unfoldingWord® Translation Notes

v91

2 Kings

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ordain, ordained, ordination, planned long ago, set up, prepared 1843
ordinance, regulation, requirement, strict law, custom 1844
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spirit, wind, breath 1957
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statute 1960
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unleavened bread 1994
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Uzziah, Azariah 1998
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vineyard 2000
virgin, virginity 2001
wadi 2002
watch, guard, take heed, beware 2003
watchtower, tower 2004
wine, wineskin, new wine 2005
winepress 2007
word of God, word of Yahweh, word of the Lord, word of truth, scripture 2008
wrath, fury 2011
wrong, wronged, wrongdoer, mistreat, hurt, hurtful 2013
Yahweh, Yah 2014
year 2017
Zadok 2018
zeal, zealous 2019
Zechariah (OT) 2021
Zedekiah 2022
Zephaniah 2023
Zion, Mount Zion 2024

unfoldingWord® Translation Notes - 2 Kings

Introduction to 2 Kings

Part 1: General Introduction

Outline of 2 Kings

1. King Ahaziah of Israel (1:1–18)
2. Elijah is taken up into heaven (2:1–25)
3. King Jehoram of Israel (3:1–27)
4. Stories of the miracles and prophecies of Elisha (4:1–8:15)
5. King Jehoram of Judah (8:16–24)
6. King Ahaziah of Judah and King Jehoram of Israel (8:25–9:29)
7. King Jehu of Israel (9:30–10:36)
8. King Joash of Judah (11:1–12:21)
9. King Jehoahaz of Israel (13:1–9)
10. King Jehoash of Israel (13:10–25)
11. King Amaziah of Judah (14:1–22)
12. King Jeroboam of Israel (14:23–29)
13. King Azariah of Judah (15:1–7)
14. King Zechariah of Israel (15:8–12)

15. King Shallum of Israel (15:13–15)
16. King Menahem of Israel (15:16–22)
17. King Shallum of Israel (15:23–26)
18. King Ahaz of Judah (16:1–20)
19. King Hoshea of Israel (17:1–6)
20. Conquest of Israel by the Assyrians (17:7–31)
21. King Hezekiah of Judah (18:1–20:21)
22. King Manasseh of Judah (21:1–18)
23. King Amon of Judah (21:19–26)
24. King Josiah of Judah (22:1–23:30)
25. King Jehoahaz of Judah (23:31–35)
26. King Jehoiakim of Judah (23:36–24:7)
27. King Jehoiachin of Judah (24:8–17)
28. King Zedekiah of Judah (24:18–25:7)
29. Conquest of Judah and destruction of Jerusalem by the Babylonians (25:8–30)

What is the book of 2 Kings about?

The book of 2 Kings of continues the story that 1 Kings tells about what happened to the people of Israel after King David died. It tells what the kings were like who ruled over the two kingdoms, Israel and Judah, into which David's kingdom split. It uses David's conduct as a standard to measure the conduct of these later kings. It often says whether or not a king did what was "right in the eyes of Yahweh his Yahweh, like David his father" (that is, his ancestor). 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 book relates how,

unfortunately, both kingdoms disobeyed Yahweh so badly that he finally allowed foreign empires to conquer them and take their people into exile.

What is the purpose of the book of 2 Kings?

The book of 2 Kings is part of a long history that includes the preceding books of 1 Samuel, 2 Samuel, and 1 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 disobeyed Yahweh and broke their covenant with him.

Who wrote the book of 2 Kings?

The author of 2 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 2 Kings as “the author.”

What title should translators use for this book?

Translators can use the traditional title of 2 Kings or Second Kings. Translators may also consider a different title such as “The Second Book about the Kings of Israel and Judah.”

Is it all right to translate the book of 2 Kings before translating 1 Samuel, 2 Samuel, or 1 Kings?

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

Part 2: Important Religious and Cultural Concepts

The role of the king

The book of 2 Kings focuses on the lives of various kings. Their role was not just political. The king in ancient Israel was 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 Yahweh. 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

The preceding book of 1 Kings established 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 temple was supposed to be the location for sacrifices, prayers, and festivals. It symbolized the covenant relationship between Yahweh and the Israelites. Its neglect by unfaithful kings and the establishment of rival places of worship on those "high places" directly led to the nation's spiritual decline.

The significance of the prophets

Throughout 2 Kings, Yahweh speaks to the kings and people of Israel and Judah through prophets who serve as his messengers. The book relates how prophets such as Elijah, Elisha, Jonah, Isaiah, Huldah, and others whose names are not given spoke truth to powerful leaders and held them accountable for their actions. The prophets often challenged the king's actions when those conflicted with Yahweh's law. However, they also encouraged kings who were obeying Yahweh. They performed signs to authenticate their message and demonstrate Yahweh'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"

While the phrase "And it happened" can sometimes just indicate ongoing action (as in 4:6, "And it happened, as she filled the containers), the author uses it at other times to introduce a new event in the story or a new development within an episode. For example, he uses the phrase in 2:1 to introduce the entire event of Yahweh taking Elijah up to heaven. Within that event, he uses it in 2:9 to introduce the development of Elijah asking Elisha what he can do for him before Yahweh takes him away. 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 a new development within an event. (See: Introduction of a New Event)

"behold"

The author and characters often use the word "behold" to focus their listeners' attention on what they are about to say. While the word literally means "look," the speakers do not want their listeners to look at something. Instead, they want them to pay careful attention to something they are about to say. For example, the Shunamite woman says "Behold" in 4:9 in order to call her husband's attention to the holy character of Elisha that she has observed. 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 2:11, "behold, a chariot of fire and horses of fire," the meaning is that "a chariot of fire and horses of fire suddenly appeared." (See: Metaphor)

"to this day"

In several places, 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 having a certain characteristic “in the eyes of” someone. This means that that person considered this thing to have that characteristic. For example, when the captain of fifty pleads with Elisha in 1:14 “let my life be valuable in your eyes,” he means that he wants Elisha to consider his life to be valuable. When the author says in 3:2 that Jehoram “did evil in the eyes of Yahweh,” he means that Jehoram did what Yahweh considered to be evil. (See: Idiom)

“face”

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 Elisha speaks in 3:14 of “Yahweh of armies, to whose face I stand,” he means “in whose presence I stand.”
- 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 of Elisha in 4:12 that the Shunamite woman stood “to his face”, he means that she stood in front of him.
- The focus may also be on the relationship or interaction between people or groups, as in 3:24, where the author says of the Israelite soldiers that the Moabites “fled from their face.” He means that as the Moabites opposed the Israelites in battle, they fled from them. (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, the angel of Yahweh tells Elijah in 1:15 regarding the hostile king Ahaziah, “do not be afraid of his face,” meaning “do not be afraid of him.” (See: Synecdoche)

“father” meaning “ancestor”

The author and characters often use the term “father” to mean “ancestor.” For example, the author frequently reports that a king died by saying that he “lay down with his fathers,” that is, he joined his ancestors in death, as in 8:24 and comparable passages. If

your language uses a similar expression to describe someone dying, you could use it in your translation but say "ancestors" rather than "fathers." In 12:18, the author speaks of Jehoshaphat, Jehoram, and Ahaziah as the "fathers" of Joash, but while Ahaziah was his actual father, Jehoram was his grandfather and Jehoshaphat was his great-grandfather. If it would be helpful in your language, in such instances you could state the meaning plainly in your translation. (See: Metaphor)

"hand"

The author and characters often use the word "hand" to represent power, capability, or control. For example, in 3:10, King Jehoram laments that Yahweh has apparently given him and his allies "into the hand of Moab," meaning that he believes the Moabites are going to overpower them and defeat them.

The word "hand" may also represent possession or conveyance, as when the author says in 5:5 that Naaman "took in his hand" silver and gold and expensive clothes as a gift for Elisha.

The word "hand" may also represent agency, as when Jehu refers in 9:36 to the prophecy that Yahweh "spoke by the hand of his servant Elijah the Tishbite" about Jezebel. He means that Yahweh spoke this prophecy 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 and offering something, as when Gehazi says in 5:20 that he will take "from the hand of Naaman" some of the gifts he brought for Elisha. He means that he will take them from Naaman. (See: Synecdoche)

"house" meaning "temple" or "family"

The author and characters often use the term "house" to mean the temple in which the Israelites worshiped Yahweh, as if that temple were a house in which Yahweh lived. For example, when the author says in 15:35 that King Jotham "built the upper gate of the house of Yahweh," he means that he built the upper gate of the temple of Yahweh. The

author or characters may also speak of a temple in which another people group worshiped its deity as a "house," as if that temple were a house in which that god lived. For example, in 5:17 Naaman speaks of the temple of Rimmon as the "house of Rimmon." If it would be clearer in your language, you could say "temple" in your translation rather than "house."

The author and characters may also use the term "house" to mean all the people who live in the same house, including family members and servants. This is the meaning in 7:9 when the lepers speak of "the house of the king" to mean his household. In many other contexts where the term "house" is applied to a king, it is envisioning his descendants who succeed him as king. This is the case, for example, in 8:18, where the author speaks of "the house of Ahab." It may be helpful to translate the term "house" as "dynasty" in these contexts. (See: Metaphor)

"listen"

The author and characters sometimes use the term "listen" to mean complying with what someone has said. For example, when Jehu says to the leaders of Jezreel in 10:6, "If … you are listening to my voice," he means, "If … you agree to do what I say." When the author says of Jehoahaz's prayer in 13:4 that "Yahweh listened to him," he means that Yahweh answered his prayer by giving him what he asked for. (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. For example, in 2:19 a spokesman for the men of Jericho addresses Elisha respectfully as "my lord." 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." 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 to kings, "Your Majesty."

Similarly, many times throughout the book, people speak of themselves in the third person as "your servant" to show humility. For example, in 2:16 the sons of the prophets in Jericho speak of themselves to Elisha humbly as "your servants." 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, “with us, your servants,” “I, your servant,” and so forth. (See: First, Second or Third Person)

name of a person representing that person and associated with 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 king of Aram says of Elisha in 6:13, “I will take him,” he is using himself to represent everyone who would be involved in taking or capturing Elisha. He would give the command, but his soldiers would make the actual capture. (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 1:1 that “Moab rebelled against Israel,” he means that the people of the kingdom of Moab rebelled against their rulers, the king and people of Israel. When the author says in 3:6 that King Jehoram mustered “all of Israel,” he means that the king mobilized the entire Israelite army. (See: Metonymy)

“saying” or “and said”

The author and characters frequently use the term “saying” to introduce direct quotations. In addition, the author sometimes uses the phrase “and said” to introduce direct quotations after other verbs of speaking such as “answered,” “spoke,” “prayed,” “cried out,” or “pleaded.” In these instances, 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 Elijah tells King Ahaziah’s messengers in 1:6 “you shall say to him,” he is instructing him to tell the king what he says next. Other ways to say this

are “you are to say to him” and “I want you to say to him.” 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 8:12 Elisha speaks of the “sons of Israel” to mean the Israelites. In 23:13, the author speaks of the “sons of Ammon” to mean the Ammonites. In such cases, “sons” means not first-generation offspring but later descendants. You may wish to translate these expressions with the word “descendants” or with the name of the people group that consists of the descendants of the named person. (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 6:32 Elisha calls King Jehoram a “son of a murderer,” meaning that he is a murderous person. In a specialized use of this expression, the author typically says that a person was “a son of” a certain number of years to mean that the person was that many years old. For example, he says in 8:17 that Jehoram was “a son of 32 years” to mean that he was 32 years old when he became king. Unless your language uses the term “son” in the same sense, we recommend that you translate these expressions with corresponding characteristic expressions from your own language. (See: Idiom)

“strike” or “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 destroyed, killed, defeated, or attacked those opponents. For example, when Yahweh tells the Israelites and their allies in 3:19 that “you will strike every fortified city,” he means that they will destroy every city. When the Moabites say in 3:23 that the opposing soldiers have “struck” one another, they mean that they have killed one another. When the author says in 3:24 that the Israelite army “struck” Moab, he means that it defeated the Moabite army. And when the author says later in 3:24 that the Israelites advanced into Moab and “struck” it, he means that they attacked that country. Consider carefully how to translate the terms “strike” and “struck” in each context where they do 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 typically indicate whether people are going up to a higher elevation or going down to a lower elevation when they travel. For example, in 2:23 the author says of Elisha, who had been in Jericho, that “he went up to Bethel.” But in 2:2 he says of Elijah and Elisha, who had been in Gilgal in the hill country of Ephraim, that “they went down to Bethel.” If your language does not mark travel for change in elevation, you can translate instances with simple expressions such as “went” 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 along which the person was walking. For example, in 8:18 the author says of Jehoram that “walked in the way of the kings of Israel.” He means that Jehoram lived as the kings of Israel had lived. He says in 23:3 that Josiah made a covenant “to walk after Yahweh.” He means that Josiah made a covenant to live the way Yahweh has said people should live. (See: Metaphor)

“word”

In many contexts, the author and characters use the term “word” or “words” to represent what a person said by using words. For example, in 1:7, King Ahaziah asks his messengers, “What was the custom of the man who … spoke these words to you?” It is unlikely that the messengers had repeated all of Elijah’s words to him exactly. Rather, they told him generally what Elijah had said to them. So Ahaziah means “the man who … said these things to you.” When the author then reports in 1:17 that Ahaziah died “according to the word of Yahweh that Elijah had spoken,” he means that he died “according to the message from Yahweh that Elijah had delivered.” (See: Metonymy)

2 Kings 1

2 Kings 1 Introduction

Structure and Formatting

The author or authors of this long historical narrative began the account of the reign of King Azariah of Israel at the end of the previous book, in 1 Kings 22:51–53. That account continues and concludes in this chapter.

Religious and Cultural Concepts in This Chapter

How did Ahaziah fall through a window?

The author says in 1:12 that “Ahaziah fell through the lattice in his upper chamber.” How might this have happened? Ancient Middle Eastern palaces often had upper rooms whose windows had decorative lattices for ventilation and privacy. These lattices were made of interwoven strips of thin wood or metal, and so they were fragile. They could break if someone leaned against them. It appears that Ahaziah accidentally leaned against the lattice of a window, perhaps not realizing that it was not solid, and he fell at least one floor to a courtyard or roof below, badly injuring himself.

2 Kings 1:1

ULT	UST
And Moab rebelled against Israel after the death of Ahab.	*After King Ahab died, the Moabites rebelled against Israel.*

ULT And Moab rebelled against Israel
UST the Moabites rebelled against Israel
(וַיִּפְשַׁע מוֹאָב בְּיִשְׂרָאֵל)

See the discussion in the Introduction to 2 Kings of how the author and characters often use the name of a nation, tribe, or city to represent its people. Alternate translation: [And the Moabites rebelled against the Israelites]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moab	the Moabites
And … rebelled	rebelled
against Israel	against Israel
Ahab	King Ahab

2 Kings 1:2

ULT	UST
And Ahaziah fell through the lattice in his upper chamber that {was} in Samaria, and he injured {himself}. And he sent messengers, and he said to them, "Go, inquire of Baal Zebub, the god of Ekron, if I will live from this injury."	*One day, Ahaziah, the new king of Israel, was in his room on an upper floor of his palace in Samaria. The window of that room had wooden slats, and he fell through them {down to the floor below} and hurt himself badly. So he sent for some messengers and commanded them, "Go and ask Baal Zebub, the god of Ekron, whether or not I will recover from this injury."*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ahaziah	Ahaziah, the new king of Israel
{was} in Samaria	in Samaria
messengers	some messengers
inquire	and ask
of Baal Zebub	Baal Zebub
the god of	the god of
Ekron	Ekron

2 Kings 1:3

ULT	UST
But the angel of Yahweh said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria, and say to them, '{Is it} because there is no God in Israel you are going to inquire of Baal Zebub, the god of Ekron?	*But an angel representing Yahweh told Elijah the Tishbite, "King Ahaziah has sent some messengers to Ekron to ask Baal Zebub whether he is going to recover. Go and meet those messengers and tell them to tell Ahaziah that he should have consulted God right here in Israel.*

ULT **Arise, go up**
UST Go
(קוּם עֲלֵה)

The angel of Yahweh is not telling Elijah to get up from sitting or lying down. He is saying **Arise** to tell Elijah to take action. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [Take action and go up]

Support Reference: Assumed Knowledge and Implicit Information

ULT **go up**
UST Go
(עֲלֵה)

See the discussion in the Introduction to 2 Kings of how speakers in this culture marked travel for change in elevation. Alternate translation: [go]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **the king of Samaria**
UST King Ahaziah
(מֶלֶךְ־שֹׁמְרוֹן)

The angel of Yahweh assumes that Elijah will know that by **the king of Samaria** he means the king of Israel, who ruled from the city of Samaria. You could say that explicitly if that would be helpful to your readers. Alternate translation: [the king who rules Israel from the city of Samaria]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and say to them, '{Is it} because there is no God in Israel you are going to inquire of Baal Zebub, the god of Ekron**
UST to Ekron to ask Baal Zebub whether he is going to recover … and tell them to tell Ahaziah that he should have consulted God right here in Israel
(וְדַבֵּר אֲלֵהֶם הֲמִבְּלִי אֵין־אֱלֹהִים בְּיִשְׂרָאֵל אַתֶּם הֹלְכִים לִדְרֹשׁ בְּבַעַל זְבוּב אֱלֹהֵי עֶקְרוֹן)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and tell them to ask Ahaziah whether he has sent them to inquire of Baal-Zebub, the god of Ekron, because there is no God in Israel.]

Support Reference: Quotes within Quotes

ULT **and say to them**
UST and tell them to tell Ahaziah that
(וְדַבֵּר אֲלֵהֶם)

The angel of Yahweh assumes that Elijah will understand that he is telling him something that the messengers are to ask Ahaziah. Elijah is not to ask the messengers to answer this question. You could say that explicitly if that would be helpful to your readers. Alternate translation: [and tell them to ask Ahaziah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{Is it} because there is no God in Israel you are going to inquire of Baal Zebub, the god of Ekron**
UST to Ekron to ask Baal Zebub whether he is going to recover … he should have consulted God right here in Israel
(הֲמִבְּלִי אֵין־אֱלֹהִים בְּיִשְׂרָאֵל אַתֶּם הֹלְכִים לִדְרֹשׁ בְּבַעַל זְבוּב אֱלֹהֵי עֶקְרוֹן)

The angel is using the question form to rebuke the king. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [There is a God in Israel, so you should not be going to inquire of Baal-Zebub, the god of Ekron!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
But the angel of	But an angel representing
Yahweh	Yahweh
Elijah	Elijah
the messengers of	has sent some messengers … those messengers
the king of	King Ahaziah
Samaria	King Ahaziah

ULT	UST
God	God
in Israel	right here in Israel
to inquire	to ask … whether he is going to recover
of Baal Zebub	Baal Zebub
the god of	to Ekron
Ekron	to Ekron

2 Kings 1:4

ULT	UST
And therefore, thus says Yahweh, "The bed where you have gone up there, you will not come down from it, for dying, you will die."'" So Elijah went.	*Yahweh says that you should tell King Ahaziah that because he consulted Baal Zebub instead, he will never {recover from this injury. He will never} get out of bed again. Instead, he is certainly going to die." So Elijah went to meet the messengers.*

ULT **And therefore, thus says Yahweh, "The bed where you have gone up there, you will not come down from it, for dying, you will die**
UST Yahweh says that you should tell King Ahaziah that because he consulted Baal Zebub instead, he will never {recover from this injury. He will never} get out of bed again. Instead, he is certainly going to die
(וְלָכֵן֙ כֹּה־אָמַ֣ר יְהוָ֔ה הַמִּטָּ֕ה אֲשֶׁר־עָלִ֥יתָ שָּׁ֖ם לֹא־תֵרֵ֣ד מִמֶּ֑נָּה כִּי֙ מ֣וֹת תָּמ֔וּת)

There are three levels of quotation here. The author is quoting what the angel said to Elijah (level 1), continuing from the previous verse. This includes what Elijah was supposed to say to the messengers, also continuing from the previous verse (level 2). The angel then tells Elijah what he wants the messengers to say to Ahaziah (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 therefore, thus says Yahweh, "The bed where you have gone up there, you will not come down from it, for dying, you will die**
UST Yahweh says that you should tell King Ahaziah that because he consulted Baal Zebub instead, he will never {recover from this injury. He will never} get out of bed again. Instead, he is certainly going to die
(וְלָכֵן֙ כֹּה־אָמַ֣ר יְהוָ֔ה הַמִּטָּ֕ה אֲשֶׁר־עָלִ֥יתָ שָּׁ֖ם לֹא־תֵרֵ֣ד מִמֶּ֑נָּה כִּי֙ מ֣וֹת תָּמ֔וּת)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And tell him that because he has done this, Yahweh says that he will never get off the bed that he is lying on. Instead, dying, he will die.]

Support Reference: Quotes within Quotes

ULT **The bed where you have gone up there**
UST bed
(הַמִּטָּה אֲשֶׁר־עָלִיתָ שָּׁם)

People of this culture typically spoke of a person going up onto a bed. Your language may have an expression of its own for this that you can use in your translation, here and in verse 15. You could also use plain language. Alternate translation: [The bed that you have climbed into] or [The bed on which you are lying]

Support Reference: Idiom

ULT **dying, you will die**
UST he is certainly going to die
(מָוֹת תָּמוּת)

Yahweh is repeating forms of the verb **die** in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification, here and in verse 16. Alternate translation: [you will surely die]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Elijah	Elijah

2 Kings 1:5

ULT	UST
And the messengers returned to him. And he said to them, "What {is} this, you have returned?"	*{After Elijah told them that,} the messengers returned to the king {instead of going to Ekron}. The king asked them, "Why have you come back so quickly?"*

ULT to him
UST to the king {instead of going to Ekron}
(אֵלָיו)

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

Support Reference: Pronouns — When to Use Them

ULT What {is} this, you have returned
UST Why have you come back so quickly
(מַה־זֶּה שֻׁבְתֶּם)

The king is using **What is this** as a common expression of his culture to ask the reason why something has happened. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [How is it that you have returned] or [Why have you returned]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the messengers	the messengers

2 Kings 1:6

ULT	UST
And they said to him, "A man came up to meet us, and he said to us, 'Go, return to the king who sent you, and you shall say to him, "Thus says Yahweh: '{Is it} because there is no God in Israel you are sending to inquire of Baal Zebub, the god of Ekron? Therefore the bed where you have gone up there, you will not come down from it, for dying, you will die.'"'"	*They replied, "A man came to meet us and told us to go back to the king who sent us and tell him that Yahweh says he should have consulted God right here in Israel. He should not have sent messengers to ask Baal Zebub whether he was going to recover! The man told us to tell you that because you did that, you will never {recover from this injury and} get out of bed again. Instead, you are certainly going to die."*

ULT **And they said to him, "A man came up to meet us, and he said to us, 'Go, return to the king who sent you, and you shall say to him, "Thus says Yahweh: '{Is it} because there is no God in Israel you are sending to inquire of Baal Zebub, the god of Ekron? Therefore the bed where you have gone up there, you will not come down from it, for dying, you will die**

UST They replied, "A man came to meet us and told us to go back to the king who sent us and tell him that Yahweh says he should have consulted God right here in Israel. He should not have sent messengers to ask Baal Zebub whether he was going to recover! The man told us to tell you that because you did that, you will never {recover from this injury and} get out of bed again. Instead, you are certainly going to die

(וַיֹּאמְרוּ אֵלָיו אִישׁ ׀ עָלָה לִקְרָאתֵנוּ וַיֹּאמֶר אֵלֵינוּ֮ לְכוּ שׁוּבוּ֒ אֶל־הַמֶּלֶךְ אֲשֶׁר־שָׁלַח אֶתְכֶם וְדַבַּרְתֶּם אֵלָיו כֹּה אָמַר יְהוָה הֲמִבְּלִי אֵין־אֱלֹהִים
בְּיִשְׂרָאֵל אַתָּה שֹׁלֵחַ לִדְרֹשׁ בְּבַעַל זְבוּב אֱלֹהֵי עֶקְרוֹן לָכֵן הַמִּטָּה אֲשֶׁר־עָלִיתָ שָּׁם לֹא־תֵרֵד מִמֶּנָּה כִּי־מוֹת תָּמוּת)

There are four levels of quotation here. The messengers are telling the king how they met Elijah (level 1). They quote what Elijah said to them (level 2). This includes what Elijah told them to tell the king (level 3). And that includes something that Yahweh said (level 4). 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 they said to him, “A man came up to meet us, and he said to us, ‘Go, return to the king who sent you, and you shall say to him, “Thus says Yahweh: ‘{Is it} because there is no God in Israel you are sending to inquire of Baal Zebub, the god of Ekron? Therefore the bed where you have gone up there, you will not come down from it, for dying, you will die**
UST They replied, “A man came to meet us and told us to go back to the king who sent us and tell him that Yahweh says he should have consulted God right here in Israel. He should not have sent messengers to ask Baal Zebub whether he was going to recover! The man told us to tell you that because you did that, you will never {recover from this injury and} get out of bed again. Instead, you are certainly going to die
(וַיֹּאמְרוּ אֵלָיו אִישׁ ׀ עָלָה לִקְרָאתֵנוּ וַיֹּאמֶר אֵלֵינוּ֮ לְכוּ שׁוּבוּ֒ אֶל־הַמֶּלֶךְ אֲשֶׁר־שָׁלַח אֶתְכֶם וְדַבַּרְתֶּם אֵלָיו כֹּה אָמַר יְהוָה הֲמִבְּלִי אֵין־אֱלֹהִים בְּיִשְׂרָאֵל אַתָּה שֹׁלֵחַ לִדְרֹשׁ בְּבַעַל זְבוּב אֱלֹהֵי עֶקְרוֹן לָכֵן הַמִּטָּה אֲשֶׁר־עָלִיתָ שָּׁם לֹא־תֵרֵד מִמֶּנָּה כִּי־מוֹת 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 they told him that a man came up to meet them and told them to go back to the king who sent them and tell him that Yahweh said that there was a God in Israel and so he should not have sent them to inquire of Baal-Zebub, the god of Ekron, and because he did that, he would not recover from his illness but instead would certainly die]

Support Reference: Quotes within Quotes

ULT **and you shall say to him**
UST and tell him … The man told us to tell you
(וְדַבַּרְתֶּם אֵלָיו)

See the discussion in the introduction to 2 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 you are to say to him] or [and I want you to say to him]

Support Reference: Irregular Use of Tenses

> ULT **Thus says Yahweh: '{Is it} because there is no God in Israel you are sending to inquire of Baal Zebub, the god of Ekron? Therefore the bed where you have gone up there, you will not come down from it, for dying, you will die**
> UST that Yahweh says he should have consulted God right here in Israel. He should not have sent messengers to ask Baal Zebub whether he was going to recover … that because you did that, you will never {recover from this injury and} get out of bed again. Instead, you are certainly going to die
> (כֹּה אָמַר יְהוָה הֲמִבְּלִי אֵין־אֱלֹהִים בְּיִשְׂרָאֵל אַתָּה שֹׁלֵחַ לִדְרֹשׁ בְּבַעַל זְבוּב אֱלֹהֵי עֶקְרוֹן לָכֵן הַמִּטָּה אֲשֶׁר־עָלִיתָ שָּׁם לֹא־תֵרֵד מִמֶּנָּה כִּי־מוֹת תָּמוּת)

See how you translated the similar expressions in 1:3–4. Alternate translation: [Yahweh says that there is a God in Israel, so you should not have sent to inquire of Baal-Zebub, the god of Ekron! He says that because you have done that, you will never get off the bed that you are lying on. Instead, you will certainly die]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
Yahweh	Yahweh
God	God
in Israel	right here in Israel
to inquire	should have consulted … to ask … whether he was going to recover
of Baal	Baal
the god of	Zebub
Ekron	Zebub

2 Kings 1:7

ULT	UST
And he said to them, “What {was} the custom of the man who came up to meet you and spoke these words to you?”	*The king asked them, “What did the man look like who met you and told you that?”*

ULT **and spoke these words**
UST and told … that
(וַיְדַבֵּר & אֶת־הַדְּבָרִים הָאֵלֶּה)

See the discussion in the introduction to 2 Kings of how the author and characters may use the terms “word” or “words” to represent something that someone said by using words. If it would be clearer in your language, you could state the meaning plainly, here and in similar instances throughout the book. Alternate translation: [and said these things]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} the custom of	did … look like

2 Kings 1:8

ULT	UST
And they said to him, "A man, a master of hair, and a belt of skin was tied around his waist." And he said, "He {was} Elijah the Tishbite."	*They replied, "He was wearing a hairy cloak, and he had a wide leather belt around his waist." The king said, "Then that was Elijah the Tishbite!"*

ULT **A man, a master of hair**
UST He was wearing a hairy cloak
(אִישׁ בַּעַל שֵׂעָר)

This could mean: (1) that Elijah wore a garment made of untanned animal skin with the hair outward. Alternate translation: [The man was wearing a hairy coat] or (2) that Elijah had long hair and a long beard. Alternate translation: [The man had long hair and a long beard]

Support Reference: Idiom

ULT **and a belt of skin was tied around his waist**
UST and he had a wide leather belt around his waist
(וְאֵזוֹר עוֹר אָזוּר בְּמָתְנָיו)

The expression **was tied** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and he was wearing a leather belt around his waist]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a master of	wearing
and a belt of	a wide … belt
was tied	and he had … around
{was} Elijah	Elijah

2 Kings 1:9

ULT	UST
And he sent to him a captain of fifty and his fifty. And he went up to him, and behold, {he was} sitting on the head of a hill. And he said to him, "Man of God, the king says, 'Come down.'"	*Then the king sent an officer with his fifty soldiers to seize Elijah. They {went to look for him and} found him sitting on the top of a hill. The officer shouted up to him, "You prophet, the king commands you to come down here {so that we can bring you to him}!"*

ULT **a captain of fifty and his fifty**
UST an officer with his fifty soldiers
(שַׂר־חֲמִשִּׁים וַחֲמִשָּׁיו)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [a captain of fifty men and his fifty men]

Support Reference: Ellipsis

ULT **a captain of fifty and his fifty**
UST an officer with his fifty soldiers
(שַׂר־חֲמִשִּׁים וַחֲמִשָּׁיו)

In ancient warfare, officers were often described by the number of troops that were generally under their command. However, the actual number could vary. There were not necessarily exactly **fifty** soldiers who accompanied this **captain of fifty** on this occasion as he went to capture Elijah. You may be able to state this in more general terms, using an equivalent expression from your language and culture. Alternate translation: [a platoon leader and his soldiers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and behold**
UST { … and} found him
(וְהִנֵּה)

See the discussion in the introduction to 2 Kings of how the author and characters often use the term "behold" to focus their listeners' attention on what they are about to say. Your language may have a comparable expression that you can use in your translation.

Support Reference: Metaphor

ULT **the head of a hill**
UST the top of a hill
(רֹאשׁ הָהָר)

The author is using the term **head** to mean the top of this **hill**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the top of a hill]

Support Reference: Idiom

ULT **and his fifty … And he said to him**
UST with his fifty soldiers … The officer shouted up to him
(וַחֲמִשָּׁיו & וַיְדַבֵּר אֵלָיו)

The pronoun **he** refers to the captain, while the pronoun **him** refers to Elijah. It may be helpful to clarify this for your readers. Alternate translation: [and the captain said to Elijah]

Support Reference: Pronouns — When to Use Them

ULT **the king says, 'Come down**
UST the king commands you to come down here {so that we can bring you to him}
(הַמֶּלֶךְ דִּבֶּר־זֶה)

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 down]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Man of God	You prophet
the king	the king

2 Kings 1:10

ULT	UST
And Elijah answered and said to the captain of the fifty, "And if I {am} a man of God, let fire come down from the heavens, and let it consume you and your fifty." And fire came down from the heavens, and it consumed him and his fifty.	*Elijah replied to the officer, "I am a prophet, as you say. So I command fire to come down from the sky and burn you up along with your fifty soldiers!" Immediately fire came down from the sky and burned up the officer and his fifty soldiers.*

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

See the discussion of this phrase in the Introduction to 2 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 phrase explicitly, here or in its other instances in the book.

