to catch fish or other prey to eat.
- Similar weapons are the “javelin” or “lance.”
- Make sure that the translation of “spear” is different from the translation of “sword,” which is a weapon that is used for thrusting or stabbing, not throwing. Also, a sword has a long blade with a handle, while a spear has a small blade on the end of a long shaft.

(See also: prey, Rome, sword, warrior)

### Bible References:

- 1 Samuel 13:19-21
- 2 Samuel 21:19
- Nehemiah 4:12-14
- Psalm 35:3

### Word Data:

- Strong’s: H1265, H2595, H3591, H6767, H7013, H7420, G30570

## 1 Kings References:

18:28

# spirit, wind, breath

### Definition:

The term “spirit” refers to the non-physical part of a person which cannot be seen. In biblical times, the concept of a person’s spirit was closely related to the concept of a person’s breath. The term can also refer to wind, that is, the movement of air in the natural world.

- The term “spirit” can refer to a being that does not have a physical body, such as an evil spirit.
- In general, the term “spiritual” describes things in the non-physical world.
- The term “spirit of” can also mean “having the characteristics of,” such as in “spirit of wisdom” or “in the spirit of Elijah.” Sometimes the Bible applies this term in the context of a person’s attitude or emotional state, such as “spirit of fear” and “spirit of jealousy.”
- Jesus said that God is a spirit.

### Translation Suggestions:

- Depending on the context, some ways to translate “spirit” might include “non-physical being” or “inside part” or “inner being.”
- In some contexts, the term “spirit” could be translated as “evil spirit” or “evil spirit being.”
- Sometimes the term “spirit” is used to express the feelings of a person, as in “my spirit was grieved in my inmost being.” This could also be translated as “I felt grieved in my spirit” or “I felt deeply grieved.”
- The phrase “spirit of” could be translated as “character of” or “influence of” or “attitude of” or “thinking (that is) characterized by.”
- Depending on the context, “spiritual” could be translated as “non-physical” or “from the Holy Spirit” or “God’s” or “part of the non-physical world.”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- The term “spiritual gift” could be translated as “special ability that the Holy Spirit gives.”
- Sometimes this term can be translated as “wind” when referring to the simple movement of air or “breath” when referring to air movement caused by living beings.

(See also: soul, Holy Spirit, **demon**, **breath**)

### Bible References:

- **1 Corinthians 5:5**

- 1 John 4:3
- 1 Thessalonians 5:23
- Acts 5:9
- Colossians 1:9
- Ephesians 4:23
- Genesis 7:21-22
- Genesis 8:1
- Isaiah 4:4
- Mark 1:23-26
- Matthew 26:41
- Philippians 1:27

**Examples from the Bible stories:**

- 13:3 Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- 40:7 Then Jesus cried out, “It is finished! Father, I give my **spirit** into your hands.” Then he bowed his head and gave up his **spirit**.
- 45:5 As Stephen was dying, he cried out, “Jesus, receive my **spirit**.”
- 48:7 All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

**Word Data:**

- Strong’s: H0178, H1172, H5397, H7307, H7308, G41510, G41520, G41530, G53260, G54270

## 1 Kings References:

10:5; 17:17; 21:5; 22:21; 22:22; 22:23

# statute

**Definition:**

A statute is a specific written law that provides guidance for people to live by.

- The term “statute” is similar in meaning to “ordinance” and “command” and “law” and “decree.” All these terms involve instructions and requirements that God gives to his people or rulers give to their people.
- King David said that he delighted himself in Yahweh’s statutes.
- The term “statute” could also be translated as “specific command” or “special decree.”

(See also: command, decree, law, ordinance, Yahweh)

**Bible References:**

- 1 Kings 11:11-13
- Deuteronomy 6:20-23
- Ezekiel 33:15
- Numbers 19:2

**Word Data:**

- Strong’s: H2706, H2708, H7010, G13450

## 1 Kings References:

2:3; 3:3; 3:14; 6:12; 8:58; 9:4; 9:6; 11:11; 11:33; 11:34; 11:38

# stone, stoning

**Definition:**

A stone is a small rock. To “stone” someone is to throw stones and larger rocks at that person with the intention of killing him. A “stoning” is an event in which someone was stoned.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: **adultery**, **commit**, **crime**, **death**, **Lystra**, testimony)

**Bible References:**

- **Acts 7:57-58**
- **Acts 7:59-60**
- **Acts 14:5**
- **Acts 14:19-20**
- **John 8:4-6**
- **Luke 13:34**
- **Luke 20:6**
- **Matthew 23:37-39**

**Word Data:**

- Strong’s: H0068, H0069, H0810, H1382, H1496, H1530, H2106, H2672, H2687, H2789, H4676, H4678, H5553, H5601, H5619, H6344, H6443, H6697, H6864, H6872, H7275, H7671, H8068, G26420, G29910, G30340, G30350, G30360, G30370, G40740, G43480, G55860

## 1 Kings References:

1:9; 5:17; 5:18; 6:7; 6:18; 6:36; 7:9; 7:10; 7:11; 7:12; 8:9; 10:2; 10:10; 10:11; 10:27; 12:18; 15:22; 18:31; 18:32; 18:38; 19:6; 21:10; 21:13; 21:14; 21:15

# storehouse

**Definition:**

A “storehouse” is a large building that is used for keeping food or other things, often for a long time.