Support Reference: Quotations and Quote Margins

ULT **And if I {am} a man of God**
UST I am a prophet, as you say
(וְאִם־אִישׁ אֱלֹהִים אָנִי)

Elijah is speaking as if this were a hypothetical possibility, but he means that it is actually true. If a speaker of your language would not state something as a condition if it were certain or true, or if your readers might think that what Elijah is saying is uncertain, then you could translate this as a confident statement, here and in verse 12. Alternate translation: [Since I am a man of God]

Support Reference: Connect — Factual Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elijah	Elijah
{am} a man of God	a prophet
the heavens	the sky
and let it consume	and burn … up
the heavens	the sky
and it consumed	and burned up

2 Kings 1:11

ULT	UST
And he returned and sent to him another captain of fifty and his fifty. And he answered and said to him, "Man of God, thus says the king, 'Come down quickly!'"	*{When the king found out about that,} he sent another officer with fifty more soldiers to seize Elijah. {They went to where Elijah was, and} the officer called out to him, "You prophet, the king commands you to come down immediately!"*

ULT **And he returned and sent**
UST {When the king found out about that,} he sent
(וַיָּ֣שָׁב וַיִּשְׁלַ֗ח)

The phrase **returned and sent** expresses a single idea. The word **returned** tells in what way the king **sent** soldiers, that is, for a second time. If it would be more natural in your language, you could express this meaning in a different way, here and in verse 13. Alternate translation: [And once again he sent]

Support Reference: Hendiadys

ULT **And he answered and said to him**
UST {They went to where Elijah was, and} the officer called out to him
(וַיַּ֣עַן וַיְדַבֵּ֔ר אֵלָ֖יו)

This **captain** was not answering something that Elijah said to him. He was responding to the situation of seeing Elijah still sitting on top of the hill. It may be helpful to clarify that for your readers. Alternate translation: [And when this captain saw Elijah still sitting on the hill, he said to him]

Support Reference: Quotations and Quote Margins

ULT **thus says the king, 'Come down quickly**
UST the king commands you to come down immediately
(כֹּה־אָמַ֤ר הַמֶּ֙לֶךְ֙ מְהֵרָ֣ה רֵ֔דָה)

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 down quickly]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Man of God	You prophet

ULT	UST
the king	the king

2 Kings 1:12

ULT	UST
And Elijah answered and said to them, "If I {am} a man of God, let fire come down from the heavens, and let it consume you and your fifty." And fire from God came down from the heavens, and it consumed him and his fifty.	*Elijah replied to the officer, "I am a prophet, as you say. So I command fire to come down from the sky and burn you up along with your fifty soldiers!" Then God sent fire down from the sky, and it burned up that officer and his fifty soldiers.*

ULT **to them**
UST to the officer
(אֲלֵיהֶם)

The author says that Elijah spoke these words to **them**, meaning the captain and all of his soldiers, because what he said affected them all. However, since Elijah addresses the captain directly (the pronouns **you** and **your** that he uses are singular), it may be more natural in your language to use a singular pronoun here. Alternate translation: [to him]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elijah	Elijah
{am} a man of God	a prophet
the heavens	the sky
and let it consume	and burn … up
God	Then God
the heavens	the sky
and it consumed	and it burned up

2 Kings 1:13

ULT	UST
And he returned and sent a third captain of fifty and his fifty. And the third captain of fifty went up and came and knelt on his knees in front of Elijah, and he pleaded with him and said to him, "Man of God, please let my life and the life of these your fifty servants be valuable in your eyes.	*{When the king found out about that,} he sent yet another officer with fifty more soldiers. {They went to where Elijah was, and} the officer went up to the top of the hill {alone}. He bowed down {respectfully} in front of Elijah. Then he begged him to be merciful. He said, "You prophet, please do not kill me and my fifty soldiers!*

ULT **And … went up**
UST They went to where Elijah was
(וַיַּעַל)

The author assumes that readers will understand that the third captain **went up** the hill to where Elijah was sitting. You could say that explicitly if that would be helpful to your readers. Alternate translation: [And … went up the hill]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and knelt on his knees in front of Elijah**
UST He bowed down {respectfully} in front of Elijah
(וַיִּכְרַע עַל־בִּרְכָּיו ׀ לְנֶגֶד אֵלִיָּהוּ)

The captain **knelt on his knees** as a symbolic action by which he showed humility and submission to Elijah. 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: [knelt in front of Elijah to show his respect] or [bowed down on his knees before Elijah in humble submission]

Support Reference: Symbolic Action

ULT **and knelt on his knees**
UST He bowed down {respectfully}
(וַיִּכְרַע עַל־בִּרְכָּיו)

It might seem that the expression **knelt on his knees** contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [and knelt down]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and he pleaded with him and said to him**
UST Then he begged him to be merciful. He said
(וַיִּתְחַנֵּן אֵלָיו וַיְדַבֵּר אֵלָיו)

The phrase **pleaded with him and said to him** expresses a single idea. The word **pleaded** tells how the third captain **said** the following words to Elijah. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [and he said pleadingly to him]

Support Reference: Hendiadys

ULT **please let my life and the life of these your fifty servants be valuable in your eyes**
UST please do not kill me and my fifty soldiers
(תִּיקַר־נָא נַפְשִׁי וְנֶפֶשׁ עֲבָדֶיךָ אֵלֶּה חֲמִשִּׁים בְּעֵינֶיךָ)

See the discussion in the introduction to 2 Kings of how the author and characters often speak of something as having a certain quality “in the eyes of” someone. They mean that the person considered this thing to have that quality. Alternate translation: [please consider my life and the life of these your fifty servants to be valuable]

Support Reference: Idiom

ULT **these your fifty servants**
UST my fifty soldiers
(עֲבָדֶיךָ אֵלֶּה חֲמִשִּׁים)

By calling his soldiers Elijah’s **servants**, the captain is indicating that the soldiers will not harm him. Instead, they will do whatever he wants them to do. 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
Elijah	Elijah
and he pleaded	Then he begged … to be merciful
Man of God	You prophet
please	please
your … servants	soldiers

2 Kings 1:14

ULT	UST
Behold, fire came down from the heavens, and it consumed the first two captains of fifty and their fifties. But now, let my life be valuable in your eyes."	*We know that fire came down from the sky and killed the first two officers and their soldiers. But please do not kill me {and my soldiers}!"*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the heavens	the sky
and it consumed	and killed

2 Kings 1:15

ULT	UST
And the angel of Yahweh said to Elijah, "Go down with him. Do not be afraid of his face." And he arose and went down with him to the king.	*Then the angel representing Yahweh told Elijah, "Go with this man. Do not be afraid of the king." So Elijah got up and went with the captain {and his soldiers} to the king.*

ULT **Go down with him. Do not be afraid of his face**
UST Go with this man. Do not be afraid of the king
(רֶד אוֹתּוֹ אַל־תִּירָא מִפָּנָיו)

The pronoun **him** refers to the third captain, while the pronoun **his** refers to the king. It may be helpful to clarify this for your readers. Alternate translation: [Go down with this captain. Do not be afraid of the king's face]

Support Reference: Pronouns — When to Use Them

ULT **of his face**
UST of the king
(מִפָּנָיו)

See the discussion in the introduction to 2 Kings of how the author or a character may use the word "face," part of a person, to represent the whole person in the act of doing something. Here the author is using King Ahaziah's **face** to mean all of him in the act of trying to arrest Elijah and possibly punish or kill him. Alternate translation: [of him] or [of what he might do to you]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel of	the angel representing
Yahweh	Yahweh
Elijah	Elijah
Do … be afraid	Do … be afraid
the king	the king

2 Kings 1:16

ULT	UST
And he said to him, "Thus says Yahweh, 'Because you sent messengers to inquire of Baal Zebub, the god of Ekron—{was it} because there is no God in Israel to inquire of his word?—therefore, the bed where you have gone up there, you will not come down from it, for dying, you will die.'"	*{When} Elijah {arrived, he} told the king, "Yahweh says that you should not have sent messengers to go to Ekron to ask Baal Zebub, their god, whether you would recover. You acted as though there was no God in Israel to consult. So you will not recover from this injury. Instead, you will certainly die!"*

ULT **And he said to him**

UST {When} Elijah {arrived, he} told the king
(וַיְדַבֵּר אֵלָיו)

The pronoun **he** refers to Elijah, while the pronoun **him** refers to King Ahaziah. It may be helpful to clarify this for your readers. Alternate translation: [And Elijah said to King Ahaziah]

Support Reference: Pronouns — When to Use Them

ULT **Thus says Yahweh, 'Because you sent messengers to inquire of Baal Zebub, the god of Ekron—{was it} because there is no God in Israel to inquire of his word?—therefore, the bed where you have gone up there, you will not come down from it, for dying, you will die**

UST Yahweh says that you should not have sent messengers to go to Ekron to ask Baal Zebub, their god, whether you would recover. You acted as though there was no God in Israel to consult. So you will not recover from this injury. Instead, you will certainly die
(כֹּה־אָמַר יְהוָה יַעַן אֲשֶׁר־שָׁלַחְתָּ מַלְאָכִים לִדְרֹשׁ בְּבַעַל זְבוּב אֱלֹהֵי עֶקְרוֹן הֲמִבְּלִי אֵין־אֱלֹהִים בְּיִשְׂרָאֵל לִדְרֹשׁ בִּדְבָרוֹ לָכֵן הַמִּטָּה אֲשֶׁר־עָלִיתָ שָּׁם לֹא־תֵרֵד מִמֶּנָּה כִּי־מוֹת 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: [Yahweh says that there is a God in Israel, and you should have inquired of his word. Because you sent messengers instead to inquire of Baal-Zebub, the god of Ekron, therefore, the bed where you have gone up there, you will not come down from it, for dying, you will die]

Support Reference: Quotes within Quotes

> ULT **to inquire of his word**
> UST to consult
> (לִדְרֹשׁ בִּדְבָרוֹ)

Here Yahweh's **word** represents what he would say to provide guidance. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly.
Alternate translation: [to ask for guidance]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
messengers	messengers
to inquire	to go to Ekron to ask … whether you would recover
of Baal	Baal
the god of	god
Ekron	their
God	God
in Israel	in Israel
to inquire	to consult

2 Kings 1:17

ULT	UST
And he died, according to the word of Yahweh that Elijah had spoken. And Jehoram reigned in his place in the year of two to Jehoram, the son of Jehoshaphat, the king of Judah, because a son was not to him.	*So Ahaziah died, just as Yahweh told Elijah to say would happen. Ahaziah had no son to succeed him as king. So Jehoram{, another son of Ahab,} became the next king. This happened when Jehoram son of Jehoshaphat had been ruling Judah for almost two years.*

ULT **And Jehoram reigned in his place in the year of two to Jehoram, the son of Jehoshaphat, the king of Judah, because a son was not to him**

UST Ahaziah had no son to succeed him as king. So Jehoram{, another son of Ahab,} became the next king. This happened when Jehoram son of Jehoshaphat had been ruling Judah for almost two years

(וַיִּמְלֹךְ יְהוֹרָם תַּחְתָּיו בִּשְׁנַת שְׁתַּיִם לִיהוֹרָם בֶּן־יְהוֹשָׁפָט מֶלֶךְ יְהוּדָה כִּי לֹא־הָיָה לוֹ בֵּן)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [And because a son was not to him, Jehoram reigned in his place in the year of two to Jehoram, the son of Jehoshaphat, king of Judah]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And Jehoram reigned in his place in the year of two to Jehoram, the son of Jehoshaphat, the king of Judah**

UST Jehoram{, another son of Ahab,} became the next king. This happened when Jehoram son of Jehoshaphat had been ruling Judah for almost two years

(וַיִּמְלֹךְ יְהוֹרָם תַּחְתָּיו בִּשְׁנַת שְׁתַּיִם לִיהוֹרָם בֶּן־יְהוֹשָׁפָט מֶלֶךְ יְהוּדָה)

The author is introducing **Jehoram** as a participant in the story as the new king of Israel. His characteristic method throughout this book, as shown here, is to refer to a year in the reign of the king of one kingdom, Israel or Judah, in order to identify when a king of the other kingdom began to reign. If you have already translated the book of 1 Kings, see how you translated the same kind of introduction in 1 Kings 15:1 and similar instances throughout that book.

Support Reference: Introduction of New and Old Participants

ULT **Jehoram**
UST another son of Ahab … Jehoram
(יְהוֹרָם)

The author describes Jehoram in 8:16 (where he calls him "Joram") as "the son of Ahab." This means that Jehoram was Ahaziah's younger brother. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [his younger brother Jehoram]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the year of two to Jehoram**
UST Jehoram … for almost two years
(בִּשְׁנַת שְׁתַּיִם לִיהוֹרָם)

If your language would not describe a year of a king's reign in a form such as **the year of two**, you could represent this year in a form that your language would use. Alternate translation: [in the second year of Jehoram]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
according to the word of Yahweh	just as Yahweh told
Elijah	Elijah
Jehoram	another son of Ahab … Jehoram
And … reigned	became the … king
in the year of	almost two
to Jehoram	Jehoram
the son of	son of
Jehoshaphat	Jehoshaphat
the king of	This happened when … had been ruling
Judah	Judah
a son	son to succeed him as king

2 Kings 1:18

ULT	UST
Now the rest of the matters of Ahaziah 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 Ahaziah did.*

ULT **Now the rest of the matters of Ahaziah 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 Ahaziah did

(וְיֶתֶר דִּבְרֵי אֲחַזְיָהוּ אֲשֶׁר עָשָׂה הֲלוֹא־הֵמָּה כְתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל)

This is the way the author regularly concludes accounts of kings' reigns. If you have already translated the book of 1 Kings, see how you translated the same expressions in 1 Kings 11:41 and similar contexts throughout that book. Alternate translation: [Now you can read about the rest of the things that Ahaziah 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
Ahaziah	Ahaziah
the days	during their reigns
of the kings of	the kings of
Israel	Israel

2 Kings 2

2 Kings 2 Introduction

Structure and Formatting

This chapter relates the end of the ministry of Elijah and the beginning of the ministry of Elisha.

1. Yahweh takes Elijah to heaven in a whirlwind (1–18)
2. Elisha provides safe water for Jericho (19–22)
3. Boys mock Elisha, and bears maul them (23–25)

The author formally concludes his account of the reign of King Ahaziah of Israel at the end of chapter 1. But he does not formally begin his account of his successor, King Jehoram, until the beginning of chapter 3. So within the overall outline of the book, the story of the transition of prophetic leadership from Elijah to Elisha seems to take place within a special kind of time, a sacred time outside of the reigns of kings.

Religious and Cultural Concepts in This Chapter

Why did Elisha not want the sons of prophets from Bethel and Jericho to say anything more about Elijah being taken up?

In 2:3 and 2:5, prophets from Bethel and Jericho ask Elisha whether he knows that Yahweh is going to take Elijah away that day. In each case, Elisha replies, “I also know. Be quiet.” Elisha probably knew through prophetic revelation about Yahweh’s plan to take Elijah up in a whirlwind. His repeated instruction to be quiet suggests that this was a difficult and emotional time for him. The departure of Elijah marked not only the end of a great prophet’s ministry but also the loss of a beloved spiritual mentor. Elisha’s silence expressed reverence and grief. He probably wanted the other prophets to express the same things through their own silence. Elisha already knew what was going to

happen to Elijah, and he anticipated this as a sacred, private, and emotional event that called for quiet, reverent faith.

Why did the young men who came out from Bethel mock Elisha for being bald?

In 2:23, as Elisha is returning from seeing Elijah being taken up into heaven, he passes by the city of Bethel, where there was a community of prophets. Some of them came out and started chanting, "Go up, bald one!" The phrase "Go up" meant "Keep on walking up that road," in other words, "Get out of here." So the young men were rejecting Elisha as a successor to Elijah as a leader and teacher of their community. But why did they cite his baldness as a reason for that rejection? In 1:8, when King Ahaziah asks his messengers what the prophet was like who spoke to them, they say that he was a "master of hair." One possible meaning of that expression is that he had long hair and a long beard. By contrast, Elisha evidently had gone bald at a younger age. Insulting Elisha as "bald" may therefore have implied that he lacked divine power compared with Elijah. The mockers were essentially saying, "You are no Elijah, so we do not want you as our leader!" But since Yahweh had told Elijah to appoint Elisha as his successor, these young men were rejecting Yahweh's choice and denying Elisha's spiritual authority rather than submitting to it. That seems to be the reason why they suffered a divine judgment, being mauled by bears, that might otherwise seem to be a very harsh punishment for speaking an insult.

Why did Elisha travel to Jericho, Bethel, and Mount Carmel before returning to Samaria?

It is clear from 2:3 and 2:5 that there were communities of prophets in Jericho and Bethel. Elijah seems to have wanted to visit with them one more time before he was taken up to heaven. After he was taken up and Elisha succeeded him, Elisha returned to the community in Jericho, and he tried to return to the one in Bethel, apparently to confirm what had happened to Elijah, to encourage the communities and to begin his work among them as Elijah's successor. It appears from 4:25 that there was also a community of prophets at Mount Carmel with whom Elisha stayed from time to time. So he apparently also made a visit to that community before returning to the city of Samaria, where his permanent residence was, as passages such as 6:32–33 suggest.

2 Kings 2:1

ULT	UST
And it happened, when Yahweh took up Elijah in a whirlwind {to} the heavens, that Elijah went with Elisha from Gilgal.	*When Yahweh was about to take the prophet Elijah up to heaven in a whirlwind, Elijah and his fellow prophet Elisha left the city of Gilgal {in the territory of Ephraim, where Elijah had been staying with a community of prophets}.*

ULT And it happened
UST When
(וַיְהִי)

See the discussion in the introduction to 2 Kings of how the author uses the phrase "And it happened" to introduce new events in his story. To translate this phrase here and in similar occurrences in the book, use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT Gilgal
UST the city of Gilgal {in the territory of Ephraim, where Elijah had been staying with a community of prophets}
(הַגִּלְגָּל)

Since the author says in the next verse that Elijah and Elisha "went down" to Bethel, the **Gilgal** he speaks of here cannot be the city in the Jordan River valley near Jericho, which was at a lower elevation than Bethel. The author must mean the city of Gilgal that was in the territory of the tribe of Ephraim, where there was a community of prophets, as the author indicates in 4:38. 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
Yahweh	Yahweh
Elijah	the prophet Elijah
{to} the heavens	to heaven
Elijah	Elijah
with Elisha	and his fellow prophet Elisha
Gilgal	

ULT	UST
	the city of Gilgal {in the territory of Ephraim, where Elijah had been staying with a community of prophets}

2 Kings 2:2

ULT	UST
And Elijah said to Elisha, "Stay here, please, because Yahweh has sent me to Bethel." And Elisha said, "The life of Yahweh, and the life of your soul, if I should leave you." And they went down {to} Bethel.	*Elijah told Elisha, "Yahweh has told me to go to the city of Bethel, but I would like you to stay here." But Elisha replied, "I am not going to separate from you. I swear by Yahweh and by your own life that I will not do that!" So they went to Bethel together.*

ULT **Stay here, please, because Yahweh has sent me to Bethel**
UST Yahweh has told me to go to the city of Bethel, but I would like you to stay here
(שֶׁב־נָא פֹּה כִּי יְהוָה שְׁלָחַנִי עַד־בֵּית־אֵל)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since Yahweh has sent me to Bethel, stay here, please]

Support Reference: Connect — Reason-and-Result Relationship

ULT **The life of Yahweh, and the life of your soul, if I should leave you**
UST I am not going to separate from you. I swear by Yahweh and by your own life that I will not do that
(חַי־יְהוָה וְחֵי־נַפְשְׁךָ אִם־אֶעֱזָבֶךָּ)

Following the custom of his culture, Elisha is swearing an oath by guaranteeing it by something that he holds sacred and 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, here and in verses 4 and 6. Alternate translation: [I swear by Yahweh and I swear by your own life that I will not leave you]

Support Reference: Oath Formulas

ULT **and the life of your soul**
UST and by your own life
(וְחֵי־נַפְשְׁךָ)

Elisha is using one part of Elijah, his **soul**, to mean all of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and your own life]

Support Reference: Synecdoche

> **ULT And they went down {to} Bethel**
> **UST** So they went to Bethel together
> (וַיֵּרְדוּ בֵּית־אֵֽל)

In keeping with what is usual for his language and culture, the author is marking travel for change in elevation. If this expression contains extra information that would not be natural to express in your language, you could shorten it. See how you translated the similar expression "go up" in 1:3. Alternate translation: [And they went to Bethel]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elijah	Elijah
Elisha	Elisha
please	I would like
Yahweh	Yahweh
Bethel	the city of Bethel
Elisha	Elisha
Yahweh	Yahweh
your soul	your own life
I should leave you	I am … going to separate from you … I will … do that
{to} Bethel	to Bethel
{to} Bethel	to Bethel

2 Kings 2:3

ULT	UST
And sons of the prophets who {were in} Bethel came out to Elisha, and they said to him, "Do you know that today Yahweh is taking your master from over your head?" And he said, "I, I also know. Be quiet."	*A group of prophets lived in the city of Bethel. Some of them came out and asked Elisha, "Do you know that Yahweh is going to take your master Elijah away from you today?" Elisha told them, "Yes, I know that. Please do not say anything further about it."*

ULT **sons of the prophets**
UST A group of prophets
(בְּנֵי־הַנְּבִיאִים)

The phrase **sons of the prophets** refers to members of groups of young men who were being trained to become prophets by older men who were experienced 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. If you have already translated the book of 1 Kings, see how you translated the similar expression in 1 Kings 20:35. Alternate translation: [some young prophets in training]

Support Reference: Translate Unknowns

ULT **is taking your master from over your head**
UST is going to take your master Elijah away from you
(לֹקֵחַ אֶת־אֲדֹנֶיךָ מֵעַל רֹאשֶׁךָ)

The author is speaking of Elijah as if he were **over** Elisha's **head** in the sense of being physically above him. He means that Elijah is Elisha's master and leader. If it would be helpful in your language, you could state the meaning plainly, here and in verse 5. Alternate translation: [is taking away the master who is in authority over you]

Support Reference: Metaphor

> ULT **I, I also know**
> UST Yes, I know that
> (גַּם־אֲנִי יָדַעְתִּי)

Elisha is stating the pronoun **I** separately, even though the verb translated as **I … know** already includes this meaning. He is doing that to emphasize his personal awareness of what Yahweh will do that day. 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 verse 5. Alternate translation: [For my part, I also know]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sons of	A group of
the prophets	prophets
{were in} Bethel	in the city of Bethel
Elisha	Elisha
Do you know	Do you know
Yahweh	Yahweh
your master	your master Elijah
I … know	know that

2 Kings 2:4

ULT	UST
And Elijah said to Elisha, "Stay here, please, because Yahweh has sent me {to} Jericho." And he said, "The life of Yahweh, and the life of your soul, if I should leave you." And they came {to} Jericho.	*Then Elijah told Elisha, "Yahweh has told me to go to the city of Jericho, but I would like you to stay here." But Elisha replied again, "I am not going to separate from you. I swear by Yahweh and by your own life that I will not do that!" So they went to Jericho together.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elijah	Elijah
Elisha	Elisha
please	I would like
Yahweh	Yahweh
{to} Jericho	to the city of Jericho
Yahweh	Yahweh
your soul	your own life
I should leave you	I am … going to separate from you … I will … do that
{to} Jericho	to Jericho

2 Kings 2:5

ULT	UST
And sons of the prophets who {were} in Jericho drew near to Elisha, and they said to him, "Do you know that today Yahweh is taking your master from over your head?" And he said, "I, I also know. Be quiet."	*A group of prophets lived in the city of Jericho. Some of them came up to Elisha and asked him, "Do you know that Yahweh is going to take your master Elijah away from you today?" Elisha told them, "Yes, I know that. Please do not say anything further about it."*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sons of	A group of
the prophets	prophets
{were} in Jericho	in the city of Jericho
Elisha	Elisha
Do you know	Do you know
Yahweh	Yahweh
your master	your master Elijah
I … know	know that

2 Kings 2:6

ULT	UST
And Elijah said to him, “Stay here, please, because Yahweh has sent me to the Jordan.” And he said, “The life of Yahweh, and the life of your soul, if I should leave you.” And the two of them went on.	*Then Elijah told Elisha, “Yahweh has told me to go to the Jordan River, but I would like you to stay here.” But again Elisha replied, “I am not going to separate from you. I swear by Yahweh and by your own life that I will not do that!” So they continued walking together.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elijah	Elijah
please	I would like
Yahweh	Yahweh
to the Jordan	to the Jordan River
Yahweh	Yahweh
your soul	your own life
I should leave you	I am … going to separate from you … I will … do that

2 Kings 2:7

ULT	UST
And fifty men from the sons of the prophets went, and they stood opposite at a distance. And the two of them stood by the Jordan.	*Fifty men from the group of prophets who lived in Jericho followed them. They stood where they could watch Elijah and Elisha from a distance as the two of them stopped at the bank of the Jordan River.*

ULT **And fifty men**
UST Fifty men
(וַחֲמִשִּׁים אִישׁ)

In this context, **fifty** may be an approximate number rather than an exact one. The idea may be that this was a large group of men and so a credible body of witnesses to what happened in this episode. Your language may have a way of indicating that this may be an approximate number, for example, by using a word rather than digits to represent it.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the sons of	from the group of
the prophets	prophets who lived in Jericho
the Jordan	the bank of the Jordan River

2 Kings 2:8

ULT	UST
And Elijah took his cloak and rolled {it} up, and he struck the waters, and they were divided, here and here. And the two of them crossed over on dry ground.	*Then Elijah took off his cloak and rolled it up. He hit the water with it, and path opened up for them through the Jordan River. The ground on this pathway became dry, and that allowed them to walk across to the other side.*

ULT **and they were divided**
UST and path opened up for them through the Jordan River
(וַיֵּחָצוּ)

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

Support Reference: Active or Passive

ULT **here and here**
UST and path opened up for them through the Jordan River
(הֵנָּה וְהֵנָּה)

The author is using **here and here** as a common expression to indicate that some of the water moved away to one side of Elijah and Elisha and the rest of the water moved away to the other side. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [some to one side and some to the other side]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elijah	Elijah
on dry ground	The ground on this pathway became dry

2 Kings 2:9

ULT	UST
And it happened, when they had crossed over, that Elijah said to Elisha, "Ask what I shall do for you before I am taken from with you." And Elisha said, "Then may a double portion of your spirit please be to me."	*When they got to the other side, Elijah told Elisha, "Tell me what you would like me to do for you before Yahweh takes me away." Elisha replied, "{Since I am going to be your successor,} I want you to leave me twice as much of your spirit as you leave to any other prophet{, as if I were your firstborn son}."*

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

See the discussion in the introduction to 2 Kings of how the author also uses the phrase "And it happened" to introduce new developments within events that he is relating in his story. To translate this phrase here and in similar occurrences in the book, use a word, phrase, or other method in your language that is natural for introducing a new development within an event.

Support Reference: Introduction of a New Event

ULT **I am taken**
UST Yahweh takes me
(אֶלָּקַח)

The expression **am 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: [Yahweh takes me]

Support Reference: Active or Passive

ULT **a double portion of your spirit**
UST Since I am going to be your successor … twice as much of your spirit as you leave to any other prophet{, as if I were your firstborn son}
(פִּי־שְׁנַיִם בְּרוּחֲךָ)

Elisha is asking Elijah to treat him as if he were his firstborn son. Elisha is alluding to Deuteronomy 21:17, which specified that fathers were to give their firstborn sons twice as much inheritance as their other sons, since the firstborn would need those resources to be the leaders of the next generation. Elisha is aware of his role as Elijah's appointed successor. If it would be helpful in your language, you could state the meaning plainly. The UST models one way to do that.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
that Elijah	Elijah
Elisha	Elisha
Elisha	Elisha
of your spirit	of your spirit
please	I want you

2 Kings 2:10

ULT	UST
And he said, "In asking, you have made difficult. If you see me being taken from with you, it will be thus for you. But if not, it will not be."	*Elijah replied, "You have asked for something that would be difficult for me to make happen. But if you see me when Yahweh takes me from you, then you will get what you have requested. If you do not see me, then you will not get it."*

ULT **If you see me being taken**
UST But if you see me when Yahweh takes me
(אִם־תִּרְאֶה אֹתִי לֻקָּח)

The expression **being 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. If you need to say who does the action, the context indicates that it is Yahweh. Alternate translation: [If you see Yahweh taking me]

Support Reference: Active or Passive

ULT **But if not, it will not be**
UST If you do not see me, then you will not get it
(וְאִם־אַיִן לֹא יִהְיֶה)

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 earlier in the verse if that would be clearer in your language. Alternate translation: [But if you do not see me being taken from you, it will not be thus for you]

Support Reference: Ellipsis

2 Kings 2:11

ULT	UST
And it happened, they were going, going and speaking, and behold, a chariot of fire and horses of fire, and they separated between the two of them. And Elijah went up in a whirlwind {to} the heavens.	*They continued to walk {away from the Jordan River}. They were talking together as they walked. Suddenly a fiery chariot that fiery horses were pulling appeared. Its driver drove the chariot between Elijah and Elisha to separate them. Then a whirlwind came and lifted Elijah up into the sky.*

ULT **they were going, going and speaking**
UST They continued to walk {away from the Jordan River}. They were talking together as they walked
(הָֽלוֹךְ הָלְכִ֥ים וְדַבֵּ֖ר)

The author is using the term **walking** in its second instance to indicate ongoing action. That was a common usage of this culture. Represent this meaning with an expression that would be natural in your culture. Alternate translation: [they continued on, speaking as they went]

Support Reference: Idiom

ULT **and behold**
UST Suddenly … appeared
(וְהִנֵּ֤ה)

See how you translated the term “behold” in 1:9.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a chariot of	a … chariot
and horses of	that … horses were pulling
Elijah	Elijah … into
{to} the heavens	the sky

2 Kings 2:12

ULT	UST
And Elisha was looking, and he was crying out, "My father, my father, the chariotry of Israel and its horsemen!" Then he no longer saw him. And he seized his clothes and tore them into two pieces.	*When Elisha saw this, he cried out, "Oh, my master! You protected Israel so well{, but now you are gone}!" Elijah disappeared into the sky, and Elisha never saw him again. Then Elisha tore his robe into two pieces {to show that he was very sad}.*

ULT **My father, my father**
UST Oh, my master
(אָבִי ׀ אָבִי)

Elisha is referring to Elijah by a respectful title. Use a comparable title or expression for addressing someone respectfully in your language. Alternate translation: [My master, my master]

Support Reference: Politeness

ULT **My father, my father**
UST Oh, my master
(אָבִי ׀ אָבִי)

Elisha is repeating the term **My father** in order to intensify his expression of grief and loss. 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: [My dear father] or [My dear master]

Support Reference: Reduplication

ULT **the chariotry of Israel and its horsemen**
UST You protected Israel so well{, but now you are gone}
(רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו)

Elisha is speaking as if Elijah had actually been **chariotry** and **horsemen** defending **Israel**. He means that Elijah's spiritual leadership, prayers, counsel, and presence provided strength and security for the kingdom. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Israel's mighty defender]

Support Reference: Metaphor

ULT **And he seized his clothes and tore them into two pieces**
UST Then Elisha tore his robe into two pieces {to show that he was very sad}
(וַיַּחֲזֵק בִּבְגָדָיו וַיִּקְרָעֵם לִשְׁנַיִם קְרָעִים)

Tearing **his clothes** was a symbolic action by which Elisha showed that he was grieving deeply over the departure of Elijah. 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 grabbed his clothes and tore them into two pieces to show his grief]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Elisha	When Elisha
was crying out	cried out
My father	Oh, my master
my father	Oh, my master
Israel	Israel … but now you are gone
and its horsemen	You protected … so well
And he seized	Then Elisha tore … to show that he was very sad

2 Kings 2:13

ULT	UST
And he lifted up the cloak of Elijah that had fallen from on him. And he returned, and he stood on the lip of the Jordan.	*Elijah's cloak had fallen off when the whirlwind lifted him up. Elisha picked up the cloak and walked back to the Jordan River and stood at the water's edge.*

ULT the lip of
UST the water's edge
(שְׂפַת)

The author is using the term **lip** to mean the bank of the **Jordan** River. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the bank of]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elijah	Elijah's
the Jordan	to the Jordan River

2 Kings 2:14

ULT	UST
And he took the cloak of Elijah that had fallen from on him, and he struck the waters and said, "Where {is} Yahweh, the God of Elijah, even he?" And he struck the waters, and they were divided, here and here, and Elisha crossed over.	*He rolled up the cloak and struck the water with it. As he did that, he cried out, "If Yahweh, the God of Elijah, is present, may he do for me what he did for Elijah!" A path opened up for him through the water, and Elisha went across.*

ULT **Where {is} Yahweh, the God of Elijah, even he**
UST If Yahweh, the God of Elijah, is present, may he do for me what he did for Elijah
(אַיֵּה יְהוָה אֱלֹהֵי אֵלִיָּהוּ אַף־הוּא)

In this instance, Elisha is not using the question form to make a confident statement. He is asking this question because he is seeking information. (Elisha gets the information he is seeking in the form of the waters of the Jordan River parting.) You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Is Yahweh, the God of Elijah, even he, still here with me]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Where {is} Yahweh, the God of Elijah, even he**
UST If Yahweh, the God of Elijah, is present, may he do for me what he did for Elijah
(אַיֵּה יְהוָה אֱלֹהֵי אֵלִיָּהוּ אַף־הוּא)

Elisha is emphasizing his question about Yahweh by adding the pronoun **he** at the end. Your language may have its own way of using a pronoun for emphasis. Alternate translation: [Where is Yahweh, he who was the God of Elijah]

Support Reference: Pronouns — When to Use Them

ULT **and they were divided, here … here, and**
UST A path opened up for him through
(וַיֵּחָצוּ הֵנָּה וְהֵנָּה)

See how you translated the similar expression in 2:8. Alternate translation: [and they moved apart, some to one side and some to the other side]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elijah	the cloak
{is} Yahweh	Yahweh

ULT	UST
the God of	the God of
Elijah	Elijah
Elisha	Elisha

2 Kings 2:15

ULT	UST
And sons of the prophets who {lived} in Jericho saw him from opposite, and they said, "The spirit of Elijah rests on Elisha!" And they came to meet him, and they prostrated themselves to him, to the ground.	*The group of prophets who had come from Jericho saw from a distance what had happened. They exclaimed, "Elisha now has the power that Elijah had!" They walked over to Elisha and bowed down very low in front of him {to show their respect}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sons of	The group of
the prophets	prophets
{lived} in Jericho	from Jericho
The spirit of	the power that … had
Elijah	Elijah
Elisha	Elisha
and they prostrated themselves	and bowed down … to show their respect
to the ground	very low

2 Kings 2:16

ULT	UST
And they said to him, "Behold, please, there are with your servants fifty men, sons of valor. Please, let them go, and let them seek your master, lest the Spirit of Yahweh has lifted him up and thrown him onto one of the mountains or into one of the valleys." And he said, "Do not send {them}."	*Then one of them told him, "Sir, we are concerned that after the Spirit of Yahweh picked up Elijah, he may have dropped him onto some mountain or into some valley. We would like to send fifty of our strongest men to look for him {on the other side of the river}." Elisha replied, "No, do not send them."*

ULT **with your servants**
UST of our
(אֶת־עֲבָדֶיךָ)

The sons of the prophets are referring to themselves in the third person as **your servants** to show humility and respect toward Elisha. If it would be helpful in your language, you could translate this in a humble and respectful form in the first person. Alternate translation: [us, your servants,]

Support Reference: First, Second or Third Person

ULT **fifty**
UST fifty
(חֲמִשִּׁים)

As in 2:7, the number **fifty** here may be approximate rather than exact. Alternate translation: [several dozen]

Support Reference: Assumed Knowledge and Implicit Information

ULT **sons of valor**
UST strongest
(בְּנֵי־חַיִל)

See the discussion in the introduction to 2 Kings of how the author or a character may use the phrase "sons of" to indicate that people have the characteristic of something. Alternate translation: [valiant men] or [strong men]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
please	We would like
with your servants	of our

ULT	UST
sons of	strongest
Please	We would like
and let them seek	to look for
your master	him {on the other side of the river}
the Spirit of	the Spirit of
Yahweh	Yahweh

2 Kings 2:17

ULT	UST
But they urged him until he felt shame, so he said, "Send {them}." And they sent fifty men, and they searched three days, but they did not find him.	*But they kept asking, and finally he felt embarrassed {because it appeared that he did not care about Elijah}. So he said, "Very well, send them." So they had fifty men search for three days, but they did not find Elijah.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he felt shame	he felt embarrassed {because it appeared that he did not care about Elijah}
and they searched	search
days	for … days

2 Kings 2:18

ULT	UST
And they returned to him (and he was staying in Jericho), and he said to them, “Did I not say to you, ‘Do not go’?”	*Elisha went back to Jericho to wait for them. When they returned and told him they had not found Elijah, he told them, “I told you that you should not go{, because he was actually in heaven and you would not find him}!”*

> ULT **Did I not say to you, ‘Do not go**
> UST I told you that you should not go{, because he was actually in heaven and you would not find him}
> (הֲלֹוא־אָמַרְתִּי אֲלֵיכֶם אַל־תֵּלֵכוּ)

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 not to go]

Support Reference: Quotes within Quotes

> ULT **Did I not say to you, ‘Do not go**
> UST I told you that you should not go{, because he was actually in heaven and you would not find him}
> (הֲלֹוא־אָמַרְתִּי אֲלֵיכֶם אַל־תֵּלֵכוּ)

Elisha is using the question form to rebuke the sons of the prophets for not listening to his warning. 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 you should not go!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Jericho	to Jericho to wait for them

2 Kings 2:19

ULT	UST
And the men of the city said to Elisha, "Behold, please, the dwelling place of the city {is} good, just as my lord is seeing. But the waters {are} bad, so the land is miscarrying."	*Then the leaders of Jericho came to talk with Elisha. One of them told him, "Sir, you can see that this is a very nice place to live in. But the water is harmful to drink. It is causing the women and female animals that live here to have miscarriages."*

ULT **the dwelling place of the city {is} good**
UST this is a very nice place to live in
(מוֹשַׁב הָעִיר טוֹב)

The men of Jericho are speaking as if their city were **dwelling** in its location. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the situation of the city is good] or [the city is in a good location]

Support Reference: Metaphor

ULT **my lord**
UST Sir
(אֲדֹנִי)

One of the **men of the city** is speaking to Elisha, so he says **my lord**. However, since he is speaking on behalf of all of them, it may be more natural in your language to use a plural pronoun. Alternate translation: [our lord]

Support Reference: Pronouns — When to Use Them

ULT **my lord**
UST Sir
(אֲדֹנִי)

Even though this spokesman for the men of the city is addressing Elisha 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: [you, my lord] or [you, our lord]

Support Reference: First, Second or Third Person

> ULT **so the land is miscarrying**
> UST It is causing the women and female animals that live here to have miscarriages
> (וְהָאָ֖רֶץ מְשַׁכֶּלֶֽת)

Here, **the land** represents the people and animals who live on the land. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [so the people and animals who live here are miscarrying]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elisha	Elisha … him
please	you can see that
{is} good	very nice
my lord	Sir
so the land	the women and female animals that live here

2 Kings 2:20

ULT	UST
And he said, "Bring to me a new bowl, and put salt there." And they brought {it} to him.	*Elisha told them, "Put some salt in a new bowl and bring it to me." So they did that.*

ULT Bring to me a new bowl, and put salt there
UST Put some salt in a new bowl and bring it to me
(קְחוּ־לִי צְלֹחִית חֲדָשָׁה וְשִׂימוּ שָׁם מֶלַח)

Elisha is describing one event, the people putting salt in the bowl, before describing another event that preceded it, bringing the bowl to him. If it would be helpful in your language, you may wish to relate these events in the order in which they would happen. Alternate translation: [Put some salt in a new bowl, and bring it to me]

Support Reference: Order of Events

ULT a new bowl
UST a new bowl … it
(צְלֹחִית חֲדָשָׁה)

Using a **new bowl** for this task, an object unaffected by any previous use, was a symbolic action by which Elisha showed that he was carrying out a holy purpose in Yahweh's service. 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: [a bowl that is appropriate for this special purpose because it has never been used before]

Support Reference: Symbolic Action

ULT salt
UST some salt
(מֶלַח)

The **salt** that Elisha asked for and used to cleanse the spring symbolized Yahweh's purifying power, which actually healed the waters. If it would be helpful to your readers, you could explain this in the text of your translation or in a footnote. Alternate translation: [salt, a symbol of Yahweh's power to purify,]

Support Reference: Symbolic Action

2 Kings 2:21

ULT	UST
And he went out to the source of the waters, and he threw salt there. And he said, "Thus says Yahweh, 'I have healed these waters. Death and miscarrying will not still be from there.'"	*Then Elisha went out to the spring from which the people in the town got water. He threw the salt into the spring. Then he said, "Yahweh declares that he has made this water safe. Drinking it will no longer cause the women and female animals here to have miscarriages."*

ULT **Thus says Yahweh, 'I have healed these waters. Death and miscarrying will not still be from there**

UST Yahweh declares that he has made this water safe. Drinking it will no longer cause the women and female animals here to have miscarriages

(כֹּה־אָמַר יְהוָה רִפֵּאתִי לַמַּיִם הָאֵלֶּה לֹא־יִהְיֶה מִשָּׁם עוֹד מָוֶת וּמְשַׁכָּלֶת)

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 has healed these waters. Death and miscarrying will not still be from there]

Support Reference: Quotes within Quotes

ULT **Death and miscarrying**

UST the women and female animals here to have miscarriages

(מָוֶת וּמְשַׁכָּלֶת)

The phrase **Death and miscarrying** expresses a single idea. The word **miscarrying** tells what is the cause of **Death** in this case. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [Deaths from miscarriages]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the source of	the spring from which
Yahweh	Yahweh

2 Kings 2:22

ULT	UST
And the waters were healed, to this day, according to the word of Elisha that he spoke.	*And the water became safe, just as Elisha declared it would. Since that time, it has remained pure.*

ULT And the waters were healed
UST And the water became safe … it has remained pure
(וַיֵּרָפוּ הַמַּיִם)

The expression **were healed** is a passive verbal form. If it would be unnatural to 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 healed the waters]

Support Reference: Active or Passive

ULT to this day
UST Since that time
(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 has been the case to this day]

Support Reference: Ellipsis

ULT to this day
UST Since that time
(עַד הַיּוֹם הַזֶּה)

The author is using the phrase **to this day** to refer to the time at which he is writing. Translators should bear in mind that the phrase refers to a time that is now in the past. They should avoid giving the impression that it means the present day of the translation's readers. Alternate translation: [at the time when this is being written] or [at the time of this writing]

Support Reference: Assumed Knowledge and Implicit Information

ULT according to the word of Elisha that he spoke
UST just as Elisha declared it would
(כִּדְבַר אֱלִישָׁע אֲשֶׁר דִּבֵּר)

See how you translated the similar expression in 1:7. Alternate translation: [according to what Elisha said when he spoke]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	time
Elisha	Elisha

2 Kings 2:23

ULT	UST
And he went up from there {to} Bethel, and he was going up on the road, and young men came out from the city, and they mocked him. And they said to him, "Go up, bald {one}! Go up, bald {one}!"	*Elisha left Jericho and went to Bethel. As he was walking along the road, a group of boys came out from Bethel and started to make fun of him. They kept shouting at him, "Go away, you bald-headed man!"*

ULT **bald {one}**
UST you bald-headed man
(קָרֵחַ)

These **young men** were using the adjective **bald** as a noun to mean a certain kind of person. The ULT indicates that by supplying the word **one**. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent word or phrase. Alternate translation: [baldy]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{to} Bethel	and went to Bethel
and they mocked	and started to make fun

2 Kings 2:24

ULT	UST
And he turned behind him, and he saw them, and he cursed them in the name of Yahweh. And two female bears came out from the forest, and they tore apart from them 42 of the boys.	*Elisha turned around to look at them. He declared that Yahweh had cursed them. Immediately two female bears came out of the woods and mauled {and killed} 42 of them.*

ULT **in the name of Yahweh**
UST He declared that Yahweh
(בְּשֵׁם יְהוָה)

Here, **the name of Yahweh** represents Yahweh's power and authority. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [by the authority of Yahweh]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he cursed them	had cursed them
Yahweh	Yahweh
female bears	female bears

2 Kings 2:25

ULT	UST
And he went from there to Mount Carmel, and from there he returned {to} Samaria.	*Elisha continued past Bethel and went to Mount Carmel. After that, he returned to the city of Samaria.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Mount Carmel	Mount Carmel
{to} Samaria	to the city of Samaria

2 Kings 3

2 Kings 3 Introduction

Structure and Formatting

This chapter describes how King Jehoram of Israel led an attack to reconquer Moab, a former vassal state that had rebelled against him, with the help of King Jehoshaphat of Judah and the king of Edom.