- In the Bible a “storehouse” was usually used to store extra grain and other food to be used later when there was a famine.
- This term was also used figuratively to refer to all the good things that God wants to give to his people.
- The storehouses of the temple and tent of meeting (sometimes called “the tabernacle”)contained valuable things that had been dedicated to Yahweh, such as gold and silver. Some of these things used to repair and maintain the temple were also kept there.
- Other ways to translate “storehouse” could include “a building for storing grain” or “place for keeping food” or “room for keeping valuable things safe.”
- When referring to the place where valuable things were kept for the tent of meeting or temple, another way to translate the word “storehouse” is “treasury.”

(See also: consecrate, dedicate, famine, gold, grain, silver, temple)

**Bible References:**

- 2 Chronicles 16:2-3
- Luke 3:17
- Matthew 3:12
- Psalms 33:7

**Word Data:**

- Strong’s: H0214, H0618, H0624, H4035, H4200, H4543, G05960

## 1 Kings References:

7:51; 9:19; 15:18

# stronghold, fortification, fortress, citadel

### Definition:

The terms “stronghold” and “fortress” both refer to places that are well protected against an attack by enemy soldiers. A “citadel” is a fortress inside a city. The term “fortified” describes a city or other place that has been made safe from attack.

- Often, strongholds and fortresses were manmade structures with defensive walls. They could also have been places with natural protective barriers such as rocky cliffs or high mountains.
- People fortified strongholds by building thick walls or other structures that made it difficult for an enemy to break through.
- “Stronghold” or “fortress” could be translated as “securely strong place” or “strongly protected place.”
- The term “fortified city” could be translated as “securely protected city” or “strongly built city.”
- Another figurative meaning for the term “stronghold” referred to something that someone wrongly trusted in for security, such as a false god or other thing that was worshiped instead of Yahweh. This could be translated as “false strongholds.”
- This term should be translated differently from “refuge,” which emphasizes safety more than the concept of being fortified.

(See also: false god, false god, **refuge**, Yahweh)

### Bible References:

- **2 Corinthians 10:4**
- **2 Kings 8:10-12**
- **2 Samuel 5:8-10**
- **Acts 21:35**
- **Habakkuk 1:10-11**

### Word Data:

- Strong’s: H0490, H0553, H0759, H1001, H1002, H1003, H1219, H1225, H2388, H4013, H4026, H4581, H4526, H4679, H4685, H4686, H4692, H4694, H4869, H5794, H5797, H5800, H6438, H6877, H7682, G37940, G39250

## 1 Kings References:

16:18

# Succoth

### Definition:

Succoth was the name of two Old Testament cities. The word, “succoth” (or “sukkoth”) means “shelters.”

- One city called Succoth was located on the east side of the Jordan River.
- Jacob stayed at Succoth with his family and flocks, building shelters for them there.
- Hundreds of years later, Gideon and his exhausted men stopped at Succoth as they were chasing the Midianites, but the people there refused to give them any food.
- The other city called Succoth was located on the northern border of Egypt and was a place where the Israelites stopped after they crossed the Red Sea as they were escaping from slavery in Egypt.

### Bible References:

- 1 Kings 7:46
- **Exodus 12:37-40**
- **Joshua 13:27-28**
- **Judges 8:4-5**

### Word Data:

- Strong’s: H5523, H5524

## 1 Kings References:

7:46

# sword, swordsmen

### Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword's blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.

### Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: Metaphor)
- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: How to Translate Unknowns)

(See also: James (brother of Jesus), John (the Baptist), tongue, word of God)

### Bible References:

- Acts 12:2
- Genesis 27:40
- Genesis 34:25
- Luke 2:33-35

- **Luke 21:24**
- **Matthew 10:34**
- **Matthew 26:55**
- **Revelation 1:16**

**Word Data:**

- Strong's: H0019, H1300, H2719, H4380, H6609, H7524, H7973, G31620, G45010

## 1 Kings References:

1:51; 2:8; 2:32; 3:24; 18:28; 19:1; 19:10; 19:14; 19:17

# Tarshish

**Definition:**

In biblical times, Tarshish was a port city situated on the Mediterranean Sea. The specific location of the city is unknown. Also, the Old Testament mentions two different men named Tarshish.

- The city of Tarshish was a prosperous port city with ships that carried products to buy, sell, or trade. The Bible states that King Solomon kept a fleet of ships stationed at Tarshish.
- The Old Testament prophet Jonah boarded a ship bound for the city of Tarshish instead of obeying God's command to go preach to Nineveh.
- One of Japheth's grandsons was named Tarshish.
- Tarshish was also the name of one of the wise men of King Ahashuerus.

(Translation suggestions: How to Translate Names)

(See also: **Esther**, **Japheth**, **Jonah**, **Nineveh**, **Phoenicia**, **wise men**)

**Bible References:**

- **Genesis 10:2-5**
- **Isaiah 2:16**
- **Jeremiah 10:9**
- **Jonah 1:3**
- **Psalms 48:7**

**Word Data:**

- Strong's: H8659

## 1 Kings References:

10:22; 22:48

# temple, house, house of God

**Definition:**

A temple is a building dedicated to the worship of a specific diety where that diety was thought to dwell. Nations around Israel had temples dedicated to their various gods. The temple in Israel was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term “temple” referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the first temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.

**Translation Suggestions:**

- Usually when the text says that people were “in the temple,” it is referring to the courtyards outside the building. This could be translated as “in the temple courtyards” or “in the temple complex.”
- Where it refers specifically to the building itself, some translations translate “temple” as “temple building,” to make it the reference clear.
- Ways to translate “temple” could include, “God’s holy house” or “sacred worship place.”
- Often in the Bible, the temple is referred to as “the house of Yahweh” or “the house of God.”

(See also: sacrifice, Solomon, **Babylon**, Holy Spirit, **tabernacle**, **courtyard**, Zion, house)

**Bible References:**

- **Acts 3:2**
- **Acts 3:8**
- **Ezekiel 45:18-20**
- **Luke 19:46**
- **Nehemiah 10:28**
- **Psalm 79:1-3**

**Examples from the Bible stories:**

- 17:6 David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- 18:2 In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.
- 20:7 They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.
- 20:13 When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city.
- 25:4 Then Satan took Jesus to the highest point on the **Temple** and said, “If you are the Son of God, throw yourself down, for it is written, ‘God will command his angels to carry you so your foot does not hit a stone.’”
- 40:7 When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

**Word Data:**

- Strong’s: H1004, H1964, H1965, G14930, G24110, G34850

## 1 Kings References:

3:1; 3:2; 5:3; 5:5; 5:17; 5:18; 6:2; 6:3; 6:4; 6:5; 6:6; 6:7; 6:8; 6:9; 6:10; 6:12; 6:14; 6:15; 6:16; 6:17; 6:18; 6:19; 6:21; 6:22; 6:38; 7:12; 7:21; 7:39; 7:40; 7:45; 7:48; 7:50; 7:51; 8:6; 8:10; 8:11; 8:13; 8:17; 8:18; 8:19; 8:20; 8:27; 8:29; 8:31; 8:33; 8:38; 8:42; 8:43; 8:44; 9:1; 9:3; 9:7; 9:8; 9:10; 9:15; 9:25; 10:5; 10:12; 15:18; 16:32

# tent of meeting

**Definition:**

The term “tent of meeting” refers to a tent which was a temporary place where God met with Moses before the tabernacle was built.

- The tent of meeting was set up outside the camp of the Israelites.
- When Moses went into the tent of meeting to meet with God, a pillar of cloud would stand at the entrance to the tent as a sign of God’s presence there.
- After the Israelites built the tabernacle, the temporary tent was no longer needed and the term “tent of meeting” was sometimes used to refer to the tabernacle.

(See also: Israel, Moses, pillar, tabernacle, tent)

**Bible References:**

- 1 Kings 2:28-29
- Joshua 19:51
- Leviticus 1:2
- Numbers 4:31-32

**Examples from the Bible stories:**

- 13:8 God gave the Israelites a detailed description of a tent he wanted them to make. It was called the **Tent of Meeting**, and it had two rooms, separated by a large curtain.
- 13:9 Anyone who disobeyed God’s law could bring an animal to the altar in front of the **Tent of Meeting** as a sacrifice to God.
- 14:8 God was very angry and came to the **Tent of Meeting**.
- 18:2 Instead of at the **Tent of Meeting**, people now worshiped God and offered sacrifices to him at the Temple.

**Word Data:**

- Strong’s: H0168, H4150

## 1 Kings References:

8:4

# tent, tentmaker

**Definition:**

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

- Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in.
- For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents constructed from sturdy cloth made of goat hair.
- The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai.
- The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
- When the apostle Paul traveled to different cities to share the gospel, he supported himself by making tents.
- The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses" or even "bodies." (See: synecdoche)

(See also: Abraham, Canaan, curtain, Paul, Sinai, tabernacle, tent of meeting)

**Bible References:**

- 1 Chronicles 5:10
- Daniel 11:45
- Exodus 16:18
- Genesis 12:9

**Word Data:**

- Strong's: H0167, H0168, H2583, H3407, H6898

## 1 Kings References:

1:39; 2:28; 2:29; 2:30; 8:4; 8:66; 12:16

# test, tested, testing, testing in the fire

### Definition:

The term “test” refers to a difficult or painful experience that reveals a person’s strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people’s sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To “put to the test” can mean, “challenge something or someone to prove its value.”
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

### Translation Suggestions:

- The term to “test” could also be translated as, to “challenge” or to “cause to experience difficulties” or to “prove.”
- Ways to translate “a test” could be, “a challenge” or “a difficult experience.”
- To “put to the test” could be translated as to “test” or to “set up a challenge” or to “force to prove oneself.”
- In the context of testing God, this could be translated as “trying to force God to prove his love.”
- In some contexts, when God is not the subject, the term “test” can mean “tempt.”