Religious and Cultural Concepts in This Chapter

Why did Jehoshaphat want to attack Moab through Edom?

In 3:8, Jehoram asks Jehoshaphat what route their armies should take to reconquer Moab. Jehoshaphat replies that they should go through Edom. There were two main advantages to this route. First, while the northern route across the Jordan River was shorter, it led to a border of Moab that was heavily fortified. While the southern route through the desert was longer and more difficult and dangerous, it led to a border of Moab that was less defended. That made it a strategic route for a surprise attack that caught the Moabites unprepared. Second, this route led through Edom, allowing the two kings to pick up the king of Edom and his army as a further ally along the way, since Edom was a vassal state under Judah's influence. This strengthened their army and ensured Edom's loyalty during the campaign.

Why was Elisha traveling with the armies?

King Jehoram of Israel probably did not ask Elisha to accompany his army. Their relationship was strained and marked by mutual distrust. Jehoram was an idolatrous king who continued in the sinful ways of his father, Ahab. Elisha openly rebuked him for following false gods. However, Elisha, as Yahweh's prophet, did not need to have the king's approval or invitation to accompany the army. His authority came from Yahweh, and so he came and acted as a spiritual guide to the Israelite soldiers. In the end, his presence was necessary to bring Yahweh's help to the campaign, including the

miraculous provision of water in the desert. As a prophet, Elisha's authority and purpose enabled him to join the military expedition and represent Yahweh.

Why did Elisha ask for a harpist?

In 3:15, when the kings ask him for direction from Yahweh, Elisha tells them to bring him a harpist. He probably wanted to listen to soft, beautiful music to help prepare his mind and spirit to receive Yahweh's word clearly. This may have been especially helpful on this occasion, since Elisha had just sternly rebuked King Jehoram (3:13). Elisha may have become agitated, and he may have needed to still his thoughts and calm his emotions in order to hear a prophetic message from Yahweh.

Why did the Moabite king try to break through to where the Edomite king was?

In 3:26, the author says that as a final desperate tactic to escape the siege in Kir Hareseth, the king of Moab led 700 swordsmen to try to break through the enemy lines surrounding the city. The author says that he was specifically trying to reach the place where the Edomite army was. He may have done this because he believed the Edomite contingent was the weakest or most vulnerable part of the allied army that was attacking him. He may also have hoped that he could turn the Edomites against the Judeans and Israelites, since Edom was a vassal state of Judah that had rebelled against it in the past, just as he had now rebelled against Israel. However, his attempt was not successful.

What does "great wrath was against Israel" mean?

In 3:27, the author says that after the Moabite king sacrificed his firstborn son publicly on the city wall, "great wrath was against Israel," and the invading army abandoned its siege of Kir Haraseth and left Moab. Interpreters have suggested many different understandings of what this might mean. The following are some of the possibilities. However, since the meaning is so uncertain, we recommend that you leave this as a general statement in your translation. The UST models one way to do that.

- The statement could mean that the Moabite king's sacrifice of his firstborn son made the Moabite soldiers so angry with the Israelites that they fought very hard against them.

- It could mean that the Judean and Edomite kings and their soldiers became angry with the Israelite king for starting a war against Moab that had led to such an outrage, so they refused to keep helping him.

- It could mean that this sacrifice unleashed the evil forces that lie behind idol worship (as the Bible explains in places such as 1 Corinthians 10:20–21) and, because the war against Moab had been instigated by Jehoram, who worshiped Baal, Yahweh would not help him and his allies overcome those forces (compare what Elisha says in 3:14).

2 Kings 3:1

ULT	UST
Now Jehoram, the son of Ahab, reigned over Israel in Samaria in the year of 18 to Jehoshaphat, the king of Judah. And he reigned {for} 12 years.	*After Jehoshaphat had been ruling Judah for almost 18 years, Jehoram son of Ahab became the king of Israel. He ruled that kingdom from the city of Samaria for 12 years.*

ULT **Now Jehoram, the son of Ahab, reigned over Israel in Samaria in the year of 18 to Jehoshaphat, the king of Judah. And he reigned {for} 12 years**

UST After Jehoshaphat had been ruling Judah for almost 18 years, Jehoram son of Ahab became the king of Israel. He ruled that kingdom from the city of Samaria for 12 years

(וַיְהוֹרָם בֶּן־אַחְאָב מָלַךְ עַל־יִשְׂרָאֵל בְּשֹׁמְרוֹן בִּשְׁנַת שְׁמֹנֶה עֶשְׂרֵה לִיהוֹשָׁפָט מֶלֶךְ יְהוּדָה וַיִּמְלֹךְ שְׁתֵּים־עֶשְׂרֵה שָׁנָה)

In this verse and the next two verses, the author is introducing **Jehoram** as a participant in the story as the new king of **Israel**. In the preceding book of 1 Kings, the author introduced each new king in this same way, and he will introduce each new king this way throughout this book. It would be good to show this in your translation by representing his characteristic phrases the same way each time. If you have already translated the book of 1 Kings, see how you translated these phrases in 1 Kings 15:1 and similar instances throughout that book.

Support Reference: Introduction of New and Old Participants

ULT **in the year of 18 to Jehoshaphat**

UST Jehoshaphat … for almost 18 years

(בִּשְׁנַת שְׁמֹנֶה עֶשְׂרֵה לִיהוֹשָׁפָט)

If your language would not represent a number in a form such as **18**, you could represent this number in a form that your language would use. Alternate translation: [in the eighteenth year of Jehoshaphat's reign]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Jehoram	Jehoram
the son of	son of
Ahab	Ahab
reigned	became the king
Israel	Israel
in Samaria	from the city of Samaria
in the year of	for … years
to Jehoshaphat	Jehoshaphat

ULT	UST
the king of	After … had been ruling
Judah	Judah
And he reigned	He ruled that kingdom
for … years	for … years

2 Kings 3:2

ULT	UST
And he did evil in the eyes of Yahweh, however, not like his father or like his mother. For he removed the pillar of Baal that his father had made.	*He did things that Yahweh had told the Israelites were evil. But he did not do as many evil things as his father Ahab and his mother Jezebel had done. He destroyed the stone pillar for worshiping Baal that his father had set up.*

ULT **And he did evil in the eyes of Yahweh**
UST He did things that Yahweh had told the Israelites were evil
(וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָֹה)

See how you translated the similar expression "in your eyes" in 1:13. Alternate translation: [And he did what Yahweh considered to be evil]

Support Reference: Metaphor

ULT **evil**
UST things that … were evil
(הָרַע)

The author is using the adjective **evil** as a noun to mean things of a certain kind. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [evil things] or [what was evil]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	things that … were evil
Yahweh	Yahweh
like his father	he did … do as many evil things as his father Ahab … had done
the pillar of	the stone pillar for worshiping
Baal	Baal
his father	his father

2 Kings 3:3

ULT	UST
However, he clung to the sins of Jeroboam, the son of Nebat, who caused Israel to sin. He did not turn away from it.	*However, he did not destroy the golden calves that Jeroboam son of Nebat had made. When Jeroboam made those calves, he led the Israelites to sin {by worshiping idols}. Jehoram did not lead the people to stop doing that.*

ULT he clung to the sins of Jeroboam
UST he did not destroy the golden calves that Jeroboam … had made
(בְּחַטֹּאות יָרָבְעָם & דָּבֵק)

The author is speaking of Jehoram continuing to do sinful things as if he had **clung** to them physically. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he persisted in the sins of Jeroboam] or [he continued to commit the sins of Jeroboam]

Support Reference: Metaphor

ULT He did not turn away from it
UST Jehoram did not lead the people to stop doing that
(לֹא־סָר מִמֶּנָּה)

Since the pronoun **it** refers back to the **sins** of Jeroboam, it may be more natural in your language to use a plural pronoun. Alternate translation: [He did not turn away from them]

Support Reference: Pronouns — When to Use Them

ULT He did not turn away from it
UST Jehoram did not lead the people to stop doing that
(לֹא־סָר מִמֶּנָּה)

The author is speaking of Jehoram's continuing sins as if they were something he could have turned away from physically. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [He did not stop committing them] or [He did not abandon them]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the sins of Jeroboam	the golden calves that … had made Jeroboam

ULT	UST
the son of	son of
Israel	Israelites
caused … to sin	he led the … to sin {by worshiping idols}
He did not turn away from it	Jehoram did not lead the people to stop doing that

2 Kings 3:4

ULT	UST
Now Mesha, the king of Moab, was a sheep breeder. And he rendered to the king of Israel 100, 000 lambs and 100, 000 rams {with} wool.	*Mesha, the king of Moab, raised sheep. Because the king of Israel controlled Moab, {every year} Mesha had to give him 100,000 lambs and 100,000 rams that had full coats of wool.*

ULT **Now Mesha, the king of Moab, was a sheep breeder. And he rendered to the king of Israel 100, 000 lambs and 100, 000 rams {with} wool**

UST Mesha, the king of Moab, raised sheep. Because the king of Israel controlled Moab, {every year} Mesha had to give him 100,000 lambs and 100,000 rams that had full coats of wool
(וּמֵישַׁע מֶלֶךְ־מוֹאָב הָיָה נֹקֵד וְהֵשִׁיב לְמֶלֶךְ־יִשְׂרָאֵל מְאָה־אֶלֶף כָּרִים וּמְאָה אֶלֶף אֵילִים צָמֶר)

Here the author is providing background information about **Mesha** and his relationship with Israel 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
the king of	the king of
Moab	Moab
a sheep breeder	raised sheep
to the king of	Because the king of … controlled Moab … him
Israel	Israel
lambs	lambs
rams	rams

2 Kings 3:5

ULT	UST
And it happened after the death of Ahab that the king of Moab rebelled against the king of Israel.	*But after King Ahab died, Mesha rebelled {and refused to pay this tribute to} the king of Israel.*

ULT And it happened
UST But
(וַיְהִי)

See how you translated the similar expression in 2:1.

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ahab	King Ahab
the king of	Mesha
Moab	Mesha
that … rebelled	rebelled {and refused to pay this tribute … }
against the king of	{ … to} the king of
Israel	Israel

2 Kings 3:6

ULT	UST
And King Jehoram went out from Samaria on that day, and he mustered all of Israel.	*When Mesha rebelled, King Jehoram left the city of Samaria and gathered soldiers from throughout Israel {to reconquer the Moabites}.*

ULT on that day
UST When Mesha rebelled
(בַּיּוֹם הַהוּא)

The author is using the term **day** to mean a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [at that time]

Support Reference: Metonymy

ULT all of Israel
UST soldiers from throughout Israel
(אֶת־כָּל־יִשְׂרָאֵל)

See the discussion in the Introduction to 2 Kings of how the author and characters often use the name of a nation, tribe, or city to represent its army. Alternate translation: [the whole Israelite army]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
King	King
Jehoram	Jehoram
from Samaria	the city of Samaria
on … day	When Mesha rebelled
Israel	Israel

2 Kings 3:7

ULT	UST
And he went and sent to Jehoshaphat, the king of Judah, saying, "The king of Moab has rebelled against me. Will you go with me to war against Moab?" And he said, "I will go up. Like me, like you. Like my people, like your people. Like my horses, like your horses."	*Then he sent messengers to Jehoshaphat, the king of Judah. They told him on behalf of Jehoram, "The king of Moab has rebelled against me. Will you lead your army and join me as I lead my army to fight to reconquer Moab?" Jehoshaphat told them to tell Jehoram, "Yes, I will help you. 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 **And he went**
UST Then
(וַיֵּלֶךְ)

In this context, the author does not mean that Jehoram **went** somewhere. He means that he took the action that he describes next. Alternate translation: [And he took action]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saying**
UST They told him on behalf of Jehoram
(לֵאמֹר)

See the discussion of this term in the Introduction to 2 Kings. In contexts such as this, 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 phrase explicitly, here or in its other instances in the book.

Support Reference: Quotations and Quote Margins

ULT **I will go up**
UST Yes, I will help you
(אֶעֱלֶה)

See how you translated the similar expression in 1:3. Alternate translation: [I will go]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **Like me, like you. Like my people, like your people. Like my horses, like your horses**
UST 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 Jehoram in an attack against Moab. 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 1 Kings, see how you translated the similar expression in 1 Kings 22:4, where Jehoshaphat says the same thing to Jehoram's father Ahab. Alternate translation: [I and my army with its horses will fight alongside you and your army with its horses]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehoshaphat	Jehoshaphat
the king of	the king of
Judah	Judah
The king of	The king of
Moab	Moab
has rebelled	has rebelled
Moab	Moab
Like my horses	and their horses
like your horses	and their horses

2 Kings 3:8

ULT	UST
And he said, "Where {is} this, the way we shall go up?" And he said, "The way of the wilderness of Edom."	*Jehoram then sent the messengers back to ask Jehoram, "What route should we take to attack Moab?" Jehoshaphat told them to tell Jehoram, "We should attack Moab through the desolate area in the land of Edom."*

ULT And he said … And he said
UST Jehoram then sent the messengers back to ask Jehoram … Jehoshaphat told them to tell Jehoram
(וַיֹּאמֶר & וַיֹּאמֶר)

The pronoun **he** refers to Jehoram in the first instance in this verse, while it refers to Jehoshaphat in the second instance. It may be helpful to clarify this for your readers. Alternate translation: [And Jehoram said … And Jehoshaphat replied]

Support Reference: Pronouns — When to Use Them

ULT Where {is} this, the way we shall go up
UST What route should we take to attack Moab
(אֵי־זֶה הַדֶּרֶךְ נַעֲלֶה)

Jehoram is using **Where is this, the way we shall go up** as a common expression of his culture to ask what **way** or route they should take. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [By what way should we go up]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wilderness of Edom	the desolate area in the land of Edom

2 Kings 3:9

ULT	UST
And, the king of Israel, went with the king of Judah and the king of Edom, and they went around, a journey of seven days. But water was not for the camp or for the animals that {were} at their feet.	*So the kings of Israel and Judah led their armies along that route. When they got to Edom, the king of Edom joined them with his army. They spent seven days marching around the southern end of the Sea of the Arabah. By that time, there was no water left for the soldiers or for the animals they had with them.*

ULT **and they went around**
UST marching around
(וַיָּסֹּבּוּ)

The author assumes that readers will understand that by **they went around**, he means that these armies went around the southern end of the Dead Sea. You could say that explicitly if that would be helpful to your readers. You may wish to use the name that this body of water had in biblical times, “the Sea of the Arabah.” Alternate translation: [and they went around the Dead Sea] or [and they went around the Sea of the Arabah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for the camp**
UST for the soldiers
(לַמַּחֲנֶה)

Here, **the camp** represents the soldiers who were camped there. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [for the soldiers]

Support Reference: Metonymy

ULT **that {were} at their feet**
UST they had with them
(אֲשֶׁר בִּרְגְלֵיהֶם)

The author is using the expression **at their feet** to represent that these **animals** were walking behind the soldiers as they marched. As 3:16 suggests, these probably included cattle to eat, horses to ride into battle, and animals to carry supplies. Alternate translation: [that were walking behind them]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	the kings of
Israel	Israel
with the king of	and
Judah	Judah
and the king of	When they got to Edom, the king of … joined them with his army
Edom	Edom
days	They spent … days
or for the animals	or for the animals

2 Kings 3:10

ULT	UST
And, the king of Israel, said, "Alas! For Yahweh has called these three kings to give them into the hand of Moab."	*The king of Israel exclaimed, "This is a terrible situation! It seems that Yahweh has led us three kings and our armies here so that the Moabite army can defeat us!"*

ULT Alas
UST This is a terrible situation
(אֲהָהּ)

The king of Israel is using a phrase that expresses a strong feeling, dismay or distress. 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 king of Israel was feeling, or you could say what made him distressed. Alternate translation: [What a disaster] or [This makes me distressed]

Support Reference: Exclamations

ULT For
UST It seems that
(כִּי)

Here the word **For** introduces not a reason but an explanation. Alternate translation: [It certainly appears that]

Support Reference: Connecting Words and Phrases

ULT into the hand of Moab
UST so that the Moabite army can defeat
(בְּיַד־מוֹאָב)

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, here and in verse 13. Alternate translation: [into the power of Moab]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	The king of
Israel	Israel
Yahweh	Yahweh

ULT	UST
has called	has led … here
kings	kings and our armies
Moab	the Moabite army

2 Kings 3:11

ULT	UST
And Jehoshaphat said, "{Is there} not here a prophet of Yahweh, that we might seek Yahweh by him?" And one of the servants of, the king of Israel, answered and said, "Elisha, the son of Shaphat, {is} here, who poured water onto the hands of Elijah."	*Jehoshaphat said, "We should ask Yahweh what we should do. Is one of his prophets here?" One of Jehoram's army officers replied, "Elisha son of Shaphat is here. He was Elijah's servant."*

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

See how you decided at 1:10 to represent the phrase **and said** when it introduces a direct quotation.

Support Reference: Quotations and Quote Margins

ULT **who poured water onto the hands of Elijah**
UST He was Elijah's servant
(אֲשֶׁר־יָצַק מַיִם עַל־יְדֵי אֵלִיָּהוּ)

The servant is using **poured water onto the hands of** as a common expression of his culture to mean "served as a personal attendant to." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [who was a personal attendant of Elijah]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehoshaphat	Jehoshaphat
a prophet of	one of … prophets
Yahweh	his
that we might seek	We should ask … what we should do
Yahweh	Yahweh
the servants of	of … army officers
the king of	Jehoram's
Israel	Jehoram's
Elisha	Elisha
the son of	son of

ULT	UST
Elijah	Elijah’s
Elijah	Elijah’s

2 Kings 3:12

ULT	UST
And Jehoshaphat said, "The word of Yahweh is with him." And, the king of Israel, and Jehoshaphat and the king of Edom went down to him.	*Jehoshaphat said, "Yahweh will give him a message for us." So those three kings went to speak with Elisha.*

ULT The word of Yahweh is with him
UST Yahweh will give him a message for us
(יֵשׁ אוֹתוֹ דְּבַר־יְהוָה)

Here, **the word of Yahweh** represents Yahweh speaking through Elisha. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [Yahweh speaks through him]

Support Reference: Metonymy

ULT And, the king of Israel, and Jehoshaphat and the king of Edom went down to him
UST So those three kings went to speak with Elisha
(וַיֵּרְדוּ אֵלָיו מֶלֶךְ יִשְׂרָאֵל וִיהוֹשָׁפָט וּמֶלֶךְ אֱדוֹם)

The tents of these kings were probably on a height overlooking the camp of their soldiers, while Elisha was probably staying down within the camp. The author is marking travel for change in elevation. See how you translated the comparable expression "go up" in 1:3. Alternate translation: [And the king of Israel and Jehoshaphat and the king of Edom went to him]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehoshaphat	Jehoshaphat
The word of Yahweh	Yahweh … a message for us
the king of	those three kings
Israel	those three kings
and Jehoshaphat	those three kings
and the king of	those three kings
Edom	those three kings

2 Kings 3:13

ULT	UST
And Elisha said to the king of Israel, "What to me and to you? Go to the prophets of your father and to the prophets of your mother!" And, the king of Israel said to him, "No, for Yahweh has called these three kings to give them into the hand of Moab."	*Elisha told the king of Israel, "You have no right to ask me for help! You worship Baal, just as your father and mother did, so ask Baal's prophets to help you." But Jehoram replied, "No, we want you to ask Yahweh because it seems that Yahweh has led us three kings and our armies here so that the Moabite army can defeat us."*

ULT What to me and to you
UST You have no right to ask me for help
(מַה־לִּי וָלָךְ)

Elisha is using **What to me and to you** as a common expression of his culture to insist that he has nothing in common with the **king of Israel** when it comes to seeking divine guidance. As Elisha notes, King Jehoram worships Baal, and so Elisha says he should ask prophets of Baal to help him rather than a prophet of Yahweh. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. If you have already translated the book of 2 Samuel, see how you translated the same expression in 2 Samuel 16:10. Alternate translation: [I want to have nothing to do with your request that I seek divine guidance for you!]

Support Reference: Idiom

ULT Go to the prophets of your father and to the prophets of your mother
UST You worship Baal, just as your father and mother did, so ask Baal's prophets to help you
(לֵךְ אֶל־נְבִיאֵי אָבִיךָ וְאֶל־נְבִיאֵי אִמֶּךָ)

Elisha actually means to communicate the opposite of the literal meaning of what he is saying. He does not actually want the king of Israel to consult false prophets. Rather, he is rebuking him for his idolatry. If, for such a purpose, a speaker of your language would not say the opposite of what he meant, you could express the meaning plainly. Alternate translation: [You had no right to come to me, since you and your family worship false gods]

Support Reference: Irony

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elisha	Elisha
the king of	the king of

ULT	UST
Israel	Israel
the prophets of	You worship Baal … Baal's prophets
your father	just as your father … did
the prophets of	and
the king of	Jehoram
Israel	Jehoram
Yahweh	Yahweh
has called	has led … here
kings	kings and our armies
Moab	the Moabite army

2 Kings 3:14

ULT	UST
And Elisha said, "The life of Yahweh of armies, to whose face I stand, that unless I were lifting the face of Jehoshaphat, the king of Judah, if I would look at you and if I would regard you.	*Elisha replied, "I serve Yahweh, the commander of the heavenly armies. I swear by Yahweh that I am only helping you at all because you have Jehoshaphat king of Judah with you, and I respect him.*

ULT **The life of Yahweh of armies, to whose face I stand, that unless I were lifting the face of Jehoshaphat, the king of Judah, if I would look at you and if I would regard you**
UST I serve Yahweh, the commander of the heavenly armies. I swear by Yahweh that I am only helping you at all because you have Jehoshaphat king of Judah with you, and I respect him
(חַי־יְהוָה צְבָאוֹת אֲשֶׁר עָמַדְתִּי לְפָנָיו כִּי לוּלֵי פְּנֵי יְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה אֲנִי נֹשֵׂא אִם־אַבִּיט אֵלֶיךָ וְאִם־אֶרְאֶנְּךָ)

Following the custom of his culture, Elisha is swearing an oath by guaranteeing it by something that he holds sacred and 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 swear by Yahweh of hosts, to whose face I stand, that unless I were lifting the face of Jehoshaphat, the king of Judah, I would not look at you and I would not regard you]

Support Reference: Oath Formulas

ULT **to whose face I stand**
UST I serve
(אֲשֶׁר עָמַדְתִּי לְפָנָיו)

Here, **to whose face I stand** represents being in the presence of Yahweh and serving him. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in whose presence I stand] or [whose servant I am]

Support Reference: Metonymy

ULT **unless I were lifting the face of Jehoshaphat, the king of Judah, if I would look at you and if I would regard you**
UST I am only helping you at all because you have Jehoshaphat king of Judah with you, and I respect him
(לוּלֵי פְּנֵי יְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה אֲנִי נֹשֵׂא אִם־אַבִּיט אֵלֶיךָ וְאִם־אֶרְאֶךָּ)

If it would appear in your language that Elisha was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [I am only looking at you and regarding you because I am lifting the face of Jehoshaphat, the king of Judah]

Support Reference: Connect — Exception Clauses

ULT **unless I were lifting the face of Jehoshaphat**
UST only … because you have Jehoshaphat … with you, and I respect him
(לוּלֵי פְּנֵי יְהוֹשָׁפָט & אֲנִי נֹשֵׂא)

Elisha is using **lifting the face of** as a common expression of his culture to mean "showing respect to" or "showing favor toward." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [if I did not respect Jehoshaphat]

Support Reference: Idiom

ULT **if I would look at you and if I would regard you**
UST I am … helping you at all
(אִם־אַבִּיט אֵלֶיךָ וְאִם־אֶרְאֶךָּ)

Elisha is saying he would actually not even **look at** or **regard** the king of Israel. He means that he would not do the slightest thing to help him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I would not do the slightest thing to help you]

Support Reference: Metaphor

> ULT **if I would look at you and if I would regard you**
> UST I am … helping you at all
> (אִם־אַבִּיט אֵלֶיךָ וְאִם־אֶרְאֶךָּ)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [I would not even look at you at all]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elisha	Elisha
Yahweh of	Yahweh … Yahweh
Jehoshaphat	Jehoshaphat
the king of	king of
Judah	Judah

2 Kings 3:15

ULT	UST
But now, bring to me a harpist." And it happened when the harpist harped that the hand of Yahweh was upon him.	*So bring someone to me who plays the harp." {So they did that, and} when the person played the harp, Yahweh gave Elisha the power to prophesy.*

ULT **when the harpist harped**
UST { … and} when the person played the harp
(כְּנַגֵּן הַמְנַגֵּן)

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: [when the harpist played]

Support Reference: Poetry

ULT **that the hand of Yahweh was upon him**
UST Yahweh gave Elisha the power to prophesy
(וַתְּהִי עָלָיו יַד־יְהוָה)

Here, **hand** represents the power of Yahweh. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [that the power of Yahweh came upon him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a harpist	someone … who plays the harp
the harpist	the person
when … harped	{ … and} when … played the harp
Yahweh	Yahweh

2 Kings 3:16

ULT	UST
And he said, "Thus says Yahweh: 'Make this valley ditches, ditches.'	*He said, "Yahweh is telling you to dig as many ditches as you can in this valley,*

ULT Thus says Yahweh: 'Make this valley ditches, ditches
UST Yahweh is telling you to dig as many ditches as you can in this valley
(כֹּה אָמַר יְהוָה עֲשֹׂה הַנַּחַל הַזֶּה גֵּבִים ׀ גֵּבִים)

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 to make this valley ditches, ditches]

Support Reference: Quotes within Quotes

ULT Make this valley ditches, ditches
UST to dig as many ditches as you can in this valley
(עֲשֹׂה הַנַּחַל הַזֶּה גֵּבִים ׀ גֵּבִים)

The author is repeating the word **ditches** in order to intensify 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: [Dig ditch after ditch in this valley] or [Make this valley full of ditches]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

2 Kings 3:17

ULT	UST
For thus says Yahweh, 'You will not see wind, and you will not see rain, but this valley will be filled {with} water. And you will drink, you and your cattle and your animals.'	*because he is going to make it rain too far away for you to see, but the water from the storm will flow into this valley. As a result, your soldiers, your livestock, and your pack animals will have plenty of water to drink.*

ULT **For thus says Yahweh, 'You will not see wind, and you will not see rain, but this valley will be filled {with} water. And you will drink, you and your cattle and your animals**
UST because he is going to make it rain too far away for you to see, but the water from the storm will flow into this valley. As a result, your soldiers, your livestock, and your pack animals will have plenty of water to drink
(כִּי־כֹה ׀ אָמַר יְהוָה לֹא־תִרְאוּ רוּחַ וְלֹא־תִרְאוּ גָּשֶׁם וְהַנַּחַל הַהוּא יִמָּלֵא מָיִם וּשְׁתִיתֶם אַתֶּם וּמִקְנֵיכֶם וּבְהֶמְתְּכֶם)

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 you will not see wind, and you will not see rain, but this valley will be filled with water, and you and your cattle and your animals will drink]

Support Reference: Quotes within Quotes

ULT **You will not see wind, and you will not see rain**
UST he is going to make it rain too far away for you to see
(לֹא־תִרְאוּ רוּחַ וְלֹא־תִרְאוּ גָּשֶׁם)

Elisha is referring to all of a rainstorm by naming its two major components, **wind** and **rain**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [You will not see a rainstorm]

Support Reference: Merism

ULT **but this valley will be filled {with} water**
UST but the water from the storm will flow into this valley
(וְהַנַּחַל הַהוּא יִמָּלֵא מָיִם)

The expression **will be filled** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [but water will fill this valley]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	because
wind	he is going to make it rain
and your cattle	your livestock
and your cattle	your livestock

2 Kings 3:18

ULT	UST
And this is easy in the eyes of Yahweh, for he will give Moab into your hand.	*Yahweh considers that an easy thing to do{, since he will also do something much greater}. He will enable you to defeat the army of Moab.*

ULT **And this is easy in the eyes of Yahweh**
UST Yahweh considers that an easy thing to do{, since he will also do something much greater}
(וְנָקֵל זֹאת בְּעֵינֵי יְהוָה)

Elisha is using **in the eyes of Yahweh** as a common expression of his culture to mean "in the judgment of Yahweh" or "from Yahweh's perspective." If this phrase does not have that meaning for your readers, 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 is easy from Yahweh's perspective]

Support Reference: Idiom

ULT **into your hand**
UST He will enable you to defeat
(בְּיָדְכֶם)

Here, **hand** represents power or control. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [into your power]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moab	the army of Moab

2 Kings 3:19

ULT	UST
And you will strike every fortified city and every choice city, and you will fell every good tree, and you will stop up all of the springs of water, and you will ruin every good portion with stones.”	*You will conquer every important city in Moab, including those that have high walls around them. You will cut down all their fruit trees. You will stop the water from flowing from their springs. And you will ruin their fertile fields by covering them with rocks.”*

ULT **And you will strike**
UST You will conquer
(וְהִכִּיתֶם)

See the discussion in the introduction to 2 Kings of how the author and characters may use the term “strike” to mean “destroy.” Alternate translation: [And you will destroy]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	fruit
the springs of	their springs
you will ruin	you will ruin
good	fertile
with stones	by covering them with rocks

2 Kings 3:20

ULT	UST
And it happened in the morning when the grain offering went up that behold, waters were coming from the way of Edom, and the land was filled with the waters.	*Early the next morning, it was the time when the Israelites customarily offered a grain sacrifice. They suddenly saw water flowing toward them from the direction of Edom. It filled all the ditches they had dug.*

ULT **And it happened**
UST Early the next morning
(וַיְהִ֗י)

The author is using this phrase to introduce a new development within an event. See how you translated the same phrase in 2:9.

Support Reference: Introduction of a New Event

ULT **when the grain offering went up**
UST it was the time when the Israelites customarily offered a grain sacrifice
(כַּעֲלֹ֥ות הַמִּנְחָ֖ה)

The author is speaking of **the grain offering** as if it were a living thing that **went up** by itself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when they offered up the grain offering]

Support Reference: Personification

ULT **that behold**
UST They suddenly saw
(וְהִנֵּ֤ה)

See how you translated the term “behold” in 1:9.

Support Reference: Metaphor

> ULT **and the land was filled with the waters**
> UST It filled all the ditches they had dug
> (וַתִּמָּלֵא הָאָרֶץ אֶת־הַמָּיִם)

The expression **was filled** is a passive verbal form. If it would be unnatural to 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: [and waters filled the land]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grain offering	a grain sacrifice
Edom	Edom
the land	all the ditches they had dug

2 Kings 3:21

ULT	UST
And all of Moab heard that the kings had come up to fight with them. And they were summoned, from every one tying a belt and upwards, and they stood at the border.	*The people of Moab learned that the three kings had come with their armies to fight against them. So they summoned all of their soldiers, including youths who were just learning to fight. The Moabite soldiers set up a defensive position at the border of their land with Edom.*

ULT **And all of Moab**
UST The people of Moab
(וְכָל־מוֹאָב)

The author is saying **all of Moab** 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 Moab]

Support Reference: Hyperbole

ULT **And they were summoned**
UST So they summoned
(וַיִּצָּעֲקוּ)

The expression **were summoned** is a passive verbal form. If it would be unnatural to 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 Moabite leaders summoned their soldiers]

Support Reference: Active or Passive

ULT **from every one tying a belt**
UST all of their soldiers, including youths who were just learning to fight
(מִכֹּל חֹגֵר חֲגֹרָה)

Here, **tying a belt** represents being old enough to fight in battle. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [from those who were just old enough to bear arms]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moab	Moab
the kings	the three kings … with their armies

ULT	UST
one tying	including youths who were just learning to fight
a belt	including youths who were just learning to fight

2 Kings 3:22

ULT	UST
And they arose early in the morning, and the sun rose over the waters. And Moab saw the waters from opposite, red like blood.	*When they got up early the next morning, they looked over to where the other armies were. They saw the sunrise reflecting on the water, and this made the water look red like blood.*

ULT red like blood

UST and this made … look red like blood

(אֲדֻמִּים כַּדָּם)

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 looked red, as if they had been blood]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moab	they

2 Kings 3:23

ULT	UST
And they said, "This {is} blood! Destroying, the kings have destroyed themselves, and they have struck, a man his fellow. And now, to the spoil, Moab!"	*They exclaimed, "Look, that is blood! Soldiers from those three kingdoms must have fought and killed each other. As a result, the armies must have destroyed each other! So let us go and take their weapons and possessions!"*

ULT **Destroying, the kings have destroyed themselves**
UST As a result, the armies must have destroyed each other
(הָחָרֵב נֶחֱרְבוּ הַמְּלָכִים)

The Moabites are repeating forms of the verb "destroy" in order to intensify their expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [The kings have certainly destroyed themselves]

Support Reference: Reduplication

ULT **Destroying, the kings have destroyed themselves**
UST As a result, the armies must have destroyed each other
(הָחָרֵב נֶחֱרְבוּ הַמְּלָכִים)

Here, **the kings** represents the opposing kings and the armies they are leading. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [The kings have certainly led their armies to fight each other's armies]

Support Reference: Metonymy

ULT **and they have struck, a man his fellow**
UST Soldiers from those three kingdoms must have fought and killed each other
(וַיַּכּוּ אִישׁ אֶת־רֵעֵהוּ)

The pronoun **they** refers to the soldiers. It may be helpful to clarify this for your readers. Alternate translation: [and their soldiers have all struck each other]

Support Reference: Pronouns — When to Use Them

ULT **and they have struck, a man his fellow**
UST Soldiers from those three kingdoms must have fought and killed each other
(וַיַּכּוּ אִישׁ אֶת־רֵעֵהוּ)

See the discussion in the introduction to 2 Kings of how the author may use the term “struck” to mean “killed.” Alternate translation: [and they have killed, a man his fellow]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and they have struck, a man his fellow**
UST Soldiers from those three kingdoms must have fought and killed each other
(וַיַּכּוּ אִישׁ אֶת־רֵעֵהוּ)

The Moabites are using **a man his fellow** as a common expression of their culture to mean that each soldier has killed his opponent. 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 have each killed their opponents] or [and they have all killed each other]

Support Reference: Idiom

ULT **And now**
UST So
(וְעַתָּה)

And now was an expression that speakers in this culture commonly used to introduce the implications of what they had been saying. Your language may have a comparable expression that you can use in your translation.