(See also: tempt)

### Bible References:

- 1 John 4:1
- 1 Thessalonians 5:21
- Acts 15:10
- Genesis 22:1
- Isaiah 7:13

- **James 1:12**
- **Lamentations 3:40-43**
- **Malachi 3:10**
- **Philippians 1:10**
- **Psalm 26:2**

**Word Data:**

- Strong's: H5254, H5713, H5715, H5749, H6030, H8584, G12420, G12630, G13030, G13820, G19570, G31400, G31410, G31420, G31430, G39840, G43030, G44510, G48280, G60200

## 1 Kings References:

10:1

# testimony, testify, witness, eyewitness, evidence

### Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- In some places in the Old Testament, “Testimony” refers specifically to the tablets of stone on which Yahweh wrote his ten commandments. From that use it came to refer to God’s law more broadly.
- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- To “witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

### Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”

- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”

- Ways to translate “Testimony” could include, “the stone slabs on which I wrote my commands” or “God’s law” or “God’s commands” or “the record of the agreement between Yahweh and Israel.”
- The phrase, “as a testimony to them” could be translated as to “show them what is true” or to “prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”
- The term “witness” or “eyewitness” could be translated with a word or phrase that means “person seeing it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as “guarantee” or “sign of our promise” or “something that testifies that this is true.”
- The phrase “you will be my witnesses” could also be translated as “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- To “witness to” could be translated as to “tell what was seen” or to “testify” or to “state what happened.”
- To “witness” something could be translated as to “see something” or to “experience something happen.”

(See also: ark of the covenant, **guilt**, judge, prophet, **true**)

**Bible References:**

- **Deuteronomy 31:28**
- **Micah 6:3**
- **Matthew 26:60**
- **Mark 1:44**

- John 1:7
- John 3:33
- Acts 4:32-33
- Acts 7:44
- Acts 13:31
- Romans 1:9
- 1 Thessalonians 2:10-12
- 1 Timothy 5:19-20
- 2 Timothy 1:8
- 2 Peter 1:16-18
- 1 John 5:6-8
- 3 John 1:12
- Revelation 12:11

**Examples from the Bible stories:**

- 39:2 Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- 39:4 The high priest tore his clothes in anger and shouted, “We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?”
- 42:8 “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things.”
- 43:7 “We are **witnesses** to the fact that God raised Jesus to life again.”

**Word Data:**

- Strong’s: H5707, H5713, H5715, H5749, H6030, H8584, G02670, G12630, G19570, G26490, G31400, G31410, G31420, G31430, G31440, G43030, G48280, G49010, G55750, G55760, G55770, G60200

## 1 Kings References:

2:3; 2:42; 21:10; 21:13

# 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

## 1 Kings References:

4:20; 4:29; 5:9; 9:27; 10:22; 18:43; 18:44

# thresh

**Definition:**

The terms “thresh” and “threshing” refer to the first part of the process of separating grain from the rest of the plant.

- Threshing a crop loosens the grain from the stalk. Afterwards the grain is “winnowed” to completely separate the seed from all unwanted materials, leaving only the part the grain that can be eaten.
- In Bible times, a “threshing floor” was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
- A “threshing cart” or “threshing wheel” was sometimes used to crush the grain and help separate it from the straw and chaff.
- A “threshing sledge” or “threshing board” was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.

(See also: **chaff**, **grain**, **winnow**)

**Bible References:**

- **2 Chronicles 3:1-3**
- **2 Kings 13:7**
- **2 Samuel 24:16**
- **Daniel 2:35**
- **Luke 3:17**
- **Matthew 3:12**
- **Ruth 3:1-2**

**Word Data:**

- Strong’s: H0212, H4173, H1637, H1758, H1786, H1869, H2251, G02480

## 1 Kings References:

22:10

# threshold, doorway

### Definition:

The term “threshold” refers to the bottom part of a doorway or the part of a building that is just inside the door.

- Sometimes a threshold is a strip of wood or stone that must be stepped over in order to enter a room or building.
- Both a gate and the opening to a tent can also have a threshold.
- This term should be translated with a term in the project language that refers to the place at the very entrance to a home that a person steps across.
- If there is no term for this, “threshold” could also be translated as “doorway” or “opening” or “entranceway,” depending on the context.

(See also: gate, tent)

### Bible References:

- 1 Chronicles 9:17-19
- Ezekiel 9:3
- Isaiah 6:4
- Proverbs 17:19

### Word Data:

- Strong’s: H4670, H5592

## 1 Kings References:

14:17

# 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

## 1 Kings References:

1:13; 1:17; 1:20; 1:24; 1:27; 1:30; 1:35; 1:37; 1:46; 1:47; 1:48; 2:4; 2:12; 2:19; 2:24; 2:33; 2:45; 3:6; 5:5; 7:7; 8:20; 8:25; 9:5; 10:9; 10:18; 10:19; 16:11; 22:10; 22:19

# Tirzah

**Definition:**

Tirzah was an important Canaanite city that was conquered by the Israelites. It was also the name of a daughter of Gilead, a descendant of Manasseh.

- The city Tirzah was located in the region occupied by the tribe of Manasseh. It is thought that the city was about 10 miles north of the city of Shechem.
- Years later, Tirzah became a temporary capital city of the northern kingdom of Israel, during the reigns of four kings of Israel.
- Tirzah was also the name of one of Manasseh's granddaughters. They asked to be given a portion of the land since their father had died and he had no sons to inherit it as would normally be the custom.

(Translation suggestions: How to Translate Names)

(See also: Canaan, inherit, **kingdom of Israel**, Manasseh, Shechem)

**Bible References:**

- **Numbers 27:1**
- **Numbers 36:11**
- **Song of Songs 6:4**

**Word Data:**

- Strong's: H8656

## 1 Kings References:

14:17; 15:21; 15:33; 16:6; 16:8; 16:9; 16:15; 16:17; 16:23

# to minister, ministry

### Definition:

In the Bible, the term “ministry” refers to serving others by teaching them about God and caring for their spiritual needs.