Support Reference: Connecting Words and Phrases

ULT **Moab**
UST let us go
(מוֹאָב)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Destroying	must have
the kings	As a result, the armies
have destroyed themselves	destroyed each other
to the spoil	and take their weapons and possessions

ULT	UST
Moab	let us go

2 Kings 3:24

ULT	UST
And they came to the camp of Israel, and Israel arose, and they struck Moab, and they fled from their face. And they came into it, and they struck Moab.	*So they went to the area where the soldiers from Israel, Judah, and Edom had set up their tents. But those soldiers attacked the Moabite soldiers and forced them to retreat. The Israelite, Judean, and Edomite soldiers pursued them into the land of Moab. They began attacking the people there.*

ULT **and Israel arose**
UST But those soldiers attacked
(וַיָּקֻמוּ יִשְׂרָאֵל)

See how you translated the term “arose” in 3:7. Alternate translation: [and Israel took action]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and they struck Moab … and they struck Moab**
UST But … attacked the Moabite soldiers … They began attacking the people there
(וַיַּכּוּ אֶת־מוֹאָב & וְהַכּוֹת אֶת־מוֹאָב)

See the discussion in the introduction to 2 Kings of how the author may use the term “struck” to mean “defeated” or “attacked.” Alternate translation: [and they defeated the Moabite soldiers … and they attacked the kingdom of Moab]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from their face**
UST and forced them
(מִפָּנֵיהֶם)

See the discussion in the introduction to 2 Kings of how the author may use the term **face** to put focus on the interaction between people or groups. Alternate translation: [as they opposed them]

Support Reference: Metonymy

> ULT **And they came into it, and they struck Moab**
> UST The Israelite, Judean, and Edomite soldiers pursued them into the land of Moab. They began attacking the people there
> (וַיָּבוֹא־בָהּ וְהַכּוֹת אֶת־מוֹאָב)

It may be more natural in your language to use the noun **Moab** in the first part of this sentence and the pronoun **it** in the second part of the sentence. Alternate translation: [And they came into Moab, and they struck it]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the soldiers from Israel, Judah, and Edom
Israel	those soldiers
Moab	the Moabite soldiers
Moab	the people there

2 Kings 3:25

ULT	UST
And they tore down the cities, and they threw, a man his stone, {on} every good portion and filled it. And they stopped up every spring of water, and they felled every good tree, until one left its stones {only} in Kir Hareseth. And the slingers went around, and they struck it.	*Those soldiers destroyed the Moabite cities. Whenever they passed fertile fields, they threw many rocks onto them. They stopped the water from flowing from the springs. They cut down the fruit trees. Finally {the Moabite capital of} Kir Hareseth was the only city they had not destroyed. Israelite, Judean, and Edomite soldiers threw stones from slings from places all around the city and killed many of the defenders on its walls.*

ULT **and they threw, a man his stone, {on} every good portion**
UST Whenever they passed fertile fields, they threw … rocks onto them
(וְכָל־חֶלְקָה֙ טוֹבָה֙ יַשְׁלִ֣יכוּ אִישׁ־אַבְנ֔וֹ)

The author is using **a man his stone** as a common expression of his culture to mean "each of the soldiers threw stones." If this phrase does not have that meaning for your readers, 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 of the soldiers threw stones on every good portion]

Support Reference: Idiom

ULT **until one left its stones {only} in Kir Hareseth**
UST Finally {the Moabite capital of} Kir Hareseth was the only city they had not destroyed
(עַד־הִשְׁאִ֥יר אַבְנֶ֖יהָ בְּקִ֣יר חֲרֶ֑שֶׁת)

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: [until the only city whose stone walls were still intact was Kir Hareseth]

Support Reference: Pronouns — When to Use Them

ULT **and they struck it**
UST and killed many of the defenders on its walls
(וַיַּכּוּהָ)

In this context, the word **struck** has the same meaning as in its second instance in the previous verse. Alternate translation: [and they attacked it]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his stone	rocks
good	fertile
spring of	from the springs
good	fruit
its stones	was the only city they had not destroyed

2 Kings 3:26

ULT	UST
And the king of Moab saw that the battle was stronger than him. And he took with him 700 men drawing a sword to break through to the king of Edom, but they were not able.	*The king of Moab realized that his enemies were defeating him. So he gathered 700 soldiers who fought well with swords. He led them to try to fight their way through to where the king of Edom was leading his soldiers. But they were not able to do that.*

ULT **the battle was stronger than him**
UST his enemies were defeating him
(חָזַק מִמֶּנּוּ הַמִּלְחָמָה)

The author is speaking of this **battle** as if it had been a living thing that could have been **stronger than** the king of Moab. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he was losing the battle]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	The king of
Moab	Moab
a sword	swords
the king of	where the king of … was leading his soldiers
Edom	Edom

2 Kings 3:27

ULT	UST
So he took his firstborn son, who would reign in his place, and he offered him {as} a burnt offering on the wall. And great wrath was against Israel, and they departed from upon him, and they returned to the land.	*Then the king of Moab took his oldest son, who would have become the next king after he died, and offered him as a burnt sacrifice. He did this on top of the city wall {so people could see it}. Then there was great anger against the attacking soldiers, and they left and all went back to their own countries.*

ULT And great wrath was against Israel, and they departed
UST Then there was great anger against the attacking soldiers, and they left
(וַיְהִי קֶצֶף־גָּדוֹל עַל־יִשְׂרָאֵל וַיִּסְעוּ)

See the discussion in the introduction to this chapter of what this statement could mean.

Support Reference: Assumed Knowledge and Implicit Information

ULT And … was … and they departed
UST Then … and they left
(וַיְהִי & וַיִּסְעוּ)

The pronoun **they** refers to the Israelite, Judean, and Edomite soldiers. It may be helpful to clarify this for your readers. Alternate translation: [and the Israelite, Judean, and Edomite soldiers departed]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
firstborn	oldest
would reign	would have become the … king
{as} a burnt offering	as a burnt sacrifice
wrath	there was … anger
Israel	the attacking soldiers
to the land	to their own countries

2 Kings 4

2 Kings 4 Introduction

Structure and Formatting

This chapter begins a section of the book that describes the miracles and prophecies of Elisha.

1. Elisha miraculously provides for a widow (1–7)
2. Elisha helps a woman miraculously have a son (8–17)
3. Elisha raises the woman's son from the dead (18–37)
4. Elisha makes poisonous food safe (38–41)
5. Elisha multiplies food to feed a crowd (42–44)

Religious and Cultural Concepts in This Chapter

In 4:12–13, why does Elisha call for the Shunammite woman but then have Gehazi speak to her?

Prophets often maintained a degree of separation from direct communication, especially with women, to preserve modesty, reverence, and formality in their ministry. The author says that the Shunammite woman "stood to his face," likely meaning that she stood outside the door to his room out of respect and humility. Elisha probably remained inside the room while Gehazi acted as messenger between them. This reflected both prophetic custom and social decorum in the ancient Near Eastern culture. However, in 4:15–16, once Elisha had a specific message for her from Yahweh that she would conceive a child, he spoke to her directly, apparently through the open door of his room. This shows that in some contexts, divine messages were so vital and timely that a male prophet would speak them directly to a woman. (Gehazi was present, so the two of them were not alone.)

2 Kings 4:1

ULT	UST
Now a woman from the wives of the sons of the prophets cried out to Elisha, saying, "Your servant, my husband, has died, and you, you know that your servant was fearing Yahweh. But the creditor has come to take two of my children for himself as slaves."	*One day the widow of one of the young prophets came to Elisha and pleaded with him. She told him, "My husband, who was one of the prophets you were training, has died. You know very well that he revered Yahweh greatly. But now someone who lent him money has come and is demanding repayment. {I can not pay him back, so} he is threatening to take away two of my children as slaves {as his payment}!"*

ULT **Now a woman from the wives of the sons of the prophets cried out to Elisha**
UST One day the widow of one of the young prophets came to Elisha and pleaded with him
(וְאִשָּׁה אַחַת מִנְּשֵׁי בְנֵי־הַנְּבִיאִים צָעֲקָה אֶל־אֱלִישָׁע)

The author is introducing this **woman** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [Now a certain woman, the widow of one of the sons of the prophets, cried out to Elisha]

Support Reference: Introduction of New and Old Participants

ULT **saying**
UST She told him
(לֵאמֹר)

See how you decided at 3:7 to represent the term **saying** when it introduces a direct quotation.

Support Reference: Quotations and Quote Margins

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

The woman is stating the pronoun **you** separately, even though the verb translated as **you know** already includes this meaning. She is doing that to emphasize Elisha's personal awareness of her late husband's faith. 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 you know personally]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the prophets	prophets
cried out	came … and pleaded
Elisha	Elisha … him
Your servant	who was one of the prophets you were training
you know	You know
your servant	he
fearing	revered … greatly
Yahweh	Yahweh
as slaves	as slaves

2 Kings 4:2

ULT	UST
And Elisha said to her, “What shall I do for you? Declare to me. What is there to you in the house?” And she said, “There is not to your maidservant anything in the house except a jar of oil.”	*Elisha replied, “What can I do to help you? Tell me, what do you have in your house?” She replied, “I only have a container of olive oil.”*

ULT There is not to your maidservant anything in the house except a jar of oil
UST I only have a container of olive oil
(אַיִן לְשִׁפְחָתְךָ כֹל בַּבָּיִת כִּי אִם־אָסוּךְ שָׁמֶן)

If it would appear in your language that the woman was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [The only thing your maidservant has in the house is a jar of oil]

Support Reference: Connect — Exception Clauses

ULT to your maidservant
UST I
(לְשִׁפְחָתְךָ)

The woman is speaking of herself in the third person as **your maidservant** to show humility. If it would be helpful in your language, you could translate this in a humble form in the first person. Alternate translation: [me, your maidservant,]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elisha	Elisha
Declare	Tell
in the house	in your house
to your maidservant	I
in the house	have
oil	olive oil

2 Kings 4:3

ULT	UST
And he said, "Go, ask for yourself vessels from outside, from all of your neighbors, empty vessels. Do not get few.	*Elisha said, "Go out to your neighbors and borrow from them as many empty containers as you can.*

ULT Do not get few

UST as many … as you can

(אַל־תַּמְעִיטִי)

Elisha is emphasizing a positive meaning by using a negative word, **not**, together with a term, **few**, that is the opposite of his intended meaning. If it would be helpful in your language, you could emphasize the positive meaning in a strong way. Alternate translation: [Get as many as you can]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your neighbors	your neighbors … them

2 Kings 4:4

ULT	UST
Then come and shut the door behind you and behind your sons, and pour into all of those vessels. And the full, set aside."	*Bring the containers home. Once you and your children are inside the house, shut the door. Then pour olive oil from your container into the containers you have borrowed. When each one is full, set it aside and start filling another one."*

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

Since the woman uses the term "children" in 4:1, it is likely that the masculine term **sons** has a generic sense here that includes both boys and girls. If it would be helpful to your readers, you could use language in your translation that indicates that, here and verses 5 and 7. Alternate translation: [your children]

Support Reference: When Masculine Words Include Women

ULT **And the full, set aside**
UST When each one is full, set it aside and start filling another one
(וְהַמָּלֵ֣א תַּסִּ֔יעִי)

Elisha is using the adjective **full** as a noun to mean a certain kind of vessel or container. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [And the full vessel, set aside] or [And once a vessel is full, set it aside]

Support Reference: Nominal Adjectives

ULT **And the full, set aside**
UST When each one is full, set it aside and start filling another one
(וְהַמָּלֵ֣א תַּסִּ֔יעִי)

Elisha assumes that the widow will understand that she should continue pouring oil into each container until it is full before moving on to the next one and that she should set each full container aside to make room for filling empty ones. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And once a vessel is full, set it aside and fill another vessel]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your sons	your children

2 Kings 4:5

ULT	UST
And she went from him, and she shut the door behind her and behind her sons. They were bringing to her, and she was pouring.	*So she left Elisha {and borrowed as many containers as she could from her neighbors}. Then she gathered her children inside her house and shut the door. Her children kept bringing the containers to her, and she kept pouring the oil from her container into them.*

ULT **And she went from him, and she shut the door**
UST So she left Elisha {and borrowed as many containers as she could from her neighbors} … and shut the door
(וַתֵּלֶךְ מֵאִתּוֹ וַתִּסְגֹּר הַדֶּלֶת)

The author assumes that readers will understand that the woman followed Elisha's instructions in verse 3 to borrow containers from her neighbors before she returned home and shut the door. You could say that explicitly if that would be helpful to your readers. Alternate translation: [And she went from him and asked for empty vessels from all of her neighbors, then came home and shut the door]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her sons	Then she gathered her children inside her house

2 Kings 4:6

ULT	UST
And it happened as she was filling the vessels that she said to her son, “Bring to me another vessel.” And he said to her, “There is not another vessel.” And the oil stopped.	*When she had filled a certain container{, her children did not bring her another one}. So she called to one of her sons, “Bring me another container!” But he answered, “There are no more containers!” Right then the olive oil stopped flowing.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her son	one of her sons
the oil	the olive oil

2 Kings 4:7

ULT	UST
And she came and declared to the man of God, and he said, "Go, sell the oil and repay your debt. And you may live on the rest, you and your sons."	*She went to Elisha and told him what had happened. He told her, "Now go and sell the oil. With the money you get, repay what you owe. There will be enough money left over for you to keep buying food for yourself and your children."*

ULT **And you may live on the rest, you and your sons**
UST There will be enough money left over for you to keep buying food for yourself and your children
(וְאַתְּ בניכי תִּחְיִי בַּנּוֹתָר)

The word **you** is singular in both of these instances because Elisha is addressing the woman directly. So use the singular form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and declared	and told … what had happened
to the man of God	to Elisha … him
God	to Elisha … him
the oil	the oil
and your sons	and your children

2 Kings 4:8

ULT	UST
And it was the day, and Elisha went over to Shunem, and a great woman {was} there, and she constrained him to eat bread. And it happened that as often as he passed by, he turned aside to there to eat bread.	*One day Elisha went to the city of Shunem. There was a wealthy woman who lived there {with her husband}. That day she insisted that Elisha come to her house for a meal. {So he did, and after that,} every time Elisha was in Shunem, he went to her house to eat a meal.*

ULT **And it was the day**
UST One day
(וַיְהִי הַיּוֹם)

The author is using the phrase translated **And it was the day** 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 **bread … bread**
UST a meal … a meal
(לֶחֶם & 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. Alternate translation: [some food … some food]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the day	day
Elisha	Elisha
bread	a meal
bread	a meal

2 Kings 4:9

ULT	UST
And she said to her husband, "Behold, please, I know that he {is} a holy man of God, the one passing by to us regularly.	*One day the woman told her husband, "Please listen to me. I am sure that the man who often comes here is a holy prophet.*

ULT Behold

UST listen to me

(הִנֵּה)

See how you translated the similar expression in 1:9.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
please	Please
I know	I am sure
holy	holy
{is} a … man of God	is a … prophet

2 Kings 4:10

ULT	UST
Please, let us make a small upper room of a wall, and let us put for him there a bed and a table and a chair and a lampstand. And it will be, when he comes to us, he may turn aside to there."	*Let us please build a small room for him on our flat roof. Let us put a bed, a table, a chair, and a lampstand in it. If we do that, whenever he comes here, he will have a place to stay."*

ULT **a small upper room of a wall**
UST a small room … on our flat roof
(עֲלִיַּת־קִיר קָטַנָּה)

This expression most likely refers to a room that the woman and her husband built on the flat roof of their house with walls on all sides for privacy and protection from the weather. The roof would have been reached by an exterior stairway, so Elisha would have had privacy, and his comings and goings would not have disturbed the household. You may be able to describe this room in terms of your own culture.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Please	please
and a lampstand	and a lampstand

2 Kings 4:11

ULT	UST
And it was the day, and he came to there. And he turned aside to the upper chamber, and he lay down there.	*One day Elisha came to Shunem and went up to that room to rest.*

ULT **And it was the day**
UST One day
(וַיְהִי הַיּוֹם)

The author is using the phrase translated **And it was the day** to introduce a new development within this account of the Shunammite woman. Use a word, phrase, or other method in your language that is natural for introducing a new development.

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the day	day

2 Kings 4:12

ULT	UST
And he said to Gehazi his servant, "Call for this Shunammitess." And he called for her, and she stood to his face.	*He told his servant Gehazi, "Tell the Shunamite woman {who lives here} that I want to speak with her." So Gehazi went to get her. She came and stood just outside Elisha's room.*

ULT to his face

UST just outside Elisha's room

(לְפָנָיו)

See the discussion in the introduction to 2 Kings of how the author and characters may use the term "face" to mean "in front of." Alternate translation: [in front of him] or [near his room]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his servant	his servant
Call	Tell … that I want to speak with her
And he called	So Gehazi went to get

2 Kings 4:13

ULT	UST
And he said to him, “Please say to her, ‘Behold, you have cared all of this care for us. What to do for you? Is there to speak for you to the king or to the commander of the army?’” But she said, “I am living in the midst of my people.”	*Elisha told Gehazi, “Tell her that we are both grateful for all the kind things that she has done for us. Then ask her what we can do for her. Ask whether she has a complaint that we may bring to the king or the army commander on her behalf.” {When Gehazi told her that,} she replied, “I am living peacefully with my friends and neighbors {and have no complaint against any of them}.”*

ULT **Please say to her, ‘Behold, you have cared all of this care for us. What to do for you? Is there to speak for you to the king or to the commander of the army**
UST Tell her that we are both grateful for all the kind things that she has done for us. Then ask her what we can do for her. Ask whether she has a complaint that we may bring to the king or the army commander on her behalf
(אֱמָר־נָ֣א אֵלֶ֗יהָ הִנֵּ֤ה חָרַדְתְּ֙ | אֵלֵ֣ינוּ֔ אֶת־כָּל־הַחֲרָדָ֥ה הַזֹּ֖את מֶ֣ה לַעֲשׂ֣וֹת לָ֑ךְ הֲיֵ֣שׁ לְדַבֶּר־לָ֗ךְ אֶל־הַמֶּ֙לֶךְ֙ אוֹ֙ אֶל־שַׂ֣ר הַצָּבָ֔א)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Please tell her that behold, she has cared all of this care for us, and ask her what we may do for her. Ask her if we may speak for her to the king or to the commander of the army]

Support Reference: Quotes within Quotes

ULT **you have cared all of this care for us**
UST all the kind things that she has done for us
(חָרַדְתְּ֙ | אֵלֵ֣ינוּ֔ אֶת־כָּל־הַחֲרָדָ֥ה הַזֹּ֖את)

Elisha 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 taken such good care of us]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
the commander of	the … commander

2 Kings 4:14

ULT	UST
And he said, “But what to do for her?” And Gehazi said, “Indeed, there is not a son to her, and her husband {is} old.”	*{After she left,} Elisha asked, “So what we can do for her?” Gehazi answered, “Well, she has no son, and her husband is now too old to have children.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a son	son
{is} old	is now too old to have children

2 Kings 4:15

ULT	UST
And he said, “Call to her.” And he called to her, and she stood at the entrance.	*Elisha told Gehazi, “Ask her to come back again.” So Gehazi went to get her. She came and stood in front of the open doorway of Elisha’s room.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Call to her	Ask her to come back again
And he called	So Gehazi went to get

2 Kings 4:16

ULT	UST
And he said, "In this season, according to the time of reviving, you will embrace a son." And she said, "No, my lord, man of God, do not lie to your maidservant."	*Elisha told her, "By this time next year you will be holding your infant son in your arms." But she protested, "Sir, please do not deceive me by saying things like that. After all, you are a prophet!"*

ULT **In this season, according to the time of reviving**
UST By this time next year
(לַמּוֹעֵד הַזֶּה כָּעֵת חַיָּה)

Elisha is using **according to the time of reviving** as a common expression of his culture to mean "when spring comes again." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [In the spring of next year]

Support Reference: Idiom

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

The Shunammite woman is speaking of herself in the third person as **your maidservant** to show humility. If it would be helpful in your language, you could translate this in a humble form in the first person. Alternate translation: [to me, your maidservant]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
according to the time of	next year
a son	your infant son
my lord	Sir
man of God	After all, you are a prophet
do … lie	please do … deceive … by saying things like that
to your maidservant	me

2 Kings 4:17

ULT	UST
And the woman conceived, and she bore a son in that season, according to the time of reviving, as Elisha had spoken to her.	*But a few months later, the woman became pregnant, and she gave birth to a son at that time the following year, just as Elisha had predicted.*

ULT in that season, according to the time of reviving

UST at that time the following year

(לַמּוֹעֵד הַזֶּה כָּעֵת חַיָּה)

See how you translated the similar expressions in the previous verse. Alternate translation: [in the spring of the following year]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … conceived	But a few months later … became pregnant
and she bore	and she gave birth to
a son	a son
according to the time of	the following year
Elisha	Elisha

2 Kings 4:18

ULT	UST
And the child grew. And it was the day, and he went out to his father, to the reapers.	*As the boy was growing up, one day his father was working with the men who were harvesting his grain. The boy went out to the field to be with his father.*

ULT And it was the day
UST one day
(וַיְהִי הַיּוֹם)

The author is using the phrase translated **And it was the day** to introduce a new development within this account of the Shunammite woman. Use a word, phrase, or other method in your language that is natural for introducing a new development.

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the day	day
his father	his father … his father
the reapers	the men who were harvesting his grain

2 Kings 4:19

ULT	UST
And he said to his father, "My head, my head!" And he said to a servant, "Carry him to his mother."	*Suddenly the boy exclaimed, "My head hurts very badly!" His father told one of his servants, "Carry him home to his mother."*

ULT My head, my head
UST My head hurts very badly
(רֹאשִׁי ׀ רֹאשִׁי)

The child is repeating the phrase **My head** in order to intensify his expression of the idea he wishes to convey, which is that his head hurts. If your language can repeat phrases for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [Ouch, my head really hurts]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his father	Suddenly the boy exclaimed
a servant	one of his servants

2 Kings 4:20

ULT	UST
And he picked him up and brought him to his mother. And he sat on her knees until noon, then he died.	*So the servant carried him home, and his mother held him on her lap all that morning. But then the boy died.*

(There are no notes for this verse)

2 Kings 4:21

ULT	UST
And she went up and laid him on the bed of the man of God. And she shut on him, and she went out.	*She carried him up to Elisha's room and laid him on the bed. She left him there and went out and closed the door.*

ULT And she shut on him, and she went out
UST She left him there and went out and closed the door
(וַתִּסְגֹּר בַּעֲדוֹ וַתֵּצֵא)

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 she went out, and she shut on him]

Support Reference: Order of Events

ULT And she shut on him
UST She left him there and … closed the door
(וַתִּסְגֹּר בַּעֲדוֹ)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And she shut the door on him]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the man of God	Elisha's

2 Kings 4:22

ULT	UST
And she called to her husband and said, "Please send to me one of the servants and one of the donkeys, and let me run to the man of God, and let me return."	*Then she asked her husband {without telling him that their son had died}, "Please send me one of the servants and a donkey. I want to go quickly to the prophet. I will also come back quickly."*

ULT and let me run to the man of God
UST I want to go quickly to the prophet
(וְאָרֻוצָה עַד־אִישׁ הָאֱלֹהִים)

Since the woman has asked for a donkey to ride on, she does not mean that she will literally **run** to see Elisha. Alternate translation: [and let me hurry to the man of God]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And she called	Then she asked … without telling him that their son had died
the servants	the servants
the donkeys	donkey
the man of God	the prophet

2 Kings 4:23

ULT	UST
And he said, "Why are you going to him today? {It is} not a new moon and not a Sabbath." And she said, "Peace."	*Her husband responded, "Why do you want to go to the prophet today? This is not the day when we celebrate the new moon festival, and it is not the Sabbath{, so he will not be leading any religious ceremonies that you can attend}." She replied, "Please just let me go," {and he agreed.}*

ULT Peace
UST Please just let me go," {and he agreed … }
(שָׁלוֹם)

The woman is using **Peace** as a common expression of her culture to mean that she does not want her husband to ask her further questions about why she is going. She wants him to trust her and be confident that she has a good reason. 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: [Trust me] or [Do not worry]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a new moon	the day when we celebrate the new moon festival
a Sabbath	the Sabbath{, so he will not be leading any religious ceremonies that you can attend}
Peace	Please just let me go," {and he agreed … }

2 Kings 4:24

ULT	UST
And she saddled the donkey, and she said to her servant, "Drive and go! Do not slacken for me to ride unless I say to you."	*So a servant came and saddled the donkey for her. She told her servant, "Get the donkey moving, and let us go. Do not slow down to make it easier for me to ride unless I tell you to do so!"*

ULT And she saddled the donkey
UST So a servant came and saddled the donkey for her
(וַתַּחֲבֹשׁ הָאָתוֹן)

When the author says that **she** (the Shunammite woman) saddled the donkey, he is using her, as one person who was involved in this action, to represent everyone who was involved. It is likely that she directed a servant to saddle the donkey. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And she had a servant saddle the donkey]

Support Reference: Synecdoche

ULT Do not slacken for me to ride unless I say to you
UST Do not slow down to make it easier for me to ride unless I tell you to do so
(אַל־תַּעֲצָר־לִי לִרְכֹּב כִּי אִם־אָמַרְתִּי אֵלָיִךְ)

If it would appear in your language that the woman was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [Only slacken for me to ride if I tell you to do that]

Support Reference: Connect — Exception Clauses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the donkey	the donkey for her
her servant	her servant

2 Kings 4:25

ULT	UST
And she went, and she came to the man of God at Mount Carmel. And it happened, when the man of God saw her from opposite, that he said to Gehazi his servant, "Behold, that Shunammitess.	*So they traveled as quickly as they could to Mount Carmel, where Elisha was. When Elisha saw her in the distance, he told Gehazi, "Look, here comes that Shunammite woman!*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the man of God	Elisha
Mount Carmel	Mount Carmel
the man of God	Elisha
his servant	Gehazi

2 Kings 4:26

ULT	UST
Now please run to meet her and say to her, '{Is} welfare to you? {Is} welfare to your husband? {Is} welfare to the child?'" And she said, "Peace."	*Run to her and ask her if everything is all right with her and her husband and with her child!" {So Gehazi ran to her and asked her,} but she told him that she did not want to stop to answer his questions.*

ULT and say to her, '{Is} welfare to you? {Is} welfare to your husband? {Is} welfare to the child

UST and ask her if everything is all right with her and her husband and with her child
(וֶאֱמָר־לָהּ הֲשָׁלוֹם לָךְ הֲשָׁלוֹם לְאִישֵׁךְ הֲשָׁלוֹם לַיָּלֶד)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and ask her whether she and her husband and her child are all right]

Support Reference: Quotes within Quotes

ULT Peace

UST that she did not want to stop to answer his questions
(שָׁלוֹם)

Although the word **Peace** is the same one that the ULT translates as **welfare** in the three earlier instances in this verse, the woman seems to be using the word to mean the same thing that she meant in 4:23 when she said it to her husband. She is indicating that she does not want to stop to answer Gehazi's questions. If this word would not convey that meaning in your language, you could use a comparable expression from your language that would convey that meaning, or you could state the meaning plainly. Alternate translation: [I will explain everything when I get to Elisha]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
please	Run
Peace	that she did not want to stop to answer his questions

2 Kings 4:27

ULT	UST
And she came to the man of God, to the mountain, and she held onto his feet. And Gehazi approached to push her away, but the man of God said, "Leave her alone, for her soul {is} bitter to her, but Yahweh has hidden from me, and he has not declared to me."	*When she came to where Elisha was, she bowed down and grasped Elisha's feet {to show that she desperately wanted him to do something for her}. Gehazi came over to push her away, but Elisha told him, "Let her stay here! She is feeling great distress about something, but Yahweh has not told me at all what it is."*

ULT and she held onto his feet

UST she bowed down and grasped Elisha's feet {to show that she desperately wanted him to do something for her}

(וַתַּחֲזֵק בְּרַגְלָיו)

Grasping Elisha's feet was a symbolic action by which the woman showed her desperation and humility as she appealed to him for help. 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 she humbly begged him for help by holding onto his feet]

Support Reference: Symbolic Action

ULT Leave her alone, for her soul {is} bitter to her, but Yahweh has hidden from me, and he has not declared to me

UST Let her stay here! She is feeling great distress about something, but Yahweh has not told me at all what it is

(הַרְפֵּה־לָהּ כִּי־נַפְשָׁהּ מָרָה־לָּהּ וַיהוָה הֶעְלִים מִמֶּנִּי וְלֹא הִגִּיד לִי)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Her soul is bitter to her, but Yahweh has hidden the reason from me, and he has not declared it to me, so leave her alone]

Support Reference: Connect — Reason-and-Result Relationship

ULT **but Yahweh has hidden from me, and he has not declared to me**
UST but Yahweh has not told me at all what it is
(וַיהוָה֙ הֶעְלִ֣ים מִמֶּ֔נִּי וְלֹ֥א הִגִּ֖יד לִֽי)

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: [but Yahweh has not revealed anything about it to me]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the man of God	Elisha
the man of God	Elisha
her soul	She is feeling great distress about something
but Yahweh	but Yahweh
he has … declared	has … told … what it is

2 Kings 4:28

ULT	UST
And she said, "Did I request a son from my lord? Did I not say, 'Do not deceive me'?"	*Then she told Elisha, "Sir, I never asked you to enable me to have a son. In fact, when you told me that I would have a son, I asked you not to deceive me."*

ULT Did I request a son from my lord
UST Sir, I never asked you to enable me to have a son
(הֲשָׁאַלְתִּי בֵן מֵאֵת אֲדֹנִי)

The Shunammite woman is using the question form for emphasis and to deny that she requested a son. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [I did not request a son from my lord!]

Support Reference: Rhetorical Question

ULT from my lord
UST Sir … you
(מֵאֵת אֲדֹנִי)

Even though the woman is addressing Elisha directly, she 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: [from you, my lord]

Support Reference: First, Second or Third Person

ULT Did I not say, 'Do not deceive me
UST In fact, when you told me that I would have a son, I asked you not to deceive me
(הֲלֹא אָמַרְתִּי לֹא תַשְׁלֶה אֹתִי)

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: [Instead, I said, 'Do not deceive me'!]

Support Reference: Rhetorical Question

ULT Did I not say, ‘Do not deceive me
UST In fact, when you told me that I would have a son, I asked you not to deceive me
(הֲלֹא אָמַרְתִּי לֹא תַשְׁלֶה אֹתִי)

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 not to deceive me.] or [Instead, I told you not to deceive me.]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a son	to enable me to have a son
my lord	Sir … you
Do … deceive	to deceive

2 Kings 4:29

ULT	UST
And he said to Gehazi, "Gird your loins, and take my staff in your hand, and go. If you find a man, you shall not bless him, and if a man blesses you, you shall not answer him. And you shall put my staff on the face of the young man."	*Then Elisha {realized that something must have happened to her son, so he} told Gehazi, "Tuck your cloak into your belt {so that you can run fast}. Take my staff with you and go to her home. Do not stop to talk to anyone on the way. {Go quickly to where her son is and} lay the staff on the child's face {so that Yahweh may cause him to become alive again}."*

ULT **Gird your loins, and take my staff in your hand, and go**
UST Tuck your cloak into your belt {so that you can run fast}. Take my staff with you and go to her home
(חֲגַר מָתְנֶיךָ וְקַח מִשְׁעַנְתִּי בְיָדֶךָ וָלָךְ׃)

By telling Gehazi that he should **Gird** his **loins** (that is, tuck his robe into his belt so that he can run), Elisha means that he should hurry. Alternate translation: [Quickly, take my staff in your hand, and go!]

Support Reference: Assumed Knowledge and Implicit Information

ULT **If you find a man**
UST Do not stop to talk to anyone on the way
(כִּי־תִמְצָא אִישׁ)

Elisha does not mean that Gehazi would be looking for someone and **find** him somewhere. He means that Gehazi might meet someone on his way to Shunem. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [If you meet a man]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a man … a man**
UST Do not stop to talk to anyone on the way
(אִישׁ & אִישׁ)

In both instances, 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: [anyone … anyone]

Support Reference: When Masculine Words Include Women

ULT **you shall not bless him, and if a man blesses you, you shall not answer him**
UST Do not stop to talk to anyone on the way
(לֹא תְבָרֲכֶנּוּ וְכִי־יְבָרֶכְךָ אִישׁ לֹא תַעֲנֶנּוּ)

Elisha assumes that Gehazi will understand that he is not to stop to greet people or exchange greetings, because doing so would delay his urgent mission to the Shunammite woman's son. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [you shall not stop to greet him, and if a man greets you, you shall not stop to exchange greetings with him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gird	Tuck your cloak into your belt {so that you can run fast}
your loins	Tuck your cloak into your belt {so that you can run fast}
my staff	my staff
you shall … bless him	Do not stop to talk to anyone on the way
blesses you	Do not stop to talk to anyone on the way
And … shall … my staff	the staff

2 Kings 4:30

ULT	UST
And the mother of the young man said, "The life of Yahweh and the life of your soul, if I should leave you." And he arose, and he went after her.	*But the boy's mother said, "I swear by Yahweh and your own life that I will not leave here and go home until you agree to come with me." So Elisha returned with her to her home.*

ULT **The life of Yahweh and the life of your soul, if I should leave you**
UST I swear by Yahweh and your own life that I will not leave here and go home until you agree to come … me … with
(חַי־יְהוָה וְחֵי־נַפְשְׁךָ אִם־אֶעֶזָבֶךָּ)

Following the custom of her culture, the woman is swearing an oath by guaranteeing it by something that she holds sacred and 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 swear by Yahweh and by the life of your soul that I will not leave you]

Support Reference: Oath Formulas

ULT **and the life of your soul**
UST and your own life
(וְחֵי־נַפְשְׁךָ)

The woman is using one part of Elisha, his **soul**, to mean all of him in the act of being alive. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and your life]

Support Reference: Synecdoche

ULT **if I should leave you**
UST that I will not leave here and go home until you agree to come … me … with
(אִם־אֶעֶזָבֶךָּ)

The woman is not saying that she will not leave Mount Carmel. She means that when she goes back to her home, she will not leave Elisha behind. In other words, she is insisting that he come with her. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [if I should leave here without you] or [that I will not leave here without you]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your soul	your own life
I should leave you	I will … leave here and go home until you agree to come … me … with

2 Kings 4:31

ULT	UST
And Gehazi went on to their faces, and he put the staff on the face of the young man, but there was no voice, and there was no hearing. And he returned to meet him, and he declared to him, saying, "The young man did not awaken."	*Gehazi hurried quickly to the woman's house ahead of them. When he arrived there, he laid the staff on the boy's face. But he did not say anything, and he did not react when Gehazi spoke to him. So Gehazi went back and met Elisha, who was on his way to Shunem. He told him, "The boy did not become alive again."*

ULT **to their faces**
UST ahead of them
(לִפְנֵיהֶם)

See how you translated the similar expression in 4:12. Alternate translation: [ahead of them]

Support Reference: Metonymy

ULT **And he returned to meet him**
UST So Gehazi went back and met Elisha, who was on his way to Shunem
(וַיָּשָׁב לִקְרָאתוֹ)

The pronoun **he** refers to Gehazi, while the pronoun **him** refers to Elisha. It may be helpful to clarify this for your readers. Alternate translation: [And Gehazi returned to meet Elisha]

Support Reference: Pronouns — When to Use Them

ULT **did not awaken**
UST did not become alive again
(לֹא הֵקִיץ)

The author is speaking as though the young man had been asleep and **did not awaken**. He is using sleep to represent death. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [did not come back to life]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the staff	the staff
and he declared	He told

2 Kings 4:32

ULT	UST
And Elisha entered the house, and behold, the young man was dead, having been laid on his bed.	*When Elisha arrived at the house, he found the boy lying dead on the bed in his room {where his mother had put him}.*

ULT having been laid on his bed
UST lying … on the bed in his room {where his mother had put him}
(מֻשְׁכָּב עַל־מִטָּתוֹ)

The expression **having been laid** 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 would be natural in your language. Alternate translation: [on his bed where his mother had laid him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elisha	Elisha
the house	at the house

2 Kings 4:33

ULT	UST
And he went in, and he shut the door behind the two of them, and he prayed to Yahweh.	*Elisha went into the room by himself and shut the door. Then he prayed to Yahweh.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he prayed	Then he prayed
Yahweh	Yahweh

2 Kings 4:34

ULT	UST
And he went up, and he lay on the child, and he put his mouth on his mouth, and his eyes on his eyes, and his palms on his palms. And he stretched out upon him, and the flesh of the child became warm.	*Then he climbed onto the bed and lay down on top of the boy's body. He put his mouth on the boy's mouth. Then he put his eyes on the boy's eyes. Then he put his hands on the boy's hands. He stretched his body out over the boy's body. After that, the boy's body started to become warm.*

ULT **And he went up**
UST Then he climbed onto the bed
(וַיַּ֥עַל)

See how you translated the similar expression in 1:4. Alternate translation: [And he got into the bed]

Support Reference: Idiom

ULT **and he put his mouth on his mouth, and his eyes on his eyes, and his palms on his palms**
UST He put his mouth on the boy's mouth. Then he put his eyes on the boy's eyes. Then he put his hands on the boy's hands
(וַיָּ֤שֶׂם פִּיו֙ עַל־פִּ֔יו וְעֵינָ֖יו עַל־עֵינָ֑יו וְכַפָּ֖יו עַל־כפו)

Through these actions, Elisha symbolized that he wanted Yahweh to work through him to restore breathing, sight, and feeling to the boy. This was like a prayer that Elisha was acting out. If it would be helpful to your readers, you could explain the significance of this action in the text or in a footnote.