- In the Old Testament, the priests would “minister” to God in the temple by offering sacrifices to him.
- Their “ministry” also included taking care of the temple and offering prayers to God on behalf of the people.
- The job of “ministering” to people can include serving them spiritually by teaching them about God.
- It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

### Translation Suggestions:

- In the context of ministering to people, to “minister” could also be translated as to “serve” or to “care for” or to “meet the needs of.”
- When referring to ministering in the temple, the term “minister” could be translated as “serve God in the temple” or “offer sacrifices to God for the people.”
- In the context of ministering to God, this could be translated as to “serve” or to “work for God.”
- The phrase “ministered to” could also be translated as “took care of” or “provided for” or “helped.”

(See also: serve, sacrifice)

### Bible References:

- 2 Samuel 20:23-26
- Acts 6:4
- Acts 21:17-19

### Word Data:

- Strong’s: H6399, H8120, H8334, H8335, G12470, G12480, G12490, G20230, G20380, G24180, G30080, G30090, G30100, G30110, G39300, G52560, G52570, G55240

## 1 Kings References:

8:11

# transgress, transgression

### Definition:

The term “transgress” means to cross a line or to violate a boundary. The term is often used figuratively, meaning to break a command, rule, or moral code.

- This term is very similar to the word “trespass,” but is generally used more often to describe violations against God than against other people.
- To “transgress” can also be described as to “cross a line,” that is, to go beyond a limit or boundary that has been set for the good of the person and others.

### Translation Suggestions:

- To “transgress” could be translated as to “sin” or to “disobey” or to “rebel.”
- If a verse or passage uses two terms that mean “sin” or “transgress” or “trespass,” it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance.

(See: parallelism)

(See also: disobey, sin, trespass, iniquity)

### Bible References:

- 1 Thessalonians 4:6
- Daniel 9:24-25
- Galatians 3:19-20
- Galatians 6:1-2
- Numbers 14:17-19
- Psalm 32:1

### Word Data:

- Strong’s: H0898, H4603, H4604, H6586, H6588, G04580, G04590, G38450, G38470, G38480, G39280

## 1 Kings References:

8:50

# tremble, shake, shaken, quake

### Definition:

The term “tremble” means to quiver or to shake slightly and repeatedly, usually from fear or distress. The term can also be used figuratively, meaning “to be very afraid.”

- Sometimes when the ground shakes it is said to “tremble.” It can do this during an earthquake or in response to a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as “be afraid” or “fear God” or “shake,” depending on the context.

(See also: earth, fear, Lord)

### Bible References:

- 2 Corinthians 7:15
- 2 Samuel 22:44-46
- Acts 16:29-31
- Jeremiah 5:22
- Luke 8:47

### Word Data:

- Strong’s: H1674, H2111, H2112, H2151, H2342, H2648, H2729, H2730, H2731, H5128, H5568, H6342, H6426, H6427, H7264, H7268, H7269, H7322, H7460, H7461, H7481, H7493, H7578, H8078, H8653, G17900, G51410, G51560, G54250

## 1 Kings References:

1:49

# tribe, tribal, tribesmen

**Definition:**

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: clan, nation, people group, twelve tribes of Israel)

**Bible References:**

- 1 Samuel 10:19
- 2 Kings 17:16-18
- Genesis 25:16
- Genesis 49:17
- Luke 2:36-38

**Word Data:**

- Strong's: H0523, H4294, H7625, H7626, G14290, G54430

## 1 Kings References:

7:14; 8:1; 8:16; 11:13; 11:31; 11:32; 11:35; 11:36; 12:20; 12:21; 14:21; 18:31

# 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

## 1 Kings References:

4:21

# trouble, disturb, stir up, distress, hardship, calamity

### Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.

### Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Do not trouble her” could also be translated as “do not bother her” or “do not criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: afflict, persecute)

### Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:19
- Luke 24:38
- Matthew 24:6
- Matthew 26:36-38

### Word Data:

- Strong's: H0205, H0926, H0927, H1204, H1607, H1644, H1804, H2000, H4103, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G03870, G16130, G17760, G23460, G23470, G23500, G23600, G28730, G36360, G39260, G39300, G39860, G44230, G46600, G50150, G51820

## 1 Kings References:

1:29; 18:17; 18:18

# 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

## 1 Kings References:

5:1; 7:13; 7:14; 9:11; 9:12

# understand, understanding, thinking

**Definition:**

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: believe, know, wise)

**Bible References:**

- Job 34:16-17
- Luke 2:47
- Luke 8:10
- Matthew 13:12
- Matthew 13:14
- Proverbs 3:5

**Word Data:**

- Strong’s: H0995, H0998, H0999, H1847, H2940, H3045, H3820, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G00500, G01450, G01910, G08010, G10970, G11080, G12710, G19210, G19220, G19870, G19900, G26570, G35390, G35630, G49070, G49080, G49200, G54240, G54280, G54290

## 1 Kings References:

4:29; 7:14

# 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

## 1 Kings References:

15:5

# vine

**Definition:**

The term “vine” refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word “vine” in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word “vine” almost always means “grapevine.”
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the “vine” and called his people the “branches.” In this context, the word “vine” could also be translated as “grapevine stem” or “grape plant stem.” (See: Metaphor)

(See also: grape, vineyard)

**Bible References:**

- Genesis 40:9
- Genesis 49:11
- John 15:1
- Luke 22:18
- Mark 12:3
- Matthew 21:35-37

**Word Data:**

- Strong’s: H5139, H1612, H8321, G02880, G02900, G10090, G10920

## 1 Kings References:

4:25

# vineyard

**Definition:**

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: Metaphor)
- Vineyard could be also translated as “grapevine garden” or “grape plantation.”

(See also: grape, Israel, vine)

**Bible References:**

- Genesis 9:20-21
- Luke 13:6
- Luke 20:15
- Matthew 20:2
- Matthew 21:40-41

**Word Data:**

- Strong’s: H1612, H3754, H3755, H8284, G02900

## 1 Kings References:

21:1; 21:2; 21:6; 21:7; 21:15; 21:16; 21:18

# 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

## 1 Kings References:

1:2

# wadi

### Definition:

The term “wadi” refers to a seasonal stream, seasonal river, or a valley that is a stream bed during part of the year.

- A “wadi” has water in it part of the year and is dry for part of the year.
- When a “wadi” has water in it, the amount of water that it has in it depends on what time of year it is and how much rain the area has received as well as how big the wadi is.

### Translation Suggestions:

- Ways to translate “wadi” could include “seasonal stream” or “seasonal stream bed” or “river basin” or “river bed”

### Bible References:

### Word Data:

- Strong’s: H5158

## 1 Kings References:

2:37; 8:65; 15:13; 17:3; 17:4; 17:5; 17:6; 17:7; 18:5; 18:40

# wheat

### Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions “grain” or “seeds,” it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called “straw” and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: barley, chaff, grain, seed, thresh, winnow)

### Bible References:

- Acts 27:36-38
- Exodus 34:21-22
- John 12:24
- Luke 3:17
- Matthew 3:12
- Matthew 13:26

### Word Data:

- Strong’s: H1250, H2406, G46210

## 1 Kings References:

5:11

# 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

## 1 Kings References:

2:6; 2:9; 3:12; 3:28; 4:29; 4:30; 4:31; 4:34; 5:7; 5:12; 7:14; 10:4; 10:6; 10:7; 10:8; 10:23; 10:24; 11:41

# word of God, word of Yahweh, word of the Lord, word of truth, scripture

### Definition:

In the Bible, the term “word of God” refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called “the Word of God.”

- The term “scriptures” means “writings.” It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God’s message that he had told people to write down so that many years in the future people could still read it.
- The related terms “word of Yahweh” and “word of the Lord” often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply “the word” or “my word” or “your word” (when talking about God’s word).
- In the New Testament, Jesus is called “the Word” and “the Word of God.” These titles mean that Jesus fully reveals who God is, because he is God himself.

The term “word of truth” is another way of referring to “God’s word,” which is his message or teaching. It does not refer to just one word.

- God’s word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

### Translation Suggestions:

- Depending on the context, other ways to translate this term could include “the message of Yahweh” or “God’s message” or “the teachings from God.”
- It may be more natural in some languages to make this term plural and say “God’s words” or “the words of Yahweh.”
- The expression “the word of Yahweh came” is often used to introduce something that God told his prophets or his people. This could be translated as “Yahweh spoke this message” or “Yahweh spoke these words.”

- The term “scripture” or “scriptures” could be translated as “the writings” or “the written message from God.” This term should be translated differently from the translation of the term “word.”
- When “word” occurs alone and it refers to God’s word, it could be translated as “the message” or “God’s word” or “the teachings.” Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Truth.”
- “Word of truth” could be translated as “God’s true message” or “God’s word, which is true.”
- It is important for the translation of this term to include the meaning of being true.

(See also: prophet, true, Yahweh)

**Bible References:**

- Genesis 15:1
- 1 Kings 13:1
- Jeremiah 36:1-3
- Luke 8:11
- John 5:39
- Acts 6:2
- Acts 12:24
- Romans 1:2
- 2 Corinthians 6:7
- Ephesians 1:13
- 2 Timothy 3:16
- James 1:18
- James 2:8-9

**Examples from the Bible stories:**

- 25:7 In **God's word** he commands his people, "Worship only the Lord your God and only serve him."
- 33:6 So Jesus explained, "The seed is the **word of God**."
- 42:3 Then Jesus explained to them what **God's word** says about the Messiah.
- 42:7 Jesus said, "I told you that everything written about me in **God's word** must be fulfilled." Then he opened their minds so they could understand **God's word**.
- 45:10 Philip also used other **scriptures** to tell him the good news of Jesus.
- 48:12 But Jesus is the greatest prophet of all. He is the **Word of God**.
- 49:18 God tells you to pray, to study his **word**, to worship him with other Christians, and to tell others what he has done for you.