Support Reference: Symbolic Action

2 Kings 4:35

ULT	UST
And he returned, and he walked in the house, once here and once here. And he went up, and he stretched out upon him. And the young man sneezed until seven times, and the young man opened his eyes.	*Elisha went back down to the house and walked around for a while. Then he went back up to the room. He stretched his body out over the boy's body again. The boy sneezed seven times, and then he opened his eyes!*

ULT **And he returned, and he walked in the house**
UST Elisha went back down to the house and walked around
(וַיָּשָׁב וַיֵּלֶךְ בַּבַּיִת)

This could mean: (1) that Elisha went back down to the house and walked around in it for a while. Alternate translation: [Then Elisha went back down to the house and walked around in it] or (2) that Elisha got off the bed and walked around in the room. Alternate translation: [Then Elisha got off the bed and walked around in the room]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he walked in the house, once here and once here**
UST to the house and walked around for a while
(וַיֵּלֶךְ בַּבַּיִת אַחַת הֵנָּה וְאַחַת הֵנָּה)

The author is using **once here and once here** as a common expression of his culture to mean "back and forth." If this phrase does not have that meaning for your readers, 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 walked back and forth in the house]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the house	to the house

2 Kings 4:36

ULT	UST
And he called to Gehazi, and he said, "Call to that Shunammitess." And he called her, and she came to him. And he said, "Pick up your son."	*Then Elisha summoned Gehazi. He told him, "Call the boy's mother." So Gehazi went and got her, and when she came to the room, Elisha told her, "You may take your son."*

ULT **And he called her, and she came to him**
UST So Gehazi went and got her, and when she came to the room
(וַיִּקְרָאֶהָ וַתָּבוֹא אֵלָיו)

The pronoun **he** refers to Gehazi, while the pronoun **him** refers to Elisha. It may be helpful to clarify this for your readers. Alternate translation: [And Gehazi called her, and she came to Elisha]

Support Reference: Pronouns — When to Use Them

ULT **Pick up your son**
UST You may take your son
(שְׂאִי בְנֵךְ)

This is an imperative, but it communicates permission rather than a command. Use a form in your language that communicates permission. Elisha is assuring the woman that her son is well enough for her to hold him in her arms. Alternate translation: [Your son is well enough for you to pick him up and hold him]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he called	Then Elisha summoned
Call	Call
And he called her	So Gehazi went and got her
your son	son

2 Kings 4:37

ULT	UST
And she came in, and she fell at his feet, and she prostrated herself to the ground. Then she picked up her son and went out.	*She came into the room and bowed down low in front of Elisha {to honor him and thank him}. Then she picked up her son and took him back into her house.*

ULT and she fell at his feet

UST and bowed down … in front of Elisha {to honor him and thank him}

(וַתִּפֹּל עַל־רַגְלָיו)

Be sure that it is clear in your translation that the woman did not fall down accidentally. She knelt down in front of Elisha as a gesture to honor him. She then **prostrated herself** or stretched out flat on the ground to show him even greater honor as a prophet who had done a great miracle by Yahweh's power. Alternate translation: [and she knelt on the ground in front of Elisha, stretching herself out flat, to honor him greatly]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and she prostrated herself	and bowed down … to honor him and thank him
to the ground	low
her son	her son

2 Kings 4:38

ULT	UST
And Elisha returned to Gilgal (and famine {was} in the land), and the sons of the prophets were sitting to his face. And he said to his servant, "Put on the large pot, and boil stew for the sons of the prophets."	*Then Elisha returned to Gilgal. At that time, there was a famine in that area. One day many young prophets had gathered to hear Elisha's teaching. He told his servant, "Put a large pot on the fire and make some stew for these men."*

ULT and famine {was} in the land
UST At that time, there was a famine in that area
(וְהָרָעָב בָּאָרֶץ)

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

Support Reference: Background Information

ULT to his face
UST to hear Elisha's teaching
(לְפָנָיו)

See how you translated the similar expression in 3:14. Alternate translation: [in his presence]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Elisha	Then Elisha
to Gilgal	to Gilgal
and famine	At that time, there was a famine
{was} in the land	in that area
and the sons of	One day many young
the prophets	prophets
to his servant	his servant
the prophets	for these men

2 Kings 4:39

ULT	UST
And one went out to the field to gather herbs, and he found a vine of the field, and he gathered from it gourds of the field, the fullness of his garment. And he came, and he sliced {them} into the pot of stew, for they did not know.	*One of the prophets went outside to look for wild vegetables {to add to the stew}. He found a wild vine that had many gourds on it. He collected as many as he could hold in the fold of his robe and brought them back. No one there knew that those gourds were poisonous, so he cut them up and added them to the stew.*

ULT **and he sliced {them} into the pot of stew, for they did not know**
UST No one there knew that those gourds were poisonous, so he cut them up and added them to the stew
(וַיְפַלֵּח אֶל־סִיר הַנָּזִיד כִּי־לֹא יָדָעוּ)

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 they did not know, he sliced them into the pot of stew]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they did not know**
UST No one there knew that those gourds were poisonous
(לֹא יָדָעוּ)

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 did not know that the gourds were poisonous]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to gather	to look for
a vine of	a … vine
and he gathered	He collected
they did … know	there knew that those gourds were poisonous

2 Kings 4:40

ULT	UST
And they poured out for the men to eat. And it happened, as they ate from the stew, that they, they cried out and said, "Death {is} in the pot, man of God!" And they were not able to eat.	*Those who prepared the stew served it to the prophets. But after the prophets had tasted it, {they knew something bad was in it, so} they cried out, "Sir, there is something in this stew that would kill us {if we ate more of it}!" So they could not eat it.*

ULT **as they ate from the stew, that they, they cried out**

UST after the prophets had tasted it, {they knew something bad was in it, so} they cried out
(כְּאָכְלָם מֵהַנָּזִיד וְהֵמָּה צָעָקוּ)

The author is stating the pronoun **they** separately, even though the verb translated as **they cried out** already includes this meaning. He is doing that to emphasize that this action took place at the same time as the men's action of eating **the stew**. 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: [as soon as they tasted the stew, that they cried out]

Support Reference: Pronouns — When to Use Them

ULT **Death {is}**

UST something … that would kill us {if we ate more of it}
(מָוֶת)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they cried out	{ … so} they cried out
man of God	Sir

2 Kings 4:41

ULT	UST
And he said, “Then bring flour.” And he threw {it} into the pot, and he said, “Pour {it} out for the people, that they may eat.” And a harmful thing was not in the pot.	*Elisha said, “Bring me some flour.” {They brought him some, and} he threw it in the pot. Then he said, “Go ahead and serve this. The prophets can now eat it safely.” So they ate it, and it did not harm them.*

(There are no notes for this verse)

2 Kings 4:42

ULT	UST
And a man came from Baal Shalishah, and he brought to the man of God bread of firstfruits, 20 {loaves of} bread of barley and fresh grain in his sack. And he said, "Give to the people, that they may eat."	*One day a man from the city of Baal Shalishah brought Elisha an offering from the first grain he harvested that year. He brought 20 loaves of barley bread and a sack of fresh grain. Elisha told his servant, "Give this food to the group of prophets so that they will have something to eat."*

ULT **And a man came from Baal Shalishah**
UST One day a man from the city of Baal Shalishah brought
(וְאִישׁ בָּא מִבַּעַל שָׁלִשָׁה)

The author is introducing this **man … from Baal Shalishah** as a new participant in the story. This also serves to introduce a new episode in the overall account of how Elisha fed the sons of the prophets during the famine described in 4:38. If your language has its own way of introducing new participants and new episodes, you could use it here in your translation.

Support Reference: Introduction of New and Old Participants

ULT **And he said**
UST Elisha told his servant
(וַיֹּאמֶר)

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

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Baal Shalishah	from the city of Baal Shalishah
to the man of God	Elisha
bread of	an offering from
firstfruits	the first grain he harvested that year
{loaves of} bread of	loaves of … bread
barley	barley
and fresh grain	and … fresh grain

2 Kings 4:43

ULT	UST
And the one serving him said, "How shall I set this to the face of a hundred men?" And he said, "Give to the people that they may eat, for thus says Yahweh, 'Eating and leaving over.'"	*But his servant responded, "I will not be able to feed a hundred prophets with only that much food." But Elisha replied, "Serve it as a meal to the prophets, because Yahweh says that there will be enough food for everyone. In fact, there will be more than enough!"*

ULT **How shall I set this to the face of a hundred men**
UST I will not be able to feed a hundred prophets with only that much food
(מָה אֶתֵּן זֶה לִפְנֵי מֵאָה אִישׁ)

The servant is using the question form to emphasize that the amount of food is not enough. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [This is not enough food to feed a hundred men!]

Support Reference: Rhetorical Question

ULT **shall I set this to the face of**
UST I … to feed … with only that much food
(אֶתֵּן זֶה לִפְנֵי)

To translate this expression here and in the next verse, see how you translated the similar expression in 4:12. Alternate translation: [shall I put this in front of] or [shall I serve this to]

Support Reference: Metonymy

ULT **thus says Yahweh, 'Eating and leaving over**
UST Yahweh says that there will be enough food for everyone. In fact, there will be more than enough
(כֹּה אָמַר יְהוָה אָכֹל וְהוֹתֵר)

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 they will have enough to eat, and there will be some left over]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the one serving him	But his servant

ULT	UST
Yahweh	Yahweh

2 Kings 4:44

ULT	UST
And he set to their faces, and they ate, and they left over, according to the word of Yahweh.	*So he served the food to the prophets. They all ate as much they wanted, and there was more than enough food. That was just what Yahweh had promised would happen.*

> ULT **according to the word of Yahweh**
> UST That was just what Yahweh had promised would happen
> (כִּדְבַר יְהוָה)

See how you translated the similar expression in 1:7. Alternate translation: [according to what Yahweh had said]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
according to the word of Yahweh	That was just what Yahweh had promised would happen

2 Kings 5

2 Kings 5 Introduction

Structure and Formatting

This chapter continues the section of the book that describes the miracles and prophecies of Elisha. It describes how through him, Yahweh healed the Aramean military commander Naaman of leprosy.

Religious and Cultural Concepts in This Chapter

In his letter, why did the king of Aram ask the king of Israel to cure Naaman's leprosy?

When Naaman learned from a captured Israelite girl that there was a miracle-working prophet in Samaria, he told the king of Aram about this. The Aramean king then wrote a letter to the king of Israel that said (5:6), "I have sent to you Naaman my servant, and you shall remove him from his leprosy" (that is, "you shall cure his leprosy"). The Aramean king most likely meant that the Israelite king was to use his power and influence to get the prophet to cure Naaman. This was a customary way for people to speak about kings at this time. (Compare the way the author says in this book and in 1 Kings that a king "built" a city or a building, meaning that he had his workers do that.) However, the king of Israel misunderstood what the king of Aram meant, probably because there were already hostile relations between their kingdoms and so he was prepared to suspect that the Aramean king was trying to create an occasion for a fight with him (5:7).

2 Kings 5:1

ULT	UST
Now Naaman, the commander of the army of the king of Aram, was a great man to the face of his master, and he was lifted of face, because through him Yahweh gave deliverance to Aram. And the man was mighty of valor, a leper.	*A certain man whose name was Naaman was the commander of the Aramean army. Yahweh had enabled him to win many victories for Aram, and so the king of Aram admired and honored him. Naaman was a great warrior. Unfortunately, he also had leprosy.*

ULT **Now Naaman, the commander of the army of the king of Aram, was a great man to the face of his master, and he was lifted of face, because through him Yahweh gave deliverance to Aram**

UST A certain man whose name was Naaman was the commander of the Aramean army. Yahweh had enabled him to win many victories for Aram, and so the king of Aram admired and honored him

(וְנַעֲמָן שַׂר־צְבָא מֶלֶךְ־אֲרָם הָיָה אִישׁ גָּדוֹל לִפְנֵי אֲדֹנָיו וּנְשֵׂא פָנִים כִּי־בוֹ נָתַן־יְהוָה תְּשׁוּעָה לַאֲרָם)

The author is introducing **Naaman** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation.

Support Reference: Introduction of New and Old Participants

ULT **Now Naaman, the commander of the army of the king of Aram, was a great man to the face of his master, and he was lifted of face, because through him Yahweh gave deliverance to Aram**

UST A certain man whose name was Naaman was the commander of the Aramean army. Yahweh had enabled him to win many victories for Aram, and so the king of Aram admired and honored him

(וְנַעֲמָן שַׂר־צְבָא מֶלֶךְ־אֲרָם הָיָה אִישׁ גָּדוֹל לִפְנֵי אֲדֹנָיו וּנְשֵׂא פָנִים כִּי־בוֹ נָתַן־יְהוָה תְּשׁוּעָה לַאֲרָם)

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 Yahweh gave deliverance to Aram through Naaman, the commander of the army of the king of Aram, he was a great man to the face of his master, and he was lifted of face]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **to the face of his master**
> UST the king of Aram admired
> (לִפְנֵי אֲדֹנָיו)

In this context, the phrase **to the face of** means "in front of," as in 4:12 and similar instances. But here it conveys the further idea that Naaman was where the king of Aram could see him, and so it indicates the regard that the king had for him. Alternate translation: [in the regard of his master]

Support Reference: Metonymy

> ULT **and he was lifted of face**
> UST and honored him
> (וְנָשֵׂא פָנִים)

The expression **was lifted** 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 would be natural in your language. Alternate translation: [and his master lifted his face]

Support Reference: Active or Passive

> ULT **and he was lifted of face**
> UST and honored him
> (וְנָשֵׂא פָנִים)

See how you translated the similar expression in 3:14. Alternate translation: [and his master respected him]

Support Reference: Idiom

> ULT **Yahweh gave deliverance to Aram**
> UST Yahweh had enabled … to win many victories for Aram
> (נָתַן־יְהוָה תְּשׁוּעָה לַאֲרָם)

If your language does not use an abstract noun for the idea of **deliverance**, you could express the same idea in another way. Alternate translation: [Yahweh delivered Aram from its enemies]

Support Reference: Abstract Nouns

ULT **And the man was mighty of valor**
UST Naaman was a great warrior
(וְהָאִישׁ הָיָה גִּבּוֹר חָיִל)

If your language does not use an abstract noun for the idea of **valor**, you could express the same idea in another way. Alternate translation: [And he was a valiant man]

Support Reference: Abstract Nouns

ULT **a leper**
UST Unfortunately, he also had leprosy
(מְצֹרָע)

The author intends for readers to understand a contrast between the facts that Naaman was **might of valor** and that he was **a leper**. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [but he was a leper]

Support Reference: Connect — Contrast Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Naaman	A certain man whose name was Naaman
the commander of	was the commander of
the king of	Aramean
Aram	Aramean
his master	the king of Aram
Yahweh	Yahweh
deliverance	to win many victories
to Aram	for Aram
mighty of	a … warrior
a leper	Unfortunately, he also had leprosy

2 Kings 5:2

ULT	UST
And Aram went out {in} raiding bands, and they captured a young girl from the land of Israel. And she was to the face of the wife of Naaman.	*Some groups of Aramean soldiers went on raids into the land of Israel. They captured a young girl and brought her back to Aram. She became a servant of Naaman's wife.*

ULT And Aram
UST Aramean
(וַאֲרָם)

See how you translated the similar expression in 3:6. Alternate translation: [Aramean soldiers]

Support Reference: Metonymy

ULT And she was to the face of the wife of Naaman
UST She became a servant of Naaman's wife
(וַתְּהִי לִפְנֵי אֵשֶׁת נַעֲמָן)

In this context, the phrase **to the face of** means that this **girl** was "in front of" the **wife of Naaman**, but it conveys the further idea that she was there because she was her servant. Alternate translation: [And she was a servant of the wife of Naaman]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Aram	Aramean
and they captured	They captured … and brought her back to Aram
from the land of	into the land of
Israel	Israel
Naaman	Naaman's

2 Kings 5:3

ULT	UST
And she said to her mistress, "Oh that my lord {was} to the face of the prophet who {is} in Samaria! Then he would remove him from his leprosy."	*One day that girl told her, "I wish that my master Naaman could go to the prophet who lives in the city of Samaria. That prophet would heal him of his leprosy."*

ULT Oh that
UST I wish that
(אַחֲלַי)

The servant girl is using a phrase that expresses a strong feeling, a wish. 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 girl was wishing for. Alternate translation: [I wish that]

Support Reference: Exclamations

ULT {was} to the face of
UST could go to
(לִפְנֵי)

See how you translated the similar expression in 3:14. Alternate translation: [was in the presence of] or [could go and see]

Support Reference: Metonymy

ULT Then he would remove him from his leprosy
UST That prophet would heal him of his leprosy
(אָז יֶאֱסֹף אֹתוֹ מִצָּרַעְתּוֹ)

The servant girl is using the expression **remove him from his leprosy** to mean "cure him of his leprosy" or "heal his leprosy." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly, here and in verses 6 and 7. Alternate translation: [Then he would remove his leprosy from him]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my lord	my master Naaman
the prophet	the prophet
{is} in Samaria	in the city of Samaria

ULT	UST
from his leprosy	of his leprosy

2 Kings 5:4

ULT	UST
And one came and declared to his master, saying, "Like this and like this the girl spoke who {is} from the land of Israel."	*{Naaman's wife told her husband} what the girl from Israel had said. So Naaman went and reported that to the king.*

ULT **And one came**
UST Naaman's wife told her husband
(וַיָּבֹא)

The pronoun **he** refers to Naaman. It may be helpful to clarify this for your readers. Alternate translation: [And Naaman came]

Support Reference: Pronouns — When to Use Them

ULT **saying, "Like this and like this the girl spoke who {is} from the land of Israel**
UST what the girl from Israel had said. So Naaman went and reported that
(לֵאמֹר כָּזֹאת וְכָזֹאת דִּבְּרָה הַנַּעֲרָה אֲשֶׁר מֵאֶרֶץ יִשְׂרָאֵל)

Naaman did not actually say the words **Like this and like this**. The author is using that expression to summarize what Naaman told the king of Aram. If it would be more natural in your language, you could express this as an indirect quotation. If you have already translated the book of 1 Kings, see what you decided to do in the case of the same expression in 1 Kings 14:5. Alternate translation: [telling him what the girl who was from the land of Israel had said]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and declared	So Naaman went and reported that
to his master	to the king
{is} from the land	from
of Israel	Israel

2 Kings 5:5

ULT	UST
And the king of Aram said, "Go, enter, and let me send a letter to, the king of Israel." And he went, and he took in his hand 10 kikkars of silver and 6,000 gold and 10 changes of clothes.	*The king told him, "Very well, go right away to the land of Israel. I will write a letter for you to bring to the king of Israel {in which I will ask him to help you}." So Naaman went to Israel. He brought with him {as a gift} 330 kilograms of silver, 66 kilograms of gold, and 10 sets of expensive clothing.*

ULT Go, enter
UST Very well, go right away to the land of Israel
(לֵךְ־בֹּא)

The king of Aram is leaving out some of the words that in many languages a 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 brevity of this statement may indicate immediate agreement and urgency, and you may wish to show that in your translation.) Alternate translation: [All right, go from here in Aram right away and enter the land of Israel]

Support Reference: Ellipsis

ULT and he took in his hand
UST He brought with him {as a gift}
(וַיִּקַּח בְּיָדוֹ)

The author does not mean that Naaman somehow held all of this **silver** and **gold** and clothing in his **hand**. He is using the term "hand" to indicate that Naaman was the agent who conveyed these things, probably commanding soldiers who carried them. (The author says in 5:9 that he came with horses and chariots, and the author refers in 5:15 to his "camp," meaning his soldiers.) 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 2 Samuel, see how you translated the similar expression in 2 Samuel 8:10. Alternate translation: [and he had his servants convey]

Support Reference: Metonymy

> ULT **10 kikkars of silver**
> UST 330 kilograms of silver
> (עֲשֶׂר כִּכְּרֵי־כָסֶף)

These 10 **kikkars of silver** weighed over 330 kilograms or about 750 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

> ULT **and 6,000 gold**
> UST 66 kilograms of gold
> (וְשֵׁשֶׁת אֲלָפִים זָהָב)

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 6,000 gold shekels]

Support Reference: Ellipsis

> ULT **and 6,000 gold**
> UST 66 kilograms of gold
> (וְשֵׁשֶׁת אֲלָפִים זָהָב)

These 6,000 shekels of **gold** would have weighed nearly 70 kilograms or about 150 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
the king of	The king
Aram	The king
the king of	the king of
Israel	Israel
silver	silver

ULT	UST
gold	gold

2 Kings 5:6

ULT	UST
And he brought the letter to the king of Israel, saying, "And now, when this letter comes to you, behold, I have sent to you Naaman my servant, and you shall remove him from his leprosy."	*When Naaman arrived, he gave the king of Israel the letter. The king of Aram had written in it, "I am writing this letter to introduce my army commander Naaman. I want you to heal him of his leprosy."*

ULT **saying**
UST The king of Aram had written in it
(לֵאמֹר)

The term **saying** introduces a direct quotation, but it is a quotation of what the king of Aram wrote in the letter, not something that Naaman said to the king of Israel. It may be helpful to clarify this for your readers. Alternate translation: [and the letter said]

Support Reference: Quotations and Quote Margins

ULT **And now**
UST I am writing … to introduce
(וְעַתָּה)

And now was an expression that speakers in this culture commonly used to introduce an important point. Sometimes, as in this case, they would use it at the beginning of a letter. Your language may have a comparable expression that you can use in your translation. See how you translated this expression in 3:23.

Support Reference: Connecting Words and Phrases

ULT **behold**
UST I am writing … to introduce
(הִנֵּה)

See how you translated the similar expression in 1:9.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	the king of
Israel	Israel
Naaman	Naaman
my servant	my army commander

ULT	UST
from his leprosy	of his leprosy

2 Kings 5:7

ULT	UST
And it happened when the king of Israel read the letter that he tore his clothes, and he said, "{Am} I God, killing and making alive, that this {one} is sending to me to remove a man from his leprosy? For surely, please know and see that he is seeking a quarrel with me."	*When the king read the letter, he tore his clothes {to show his distress}. He told his officials, "I am not God! I am not able to cause people to live or to die! So this man should not be asking me to cure someone of leprosy. If you think about it, the king of Aram must want a reason to attack us {and he will pretend to be offended if I do not do what he asks}."*

ULT **{Am} I God, killing and making alive, that this {one} is sending to me to remove a man from his leprosy**

UST I am not God! I am not able to cause people to live or to die! So this man should not be asking me to cure someone of leprosy

(הַאֱלֹהִים אָנִי לְהָמִית וּלְהַחֲיוֹת כִּי־זֶה שֹׁלֵחַ אֵלַי לֶאֱסֹף אִישׁ מִצָּרַעְתּוֹ)

The king of Israel is using the question form to emphasize that he cannot heal Naaman. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [I am not God, killing and making alive, so this man should not be sending to me to remove a man from his leprosy!]

Support Reference: Rhetorical Question

ULT **For surely**

UST If you think about it

(כִּי אַךְ)

Here the word **For**, together with the word **surely**, introduces what the king believes is an obvious inference. Alternate translation: [Since that is obviously not the case,]

Support Reference: Connecting Words and Phrases

ULT **know and see that**
UST If you think about it … must
(דְּעוּ & וּרְאוּ כִּי)

The king of Israel 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 1 Kings, see how you translated the similar expression in 1 Kings 20:7. Alternate translation: [consider carefully]

Support Reference: Idiom

ULT **know and see**
UST If you think about it
(דְּעוּ & וּרְאוּ)

The implied "you" in the imperatives **know** and **see** is plural because the king is addressing his court officials. So use plural forms in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	the king
Israel	the king
God	not God
killing	I am not able to cause people to … to die
from his leprosy	of leprosy
please	If you think about it
know	If you think about it
is seeking a quarrel	want a reason to attack … and he will pretend to be offended if I do not do what he asks
is seeking a quarrel	want a reason to attack … and he will pretend to be offended if I do not do what he asks

2 Kings 5:8

ULT	UST
And it happened when Elisha the man of God heard that the king of Israel had torn his clothes that he sent to the king saying, "Why did you tear your clothes? Please let him come to me, and let him know that there is a prophet in Israel."	*The prophet Elisha heard that the king of Israel had torn his clothes. So he sent a message to the king. He told him, "You did not need to feel such distress that you tore your clothes. Send Naaman to me. He will learn that there is a prophet in Israel {through whom Yahweh can heal him}."*

ULT Why did you tear your clothes

UST You did not need to feel such distress that you tore your clothes

(לָמָּה קָרַעְתָּ בְגָדֶיךָ)

Elisha is using the question form to suggest to the king of Israel that he did not need to respond so dramatically to the Aramean king's letter. 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 did not need to tear your clothes!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elisha	Elisha
the man of God	The prophet
the king of	the king of
Israel	Israel
the king	the king
Please	Send Naaman
and let him know	He will learn
a prophet	a prophet … through whom Yahweh can heal him
in Israel	in Israel

2 Kings 5:9

ULT	UST
So Naaman came with his horses and with his chariots. And he stood {at} the entrance of the house of Elisha.	*So Naaman went with his horses and chariots to Elisha's house, He waited outside the door.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Naaman	Naaman
with his horses	with his horses
and with his chariots	and chariots
the house of	to … house
Elisha	Elisha's

2 Kings 5:10

ULT	UST
And Elisha sent a messenger to him, saying, "Go, and you shall wash seven times in the Jordan, and your flesh will return to you, and be clean."	*But {rather than coming out to speak to Naaman,} Elisha sent a messenger to tell him, "Go to the Jordan River. Go down into its water seven times to wash yourself. Then your skin will become healthy again. You will no longer have leprosy."*

ULT **and your flesh will return to you**
UST Then your skin will become healthy again
(וְיָשָׁב בְּשָׂרְךָ לָךְ)

Elisha is speaking of Naaman's **flesh** as if it were a living thing that could return to him on its own. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and your flesh will be restored to its former condition]

Support Reference: Personification

ULT **and be clean**
UST You will no longer have leprosy
(וּטְהָר)

While the expression **be clean** is an imperative, this was not a command that Naaman was capable of obeying. Instead, it describes what the result would be if Naaman did obey Elisha's instructions to **wash** in the **Jordan** River **seven times**. Alternate translation: [and you will become clean] or [and you will no longer be a leper]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elisha	Elisha
a messenger	a messenger
in the Jordan	to the Jordan River

2 Kings 5:11

ULT	UST
And Naaman became angry, and he went, and he said, "Behold, I said to myself, 'Coming out, he will come out, and he will stand, and he will call on the name of Yahweh his God, and he will wave his hand over the place, and he will remove the leprosy.'	*But this made Naaman furious, and he left Elisha's house. He {stopped and} told his servants, "I expected him to come out of his house and stand in front of me. I was sure that he would ask Yahweh his God to heal me. I expected him to wave his hand over the area where I have leprosy and heal me!*

ULT **I said to myself, 'Coming out, he will come out, and he will stand, and he will call on the name of Yahweh his God, and he will wave his hand over the place, and he will remove the leprosy**
UST I expected him to come out of his house and stand in front of me. I was sure that he would ask Yahweh his God to heal me. I expected him to wave his hand over the area where I have leprosy and heal me
(אָמַרְתִּי אֵלַי ׀ יֵצֵא יָצוֹא וְעָמֹד וְקָרָא בְּשֵׁם־יְהוָה אֱלֹהָיו וְהֵנִיף יָדוֹ אֶל־הַמָּקוֹם וְאָסַף הַמְּצֹרָע)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [I said to myself that coming out, he would come out, and he would stand, and he would call on the name of Yahweh his God, and he would wave his hand over the place, and he would remove the leprosy]

Support Reference: Quotes within Quotes

ULT **Coming out, he will come out**
UST him to come out of his house
(יֵצֵא יָצוֹא)

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

Support Reference: Reduplication

> ULT **and he will call on the name of Yahweh his God**
> UST I was sure that he would ask Yahweh his God to heal me
> (וְקָרָא בְּשֵׁם־יְהוָה אֱלֹהָיו)

Naaman 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. If you have already translated the book of 1 Kings, see how you translated the same expression in 1 Kings 18:24. Alternate translation: [and he will call on Yahweh his God by name] or [and he will specifically invoke Yahweh his God]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Naaman	Naaman
and he will call	I was sure that he would ask … to heal me
Yahweh	Yahweh
his God	his God
the leprosy	and heal me

2 Kings 5:12

ULT	UST
{Are} not Abanah and Pharpar, the rivers of Damascus, better than all of the waters of Israel? Shall I not bathe in them and become clean?" And he turned, and he went away in heat.	*Surely the Abanah River and the Pharpar River in Damascus have better water than any river in Israel! The prophet should have told me to wash in those rivers in order to become healthy again!" Naaman was so furious that he started to leave again.*

ULT **{Are} not Abanah and Pharpar, the rivers of Damascus, better than all of the waters of Israel? Shall I not bathe in them and become clean**
UST Surely the Abanah River and the Pharpar River in Damascus have better water than any river in Israel! The prophet should have told me to wash in those rivers in order to become healthy again
(הֲלֹא טוֹב אבנה וּפַרְפַּר נַהֲרוֹת דַּמֶּשֶׂק מִכֹּל מֵימֵי יִשְׂרָאֵל הֲלֹא־אֶרְחַץ בָּהֶם וְטָהֵרְתִּי)

Naaman is using the question form to express his indignation. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statement or as exclamations. Alternate translation: [Certainly Abanah and Pharpar, the rivers of Damascus, are better than all of the waters of Israel! If I want to become clean, I should bathe in them!]

Support Reference: Rhetorical Question

ULT **in heat**
UST Naaman was so furious that
(בְּחֵמָה)

The author is speaking as if Naaman's anger were actually **heat**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in a rage]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Damascus	in Damascus
Are … better	have better water
Israel	in Israel

2 Kings 5:13

ULT	UST
But his servants approached, and they spoke to him and said, "My father, {if} the prophet had spoken a great matter to you, would you not have done {it}? Then how much more when he has said to you, 'Wash and be clean'?"	*But his servants came to him, and one of them said, "Sir, if that prophet had told you to do something difficult, you would certainly have done it. So you should certainly be willing to do a simple thing such as he described when he told you to wash yourself in the Jordan River in order to become clean."*

ULT **My father**
UST Sir
(אָבִי)

While the author says that Naaman's **servants** approached him, it is clear that one servant is speaking on behalf of all of them, since he uses the singular pronoun **My**. It may be more natural in some languages to use a plural pronoun, since the servant is speaking for a group. Alternate translation: [Our father]

Support Reference: Pronouns — When to Use Them

ULT **My father**
UST Sir
(אָבִי)

This servant is referring to Naaman by a respectful title. Use a comparable title or expression for addressing someone respectfully in your language. Alternate translation: [Master]

Support Reference: Politeness

ULT **My father, {if} the prophet had spoken a great matter to you, would you not have done {it}**
UST Sir, if that prophet had told you to do something difficult, you would certainly have done it
(אָבִי דָּבָר גָּדוֹל הַנָּבִיא דִּבֶּר אֵלֶיךָ הֲלוֹא תַעֲשֶׂה)

Naaman's servants are using the question form to try to convince him to obey Elisha. 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: [if the prophet spoke a great matter to you, you would certainly do it!]

Support Reference: Rhetorical Question

ULT **Then how much more**
UST So you should certainly be willing to do a simple thing
(וְאַף)

The servants 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: [Then how much more should you do it]

Support Reference: Ellipsis

ULT **he has said to you, 'Wash and be clean**
UST such as he described when he told you to wash yourself in the Jordan River in order to become clean
(אָמַר אֵלֶיךָ רְחַץ וּטְהָר)

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 has told you to wash and be clean]

Support Reference: Quotes within Quotes

ULT **Wash and be clean**
UST to wash yourself in the Jordan River in order to become clean
(רְחַץ וּטְהָר)

See how you translated the similar expression in 5:10. Alternate translation: [Wash, and you will become clean!]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his servants	his servants
My father	Sir
the prophet	if that prophet

2 Kings 5:14

ULT	UST
So he went down, and he dipped in the Jordan seven times, according to the word of the man of God. And his flesh returned like the flesh of a little boy, and he became clean.	*So Naaman went to the Jordan River and went down into its water seven times, as the prophet had instructed him to do. Then his skin became smooth once again, like the skin of a young child. He no longer had leprosy.*

ULT **So he went down**
UST So Naaman went
(וַיֵּרֶד)

See how you translated the comparable expression “go up” in 1:3. Alternate translation: [So he went]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **according to the word of the man of God**
UST as the prophet had instructed him to do
(כִּדְבַר אִישׁ הָאֱלֹהִים)

See how you translated the similar expression in 1:7. Alternate translation: [according to what the man of God had said]

Support Reference: Metonymy

ULT **And his flesh returned like the flesh of a little boy**
UST Then his skin became smooth once again, like the skin of a young child
(וַיָּשָׁב בְּשָׂרוֹ כִּבְשַׂר נַעַר קָטֹן)

Here the author is speaking of Naaman’s **flesh** as if it were a living thing that could have **returned** to him on its own. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And his flesh became once again like the flesh of a little boy]

Support Reference: Personification

ULT **And his flesh returned like the flesh of a little boy**
UST Then his skin became smooth once again, like the skin of a young child
(וַיָּשָׁב בְּשָׂרוֹ כִּבְשַׂר נַעַר קָטֹן)

The point of this comparison is that just as **a young little boy** has healthy skin, so Naaman did as well. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and his skin became healthy again, just like the skin of a little boy]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the Jordan	to the Jordan River
the man of God	the prophet

2 Kings 5:15

ULT	UST
And he returned to the man of God, he and all of his camp, and he came and stood to his face. And he said, "Behold, please, I know that there is no God in all of the earth except in Israel. And now, please take a blessing from your servant."	*Then Naaman and the soldiers who were with him returned to Elisha's house. This time Elisha met with them personally. Naaman told him, "Now I know that the God whom you Israelites worship is the only true God anywhere. Please accept these gifts that I have brought you."*

ULT **to his face**
UST personally
(לְפָנָיו)

See how you translated the similar expression in 3:14. Alternate translation: [in his presence]

Support Reference: Metonymy

ULT **there is no God in all of the earth except in Israel**
UST the God whom you Israelites worship is the only true God anywhere
(אֵין אֱלֹהִים בְּכָל־הָאָרֶץ כִּי אִם־בְּיִשְׂרָאֵל)

If it would appear in your language that Naaman was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [the only true God in all of the earth is in Israel]

Support Reference: Connect — Exception Clauses

ULT **And now**
UST Please
(וְעַתָּה)

See how you translated this expression in 3:23 and 5:6.