**Word Data:**

- Strong's: H0561, H0565, H1697, H3068, G30560, G44870

## 1 Kings References:

2:27; 6:11; 12:22; 12:24; 13:1; 13:2; 13:5; 13:9; 13:17; 13:18; 13:20; 13:26; 13:32; 14:18; 15:29; 16:1; 16:7; 16:12; 16:34; 17:2; 17:5; 17:8; 17:16; 17:24; 18:1; 18:31; 19:9; 20:35; 21:17; 21:28; 22:5; 22:19; 22:38

# Yahweh of hosts, Yahweh of armies, God of armies, God of hosts, host of heaven, host of the heavens, Lord of hosts

### Definition:

The terms “Yahweh of hosts” and “God of hosts” are titles that express God’s authority over the thousands of angels who obey him.

- The term “host” or “hosts” is a word that refers to a large number of something, such as an army of people or the massive number of stars. It can also refer to all the many spirit beings, including evil spirits. The context makes it clear what is being referred to.
- Phrases similar to “host of the heavens” refer to all the stars, planets and other heavenly bodies.
- In the New Testament, the phrase, “Lord of hosts” means the same as “Yahweh of hosts” but it cannot be translated that way since the Hebrew word “Yahweh” is not used in the New Testament.

### Translation Suggestions:

- Ways to translate “Yahweh of hosts” could include, “Yahweh, who rules all the angels” or “Yahweh, the ruler over armies of angels” or “Yahweh, the ruler of all creation.”
- The phrase “of hosts” in the terms “God of hosts” and “Lord of hosts” would be translated the same way as in the phrase “Yahweh of hosts” above.
- Certain churches do not accept the literal term “Yahweh” and prefer to use the capitalized word, “LORD” instead, following the tradition of many Bible versions. For these churches, a translation of the term “LORD of hosts” would be used in the Old Testament for “Yahweh of hosts.”

(See also: angel, authority, God, lord, Lord, Lord YahwehYahweh)

### Bible References:

- Zechariah 13:2

### Word Data:

- Strong’s: H0430, H3068, H6635, G29620, G45190

## 1 Kings References:

18:15; 19:10; 19:14

# Yahweh, Yah

### Definition:

The term “Yahweh” is God’s personal name in the Old Testament. The specific origin of this name is unknown, but it is probably derived from the Hebrew verb meaning, “to be.”

- Following tradition, many Bible versions use the term “LORD” or “the LORD” to represent “Yahweh.” This tradition resulted from the fact that historically, the Jewish people became afraid of mispronouncing Yahweh’s name and started saying “Lord” every time the term “Yahweh” appeared in the text. Modern Bibles write “LORD” with all capital letters to show that this represents God’s personal name and to distinguish it from “Lord” which is a different Hebrew word.
- The ULT and UST texts always translate this term as “Yahweh,” in agreement with the Hebrew text of the Old Testament.
- The term “Yahweh” never occurs in the original text of the New Testament; only the Greek term for “Lord” is used, even when quoting the Old Testament.
- In the Old Testament, when God spoke about himself, he would often use his name instead of a pronoun.
- “Yah” is a shortened form of the name Yahweh that occurs in poetry and praise (e.g. Hallelujah = “Praise Yah”), and in some Hebrew names (e.g. Zechariah = “Yah remembers”).

### Translation Suggestions:

- “Yahweh” could be translated by a word or phrase that means “I am” or “existing one” or “the one who is” or “he who is present.”
- This name could also be written in a way that is similar to how “Yahweh” is spelled, or how it sounds in your language.
- Some church denominations prefer not to use the term “Yahweh” and instead use the traditional rendering, “LORD.” An important consideration is that this may be confusing when read aloud because it will sound the same as the title “Lord.” Some languages may have an affix or other grammatical marker that could be added to distinguish “LORD” as a name (Yahweh) from “Lord” as a title.
- In most cases it is good to keep the name Yahweh where it occurs in the text, but some translations may decide to use only a pronoun in some places to make the text more natural and clear.
- An introduction of a quote from Yahweh could be something like, “This is what Yahweh says.”

(Translation suggestions: How to Translate Names)

(See also: God, Lord)

**Bible References:**

- 1 Kings 21:20
- **1 Samuel 16:7**
- **Daniel 9:3**
- **Ezekiel 17:24**
- **Genesis 2:4**
- **Genesis 4:3-5**
- **Genesis 28:13**
- **Hosea 11:12**
- **Isaiah 10:4**
- **Isaiah 38:8**
- **Job 12:10**
- **Joshua 1:9**
- **Lamentations 1:5**
- **Leviticus 25:35**
- **Malachi 3:4**
- **Micah 2:5**
- **Micah 6:5**
- **Numbers 8:11**
- **Psalm 124:3**
- **Ruth 1:21**
- **Zechariah 14:5**

**Examples from the Bible stories:**

- **9:14** God said, “I AM WHO I AM. Tell them, ‘I AM has sent me to you.’ Also tell them, ‘I am **Yahweh**, the God of your ancestors Abraham, Isaac, and Jacob. This is my name forever.’”
- **13:4** Then God gave them the covenant and said, “I am **Yahweh**, your God, who saved you from slavery in Egypt. Do not worship other gods.”
- **13:5** “Do not make idols or worship them, for I, **Yahweh**, am a jealous God.”

- 16:1 The Israelites began to worship the Canaanite gods instead of **Yahweh**, the true God.
- 19:10 Then Elijah prayed, “O **Yahweh**, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your servant.”

**Word Data:**

- Strong’s: H3050, H3068, H3069

## 1 Kings References:

1:17; 1:29; 1:30; 1:36; 1:37; 1:48; 2:3; 2:4; 2:8; 2:15; 2:23; 2:24; 2:26; 2:27; 2:28; 2:29; 2:30; 2:32; 2:33; 2:42; 2:43; 2:44; 2:45; 3:2; 3:3; 3:5; 3:7; 5:3; 5:4; 5:5; 5:7; 5:12; 6:2; 6:19; 8:4; 8:9; 8:11; 8:12; 8:15; 8:17; 8:18; 8:20; 8:21; 8:22; 8:23; 8:25; 8:28; 8:44; 8:53; 8:54; 8:56; 8:57; 8:59; 8:60; 8:61; 8:62; 8:63; 8:64; 8:65; 8:66; 9:2; 9:3; 9:8; 9:9; 9:25; 10:1; 10:9; 11:2; 11:4; 11:6; 11:9; 11:10; 11:11; 11:14; 11:31; 12:15; 12:24; 13:2; 13:3; 13:6; 13:21; 13:26; 14:5; 14:7; 14:11; 14:13; 14:14; 14:15; 14:21; 14:22; 14:24; 15:3; 15:4; 15:5; 15:11; 15:14; 15:26; 15:30; 15:34; 16:7; 16:13; 16:19; 16:25; 16:26; 16:30; 16:33; 17:1; 17:12; 17:14; 17:20; 17:21; 17:22; 18:3; 18:4; 18:10; 18:12; 18:13; 18:15; 18:18; 18:21; 18:22; 18:24; 18:30; 18:32; 18:36; 18:37; 18:38; 18:39; 18:46; 19:4; 19:7; 19:10; 19:11; 19:12; 19:14; 19:15; 20:13; 20:14; 20:28; 20:36; 20:42; 21:3; 21:19; 21:20; 21:23; 21:25; 21:26; 22:7; 22:8; 22:11; 22:12; 22:14; 22:15; 22:16; 22:17; 22:19; 22:20; 22:21; 22:23; 22:24; 22:28; 22:43; 22:52; 22:53

# year

**Definition:**

When used literally, the term “year” in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into twelve months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has twelve months. But an extra thirteenth month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is eleven days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term “year” is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, “the year of Yahweh” or “in the year of drought” or “the favorable year of the Lord.” In these contexts, “year” could be translated as “time” or “season” or “time period.”

(See also: month)

**Bible References:**

- 2 Kings 23:31
- Acts 19:8-10
- Daniel 8:1
- Exodus 12:2

**Word Data:**

- Strong’s: H3117, H7620, H7657, H8140, H8141, G17630, G20940

## 1 Kings References:

2:11; 2:39; 4:7; 5:11; 6:1; 6:37; 6:38; 7:1; 9:10; 9:25; 10:22; 10:25; 11:42; 14:20; 14:21; 14:25; 15:1; 15:2; 15:9; 15:10; 15:25; 15:28; 15:33; 16:8; 16:10; 16:15; 16:23; 16:29; 17:1; 18:1; 20:22; 20:26; 22:1; 22:2; 22:41; 22:42; 22:51

# yoke, yoked, tied

**Definition:**

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

- The term “yoke” is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus.
- Paul used the term “yokefellow” to refer to someone who was serving Christ as he was. This could also be translated as “fellow worker” or “fellow servant” or “coworker.”
- The term “yoke” is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution.
- In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming.
- Other ways to translate the figurative use of this term could be, “oppressive burden” or “heavy load” or “bond,” depending on the context.

(See also: **bind**, **burden**, **oppress**, **persecute**, servant)

**Bible References:**

- **Acts 15:10**
- **Galatians 5:1**
- **Genesis 27:40**
- **Isaiah 9:4**
- **Jeremiah 27:4**
- **Matthew 11:30**
- **Philippians 4:3**

**Word Data:**

- Strong’s: H3627, H4132, H4133, H5674, H5923, H6776, G20860, G22180

## 1 Kings References:

12:4; 12:9; 12:10; 12:11; 12:14

# 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

## 1 Kings References:

1:8; 1:26; 1:32; 1:34; 1:38; 1:39; 1:44; 1:45; 2:35; 4:2; 4:4

# Zedekiah

**Definition:**

Zedekiah, son of Josiah, was the last king of Judah (597-587 B.C.). There are also several other men named Zedekiah in the Old Testament.

- King Nebuchadnezzar made Zedekiah king of Judah after capturing King Jehoiachin and taking him away to Babylon. Zedekiah later rebelled and as a result Nebuchadnezzar captured him and destroyed all of Jerusalem.
- Zedekiah, son of Kenaanah, was a false prophet during the time of King Ahab of Israel.
- A man named Zedekiah was one of those who signed an agreement to the Lord during the time of Nehemiah.

(Translation suggestions: Translate Names)

(See also: Ahab, **Babylon**, **Ezekiel**, **kingdom of Israel**, **Jehoiachin**, **Jeremiah**, Josiah, Judah, **Nebuchadnezzar**, **Nehemiah**)

**Bible References:**

- **1 Chronicles 3:15-16**
- **Jeremiah 37:1-2**
- **Jeremiah 39:2**

**Word Data:**

- Strong's: H6667

## 1 Kings References:

22:11; 22:24

# 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

## 1 Kings References:

8:1