Support Reference: Connecting Words and Phrases

> ULT **from your servant**
> UST that I have brought you
> (מֵאֵת עַבְדֶּךָ)

Naaman 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 similar instances in verses 17 and 18. Alternate translation: [from me, your servant]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the man of God	Elisha's house
please	Now
I know	I know
God	the God
the earth	anywhere
in Israel	whom you Israelites worship
please	Please
a blessing	these gifts
your servant	that I have brought you

2 Kings 5:16

ULT	UST
But he said, "The life of Yahweh, to whose face I stand, if I should take." And he urged him to take, but he refused.	*But Elisha replied, "I swear by Yahweh, the God whom I serve, that I will not accept any gifts from you." Naaman urged him to accept something, but Elisha refused to accept anything.*

ULT **The life of Yahweh, to whose face I stand, if I should take**
UST I swear by Yahweh, the God whom I serve, that I will not accept any gifts from you
(חַי־יְהוָה אֲשֶׁר־עָמַדְתִּי לְפָנָיו אִם־אֶקָּח)

Following the custom of his culture, Elisha is swearing an oath by guaranteeing it by something that he holds sacred and 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 swear by Yahweh, to whose face I stand, that I will not take]

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 3:14. Alternate translation: [in whose presence I stand] or [whose servant I am]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

2 Kings 5:17

ULT	UST
And Naaman said, "But {if} not, let dirt, the burden of a pair of mules, please be given to your servant, for your servant will no longer make a burnt offering or sacrifice to other gods, but rather to Yahweh.	*Then Naaman said, "All right, but I have one request. From now on, I am going to offer sacrifices only to Yahweh, not to any other god. So please allow me to take back with me as much soil from Israel as two mules can carry {so that I can spread out that soil to make a place where I can worship Yahweh}.*

ULT **But {if} not**
UST All right, but I have one request
(וְלֹא)

Naaman is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the verse if that would be clearer in your language. Alternate translation: [But if you will not take a blessing] or [But if you will not accept a gift]

Support Reference: Ellipsis

ULT **let dirt, the burden of a pair of mules, please be given to your servant, for your servant will no longer make a burnt offering or sacrifice to other gods, but rather to Yahweh**
UST From now on, I am going to offer sacrifices only to Yahweh, not to any other god. So please allow me to take back with me as much soil from Israel as two mules can carry {so that I can spread out that soil to make a place where I can worship Yahweh}
(יִתַּן־נָא לְעַבְדְּךָ מַשָּׂא צֶמֶד־פְּרָדִים אֲדָמָה כִּי לוֹא־יַעֲשֶׂה עוֹד עַבְדְּךָ עֹלָה וָזָבַח לֵאלֹהִים אֲחֵרִים כִּי אִם־לַיהוָה)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [since your servant will no longer make a burnt offering or sacrifice to other gods, but rather to Yahweh, let dirt, the burden of a pair of mules, please be given to your servant]

Support Reference: Connect — Reason-and-Result Relationship

ULT **let dirt, the burden of a pair of mules, please be given to your servant**
UST please allow me to take back with me as much soil from Israel as two mules can carry {so that I can spread out that soil to make a place where I can worship Yahweh}
(יֻתַּן־נָא לְעַבְדְּךָ מַשָּׂא צֶמֶד־פְּרָדַיִם אַדְמָה)

The expression **let dirt, the burden of a pair of mules, please be given** contains 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 would be natural in your language. Alternate translation: [please give dirt, the burden of a pair of mules, to your servant]

Support Reference: Active or Passive

ULT **let dirt, the burden of a pair of mules, please be given to your servant**
UST please allow me to take back with me as much soil from Israel as two mules can carry {so that I can spread out that soil to make a place where I can worship Yahweh}
(יֻתַּן־נָא לְעַבְדְּךָ מַשָּׂא צֶמֶד־פְּרָדַיִם אַדְמָה)

Naaman's request to **be given** a **load** of **earth** was a symbolic action by which he showed that he wanted to worship only Yahweh, not any of the gods of his home country of Aram. 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 dirt, the burden of a pair of mules, please be given to your servant so that I can build an altar to Yahweh on soil from Israel]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Naaman	Naaman
mules	mules
please	please
to your servant	me
your servant	I
a burnt offering	sacrifices
or sacrifice	sacrifices
to … gods	to any … god
to Yahweh	to Yahweh

2 Kings 5:18

ULT	UST
For this matter, may Yahweh forgive your servant. When my master comes {to} the house of Rimmon to prostrate himself there, and he is leaning himself on my hand, and I prostrate myself {in} the house of Rimmon, when I prostrate myself {in} the house of Rimmon, may Yahweh please forgive your servant in this matter."	*But there is one thing {I will have to do} for which I ask Yahweh to forgive me. When my master, {the king of Aram,} goes into the temple of Rimmon and bows down {to the idol} there, he needs to lean on my arm for support. That requires me to bow down as well{, but I will not intend that as an act of worship}. I ask Yahweh to forgive me for bowing down {to the idol of Rimmon}."*

ULT **{to} the house of Rimmon**
UST the temple of Rimmon
(בֵּית־רִמּוֹן)

See the discussion in the introduction to 2 Kings of how the author and characters often speak of a temple as a "house." Alternate translation: [to the temple of Rimmon]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
may … forgive	for which I ask … to forgive
your servant	me
my master	my master, {the king of Aram … }
{to} the house of	the temple of
Rimmon	Rimmon
to prostrate himself	and bows down
and I prostrate myself	That requires me to bow down as well{, but I will not intend that as an act of worship}
{in} the house of	That requires me to bow down as well{, but I will not intend that as an act of worship}
Rimmon	That requires me to bow down as well{, but I will not intend that as an act of worship}
when I prostrate myself	for bowing down
{in} the house of	to the idol of
Rimmon	Rimmon
Yahweh	Yahweh
please	I ask
may … forgive	to forgive

ULT	UST
your servant	me

2 Kings 5:19

ULT	UST
And he said to him, “Go in peace.” And he went from him a length of land.	*Elisha replied, “{Yahweh will forgive you, so} you may return home without worrying about that.” So Naaman and his servants started to travel home.*

ULT in peace

UST without worrying about that
(לְשָׁלוֹם)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in peace	without worrying about that

2 Kings 5:20

ULT	UST
And Gehazi, the servant of Elisha, the man of God, said, "Behold, my master spared Naaman, that Aramean, from taking from his hand what he brought. The life of Yahweh, if I do not run after him and take something from him!"	*But then Elisha's servant Gehazi said {to himself}, "My master Elisha should have accepted the gifts that this Aramean man Naaman brought. I swear by Yahweh that I am going to catch up with him and get something from him."*

ULT **The life of Yahweh, if I do not run after him and take something from him**
UST I swear by Yahweh that I am going to catch up with him and get something from him
(חַי־יְהוָה כִּי־אִם־רַצְתִּי אַחֲרָיו וְלָקַחְתִּי מֵאִתּוֹ מְאוּמָה)

Following the custom of his culture, Gehazi is swearing an oath by something that he holds sacred and by stating the first part of a condition ("if") but not the second part ("then"). In a context such as this, it may be natural to express just the first part of the condition as a positive statement. Alternate translation: [I swear by Yahweh that I am going to run after him and take something from him]

Support Reference: Oath Formulas

ULT **from his hand**
UST should have accepted
(מִיָּדוֹ)

See the discussion in the introduction to 2 Kings of how the author or a character may use the word "hand," part of a person, to represent the whole person in the act of doing something. In this instance, Gehazi is using the **hand** of Naaman to represent him in the act of having gifts that he wanted to offer to Elisha. Alternate translation: [from him]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the servant of	servant
Elisha	Elisha's
the man of God	Elisha's
God	Elisha's
my master	My master Elisha
Naaman	Naaman
Aramean	Aramean man

ULT	UST
Yahweh	Yahweh

2 Kings 5:21

ULT	UST
So Gehazi pursued after Naaman. And Naaman saw one running after him, and he got down from upon the chariot to meet him. And he said, "Peace?"	*So Gehazi ran to catch up with Naaman. When Naaman saw that a man was running after him, he stopped the chariot in which he was riding and climbed down from it in order to speak with the man. {When Gehazi arrived,} he asked him, "Is everything all right?"*

ULT **Peace**
UST Is everything all right
(הַשָּׁלוֹם)

Naaman is using the term **Peace** as a common greeting of this culture. He is using it in a question form in order to ask Gehazi if everything is all right. In the next verse, Gehazi uses it in a statement form to reply that everything is all right. (The usage here is different from the one in 4:23 and 4:26, where the Shunammite woman used the word to indicate that she did not want someone to ask any further questions.) Alternate translation: [Is all well]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Naaman	Naaman
Naaman	Naaman
the chariot	the chariot in which he was riding
Peace	Is everything all right

2 Kings 5:22

ULT	UST
And he said, "Peace. My master sent me, saying, 'Behold, even now two young men from the sons of the prophets have come to me from the hill country of Ephraim. Please give to them a kikkar of silver and two changes of clothes.'"	*Gehazi replied, "Yes, everything is all right. But two young prophets from the hilly area where the descendants of Ephraim live have just arrived to stay with Elisha for a while. He wants to give them something. So he sent me to ask you for a disk of {33 kilograms of} silver and two sets of clothing."*

ULT **saying**
UST to ask you for
(לֵאמֹר֮)

The term **saying** introduces a direct quotation. In this case, it is a quotation not of what Elisha said to Gehazi but of what Gehazi claims Elisha wanted him to say to Naaman. Alternate translation: [and he told me to tell you]

Support Reference: Quotations and Quote Margins

ULT **saying, 'Behold, even now two young men from the sons of the prophets have come to me from the hill country of Ephraim. Please give to them a kikkar of silver and two changes of clothes**
UST But two young prophets from the hilly area where the descendants of Ephraim live have just arrived to stay with Elisha for a while … to ask you for a disk of {33 kilograms of} silver and two sets of clothing
(לֵאמֹר֮ הִנֵּ֣ה עַתָּ֣ה ׳זֶה בָּ֣אוּ אֵלַ֣י שְׁנֵֽי־נְעָרִ֣ים מֵהַ֣ר אֶפְרַ֑יִם מִבְּנֵ֣י הַנְּבִיאִ֑ים תְּנָה־נָּ֤א לָהֶם֙ כִּכַּר־כֶּ֔סֶף וּשְׁתֵּ֖י חֲלִפ֥וֹת בְּגָדִֽים)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [asking me to tell you that two young men from the sons of the prophets had just come to him from the hill country of Ephraim and to ask you to give them a kikkar of silver and two changes of clothing]

Support Reference: Quotes within Quotes

ULT **a kikkar of silver**
UST a disk of {33 kilograms of} silver
(כִּכַּר־כֶּ֔סֶף)

See how you decided to represent the value of a kikkar in 5:5.

Support Reference: Biblical Weight

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peace	Yes, everything is all right
My master	he
from the sons of	prophets
the prophets	prophets
Ephraim	the descendants of Ephraim
Please	to ask you for
silver	silver

2 Kings 5:23

ULT	UST
And Naaman said, "Be willing, take two kikkars." And he urged him, and he bound two silver kikkars in two bags and two changes of clothes. And he gave {them} to two of his servants, and they carried {them} to his face.	*Naaman replied, "Certainly, and I hope you will accept two silver disks{, one for each of those prophets}." {Gehazi pretended to be reluctant, but} Naaman urged him to accept the second disk{, and Gehazi agreed}. So Naaman had his servants tie up a silver disk and a set of clothing in each of two bags. He instructed two of his servants to carry these bags back to Elisha, and they walked ahead of Gehazi as they returned.*

ULT **and he bound two silver kikkars in two bags and two changes of clothes**

UST So Naaman had his servants tie up a silver disk and a set of clothing in each of two bags
(וַיִּצֹר כִּכְּרַיִם כֶּסֶף בִּשְׁנֵי חֲרִטִים וּשְׁתֵּי חֲלִפוֹת בְּגָדִים)

If it would be more natural in your language, you may want to put the information about the **two changes of clothes** with the information about the **two silver kikkars**. Alternate translation: [and he bound two silver kikkars and two changes of clothes in two bags]

Support Reference: Information Structure

ULT **to his face**

UST and they walked ahead of Gehazi as they returned
(לְפָנָיו)

See how you translated the similar expression in 4:12. Alternate translation: [in front of him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Naaman	Naaman
and he bound	So Naaman had his servants tie up
silver	silver
his servants	his servants

2 Kings 5:24

ULT	UST
And he came to the hill, and he took {them} from their hand, and he deposited {them} in the house. And he sent the men away, and they went.	*When they arrived at a certain hill {in Samaria}, Gehazi took the bags from the servants and sent them back to Naaman. He brought the bags into his own house {and hid them there}.*

ULT And he came to the hill … in the house
UST When they arrived at a certain hill {in Samaria} … into his own house
(וַיָּבֹא אֶל־הָעֹפֶל & בַּבַּיִת)

The author assumes that readers will know what **hill** he means, so he does not specify which hill this was among the many in Samaria. The idea seems to be that Gehazi believed that if he went any farther, Elisha would be able to see him and Naaman's servants from his house. So this seems to have been a hill that blocked the view from Elisha's house. If that is the case, then the term **house** refers to Gehazi's personal quarters rather than to the house in which Elisha lived. Alternate translation: [to a hill that blocked Elisha's view … in his own quarters]

Support Reference: Assumed Knowledge and Implicit Information

ULT from their hand
UST from the servants
(מִיָּדָם)

See how you translated the similar expression in 5:20. Alternate translation: [from them]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the house	into his own house

2 Kings 5:25

ULT	UST
And he, he came, and he stood beside his master. And Elisha said to him, "From where, Gehazi?" And he said, "Your servant did not go here or here."	*Then he went to Elisha {and acted as if nothing had happened}. Elisha asked him, "Where did you go, Gehazi?" Gehazi replied, "I did not go anywhere."*

ULT **And he, he came**
UST Then he went
(וְהוּא־בָא)

The author is stating the pronoun **he** separately, even though the verb translated as **he came** already includes this meaning. He is doing that in order to emphasize a contrast between what Naaman's servants did, as described in the previous verse (leave without being seen), and what Gehazi did (appear before Elisha). Alternate translation: [But he came openly]

Support Reference: Pronouns — When to Use Them

ULT **From where**
UST Where did you go
(מאן)

Elisha is leaving out some of the words that in many languages a sentence would 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 where have you come]

Support Reference: Ellipsis

ULT **Your servant**
UST I
(עַבְדְּךָ)

Gehazi is speaking of himself in the third person as **Your servant** to show humility. If it would be helpful in your language, you could translate this in a humble form in the first person. Alternate translation: [I, your servant,]

Support Reference: First, Second or Third Person

> ULT **here or here**
> UST anywhere
> (אֲנָה וָאָנָה)

Gehazi is using **here or there** as a common expression of his culture to mean “anywhere.” If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [anywhere]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his master	Elisha
Elisha	Elisha
Your servant	I

2 Kings 5:26

ULT	UST
And he said to him, "Did my heart not go when the man turned from upon his chariot to meet you? {Is this} a time to take silver or to take clothing or olives trees or vineyards or sheep or cattle or male servants or female servants?	*Elisha told him, "You must realize that my spirit was there with you when Naaman got out of his chariot to talk with you! This is certainly no time to accept gifts of silver or clothing and {sell them to buy} olive groves or vineyards or sheep or oxen or male and female servants!*

ULT **Did my heart not go when the man turned from upon his chariot to meet you? {Is this} a time to take silver or to take clothing or olives trees or vineyards or sheep or cattle or male servants or female servants**

UST You must realize that my spirit was there with you when Naaman got out of his chariot to talk with you! This is certainly no time to accept gifts of silver or clothing and {sell them to buy} olive groves or vineyards or sheep or oxen or male and female servants

(לֹא־לִבִּי הָלַךְ כַּאֲשֶׁר הָפַךְ־אִישׁ מֵעַל מֶרְכַּבְתּוֹ לִקְרָאתֶךָ הֲעֵת לָקַחַת אֶת־הַכֶּסֶף וְלָקַחַת בְּגָדִים וְזֵיתִים וּכְרָמִים וְצֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחוֹת)

Elisha is using the question form for emphasis and to rebuke Gehazi. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: [My heart went with you when the man turned from upon his chariot to meet you! This is not a time to take silver or to take clothing or olives trees or vineyards or sheep or cattle or male servants or female servants!]

Support Reference: Rhetorical Question

ULT **Did my heart not go**

UST You must realize that my spirit was there with you

(לֹא־לִבִּי הָלַךְ)

Elisha is speaking as if his **heart** had literally traveled to the place where Gehazi met Naaman. He is using his heart to represent his spirit, and he means that he was aware in his spirit of what Gehazi had done. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [Was I not with you in spirit]

Support Reference: Metaphor

> ULT **or olives trees or vineyards or sheep or cattle or male servants or female servants**
> UST and {sell them to buy} olive groves or vineyards or sheep or oxen or male and female servants
> (וְזֵיתִים וּכְרָמִים וְצֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחוֹת)

The implication is that Gehazi wanted to use the silver he took from Naaman to buy these things. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [to buy olives trees or vineyards or sheep or cattle or male servants or female servants]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his chariot	his chariot
{Is this} a time	This is certainly no time
silver	gifts of silver
or olives trees	and {sell them to buy} olive groves
or vineyards	or vineyards
or sheep	or sheep
or cattle	or oxen
or male servants	or male
or female servants	and female servants

2 Kings 5:27

ULT	UST
Now the leprosy of Naaman will cling to you and to your seed to forever." And he went out from to his face, afflicted with leprosy like snow.	*Because you have done this, you and all of your future descendants will have leprosy just as Naaman did!" Before Gehazi even left the room, he became a leper. His skin became as white as snow.*

ULT **Now the leprosy of Naaman will cling to you and to your seed**
UST Because you have done this, you and all of your … descendants will have leprosy just as Naaman did
(וְצָרַעַת נַעֲמָן תִּדְבַּק־בְּךָ וּבְזַרְעֲךָ)

Elisha is speaking of **the leprosy of Naaman** as if it were a living thing that could **cling** to Gehazi and his descendants. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Now the leprosy of Naaman will afflict you and your seed]

Support Reference: Personification

ULT **and to your seed**
UST and all of your … descendants
(וּבְזַרְעֲךָ)

Elisha is speaking as if the descendants of Gehazi were actually **seed**, the way plants produce seed from which other plants grow. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and to your descendants]

Support Reference: Metaphor

ULT **from to his face**
UST the room
(מִלְּפָנָיו)

See how you translated the similar expression in 3:14. Alternate translation: [from his presence]

Support Reference: Metonymy

> ULT **afflicted with leprosy like snow**
> UST he became a leper. His skin became as white as snow
> (מְצֹרָע כַּשָּׁלֶג)

The word **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 would be natural in your language. Alternate translation: [leprous like snow]

Support Reference: Active or Passive

> ULT **afflicted with leprosy like snow**
> UST he became a leper. His skin became as white as snow
> (מְצֹרָע כַּשָּׁלֶג)

The point of this comparison is that just as **snow** is white, so Gehazi's skin became white from the leprosy. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [as white as snow with leprosy]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now the leprosy of	leprosy
Naaman	just as Naaman did
and to your seed	and all of your … descendants
to forever	future
afflicted with leprosy	he became a leper
afflicted with leprosy	he became a leper
like snow	His skin became as white as snow

2 Kings 6

2 Kings 6 Introduction

Structure and Formatting

This chapter continues the section of the book that describes the miracles and prophecies of Elisha.

1. Elisha makes an iron axe head float (1–7)
2. Elisha warns the Israelite king where the Arameans will attack (8–12)
3. Elisha blinds and traps Aramean soldiers (13–23)
4. Elisha prophesies the end of a siege and famine (6:24–7:20)

Religious and Cultural Concepts in This Chapter

Why did the king of Israel want to execute Elisha for the terrible famine in Samaria?

In 6:31, after the king of Israel realizes how terrible the famine is in Samaria because of the Aramean siege, he swears that he will have Elisha executed that day. It is not entirely clear why the king blamed Elisha for the famine. Interpreters have suggested several possibilities.

- Some suggest that the king was angry with Elisha because he knew that Elisha could do miracles, but he had not done a miracle to end the siege or famine.
- Others suggest that the king blamed Yahweh for the siege and famine (what he says in 6:27 may indicate that), and so he was hostile to Elisha as Yahweh's prophet and representative.

- Still others suggest that since Elisha had encouraged resistance to Aram by telling the king the Arameans' military plans in advance, the king blamed Elisha for the massive invasion that the Arameans ultimately launched against his kingdom.

However, since the reason is uncertain, we recommend that you do not suggest in the text of your translation why the king felt that Elisha was responsible for the famine.

2 Kings 6:1

ULT	UST
And the sons of the prophets said to Elisha, "Behold, please, the place where we are sitting there to your face is too narrow for us.	*One day representatives of the group of prophets {in Jericho} came to Elisha, and one of them said on their behalf, "Listen, {our community has grown, so} this hall where we meet with you is now too small to hold all of us.*

ULT **And the sons of the prophets said**
UST One day representatives of the group of prophets {in Jericho} came … and one of them said on their behalf
(וַיֹּאמְרוּ בְנֵי־הַנְּבִיאִים)

The author is referring to the community of **the sons of the prophets** that lived in the city of Jericho. This becomes clear in the next verse when one of them indicates that the Jordan River is nearby. You could indicate that here if it would be helpful to your readers. Alternate translation: [And the sons of the prophets in Jericho said]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Behold**
UST Listen
(הִנֵּה)

See how you translated the similar expression in 1:9.

Support Reference: Metaphor

ULT **to your face**
UST with you
(לְפָנֶיךָ)

See how you translated the similar expression in 3:14. Alternate translation: [in your presence]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sons of	representatives of the group of
the prophets	prophets {in Jericho}
Elisha	Elisha
please	Listen

2 Kings 6:2

ULT	UST
Please, let us go to the Jordan, and let us take from there, a man one beam, and let us make for ourselves there a place to sit there." And he said, "Go."	*Allow us to go to the forest in the Jordan River valley and cut down some trees. Then each of us will carry some of the wood to a site where we can build a new meeting hall." And Elisha told them, "Very well, you may go and do that."*

ULT **and let us take from there, a man one beam**
UST Then each of us will carry some of the wood
(וְנִקְחָה מִשָּׁם אִישׁ קוֹרָה אֶחָת)

The prophets are using **a man one beam** as a common expression of their culture to mean that each of them would carry a log from the forest in the Jordan River valley to the site where they wanted to build a new building. 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 let each of us carry a log from there]

Support Reference: Idiom

ULT **there a place to sit there**
UST to a site where … a new meeting hall
(שָׁם מָקוֹם לָשֶׁבֶת שָׁם)

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [there a place to sit]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **Go**
UST Very well, you may go and do that
(לֵכוּ)

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 go]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Please	Allow

ULT	UST
the Jordan	the Jordan River valley

2 Kings 6:3

ULT	UST
And the one said, “Please be willing and go with your servants.” And he said, “I, I will go.”	*The one who was speaking on behalf of all of the prophets told Elisha, “Please agree to come with us.” Elisha replied, “Very well, I will come with you.”*

ULT **be willing and go**
UST agree to come
(הָוֹאֵל & וְלֵךְ)

The phrase **be willing and go** expresses a single idea. The word **willing** in what way this prophet wants Elisha to **go**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [be willing to go] or [go willingly]

Support Reference: Hendiadys

ULT **and go … I will go**
UST to come … will come with you
(וְלֵךְ & אֵלֵךְ)

In contexts such as these, your language might say “come” instead of **go**. Alternate translation: [and come … I will come]

Support Reference: Go and Come

ULT **with your servants**
UST with us
(אֶת־עֲבָדֶיךָ)

The speaker is referring to himself and his fellow prophets in the third person as **your servants** 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: [with us, your servants]

Support Reference: First, Second or Third Person

ULT **I, I will go**
UST Very well, I will come with you
(אֲנִי אֵלֵךְ)

See how you translated the similar expression “you, you know” in 4:1. Alternate translation: [I will personally accompany you]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your servants	us

2 Kings 6:4

ULT	UST
And he went with them. And they came to the Jordan, and they cut down trees.	*So they went together to the Jordan River valley. The prophets began cutting down trees.*

ULT And they came to the Jordan
UST So they went … to the Jordan River valley
(וַיָּבֹאוּ הַיַּרְדֵּנָה)

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

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the Jordan	to the Jordan River valley

2 Kings 6:5

ULT	UST
And it happened, one was felling a beam, and the iron fell into the water. And he cried out and said, “Alas, my lord, for it was lent!”	*But while one of them was cutting down a tree, the axe head {that he had secured to a wooden handle came loose and} fell into the water. He cried out to Elisha, “This is terrible! I had to borrow that axe head{, and it will be very difficult for me to afford to replace it}.”*

ULT **and the iron**
UST the axe head {that he had secured to a wooden handle … }
(וְאֶת־הַבַּרְזֶל)

The author is using the term **iron** to represents an ax head made out of iron. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [and the ax head]

Support Reference: Metonymy

ULT **Alas**
UST This is terrible
(אֲהָהּ)

The speaker is using the word **Alas** to express a strong feeling of distress and alarm. 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 speaker was feeling, or you could say what made him distressed. Alternate translation: [Oh, no] or [How unfortunate]

Support Reference: Exclamations

ULT **for it**
UST that axe head
(וְהוּא)

Here the word **for** introduces an explanation for the man’s distress. In your translation, use a connecting word or phrase in your language that will indicate this. Alternate translation: [you see, it]

Support Reference: Connecting Words and Phrases

ULT for it was lent

UST I had to borrow that axe head{, and it will be very difficult for me to afford to replace it}
(וְהוּא שְׁאוּל)

The expression **was lent** 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 would be natural in your language. Alternate translation: [someone lent it to me]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and the iron	the axe head {that he had secured to a wooden handle … }
my lord	to Elisha

2 Kings 6:6

ULT	UST
And the man of God said, “Where did it fall?” And he showed him the place, and he cut off a stick, and he threw {it} to there, and the iron floated.	*Elisha replied, “Where did the axe head fall into the water?” The man showed him the place, and then Elisha cut off a stick and threw it into the water at that place. The axe head rose to the surface of the water.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the man of God	Elisha
God	Elisha
the iron	The axe head

2 Kings 6:7

ULT	UST
And he said, “Lift {it} up for yourself.” And he stretched out his hand and took it.	*Elisha said, “There is your axe head. You can pull it out of the water.” And the man reached out and pulled the axe head out of the water.*

ULT for yourself

UST You

(לָךְ)

The expression **for yourself** indicates that the action Elisha describes would be to the man’s advantage. It may not be necessary to represent this expression in your translation. However, the UST models one way to represent it.

Support Reference: Pronouns — When to Use Them

2 Kings 6:8

ULT	UST
Now the king of Aram was fighting with Israel. And he consulted with his servants, saying, "At such and such a place my camp {shall be}."	*At this time the king of Aram was planning to attack Israel. After discussing various possibilities with his officers, he told them to have his soldiers set up their tents in a certain place.*

ULT **Now the king of Aram was fighting with Israel**
UST At this time the king of Aram was planning to attack Israel
(וּמֶלֶךְ אֲרָם הָיָה נִלְחָם בְּיִשְׂרָאֵל)

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 **saying, "At such and such a place my camp {shall be}**
UST he told them to have his soldiers set up their tents in a certain place
(לֵאמֹר אֶל־מָקוֹם פְּלֹנִי אַלְמֹנִי תַּחֲנֹתָי)

The king did not actually say the words **such and such**. The author is using that expression to summarize what the king told his **servants** (that is, his military officers). If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: [telling them where he wanted his camp to be]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now the king of	At this time the king of
Aram	Aram
with Israel	Israel
his servants	his officers

2 Kings 6:9

ULT	UST
And the man of God sent to the king of Israel saying, "Guard yourself from passing by that place, for Aram is coming down there."	*But Elisha sent messengers to tell the king of Israel, "The Aramean soldiers are going to set up their tents there, so stay away from that place."*

ULT **saying**
UST to tell
(לֵאמֹֽר)

The implication is that Elisha told the king to what place the Aramean army was coming before telling him not to go near **that place**. You could include this information as part of this introduction to the direct quotation. Alternate translation: [telling him where the Aramean army was coming and warning him]

Support Reference: Quotations and Quote Margins

ULT **Guard yourself from passing by that place, for Aram is coming down there**
UST The Aramean soldiers are going to set up their tents there, so stay away from that place
(הִשָּׁמֶר מַעֲבַר הַמָּקוֹם הַזֶּה כִּי־שָׁם אֲרָם נֹחֲתִים)

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 Aram is coming down there, guard yourself from passing by that place]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Aram**
UST The Aramean soldiers
(אֲרָם)

See how you translated the similar expression in 3:6. Alternate translation: [the Aramean army]

Support Reference: Metonymy

ULT **is coming down**
UST are going to set up their tents
(נֹחֲתִים)

See how you translated the comparable expression "go up" in 1:3. Alternate translation: [is coming]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the man of God	Elisha
God	Elisha
the king of	the king of
Israel	Israel
Guard yourself	stay away
Aram	The Aramean soldiers

2 Kings 6:10

ULT	UST
And the king of Israel sent to the place that the man of God had said to him and warned him, and he guarded himself there, not once and not twice.	*The king of Israel sent soldiers to the place that Elisha had warned him about. {The soldiers discovered that the Arameans were there,} so the king stayed away from there. This happened repeatedly.*

ULT **And the king of Israel sent to the place**
UST The king of Israel sent soldiers to the place
(וַיִּשְׁלַ֤ח מֶֽלֶךְ יִשְׂרָאֵל֙ אֶל־הַמָּקֹ֔ום)

The author assumes that readers will understand that the king sent soldiers to investigate the place that Elisha had warned him about. You could say that explicitly if that would be helpful to your readers. Alternate translation: [And the king of Israel sent soldiers to confirm that the place was dangerous]

Support Reference: Assumed Knowledge and Implicit Information

ULT **had said to him and warned him**
UST had warned him about
(אָמַר־לֹ֥ו & והזהירה)

The verbs **said** and **warned** together express a single idea. The verb **warned** tells for what purpose Elisha **said** something to the king. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [had communicated a warning to him about]

Support Reference: Hendiadys

ULT **not once and not twice**
UST This happened repeatedly
(לֹ֥א אַחַ֖ת וְלֹ֣א שְׁתָּיִֽם)

The author is emphasizing a positive meaning by twice using a negative word, **not**, together with words that convey the opposite of the intended meaning. If it would be helpful in your language, you could use an expression that conveys the positive meaning. Alternate translation: [many times]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	The king of
Israel	Israel
the man of God	Elisha
God	Elisha
and warned him	had warned … about
and he guarded himself	{The soldiers discovered that the Arameans were there,} so the king stayed away from

2 Kings 6:11

ULT	UST
And the heart of the king of Aram was enraged about this matter. And he called to his servants, and he said to them, "Will you not declare to me who from us {is} for the king of Israel?"	*The king of Aram became very angry about this. He summoned his army officers and told them, "I demand to know which one of you is revealing our plans to the king of Israel!"*

ULT **And the heart of the king of Aram was enraged about this matter**
UST The king of Aram became very angry about this
(וַיִּסָּעֵר֙ לֵ֣ב מֶֽלֶךְ־אֲרָ֔ם עַל־הַדָּבָ֖ר הַזֶּ֑ה)

The author is using one part of the king, his **heart**, representing his feelings, to mean all of him in the act of becoming **enraged**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the king of Aram was enraged about this matter]

Support Reference: Synecdoche

ULT **And the heart of the king of Aram was enraged about this matter**
UST The king of Aram became very angry about this
(וַיִּסָּעֵר֙ לֵ֣ב מֶֽלֶךְ־אֲרָ֔ם עַל־הַדָּבָ֖ר הַזֶּ֑ה)

The expression **was enraged** 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 would be natural in your language. Alternate translation: [And this matter enraged the king of Aram]

Support Reference: Active or Passive

ULT **Will you not declare to me who from us {is} for the king of Israel**
UST I demand to know which one of you is revealing our plans to the king of Israel
(הֲלוֹא֙ תַּגִּ֣ידוּ לִ֔י מִ֥י מִשָּׁלָ֖נוּ אֶל־מֶ֥לֶךְ יִשְׂרָאֵֽל)

The king of Aram is using the question form to command his officers to tell him who is revealing his plans to the king 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: [One of us must be for the king of Israel, and I want you to declare to me who that is!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	The king of
Aram	Aram

ULT	UST
And he called	He summoned
his servants	his army officers
Will you … declare	demand to know
the king of	the king of
Israel	Israel

2 Kings 6:12

ULT	UST
And one from his servants said, “No, my lord the king, but Elisha, the prophet who {is} in Israel, declares to the king of Israel the things that you speak in the room of your bed.”	*One of his officers answered, “Your Majesty, it is not any of us. Instead, there is a prophet whose name is Elisha who lives in Israel. He tells the king of Israel even our most secret plans {because Yahweh reveals them to him}.”*

ULT **the things that you speak in the room of your bed**
UST even our most secret plans {because Yahweh reveals them to him}
(אֶת־הַדְּבָרִים אֲשֶׁר תְּדַבֵּר בַּחֲדַר מִשְׁכָּבֶךָ)

The officer says **the things that you speak in the room of your bed** as an overstatement for emphasis. He means that Elisha knows even the king’s most private and secret plans. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [the things that you decide and want to keep secret]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from his servants	of his officers
my lord	Your Majesty
the king	Your Majesty
Elisha	whose name is Elisha
the prophet	there is a prophet
{is} in Israel	in Israel
declares	He tells
to the king of	the king of
Israel	Israel

2 Kings 6:13

ULT	UST
And he said, "Go and see where he {is}, and I will send, and I will take him." And it was declared to him, saying, "Behold, in Dothan."	*The king of Aram replied, "Go and find out where he is. When you do, I will send some men there to capture him." Someone told him, "We know that he is in the city of Dothan."*

ULT **and I will send**
UST When you do, I will send some men there
(וְאֶשְׁלַח)

The king is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and I will send soldiers]

Support Reference: Ellipsis

ULT **and I will take him**
UST to capture … him
(וְאֶקָּחֵהוּ)

The king of Aram is using himself to represent everyone who would **take** or capture Elisha. He would give the command, but his soldiers would make the actual capture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they will capture him for me]

Support Reference: Synecdoche

ULT **And it was declared to him**
UST him." Someone told
(וַיֻּגַּד־לוֹ)

The expression **was declared** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that would be natural in your language. Alternate translation: [And someone declared to him]

Support Reference: Active or Passive

> ULT **in Dothan**
> UST he is in the city of Dothan
> (בְּדֹתָֽן)

The person speaking to the king is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if that would be clearer in your language. Alternate translation: [he is in Dothan]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And it was declared	Someone told

2 Kings 6:14

ULT	UST
And he sent horses and chariotry and a heavy army to there, and they came {at} night, and they surrounded around the city.	*So the king sent a large group of soldiers to Dothan with their horses and chariots. They came at night {so that no one would know they had come} and surrounded the city {so that no one could escape}.*

ULT and they surrounded around the city

UST and surrounded the city {so that no one could escape}

(וַיַּקִּפוּ עַל־הָעִיר)

The expression **surrounded around** 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 surrounded the city]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
horses	with their horses

2 Kings 6:15

ULT	UST
And the servant of the man of God arose early to arise, and he went out, and behold, an army surrounding the city, and horse and chariot. And his servant said to him, "Alas, my lord! What shall we do?"	*Early the next morning, Elisha's servant got up and went outside the house. He saw that Aramean soldiers with their horses and chariots were surrounding the city. The servant {went back inside the house and} exclaimed to Elisha, "Oh, no! Sir, they have trapped us!"*

ULT **an army surrounding the city, and horse and chariot**
UST Aramean soldiers with their horses and chariots were surrounding the city
(חַיִל סוֹבֵב אֶת־הָעִיר וְסוּס וָרָכֶב)

If it would be more natural in your language, you may want to put the information about the **horse** and **chariot** with the information about the **army**. Alternate translation: [an army with horses and chariots was surrounding the city]

Support Reference: Information Structure

ULT **and horse and chariot**
UST with their horses and chariots
(וְסוּס וָרָכֶב)

The author is not referring to a specific **horse** or **chariot**. He means the horses and chariots of the Aramean army 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: [with horses and chariots]

Support Reference: Generic Noun Phrases

ULT **Alas**
UST Oh, no
(אֲהָהּ)

See how you translated the similar expression in 6:5.

Support Reference: Exclamations

ULT **What shall we do**
UST they have trapped us
(אֵיכָה נַעֲשֶׂה)

The servant is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [There is nothing we can do!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the servant of	servant
the man of God	Elisha’s
and horse	with their horses
and chariot	and chariots
his servant	The servant
my lord	Sir

2 Kings 6:16

ULT	UST
And he said, "Do not fear, for those who {are} with us {are} more numerous than those who {are} with them."	*Elisha replied, "Do not be afraid! There are many more soldiers defending us than there are attacking us."*

ULT Do not fear, for those who {are} with us {are} more numerous than those who {are} with them

UST Do not be afraid! There are many more soldiers defending us than there are attacking us
(אַל־תִּירָא כִּי רַבִּים אֲשֶׁר אִתָּנוּ מֵאֲשֶׁר אוֹתָם)

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: [Those who are with us are more numerous than those who are with them, so do not fear]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … fear	Do … be afraid

2 Kings 6:17

ULT	UST
And Elisha prayed and said, "Yahweh, please open his eyes, that he may see." And Yahweh opened the eyes of the servant, and he saw, and behold, the hill was full {of} horses and chariotry of fire around Elisha.	*Then Elisha prayed, "Yahweh, please enable my servant to see {the spiritual army that is defending us}!" So Yahweh enabled the servant to see spiritual realities. When he looked out, he saw that a great number of fiery horses and chariots were protecting Elisha by surrounding the hill on which people had built the city of Dothan.*

ULT **open his eyes, that he may see." And Yahweh opened the eyes of the servant, and he saw**

UST enable my servant to see {the spiritual army that is defending us}!" So Yahweh enabled the servant to see spiritual realities. When he looked out

(פְּקַח & אֶת־עֵינָיו וְיִרְאֶה וַיִּפְקַח יְהוָה אֶת־עֵינֵי הַנַּעַר וַיַּרְא)

Elisha is speaking as if his servant's physical **eyes** were actually closed. He is using eyes to represent the ability to perceive spiritual realities. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [give him spiritual vision, that he may see spiritual things … And Yahweh gave the servant spiritual vision, and he was able to see spiritual things]

Support Reference: Metaphor

ULT **the hill**

UST the hill on which people had built the city of Dothan

(הָהָר)

By **the hill**, the author means the hill on which the city of Dothan was built. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the hill on which Dothan stood]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elisha	Elisha
And … prayed	Then … prayed
Yahweh	Yahweh
please	please
Yahweh	Yahweh
the servant	the servant

ULT	UST
horses and chariotry of Elisha	horses and chariots were protecting Elisha

2 Kings 6:18

ULT	UST
And they came down to him, and Elisha prayed to Yahweh and said, "Please strike this nation with blindness." And he struck them with blindness, according to the word of Elisha.	*The Aramean soldiers started to advance toward him. So Elisha prayed, "Yahweh, please make all these soldiers blind!" Yahweh answered his prayer and made them blind.*

ULT **And they came down to him**
UST The Aramean soldiers started to advance toward him
(וַיֵּרְדוּ אֵלָיו)

The pronoun **they** refers to the Aramean soldiers who had surrounded the city, not to the horses and chariots of fire described in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [And the Aramean soldiers came down to him]

Support Reference: Pronouns — When to Use Them

ULT **And they came down to him**
UST The Aramean soldiers started to advance toward him
(וַיֵּרְדוּ אֵלָיו)

This expression may seem to contain extra information that would not be natural to express in your language. If so, you can use a more natural expression. (While Elisha was in the city of Dothan, on a hill above the Aramean soldiers, the author may say that they **came down** to him because they first advanced to some strategic height in the city and then went down among its houses to Elisha's house. Alternatively, the phrase **came down** may express a continuation of the action of invading this part of Israel from a higher elevation in Aram, as 6:9 describes.) Alternate translation: [And the Aramean soldiers came toward Elisha]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **this nation**
UST all these soldiers
(אֶת־הַגּוֹי־הַזֶּה)

Elisha is using the term **nation** to mean "army" or "soldiers." (More commonly in this culture, speakers used the term "people" to refer to the soldiers in an army.) You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [this army] or [these soldiers]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT according to the word of Elisha**
> UST Yahweh answered his prayer
> (כִּדְבַר אֱלִישָׁע)

See how you translated the similar expression in 1:7. Alternate translation: [according to what Elisha had said]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elisha	Elisha
and … prayed	So … prayed
Yahweh	Yahweh
Please	please
nation	all … soldiers
Elisha	his

2 Kings 6:19

ULT	UST
And Elisha said to them, "This {is} not the way, and this {is} not the city. Go after me, and let me lead you to the man whom you seek." And he led them to Samaria.	*Then Elisha told them, "You have taken the wrong road, and so you have come to the wrong city. Follow me, and I will take you to the man you are searching for." But he led them to the city of Samaria.*

ULT **Go**
UST Follow me
(לְכוּ)

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

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elisha	Elisha
you seek	you are searching for
to Samaria	to the city of Samaria

2 Kings 6:20

ULT	UST
And it happened when they entered Samaria that Elisha said, "Yahweh, open the eyes of these, that they may see." And Yahweh opened their eyes, and they saw, and behold, {they were} in the midst of Samaria.	*Once they got inside the city, Elisha prayed, "Yahweh, please enable these soldiers to see again!" And Yahweh enabled them to see again. When they looked around, they realized that they were inside Samaria.*

ULT **open the eyes of these … And Yahweh opened their eyes**
UST please enable these soldiers … And Yahweh enabled them to see again
(פְּקַח אֶת־עֵינֵי־אֵלֶּה & וַיִּפְקַח יְהוָה אֶת־עֵינֵיהֶם)

In the first instance, Elisha is speaking as if the physical **eyes** of these soldiers were closed and Yahweh literally **open** them. He means that Yahweh would enable them to see normally again. The author is speaking similarly in the second instance. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [make these men no longer blind … And Yahweh made them no longer blind]

Support Reference: Metaphor

ULT **open**
UST please enable
(פְּקַח)

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 open]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samaria	the city
Elisha	Elisha
Yahweh	Yahweh
Yahweh	And Yahweh
Samaria	Samaria

2 Kings 6:21

ULT	UST
And the king of Israel said to Elisha when he saw them, "Shall I strike {them}? Shall I strike {them}, my father?"	*When the king of Israel saw them, he asked Elisha, "Sir, should I order my soldiers to kill them all?"*

ULT Shall I strike {them}? Shall I strike {them}, my father
UST Sir, should I order my soldiers to kill
(הַאַכֶּה אַכֶּה אָבִי)

To translate the word "strike" here and in the next verse, how you translated it in 3:23.
Alternate translation: [Shall I kill them? Shall I kill them, my father?]

Support Reference: Assumed Knowledge and Implicit Information

ULT Shall I strike {them}? Shall I strike {them}
UST should I order my soldiers to kill
(הַאַכֶּה אַכֶּה)

The king is repeating his question **Shall I strike them** in order to intensify his request for permission and to show his eagerness to act. 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: [Shall I kill them while I have the chance?]

Support Reference: Reduplication

ULT my father
UST Sir
(אָבִי)

The king is referring to Elisha by a respectful title. Use a comparable title or expression for addressing someone respectfully in your language.

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	the king of
Israel	Israel
Elisha	Elisha
my father	Sir

2 Kings 6:22

ULT	UST
And he said, "Do not strike {them}. Are you striking those whom you capture with your sword and with your bow? Put bread and water to their faces that they may eat and drink, and let them go to their master."	*Elisha replied, "No, do not kill them. If your army captured enemy soldiers in a battle, you would not kill them. Give these men something to eat and drink, and then allow them to return to their king."*

ULT **Are you striking those whom you capture with your sword and with your bow**
UST If your army captured enemy soldiers in a battle, you would not kill them
(הַאֲשֶׁר שָׁבִיתָ בְּחַרְבְּךָ וּבְקַשְׁתְּךָ אַתָּה מַכֶּה)

The author is using the participle form **Are you striking** to describe habitual action. Express this with the verb form that your language would naturally use. Alternate translation: [Do you usually kill those whom you capture with your sword and with your bow]

Support Reference: Irregular Use of Tenses

ULT **Are you striking those whom you capture with your sword and with your bow**
UST If your army captured enemy soldiers in a battle, you would not kill them
(הַאֲשֶׁר שָׁבִיתָ בְּחַרְבְּךָ וּבְקַשְׁתְּךָ אַתָּה מַכֶּה)

Elisha is using the question form to get the king to consider that he does not kill soldiers his army has captured in battle, so he should certainly not kill soldiers whom he has captured without a fight. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You do not kill those whom you capture with your sword and with your bow.]

Support Reference: Rhetorical Question

ULT **Are you striking those whom you capture with your sword and with your bow**
UST If your army captured enemy soldiers in a battle, you would not kill them
(הַאֲשֶׁר שָׁבִיתָ בְּחַרְבְּךָ וּבְקַשְׁתְּךָ אַתָּה מַכֶּה)

Elisha is implying that since these men were captured without a fight, they should be treated with even greater mercy than soldiers captured in battle, whom the king would not kill. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [You do not kill those whom you capture with your sword and with your bow! So you should not kill these men whom you have captured without a fight.]

Support Reference: Assumed Knowledge and Implicit Information

ULT **bread and water**
UST something to eat and drink
(לֶחֶם וָמַיִם)

Elisha is using one kind of food, **bread**, and one kind of drink, **water**, to mean food and drink in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [food and drink]

Support Reference: Synecdoche

ULT **to their faces**
UST Give these men
(לִפְנֵיהֶם)

See how you translated the similar expression in 4:12. Alternate translation: [in front of them]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you capture	If your army captured
with your sword	in a battle
and with your bow	in a battle
bread	something to eat
their master	their king

2 Kings 6:23

ULT	UST
And he provided a great provision for them, and they ate and they drank, and he sent them, and they went to their master. And the raiding bands of Aram did not continue any longer to come into the land of Israel.	*So the king of Israel told his servants to serve a big feast to them. Once they had eaten and drunk all they wanted, he sent them back home. They returned to the king of Aram {and told him what had happened}. So after that, groups of Aramean soldiers stopped going on raids into the land of Israel.*

ULT And he provided a great provision for them

UST So the king of Israel told his servants to serve a big feast to them

(וַיִּכְרֶה לָהֶם כֶּרֶה גְּדוֹלָה)

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 he made a great feast for them]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their master	the king of Aram {and told him what had happened}
Aram	Aramean
into the land of	into the land of
Israel	Israel

2 Kings 6:24

ULT	UST
And it happened after this that Ben Hadad, the king of Aram, gathered all of his camp, and he went up and besieged against Samaria.	*However, some time later, Ben Hadad king of Aram assembled his entire army and led it to the city of Samaria. His soldiers surrounded the city {and did not let anyone go into or out of it}.*

ULT **And it happened**
UST However
(וַיְהִ֗י)

The author is using this phrase to introduce a new event. See how you translated the phrase in 2:1.

Support Reference: Introduction of a New Event

ULT **his camp**
UST his … army
(מַחֲנֵֽהוּ)

Here, **camp** represents the soldiers who would stay in a camp. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [his army] or [his soldiers]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	king of
Aram	Aram
that … gathered	assembled
and besieged	His soldiers surrounded the city {and did not let anyone go into or out of it}
Samaria	the city of Samaria

2 Kings 6:25

ULT	UST
And a great famine was in Samaria, and behold, {they were} besieging against it, until the head of a donkey was at 80 silver, and a fourth of a kab of dung of doves {was} at 5 silver.	*As a result, soon there was almost no food in the city. People were paying nearly a kilogram of silver for a donkey's head. They were even paying 55 grams of silver for about a cup of dove's dung.*

ULT **And a great famine was in Samaria, and behold, {they were} besieging against it**
UST As a result, soon there was almost no food in the city
(וַיְהִי רָעָב גָּדוֹל בְּשֹׁמְרוֹן וְהִנֵּה צָרִים עָלֶיהָ)

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. (In this context, the word **behold** introduces a reason.) Alternate translation: [And because they were besieging against it, a great famine was in Samaria]

Support Reference: Connect — Reason-and-Result Relationship

ULT **was at 80 silver … {was} at 5 silver**
UST People were paying nearly a kilogram of silver … They were even paying 55 grams of silver
(הָיְוֹת & בִּשְׁמֹנִים כֶּסֶף & בַּחֲמִשָּׁה־כָסֶף)

The author is using **was at** as a common expression of his culture to mean "sold for." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [sold for 80 silver … sold for 5 silver]

Support Reference: Idiom

ULT **was at 80 silver … {was} at 5 silver**
UST People were paying nearly a kilogram of silver … They were even paying 55 grams of silver
(הָיְוֹת & בִּשְׁמֹנִים כֶּסֶף & בַּחֲמִשָּׁה־כָסֶף)

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: [sold for 80 silver shekels … sold for 5 silver shekels]

Support Reference: Ellipsis

> ULT **was at 80 silver … {was} at 5 silver**
> UST People were paying nearly a kilogram of silver … They were even paying 55 grams of silver
> (הֱיוֹת & בִּשְׁמֹנִים כֶּסֶף & בַּחֲמִשָּׁה־כָסֶף)

See how you decided to represent the weight of a shekel at 5:5.

Support Reference: Biblical Weight

> ULT **and a fourth of a kab of**
> UST for about a cup of
> (וְרֹבַע הַקַּב)

A **kab** was a liquid measure equivalent to 1.23 liters or just over five cups. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or in a footnote.

Support Reference: Biblical Volume

> ULT **and a fourth of**
> UST for about a cup of
> (וְרֹבַע)

A **fourth** means one part out of four equal parts.

Support Reference: Fractions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … famine	almost no food
in Samaria	in the city
{they were} besieging	As a result
a donkey	donkey’s
silver	silver
dung of	dung
doves	dove’s
silver	silver

2 Kings 6:26

ULT	UST
And it happened, the king of Israel was passing by on the wall, and a woman cried out to him, saying, "Save, my lord the king!"	*One day the king of Israel was walking on top of the city wall. A woman cried up to him, "Your Majesty, please help me!"*

ULT And it happened
UST One day
(וַיְהִי)

The author is using this phrase to introduce a new development within this event. 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 Save, my lord the king
UST Your Majesty, please help me
(הוֹשִׁיעָה אֲדֹנִי הַמֶּלֶךְ)

The woman is referring to King Jehoram by a respectful title, and she is using the customary expression of her culture to ask him to use his royal power to help her. (She is indicating specifically that she has a case that she wants the king to decide, as he recognizes and acknowledges in 6:28 by asking her, "What is to you?") Use a comparable title and expression from your language. If you have already translated the book of 2 Samuel, see how you translated the same expressions in 2 Samuel 14:4. Alternate translation: [Help me, Your Majesty]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	the king of
Israel	Israel
cried out	cried up
Save	please help me
my lord	Your Majesty
the king	Your Majesty

2 Kings 6:27

ULT	UST
And he said, "No, let Yahweh save you. From where will I save you? From the threshing floor or from the winepress?"	*He replied, "Yahweh will have to help you. I certainly can not help you. We have no grain or wine left in the city!"*

ULT **From where will I save you? From the threshing floor or from the winepress**
UST I certainly can not help you. We have no grain or wine left in the city
(מֵאַיִן אוֹשִׁיעֲךָ הַמִּן־הַגֹּרֶן אִו מִן־הַיְקָב)

The king is using the question form to emphasize that he has no resources with which to help the woman. If a speaker of your language would not use the question form for that purpose, you could translate these questions as a statement or as an exclamation. Alternate translation: [I am not able to help you from the threshing floor or from the winepress!]

Support Reference: Rhetorical Question

ULT **From the threshing floor or from the winepress**
UST We have no grain or wine left in the city
(הַמִּן־הַגֹּרֶן אִו מִן־הַיְקָב)

Here, **the threshing floor** and **the winepress** represent the grain and wine that come from them. (The king assumes, generally and correctly, that this woman's plea has to do with not having enough food.) If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [since we have no more grain or wine]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
let … save you	help you
will I save you	I … help you
the threshing floor	We have no grain
the winepress	wine left in the city

2 Kings 6:28

ULT	UST
And the king said to her, "What to you?" And she said, "This woman said to me, 'Give your son, and we will eat him today, and we will eat my son tomorrow.'	*But then he asked, "What is your problem?" She replied, "Several days ago, that woman over there told me that {because we had no other food,} I should give up my baby boy so that we could kill and eat him. She promised that if I agreed to that, we could kill and eat her baby boy the next day.*

ULT **What to you**
UST What is your problem
(מַה־לָּךְ)

The king is using **What to you** as a common expression of his culture to ask the woman what case she wants to bring before 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: [What is your case] or [What is the matter]

Support Reference: Idiom

ULT **This woman said to me, 'Give your son, and we will eat him today, and we will eat my son tomorrow**
UST Several days ago, that woman over there told me that {because we had no other food,} I should give up my baby boy so that we could kill and eat him. She promised that if I agreed to that, we could kill and eat her baby boy the next day
(הָאִשָּׁה הַזֹּאת אָמְרָה אֵלַי תְּנִי אֶת־בְּנֵךְ וְנֹאכְלֶנּוּ הַיּוֹם וְאֶת־בְּנִי נֹאכַל מָחָר)

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 woman told me to give up my son so that we could eat him that day, and she said that we would eat her son the next day]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	he
your son	my baby boy
and … my son	her baby boy

2 Kings 6:29

ULT	UST
So we boiled my son, and we ate him. And I said to her on the next day, 'Give your son, and we will eat him.' But she hid her son."	*So we {killed my son and} boiled his flesh and ate it. The next day, I told her to give up her son so that we could kill and eat him. But she hid her son {so that we would not do that}."*

ULT And I said to her on the next day, 'Give your son, and we will eat him

UST The next day, I told her to give up her son so that we could kill and eat him

(וָאֹמַר אֵלֶיהָ בַּיּוֹם הָאַחֵר תְּנִי אֶת־בִּנֵּךְ וְנֹאכְלֶנּוּ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And I told her on the next day to give up her son so that we could eat him]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my son	my son … his flesh
on the … day	The … day
your son	her son
her son	her son {so that we would not do that}

2 Kings 6:30

ULT	UST
And it happened when the king heard the words of the woman that he tore his clothes. And he was passing by on the wall, and the people saw, and behold, sackcloth {was} on his flesh, from beneath.	*When the king heard what the woman said, he tore his robe {to show that he was very upset}. The people who were standing close to the wall were able to look up and see that the king was wearing rough cloth underneath his robe {to show Yahweh how sorry he was for his sins and those of the people}.*

ULT **that he tore his clothes**
UST he tore his robe {to show that he was very upset}
(וַיִּקְרַע אֶת־בְּגָדָיו)

See how you indicated the symbolic significance of this action in 2:12. Alternate translation: [that he tore his clothes to show his great distress]

Support Reference: Symbolic Action

ULT **sackcloth {was} on his flesh, from beneath**
UST the king was wearing rough cloth underneath his robe {to show Yahweh how sorry he was for his sins and those of the people}
(הַשַּׂק עַל־בְּשָׂרוֹ מִבָּיִת)

Wearing **sackcloth** next to his skin under his royal robes was a symbolic action by which King Jehoram was privately expressing to Yahweh humility and sorrow over his sins and those of 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: [he was wearing sackcloth under his robes next to his skin to show humility and sorrow for sin]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
sackcloth	rough cloth

2 Kings 6:31

ULT	UST
And he said, “Thus may God do to me, and thus may he add, if the head of Elisha, the son of Shaphat, remains on him today.”	*The king exclaimed, “I am going to order my soldiers to execute Elisha today by cutting off his head! If I do not do that, may God kill me instead and do other terrible things to me!”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
Elisha	Elisha
the son of	Elisha

2 Kings 6:32

ULT	UST
And Elisha was sitting in his house, and the elders were sitting with him. And he sent a man from his face. Before the messenger came to him, then he, he said to the elders, "Do you see that this son of a murderer has sent to remove my head? See, when the messenger comes, shut the door, and you shall press him with the door. {Is} the sound of the feet of his master not behind him?"	*So the king sent a soldier to execute Elisha. Elisha was sitting in his house with some of the elders of Samaria. Before the soldier arrived, Elisha spoke to the elders. He told them, "Yahweh has shown me that {the king of Israel,} that violent person, has sent a soldier here to kill me. Listen, when the soldier arrives, do not open the door. Instead, hold the door shut to keep him out. The king will be arriving shortly after that soldier."*

ULT **And Elisha was sitting in his house, and the elders were sitting with him. And he sent a man from his face**

UST So the king sent a soldier to execute Elisha. Elisha was sitting in his house with some of the elders of Samaria

(וֶאֱלִישָׁע יֹשֵׁב בְּבֵיתוֹ וְהַזְּקֵנִים יֹשְׁבִים אִתּוֹ וַיִּשְׁלַח אִישׁ מִלְּפָנָיו)

If it would be more natural in your language, you may want to put the information that the king **sent a man** (to execute Elisha) first in the verse so that it would follow directly from the king's statement in the previous verse that he was going to execute him. Alternate translation: [And the king sent a man from his face. And Elisha was sitting in his house, and the elders were sitting with him]

Support Reference: Information Structure

ULT **from his face**

UST to execute Elisha

(מִלְּפָנָיו)

See how you translated the similar expression in 3:14. Alternate translation: [from his presence]

Support Reference: Metonymy

ULT **then he, he said**
UST Elisha spoke … He told
(וְהוּא ׀ אָמַר)

The author is stating the pronoun **he** separately, even though the verb translated as **he said** already includes this meaning. He is doing that to emphasize that this action took place at the same time when the messenger was on his way to Elisha's house but had not yet arrived. 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: [Elisha, already knowing that he was coming, said]

Support Reference: Pronouns — When to Use Them

ULT **Do you see that this son of a murderer has sent to remove my head**
UST Yahweh has shown me that {the king of Israel,} that violent person, has sent a soldier here to kill me
(הַרְאִיתֶם כִּי־שָׁלַח בֶּן־הַמְרַצֵּחַ הַזֶּה לְהָסִיר אֶת־רֹאשִׁי)

Elisha is using the question form to inform the elders of an impending danger that he wants them to help protect him from. 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 want you to recognize that this son of a murderer has sent to remove my head!]

Support Reference: Rhetorical Question

ULT **son of a murderer**
UST the king of Israel … violent person
(בֶּן־הַמְרַצֵּחַ)

See how you translated the similar expression "sons of valor" in 2:16. Alternate translation: [murderous person]

Support Reference: Idiom

ULT **See**
UST Listen
(רְאוּ)

In this context, the term **See** has the same significance that the term "behold" does in many contexts, such as the next verse. Elisha is using it to call attention to what he is about to say. See how you translated the term "behold" in 1:9.

Support Reference: Metaphor

ULT **{Is} the sound of the feet of his master not behind him**
UST The king will be arriving shortly after that soldier
(הֲלוֹא קוֹל רַגְלֵי אֲדֹנָיו אַחֲרָיו)

Elisha is using the question form to tell the elders emphatically that the king is coming right behind the officer he has sent. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [The sound of the feet of his master is right behind him.]

Support Reference: Rhetorical Question

ULT **{Is} the sound of the feet of his master not behind him**
UST The king will be arriving shortly after that soldier
(הֲלוֹא קוֹל רַגְלֵי אֲדֹנָיו אַחֲרָיו)

The author is using one part of a person, his **feet**, to mean all of him in the act of walking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Is his master not right behind him?] or [His master is coming right behind him]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Elisha	Elisha
in his house	in his house
and the elders	some of the elders of
the messenger	the soldier
the elders	the elders … them
son of	the king of Israel … violent person
the messenger	the soldier
his master	The king

2 Kings 6:33

ULT	UST
He was still speaking with them, and behold, the messenger was coming down to him. And he said, "Behold, this calamity {is} from Yahweh. Why should I wait for Yahweh any longer?"	*While he was still speaking, the soldier arrived{, and the king arrived right after him}. The king told Elisha, "Listen, Yahweh has caused us to have this trouble. So I am not going to wait any longer for him to help us."*

ULT **was coming down**
UST arrived
(יֹרֵד)

The king's palace was apparently high up on the hill on which Samaria was built, while Elisha's house was farther down the hill. The author is marking travel for change in elevation. See how you translated the comparable expression "go up" in 1:3. Alternate translation: [was coming] or [came]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **And he said**
UST { … and the king arrived right after him}. The king told Elisha
(וַיֹּאמֶר)

The pronoun **he** refers to the king of Israel. Readers are meant to understand from the context that he arrived right after the messenger, as Elisha said in the previous verse he would. Alternate translation: [And the king also arrived, and he said]

Support Reference: Pronouns — When to Use Them

ULT **Why should I wait for Yahweh any longer**
UST So I am not going to wait any longer for him to help us
(מָה־אוֹחִיל לַיהוָה עוֹד)

The king 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 there is no reason for me to wait any longer for Yahweh to rescue us!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the messenger	the soldier

ULT	UST
calamity	trouble
Yahweh	Yahweh
for Yahweh	for him to help us

2 Kings 7

2 Kings 7 Introduction

Structure and Formatting

This chapter continues the section of the book that describes the miracles and prophecies of Elisha. It relates the end of the episode in which Elisha prophesied that the famine in besieged Samaria would end in a single day.

2 Kings 7:1

ULT	UST
And Elisha said, “Hear the word of Yahweh. Thus says Yahweh: ‘At {this} time tomorrow, a seah of flour {will be} at a shekel, and two seahs of barley {will be} at a shekel in the gate of Samaria.’”	*Elisha told everyone there, “Listen to what Yahweh says. He says that at this time tomorrow, at the marketplace here in Samaria, you will be able to buy six liters of good flour for about ten grams of silver, and you will be able to buy twelve liters of barley for about ten grams of silver.”*

ULT **Hear**
UST Listen to
(שִׁמְעוּ)

The implied “you” in the verb **Hear** is plural here because Elisha is addressing everyone who is present. This included elders of Samaria, the king, and some officers he brought with him, as the next verse indicates. So use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of ‘You’ — Singular

ULT **the word of Yahweh**
UST what Yahweh says
(דְּבַר־יְהוָה)

See how you translated the similar expression in 1:7. Alternate translation: [a message from Yahweh]

Support Reference: Metonymy

ULT **Thus says Yahweh: ‘At {this} time tomorrow, a seah of flour {will be} at a shekel, and two seahs of barley {will be} at a shekel in the gate of Samaria**
UST He says that at this time tomorrow, at the marketplace here in Samaria, you will be able to buy six liters of good flour for about ten grams of silver, and you will be able to buy twelve liters of barley for about ten grams of silver
(כֹּה ׀ אָמַר יְהוָה כָּעֵת ׀ מָחָר סְאָה־סֹלֶת בְּשֶׁקֶל וְסָאתַיִם שְׂעֹרִים בְּשֶׁקֶל בְּשַׁעַר שֹׁמְרוֹן)

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 at this time tomorrow, a seah of flour will be at a shekel and two seahs of barley will be at a shekel in the gate of Samaria]

Support Reference: Quotes within Quotes

ULT **a seah of flour**
UST six liters of good flour
(סְאָה־סֹלֶת)

A **seah** was a dry measure equivalent to 7.7 liters or about six quarts. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or in a footnote.

Support Reference: Biblical Volume

ULT **{will be} at a shekel … {will be} at a shekel**
UST you will be able to buy … for about ten grams of silver, and you will be able to buy … for about ten grams of silver
(בְּשֶׁקֶל & בְּשֶׁקֶל)

See how you translated the similar expression in 6:25. Alternate translation: [will sell for a silver shekel … will sell for a silver shekel]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elisha	Elisha
the word of Yahweh	what Yahweh says
Yahweh	He
At {this} time	at this time
barley	barley
in the gate of	at the marketplace here in
Samaria	Samaria

2 Kings 7:2

ULT	UST
And the captain who {was} to the king, leaning himself on his hand, answered the man of God and said, "Behold Yahweh, making windows in the heavens, may this thing be?" And he said, "Behold you, seeing with your eyes, but from there you will not eat."	*The officer accompanying the king told Elijah, "That could not happen even if Yahweh opened the windows of the sky {and sent grain down to us}!" Elisha responded, "{Because you have said that,} you will see it happen, but you will not eat any of the food!"*

ULT **who {was} to the king, leaning himself on his hand**
UST accompanying the king
(אֲשֶׁר־לַמֶּלֶךְ֙ נִשָּׁעָ֣ן עַל־יָדֹ֔ו)

The author is using one thing that this **captain** did for the **king**, supporting him with his **hand**, to mean everything that he did as the king's personal attendant. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who was the king's personal attendant]

Support Reference: Synecdoche

ULT **Behold Yahweh, making windows in the heavens, may this thing be**
UST That could not happen even if Yahweh opened the windows of the sky {and sent grain down to us}
(הִנֵּ֤ה יְהוָה֙ עֹשֶׂ֣ה אֲרֻבֹּ֔ות בַּשָּׁמַ֖יִם הֲיִהְיֶ֣ה הַדָּבָ֣ר הַזֶּ֑ה)

The captain 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: [Even if Yahweh were to make windows in the heavens, this thing could not be!]

Support Reference: Rhetorical Question

ULT **Behold Yahweh, making windows in the heavens, may this thing be**
UST That could not happen even if Yahweh opened the windows of the sky {and sent grain down to us}
(הִנֵּה יְהוָה עֹשֶׂה אֲרֻבוֹת בַּשָּׁמַיִם הֲיִהְיֶה הַדָּבָר הַזֶּה)

The captain is using a common expression of his culture, saying **Behold**, naming a person, and then using a participle to describe an action, to indicates that a person is about to do that action. The captain may be speaking either conditionally or sarcastically. Alternate translation: [Even if Yahweh is about to make windows in the heavens, this thing could not be!] or [I suppose Yahweh is about to make windows in the heavens. Even so, this thing could not be!]

Support Reference: Idiom

ULT **Behold you, seeing with your eyes**
UST {Because you have said that,} you will see it happen
(הִנָּכָה רֹאֶה בְּעֵינֶיךָ)

Elisha is responding to the captain by using the same common expression. Alternate translation: [You are about to see this with your eyes]

Support Reference: Idiom

ULT **Behold you, seeing with your eyes**
UST {Because you have said that,} you will see it happen
(הִנָּכָה רֹאֶה בְּעֵינֶיךָ)

It might seem that the expression **seeing with your eyes** contains extra information that would not be natural to express in your language. If so, you could say this in a way that would be natural. Alternate translation: [You are about to witness this personally]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} to the king	the king
the man of God	Elijah
Yahweh	Yahweh
in the heavens	the sky

2 Kings 7:3

ULT	UST
Now four men were lepers {at} the entrance of the gate. And they said, a man to his fellow, "Why are we sitting here until we die?	*Now there were four men who had leprosy who were sitting outside the gate of the city of Samaria. They told each other, "We should not stay here until we starve to death.*

ULT **Now four men were lepers {at} the entrance of the gate**
UST Now there were four men who had leprosy who were sitting outside the gate of the city of Samaria
(וְאַרְבָּעָה אֲנָשִׁים הָיוּ מְצֹרָעִים פֶּתַח הַשָּׁעַר)

The author is introducing these **lepers** as new participants in the story. If your language has its own way of introducing new participants, you could use it here in your translation.

Support Reference: Introduction of New and Old Participants

ULT **a man to his fellow**
UST each other
(אִישׁ אֶל־רֵעֵהוּ)

See how you translated the similar expression in 3:23. Alternate translation: [to each other]

Support Reference: Idiom

ULT **Why are we sitting here until we die**
UST We should not stay here until we starve to death
(מָה אֲנַחְנוּ יֹשְׁבִים פֹּה עַד־מָתְנוּ)

The lepers are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [We should not just sit here until we die!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lepers	who had leprosy
the gate	the gate of the city of Samaria

2 Kings 7:4

ULT	UST
If we say, 'We will enter the city,' then famine {is} in the city, and we will die there. But if we sit here, then we will die. And now, come, let us fall to the camp of Aram. If they let us live, we will live. And if they kill us, then we will die."	*If we go into the city, we will die there, since there is no food there. If we remain sitting here, we will die here. So let us go and surrender to the army of Aram. If they kill us, we will die. But they might give us food. Then we would live."*

ULT **If we say, 'We will enter the city**
UST If we go into the city
(אִם־אָמַרְנוּ נָבֹוא הָעִיר)

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 we say that we will enter the city] or [If we decide to enter the city]

Support Reference: Quotes within Quotes

ULT **And now**
UST So
(וְעַתָּה)

See how you translated the same expression in 3:23.

Support Reference: Connecting Words and Phrases

ULT **let us fall**
UST and surrender
(וְנִפְּלָה)

The lepers are using **let us fall** as a common expression of their culture to mean "let us desert." 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 29:3. Alternate translation: [and let us desert]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
then famine	since there is no food
Aram	Aram

ULT	UST
they kill us	they kill us

2 Kings 7:5

ULT	UST
So they arose in the twilight to go to the camp of Aram. And they came to the edge of the camp of Aram, and behold, not a man {was} there.	*So when it started to get dark, those four men went to the place where the Aramean soldiers had set up their tents. But when they arrived at that place, they discovered that no soldiers were there.*

ULT **So they arose**
UST So … those four men went
(וַיָּקֻומוּ)

To translate the term **arose** here and in verse 7, how you translated the similar expression in 3:24. Alternate translation: [So they took action]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and behold**
UST they discovered that
(וְהִנֵּה)

See how you translated the similar expression in 1:9.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aram	the Aramean soldiers
Aram	that place

2 Kings 7:6

ULT	UST
For the Lord had made the camp of Aram hear the sound of chariotry, the sound of a horse, the sound of a great army. And they said, a man to his brother, "Behold, the king of Israel has hired against us the kings of the Hittites and the kings of the Egyptians to come against us."	*What had happened was that Yahweh had caused the army of Aram to hear something that sounded like a large army approaching with chariots and horses. The Aramean soldiers told each other, "Listen! The king of Israel has hired the kings of Egypt and the Hittites to come and attack us with their armies!"*

ULT **the camp of Aram**
UST the army of Aram
(אֶת־מַחֲנֵה אֲרָם)

Here, **the camp of Aram** represents the Aramean soldiers. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [the Aramean soldiers]

Support Reference: Metonymy

ULT **a horse**
UST and horses
(סוּס)

The author is not referring to a specific **horse**. He means the horses of the Aramean army 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: [horses]

Support Reference: Generic Noun Phrases

ULT **his brother**
UST each other
(אָחִיו)

The author is using **his brother** as a common expression of his culture to mean "his fellow soldier." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [his fellow soldier]

Support Reference: Idiom

ULT **against us … to come against us**
UST to come and attack us with their armies
(עָלֵינוּ & לָבֹוא עָלֵינוּ)

It might seem that saying **against us** twice would be to express extra information that would not be natural in your language. If so, you can omit the first instance of this phrase.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **the kings of the Hittites and the kings of the Egyptians**
UST of … the kings of Egypt and the Hittites
(אֶת־מַלְכֵי הַחִתִּים וְאֶת־מַלְכֵי מִצְרַיִם)

The author is using **the kings of the Hittites and the kings of the Egyptians** to represent these kings and their armies. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the armies of the kings of the Hittites and the kings of the Egyptians]

Support Reference: Synecdoche

ULT **and the kings of the Egyptians**
UST Egypt and
(וְאֶת־מַלְכֵי מִצְרַיִם)

At this time, all of Egypt was ruled by one king. This expression is probably plural because it is in parallel with the expression **the kings of the Hittites**. It may be more natural in your language to use a singular expression. Alternate translation: [and the king of Egypt]

Support Reference: Unusual Uses of the Plural

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
For the Lord	What had happened was that Yahweh
Aram	of Aram
the sound of chariotry	something that sounded like … approaching with chariots
a horse	and horses
the king of	The king
Israel	Israel
the kings of	of … the kings of
the Hittites	the Hittites
the kings of	and

ULT	UST
the Egyptians	Egypt

2 Kings 7:7

ULT	UST
And they arose, and they fled in the twilight. And they abandoned their tents and their horses and their donkeys, the camp just as it {was}, and they fled for their life.	*The Aramean solders were very afraid that enemy soldiers would kill them if they stayed where they were. So they all ran away, even though it was getting dark. They left their tents and their horses and donkeys behind. In fact, they did not take anything with them from the camp.*

ULT **the camp just as it {was}**
UST In fact, they did not take anything with them from the camp
(הַמַּחֲנֶה כַּאֲשֶׁר־הָיָא)

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 earlier in the sentence if that would be clearer in your language. Alternate translation: [leaving the camp just as it was]

Support Reference: Ellipsis

ULT **for their life**
UST The Aramean solders were very afraid that enemy soldiers would kill them
(אֶל־נַפְשָׁם)

While the word **life** is singular in form, it refers to the lives of all of the Aramean soldiers. If it would be helpful in your language, you could use the plural form of "life." Alternate translation: [for their lives] or [to save their lives]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their tents	their tents
and their horses	and their horses
and their donkeys	and donkeys

2 Kings 7:8

ULT	UST
And those lepers came to the edge of the camp, and they went into one tent, and they ate, and they drank. And they carried away from there silver and gold and clothing, and they went, and they hid {it}. Then they returned, and they went into another tent, and they carried away from there, and they went, and they hid {it}.	*{That was why no one was there} when those four men who had leprosy arrived at the place where the soldiers of Aram had set up their tents. So they went into one tent and {found food and valuable things in it. So} they ate and drank what was there, and they took the silver and gold and clothes. They left that tent and hid those things. Then they came back and went into another tent. They took the things from there, and they went away and hid them as well.*

ULT **and they carried away**
UST They took the things
(וַיִּשְׂאוּ)

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 carried away valuable possessions]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lepers	four men who had leprosy
tent	tent and {found food and valuable things in it … }
silver	the silver
and gold	and gold
tent	tent

2 Kings 7:9

ULT	UST
And they said, a man to his fellow, "We should not be doing thus this day. It {is} a day of good news, but we are being quiet. If we wait until the light of morning, then punishment will find us. And now, go, and let us come and inform the house of the king."	*But then they told each other, "Something very good has happened today, but we are not telling anyone about it. That is the wrong thing to do at a time like this. If we wait until it gets light in the morning{, then other people will discover what has happened, and} they will punish us {for not telling anyone}. We should go right now and tell the king's officials what has happened!"*

ULT **a man to his fellow**
UST each other
(אִישׁ אֶל־רֵעֵהוּ)

See how you translated the similar expression in 7:3. Alternate translation: [to each other]

Support Reference: Idiom

ULT **then punishment will find us**
UST then other people will discover what has happened, and} they will punish us {for not telling anyone}
(וּמְצָאָנוּ עָוֹן)

The lepers are speaking of **punishment** as if it were a living thing that could **find** them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [people will punish us]

Support Reference: Personification

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

And now was an expression that speakers in this culture commonly used to introduce an important point such as the implications of what they had just been saying. Your language may have a comparable expression that you can use in your translation. See how you translated this expression in 3:23.

Support Reference: Connecting Words and Phrases

ULT **go, and let us come**
UST We should go
(לְכוּ וְנָבֹאָה)

The speakers are not telling their fellow lepers to **go** somewhere. They are encouraging them to do what they are suggesting. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Let us go ahead and come]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and let us come**
UST We should go
(וְנָבֹאָה)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [and let us go]

Support Reference: Go and Come

ULT **the house of the king**
UST the king’s officials
(בֵּית הַמֶּלֶךְ)

See the discussion in the introduction to 2 Kings of how the author and characters may use the term “house” to mean all the people who live in the same house as a person, including family members and servants. Alternate translation: [the household of the king]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	at a time
a day of	today
good news	Something very good has happened
punishment	{ … and} they will punish
the house of	officials
the king	the king’s

2 Kings 7:10

ULT	UST
And they came and called to the gatekeeper of the city. And they declared to them, saying, "We came to the camp of Aram, and behold, there was not a man there or the sound of a man, but the horse was tied, and the donkey was tied, and the tents {were} just as they {were}."	*So they went to the guards at the city gates and called out to them, "We went to where the army of Aram had set up their tents, but we did not see or hear anyone there. However, their horses and donkeys were still where they had tied them up, and their tents were still there too."*

ULT **the gatekeeper of the city**
UST the guards at the city gates
(שֹׁעֵר הָעִיר)

The author is not referring to a specific **gatekeeper**. As the pronoun **them** later in this verse and the plural form in the next verse indicate, there were several gatekeepers on duty. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [the gatekeepers of the city]

Support Reference: Generic Noun Phrases

ULT **but the horse was tied, and the donkey was tied**
UST However, their horses and donkeys were still where they had tied them up
(כִּי אִם־הַסּוּס אָסוּר וְהַחֲמוֹר אָסוּר)

The lepers are not referring to a specific **horse** or **donkey**. They mean the Arameans' horses and donkeys 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: [but the horses were tied, and the donkeys were tied]

Support Reference: Generic Noun Phrases

ULT **but the horse was tied, and the donkey was tied**
UST However, their horses and donkeys were still where they had tied them up
(כִּי אִם־הַסּוּס אָסוּר וְהַחֲמוֹר אָסוּר)

In both instances, the expression **was tied** 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 would be natural in your language. Alternate translation: [but their horses and donkeys were still at their tethers]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and called	and called out
the gatekeeper of	the guards
And they declared	and called out
Aram	the army of Aram
the horse	their horses
was tied	were still where they had tied them up
and the donkey	and donkeys
was tied	were still where they had tied them up
and the tents	and their tents

2 Kings 7:11

ULT	UST
And the gatekeepers called, and they informed the house of the king within.	*The guards shouted the news, and some people who heard it went to the palace and reported it to the king's officials.*

ULT and they informed the house of the king
UST and some people who heard it … and reported it to the king's officials
(וַיַּגִּ֖ידוּ בֵּ֣ית הַמֶּ֑לֶךְ)

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 some people informed the house of the king] or [and house of the king was informed]

Support Reference: Pronouns — When to Use Them

ULT within
UST went to the palace
(פְּנִימָה)

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: [within the city]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the gatekeepers	The guards
And … called	shouted the news
the house of	to the … officials
the king	king's

2 Kings 7:12

ULT	UST
And the king arose {at} night, and he said to his servants, "Please let me declare to you what Aram has done to us. They know that we {are} hungry, and they have gone out from the camp to hide themselves in the field, saying, 'For they will come out from the city, and we will capture them alive, and we will enter into the city.'"	*It was still night, but the king got out of bed and told his officials, "The Arameans are trying to trick us! I will tell you how. They know that we are starving here, so they have left their camp and are hiding in the fields. They think that we will {discover that the camp is empty and} leave the city {to get the food they have left in it}. Then they will {come out of hiding and} capture us and conquer the city!"*

ULT **saying, 'For they will come out from the city, and we will capture them alive, and we will enter into the city**

UST They think that we will {discover that the camp is empty and} leave the city {to get the food they have left in it}. Then they will {come out of hiding and} capture us and conquer the city

(לֵאמֹר כִּי־יֵצְאוּ מִן־הָעִיר וְנִתְפְּשֵׂם חַיִּים וְאֶל־הָעִיר נָבֹא)

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 themselves that we will come out from the city, and they will capture us alive, and they will enter into the city]

Support Reference: Quotes within Quotes

ULT **For**

UST that

(כִּי)

Here the word **For** introduces the expected result of an action. Use a connecting word or phrase that will indicate this in your language. Alternate translation: [Because we have done this,]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
his servants	his officials
Please	I will tell
let me declare	I will tell
Aram	The Arameans
They know	They know
and we will capture them	

ULT	UST
	Then they will {come out of hiding and} capture us

2 Kings 7:13

ULT	UST
And one from his servants answered and said, "Now please let us take five of the remaining horses that remain in it. Behold them, like all of the multitude of Israel who remain in it. Behold them, like all of the multitude of Israel who have finished. So let us send, and let us see."	*But one of his officials said, "Please let us send out some men on five of our horses that are still alive. Those men can go and see what has actually happened. {If the Arameans are hiding in ambush and kill them,} they will be no worse off than the other Israelites who stay here in the city. After all, all of us Israelites here are about to starve to death."*

ULT **the remaining horses that remain in it**

UST our horses that are still alive

(הַסּוּסִים֙ הַנִּשְׁאָרִ֔ים אֲשֶׁ֥ר נִשְׁאַרוּ־בָ֖הּ)

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [the horses that remain in the city]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **Behold them, like all of the multitude of Israel who remain in it. Behold them, like all of the multitude of Israel who have finished**

UST {If the Arameans are hiding in ambush and kill them,} they will be no worse off than the other Israelites who stay here in the city. After all, all of us Israelites here are about to starve to death

(הִנָּ֗ם כְּכָל־הֲהמון יִשְׂרָאֵל֙ אֲשֶׁ֣ר נִשְׁאֲרוּ־בָ֔הּ הִנָּ֖ם כְּכָל־הֲמ֣וֹן יִשְׂרָאֵ֑ל אֲשֶׁר־תַּֽמּוּ)

These two phrases mean basically the same thing. The second phrase makes the meaning of the first more specific by indicating that those who **remain** in the city **have finished**, that is, they are on the verge of death. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [Behold them, like all of the multitude of Israel who remain in it, who are about to die]

Support Reference: Parallelism

ULT **the multitude of Israel**
UST Israelites
(הֲהָמוֹן יִשְׂרָאֵל)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from his servants	of his officials
please	Please
the … horses	horses
Israel	Israelites
Israel	Israelites here

2 Kings 7:14

ULT	UST
And they took two chariots {with} horses, and the king sent after the camp of Aram, saying, “Go and see.”	*The king agreed to send some men to find out where the army of Aram actually was. There were enough horses alive to pull two chariots. So the men went out on those.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chariots	to pull … chariots
{with} horses	There were enough horses alive
the king	The king
Aram	Aram

2 Kings 7:15

ULT	UST
And they went after them to the Jordan, and behold, all of the road {was} full with clothes and equipment that Aram had thrown away in their hastening themselves. And the messengers returned, and they declared to the king.	*All along the road, those men found clothing and weapons that the Arameans had discarded while they were running away. The men went as far as the Jordan River {and still saw no enemy soldiers, so they knew they had left Israel and gone back to Aram}. So the men returned to the king and reported what they had seen.*

ULT **Aram**
UST the Arameans
(אֲרָם)

See how you translated the similar expression in 3:6. Alternate translation: [the Aramean soldiers]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jordan	the Jordan River
Aram	the Arameans
the messengers	the men
and they declared	and reported what they had seen
to the king	to the king

2 Kings 7:16

ULT	UST
And the people went out, and they plundered the camp of Aram. And it happened, a seah of fine flour {was} at a shekel, and two seahs of barley {were} at a shekel, according to the word of Yahweh.	*Then many of the people of Samaria left the city and went to where the army of Aram had set up their tents. They entered all the tents and took everything. {The Arameans had left much grain behind, and} as a result, people could buy six liters of good flour for about ten grams of silver, and they could buy twelve liters of barley for about ten grams of silver. That was exactly what Yahweh had said would happen.*

ULT **a seah of fine flour … and two seahs of barley**
UST six liters of good flour … twelve liters of barley
(סְאָה־סֹלֶת & וְסָאתַיִם שְׂעֹרִים)

See how you decided to represent the quantity of a seah in 7:1.

Support Reference: Biblical Volume

ULT **{was} at a shekel … {were} at a shekel**
UST people could buy … for about ten grams of silver, and they could buy … for about ten grams of silver
(בְּשֶׁקֶל & בְּשֶׁקֶל)

See how you translated the similar expressions in 7:1. Alternate translation: [sold for a silver shekel … sold for a silver shekel]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and they plundered	They entered all the tents and took everything
Aram	the army of Aram
barley	barley
according to the word of Yahweh	That was exactly what Yahweh had said would happen

2 Kings 7:17

ULT	UST
And the king appointed the captain {on} whom he was leaning himself on his hand over the gate, but the people trampled him in the gate, and he died, just as the man of God had spoken, what he spoke when the king came down to him.	*The king appointed the officer who usually accompanied him to control the flow of people through the city gate. But the people who were rushing through the gate {knocked him over and} trampled on him. As a result, he died. That was just what Elisha had told him would happen when he came to Elisha's house with the king.*

ULT {on} whom he was leaning himself on his hand
UST who usually accompanied him
(אֲשֶׁר־נִשָּׁעָן עַל־יָדוֹ)

See how you translated the similar expression in 6:33. Alternate translation: [who was his personal attendant]

Support Reference: Synecdoche

ULT over the gate
UST to control the flow of people through the city gate
(עַל־הַשָּׁעַר)

The author is using **over the gate** as a common expression of his culture to mean "in charge of the gate" or "responsible for supervising the gate." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [to be responsible for the gate]

Support Reference: Idiom

ULT when the king came down to him
UST Elisha … when he came to … s house with the king
(בְּרִדֶת הַמֶּלֶךְ אֵלָיו)

See how you translated the similar expression in 6:33. Alternate translation: [when the king came to him]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the king	The king

ULT	UST
appointed	appointed
the gate	the flow of people through the city gate
but … trampled him	But … {knocked him over and} trampled on him
in the gate	who were rushing through the gate
the man of God	Elisha
the king	with the king

2 Kings 7:18

ULT	UST
And it had happened, when the man of God spoke to the king, saying, "Two seahs of barley {will be} at a shekel, and a seah of flour {will be} at a shekel, it will be at {this} time tomorrow in the gate of Samaria,"	*Elisha had told the king, "At this time tomorrow at the marketplace here in Samaria, you will be able to buy six liters of good flour for about ten grams of silver. You will be able to buy twelve liters of barley for about ten grams of silver."*

ULT **And it had happened, when the man of God spoke to the king, saying, "Two seahs of barley {will be} at a shekel, and a seah of flour {will be} at a shekel, it will be at {this} time tomorrow in the gate of Samaria**

UST Elisha had told the king, "At this time tomorrow at the marketplace here in Samaria, you will be able to buy six liters of good flour for about ten grams of silver. You will be able to buy twelve liters of barley for about ten grams of silver

(וַיְהִי כִּדְבַר֙ אִ֣ישׁ הָאֱלֹהִ֔ים אֶל־הַמֶּ֖לֶךְ לֵאמֹ֑ר סָאתַ֤יִם שְׂעֹרִים֙ בְּשֶׁ֣קֶל וְסָאָה־סֹ֔לֶת בְּשֶׁ֖קֶל יִהְיֶ֥ה כָּעֵ֛ת מָחָ֖ר בְּשַׁ֣עַר שֹׁמְרֽוֹן)

Here and in the next two verses, the author is repeating details from 7:1–2 and 7:17. He is using this repetition to signal the end of his account of how the famine in Samaria ended. Use a natural form in your language for concluding an account with a repetition of some of its details. See how you translated the quotations from Elisha and the captain in 7:1–2, and translate them the same way here and in the next verse so that the repetition will be evident to your readers.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the man of God	Elisha
the king	the king
barley	barley
at {this} time	At this time
in the gate of	at the marketplace here in
Samaria	Samaria

2 Kings 7:19

ULT	UST
that the captain had answered the man of God and said, “Behold Yahweh, making windows in the heavens, may this thing be?” And he had said, “Behold you, seeing with your eyes, but from there you will not eat.”	*The captain had replied, “That could not happen even if Yahweh opened the windows of the sky {and sent grain down to us}!” Elisha had responded, “{Because you have said that,} you will see it happen, but you will not eat any of the food!”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the man of God	had replied
Yahweh	Yahweh
in the heavens	the sky

2 Kings 7:20

ULT	UST
And thus it happened to him, for the people trampled him in the gate, and he died.	*And that is what happened to him. The people who were rushing through the gate {knocked him over and} trampled on him. As a result, he died.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for … trampled	{knocked him over and} trampled on
in the gate	who were rushing through the gate

2 Kings 8

2 Kings 8 Introduction

Structure and Formatting

This chapter concludes the section of the book that describes the miracles and prophecies of Elisha. It then describes the reign of Jehoram, the son of Jehoshaphat, as king of Judah, and it begins to describe the reign of Ahaziah, the son of Jehoram, as king of Judah.

1. The woman whose son Elisha raised from the dead returns to Israel just as Gehazi is telling the king about her (1–6)
2. Elisha prophesies that Hazael will become the king of Aram (7–15)
3. King Jehoram of Judah (16–24)
4. King Ahaziah of Judah (25–29)

Religious and Cultural Concepts in This Chapter

Did Elisha tell Hazael to say something that he knew was not true?

In 8:10, after King Ben Hadad of Aram sends his officer Hazael to ask Elisha whether he will recover from his illness, Elisha tells Hazael, “Go, say to him, ‘Reviving, you will revive.’” But Elisha then adds, “But Yahweh has made me see that dying, he will die.” This was not a contradiction. Elisha was not telling Hazael to lie. Yahweh revealed to Elisha that Ben Hadad’s illness was not fatal, and he would have recovered from it. However, Yahweh also revealed to Elisha that Ben Hadad was going to die of a different cause. Hazael was going to murder him in order to become king himself, as the author describes in 8:15. Elisha was subtly confronting Hazael about his ambitious, murderous character, which Elisha already sensed, and of which he then got a fuller vision after looking into Hazael’s face (8:11–12).

Who became king first, Jehoram (Joram) of Israel or Jehoram of Judah?

The author says in 1:17 that Jehoram became king of Israel in the second year of Jehoram, the son of Jehoshaphat, king of Judah. But he says in 8:16 says that Jehoram, the son of Jehoshaphat, became king of Judah in the fifth year of Joram (Jehoram), the son of Ahab, the king of Israel. This makes it seem as if each one was already king before the other became king, which is impossible. The explanation is that Jehoshaphat made his son Jehoram his co-regent seven years before he died. The author indicates in 3:1 that this was in the eighteenth year of Jehoshaphat's reign. After Jehoram had ruled Judah with his father for two years, Jehoram son of Ahab became king of Israel. After Jehoram had ruled Israel for five years, Jehoshaphat died and his son Jehoram became the sole king of Judah.

Translation Issues in This Chapter

The names Jehoram and Joram

The author calls the son of Ahab who succeeded him as king of Israel by the name Joram in verses 16, 25, 28, and 29 of this chapter, but in 1:17, 3:1, and 3:6 he calls him Jehoram.

Similarly, the author calls the son of Jehoshaphat who succeeded him as king of Judah by the name Joram in verses 21, 23, and 24, but he calls him Jehoram in verses 16, 25, and 29.

The name Joram is a shortened form of Jehoram. If it would be helpful to your readers, you could use each king's full name in every instance. Alternatively, you could use the same form of the name that the author uses in each place. Decide as a team what approach you will take.

2 Kings 8:1

ULT	UST
Now Elisha had spoken to the woman whose son he had made live, saying, "Arise and go, you and your house, and sojourn in where you will sojourn, for Yahweh has called for a famine, and also it will come upon the land {for} seven years."	*Several years earlier, Elisha had spoken to the Shunammite woman whose son he had made live again. He had told her, "Yahweh is going to allow a famine to occur in Israel. This famine will last for seven years. So you and your family should go and live somewhere else for a while {where there will be food to eat}."*

> ULT **Now Elisha had spoken to the woman whose son he had made live**
> UST Several years earlier, Elisha had spoken to the Shunammite woman whose son he had made live again
> (וֶאֱלִישָׁ֣ע דִּבֶּ֣ר אֶל־הָאִשָּׁה֩ אֲשֶׁר־הֶחֱיָ֨ה אֶת־בְּנָ֜הּ)

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 **Arise and go, you and your house, and sojourn in where you will sojourn, for Yahweh has called for a famine, and also it will come upon the land {for} seven years**
> UST Yahweh is going to allow a famine to occur in Israel. This famine will last for seven years. So you and your family should go and live somewhere else for a while {where there will be food to eat}
> (קֻוּמִי וּלְכִי֙ אתי וּבֵיתֵ֔ךְ וְגוּרִי בַּאֲשֶׁ֣ר תָּגוּרִי כִּֽי־קָ֣רָא יְהוָה֙ לָרָעָ֔ב וְגַם־בָּ֥א אֶל־הָאָ֖רֶץ שֶׁ֥בַע שָׁנִֽים)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since Yahweh has called for a famine, and also it will come upon the land seven years, arise and go, you and your house, and sojourn in where you will sojourn]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **Arise and go**
> UST should go
> (קֻוּמִי וּלְכִי֙)

To translate the term **Arise** here and the term "arose" in the next verse, see how you translated the similar expression in 1:3. Alternate translation: [Take action and go]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and your house**
UST and your family
(וּבֵיתֵ֔ךְ)

Elisha is speaking as if the woman's family were actually her **house**. If it would be helpful in your language, you could state the meaning plainly, here and in the next verse. Alternate translation: [and your household] or [and your family]

Support Reference: Metaphor

ULT **and sojourn in where you will sojourn**
UST and live somewhere else for a while {where there will be food to eat}
(וְגוּרִ֖י בַּאֲשֶׁ֣ר תָּגוּרִ֑י)

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

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **Yahweh has called for a famine**
UST Yahweh is going to allow a famine to occur
(קָרָ֥א יְהוָ֖ה לָרָעָ֑ב)

Elisha is using **has called for** as a common expression of his culture to mean "has determined that there will be." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [Yahweh has determined that there is going to be a famine]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Elisha	Several years earlier, Elisha
son	son
and your house	and your family
and sojourn	and live … for a while
you will sojourn	somewhere else … where there will be food to eat
Yahweh	Yahweh
has called	is going to allow … to occur
for a famine	a famine

ULT	UST
the land	Israel
for … years	for … years

2 Kings 8:2

ULT	UST
And the woman arose and did according to the word of the man of God. And she went, she and her house, and she sojourned in the land of the Philistines {for} seven years.	*The woman had done what Elisha told her to do. She and her family had gone to live in the region of Philistia for seven years.*

> ULT **according to the word of the man of God**
> UST what Elisha told her to do … had
> (כִּדְבַר אִישׁ הָאֱלֹהִים)

See how you translated the similar expression in 1:7. Alternate translation: [what the man of God had said]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the man of God	Elisha
and her house	and her family
and she sojourned	to live
in the land of	in the region of
the Philistines	Philistia
years	for … years

2 Kings 8:3

ULT	UST
And it happened at the end of seven years that the woman returned from the land of the Philistines. And she went out to cry out to the king for her house and for her land.	*After those seven years were over, she and her family returned to Israel. {By this time someone else was living in her house and on her land, so} the woman went to the king to ask him to order that person to return her house and her land to her.*

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

The author is using this phrase to introduce a new development within this event. See how you translated the similar phrase in 2:9, which also introduces a new development.

Support Reference: Introduction of a New Event

ULT **out to cry out to the king**
UST to the king to ask him
(לְצַעֵק אֶל־הַמֶּלֶךְ)

The author is using **to cry out to the king** as a common expression of his culture to mean "to make a formal appeal to the king" or "to petition the king." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [to appeal to the king]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
years	those … years
from the land of	to Israel
the Philistines	to Israel
out to cry out	to ask him
the king	the king
her house	her house

2 Kings 8:4

ULT	UST
And the king was speaking to Gehazi, the servant of the man of God, saying, "Please recount to me all of the great {things} that Elisha has done."	*{Just as she arrived,} the king was speaking with Gehazi, Elisha's servant. The king was saying to him, "Tell me about all the miracles that Elisha has done."*

ULT **the great {things}**
UST the miracles
(הַגְּדֹלוֹת)

The king is using the adjective **great** as a noun to mean a certain kind of thing. The ULT shows that by supplying the word **things**. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent word or phrase. Alternate translation: [the wonders]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the king	the king
the servant of	servant
the man of God	Elisha's
Elisha	Elisha

2 Kings 8:5

ULT	UST
And it happened, he was recounting to the king that he had made the dead live, and behold, the woman whose son he had made live was crying out to the king for her house and for her field. And Gehazi said, "My lord the king, this {is} the woman, and this {is} her son, whom Elisha made live."	*Just as Gehazi was telling the king how Elisha had caused the woman's son to become alive again, that woman came in and asked the king to enable her to get her house and land back. Gehazi exclaimed, "Your Majesty, this is the woman I was just telling you about, and this is her son, whom Elisha caused to become alive again!"*

ULT **and behold**
UST Just as
(וְהִנֵּה)

See how you translated the similar expression in 1:9.

Support Reference: Metaphor

ULT **My lord the king**
UST Your Majesty
(אֲדֹנִי הַמֶּלֶךְ)

Gehazi is referring to the king by a respectful title. Use a comparable title or expression for addressing someone respectfully in your language. Alternate translation: [Sire]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the king	the king
son	that
was crying out	came in and asked
the king	the king
her house	her house
My lord	Your Majesty
the king	Your Majesty
{is} her son	is her son
Elisha	Elisha

2 Kings 8:6

ULT	UST
And the king inquired of the woman, and she recounted to him. And the king assigned to her a eunuch, saying, "Return everything that {is} to her and all of the produce of the field from the day she left the land and until now."	*So the king asked her about this, and she told him the whole story of what Elisha had done. Then the king assigned one of his officials to help her. He told him, "Make sure that this woman gets her house and land back. Also give her as many crops as grew on her land while she was away."*

ULT **Return everything that {is} to her**

UST Make sure that this woman gets her house and land back

(הָשֵׁיב אֶת־כָּל־אֲשֶׁר־לָהּ)

While the expression **Return** is an imperative, this was not a command that the eunuch was capable of obeying. He did not possess the woman's house and land. Instead, it describes what the king wanted the eunuch to accomplish. Alternate translation: [Make sure that she gets back everything that belonged to her]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
And … inquired	So … asked … about this
the king	the king
And … assigned	Then … assigned
eunuch	his officials
Return	Make sure that … gets … back
the produce of	crops as grew
from the day	while she was away
she left	while she was away
the land	while she was away

2 Kings 8:7

ULT	UST
And Elisha came to Damascus. Now Ben Hadad, the king of Aram, was sick. And it was declared to him, saying, "The man of God has come to here."	*Later Elisha traveled to the city of Damascus. At that time, King Ben Hadad of Aram was very sick. When someone told him that Elisha had come to Damascus,*

ULT And Elisha came to Damascus
UST Later Elisha traveled to the city of Damascus
(וַיָּבֹא אֱלִישָׁע דַּמָּשֶׂק)

The author is using this travel notice to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. Alternate translation: [Sometime after this, Elisha made a trip to Damascus]

Support Reference: Introduction of a New Event

ULT Now Ben Hadad, the king of Aram, was sick
UST At that time, King Ben Hadad of Aram was very sick
(וּבֶן־הֲדַד מֶלֶךְ־אֲרָם חֹלֶה)

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

Support Reference: Background Information

ULT And it was declared to him
UST When someone told him
(וַיֻּגַּד־לוֹ)

The expression **was declared** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that would be natural in your language. Alternate translation: [And someone declared to him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elisha	Elisha
Damascus	to the city of Damascus
the king of	King … of
Aram	Aram

ULT	UST
And it was declared	When someone told
The man of God	Elisha

2 Kings 8:8

ULT	UST
And the king said to Hazael, "Take a gift in your hand, and go to meet the man of God. And you shall inquire of Yahweh through him, saying, 'Will I live from this sickness?'"	*the king told his official Hazael, "Go and speak with Elisha. Bring him a gift {from me}, and ask him to ask Yahweh if I will recover from this illness."*

ULT **in your hand**
UST Bring him
(בְּיָדֹו)

To translate the term **hand** here and in the next verse, see how you translated the similar expression in 5:5. Alternate translation: [with you]

Support Reference: Metonymy

ULT **saying, 'Will I live from this sickness**
UST to ask … if I will recover from this illness
(לֵאמֹר הַאֶחְיֶה מֵחֳלִי זֶה)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [asking whether I will live from this sickness.]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
the man of God	with Elisha
And you shall inquire of	and ask him
Yahweh	Yahweh

2 Kings 8:9

ULT	UST
And Hazael went to meet him, and in his hand he took a gift and every good {thing} of Damascus, a burden of 40 camels. And he came and stood to his face, and he said, "Your son Ben Hadad, the king of Aram, has sent me to you, saying, 'Will I revive from this sickness?'"	*So Hazael went to speak with Elisha. As a gift, he brought him many of the goods that people produced in Damascus. It took 40 camels to carry everything he brought. When Hazael met with Elisha, he told him, "Your friend Ben Hadad, the king of Aram, has sent me to ask you whether he will recover from his illness."*

ULT **a gift and every good {thing} of Damascus**
UST As a gift … many of the goods that people produced in Damascus
(מִנְחָה & וְכָל־טוּב דַּמֶּשֶׂק)

This phrase expresses a single idea. The expression **every good thing** tells what this **gift** consisted of. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [a gift consisting of every good thing of Damascus]

Support Reference: Hendiadys

ULT **and every good {thing} of Damascus**
UST many of the goods that people produced in Damascus
(וְכָל־טוּב דַּמֶּשֶׂק)

The author is saying **every** as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [and a wide range of good things from Damascus]

Support Reference: Hyperbole

ULT **good {thing} of Damascus**
UST of the goods that people produced in Damascus
(טוּב דַּמֶּשֶׂק)

The author is using the adjective **good** as a noun to mean a certain kind of thing. The ULT shows that by supplying the word **thing**. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent word or phrase. Alternate translation: [fine product of Damascus] or [luxury of Damascus]

Support Reference: Nominal Adjectives

ULT **to his face**
UST When Hazael met with Elisha
(לְפָנָיו)

See how you translated the similar expression in 3:14. Alternate translation: [in his presence]

Support Reference: Metonymy

ULT **Your son**
UST Your friend
(בִּנְךָ)

By calling himself **Your son**, the king is addressing Elisha respectfully. (This is equivalent to the way the king of Israel addressed him as "my father" in 6:21.) Use a comparable expression for addressing someone respectfully in your language.

Support Reference: Politeness

ULT **saying, 'Will I revive from this sickness**
UST to ask … whether he will recover from his illness
(לֵאמֹר הַאֶחְיֶה מֵחֳלִי זֶה)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [to ask whether he will revive from this sickness]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good {thing} of	of the goods that people produced in
Damascus	Damascus
camels	camels
Your son	Your friend
the king of	the king of
Aram	Aram

2 Kings 8:10

ULT	UST
And Elisha said to him, "Go, say to him, 'Reviving, you will revive.' But Yahweh has made me see that dying, he will die."	*Elisha told Hazael, "You may go back and tell him that he will surely recover from this illness. However, Yahweh has shown me that he is going to die {some other way}."*

ULT **say to him, 'Reviving, you will revive**
UST and tell him that he will surely recover from this illness
(אֱמָר־לֹא חָיֹה תִחְיֶה)

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 reviving, he will revive]

Support Reference: Quotes within Quotes

ULT **Reviving, you will revive … dying, he will die**
UST that he will surely recover from this illness … he is going to die {some other way}
(חָיֹה תִחְיֶה & מָוֹת יָמוּת)

Elisha is repeating forms of the verbs **revive** 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: [He will certainly recover … he will certainly die]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elisha	Elisha
Yahweh	Yahweh

2 Kings 8:11

ULT	UST
And he made his face stand, and he set {it} until shaming, and the man of God wept.	*Then Elisha looked steadily at Hazael for a long time. That made Hazael feel embarrassed. Then Elisha started to cry.*

ULT And he made his face stand
UST Then Elisha looked steadily at Hazael for a long time
(וַיַּעֲמֵד אֶת־פָּנָיו)

Here, Elisha's **face** represents the direction in which he was looking. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And he looked steadily in one direction] or [And he fixed a stare]

Support Reference: Metonymy

ULT and he set {it} until shaming
UST That made Hazael feel embarrassed
(וַיֵּשֶׁם עַד־בֹּשׁ)

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 set his gaze upon Hazael until Hazael felt ashamed]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shaming	That made Hazael feel embarrassed
the man of God	Elisha
and … wept	Then … started to cry

2 Kings 8:12

ULT	UST
And Hazael said, "Why is my lord weeping?" And he said, "Because I know what harm you will do to the sons of Israel. Their fortresses, you will send into fire, and their choice youths, you will kill with the sword, and their infants, you will dash to pieces, and their pregnant women, you will rip open."	*Hazael asked, "Sir, why are you crying?" Elisha replied, "Because Yahweh has enabled me to know the terrible things that you will do to the people of Israel. Your soldiers will burn down their cities that now have walls around them. They will kill their best young soldiers in battle. They will throw their babies against stones to kill them. And they will use their swords to split open the bellies of their pregnant women {and kill the children in their wombs}."*

ULT **Why is my lord weeping**
UST Sir, why are you crying
(מַדּוּעַ אֲדֹנִי בֹכֶה)

Even though Hazael is addressing Elisha 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: [Why are you, my lord, weeping]

Support Reference: First, Second or Third Person

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

See the discussion in the introduction to 2 Kings of how the author and characters may speak of "the sons of" a person to mean the nation or tribe that consists of his descendants. Alternate translation: [to the Israelites]

Support Reference: Metaphor

ULT **you will send into fire**
UST Your soldiers will burn down
(תְּשַׁלַּח בָּאֵשׁ)

Elisha is speaking as if Hazael will actually **send** these cities **into fire**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [you will set on fire] or [you will burn down]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my lord	Sir
is … weeping	are you crying
I know	Yahweh has enabled me to know
harm	terrible
to the sons of Israel	to the people of Israel
Their fortresses	their cities that now have walls around them
you will kill	They will kill
with the sword	in battle

2 Kings 8:13

ULT	UST
And Hazael said, "But what {is} your servant, a dog, that he should do this great thing?" And Elisha said, "Yahweh has made me see you king over Aram."	*Hazael replied, "I am an insignificant person. I do not have the power to do the things you have described." Elisha replied, "Yahweh has revealed to me that you will become the king of Aram."*

ULT But what {is} your servant, a dog, that he should do this great thing
UST I am an insignificant person. I do not have the power to do the things you have described
(כִּי מָה עַבְדְּךָ֣ הַכֶּ֔לֶב כִּ֥י יַעֲשֶׂ֖ה הַדָּבָ֣ר הַגָּד֑וֹל הַזֶּֽה)

Hazael is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [But your servant is merely a dog, so he will not do such a great thing!]

Support Reference: Rhetorical Question

ULT But what {is} your servant, a dog, that he should do
UST I am an insignificant person. I do not have the power to do
(כִּי מָה עַבְדְּךָ֣ הַכֶּ֔לֶב כִּ֥י יַעֲשֶׂ֖ה)

Hazael 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: [But what am I, your servant, a dog, that I should do]

Support Reference: First, Second or Third Person

ULT {is} your servant, a dog
UST I am an insignificant person
(עַבְדְּךָ֣ הַכֶּ֔לֶב)

Hazael is speaking as if he were actually a **dog**. In this culture, dogs were wild, and people considered them dirty and regarded them with contempt. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [is a contemptible person like your servant]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} your servant	I am
Elisha	Elisha

ULT	UST
king	will become the king
Aram	Aram

2 Kings 8:14

ULT	UST
And he went from with Elisha, and he came to his master. And he said to him, "What did Elisha say to you?" And he said, "He said to me, 'Reviving, you will revive.'"	*Then Hazael left Elisha and returned to the king. The king asked Hazael, "What did Elisha tell you?" Hazael replied, "He told me that you would surely recover."*

ULT **He said to me, 'Reviving, you will revive**
UST He told me that you would surely recover
(אָמַר לִי חָיֹה תִחְיֶה)

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 told me that reviving, you would revive]

Support Reference: Quotes within Quotes

ULT **Reviving, you will revive**
UST that you would surely recover
(חָיֹה תִחְיֶה)

See how you translated the similar expression in 8:10. Alternate translation: [You will certainly revive]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elisha	Elisha
his master	the king
Elisha	Elisha

2 Kings 8:15

ULT	UST
And it happened on the next day that he took a cloth and dipped {it} in water and spread {it} over his face, and he died. And Hazael reigned in his place.	*But the next day{, while the king was sleeping,} Hazael got a thick cloth and soaked it in water. Then he spread it over the king's face so that he would not be able to breathe. As a result, he died. Then Hazael became the king of Aram instead of Ben Hadad.*

ULT **that he took a cloth … and spread {it} over his face**

UST Hazael got a thick cloth … Then he spread it over the king's face so that he would not be able to breathe

(וַיִּקַּח הַמַּכְבֵּר & וַיִּפְרֹשׂ עַל־פָּנָיו)

The pronoun **he** refers to Hazael, while the pronoun **his** refers to Ben Hadad. It may be helpful to clarify this for your readers. Alternate translation: [that Hazael took a cloth … and spread it over Ben Hadad's face]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the next day	the next day{, while the king was sleeping … }
And … reigned	Then … became the king of Aram

2 Kings 8:16

ULT	UST
And in the year of five to Joram, the son of Ahab, the king of Israel, and Jehoshaphat, the king of Judah, Jehoram, the son of Jehoshaphat, the king of Judah, reigned.	*After Joram son of Ahab had been ruling Israel for almost five years, Jehoram son of Jehoshaphat became one of the rulers of Judah. Jehoshaphat continued to be a ruler himself.*

ULT **And in the year of five to Joram, the son of Ahab, the king of Israel, and Jehoshaphat, the king of Judah, Jehoram, the son of Jehoshaphat, the king of Judah, reigned**
UST After Joram son of Ahab had been ruling Israel for almost five years, Jehoram son of Jehoshaphat became one of the rulers of Judah. Jehoshaphat continued to be a ruler himself
(וּבִשְׁנַת חָמֵשׁ לְיוֹרָם בֶּן־אַחְאָב מֶלֶךְ יִשְׂרָאֵל וִיהוֹשָׁפָט מֶלֶךְ יְהוּדָה מָלַךְ יְהוֹרָם בֶּן־יְהוֹשָׁפָט מֶלֶךְ יְהוּדָה)

In this verse and the next two verses, the author is introducing **Jehoram** as a participant in the story as the new king of **Judah**. To translate this verse, see how you translated the similar expressions in 1:17.

Support Reference: Introduction of New and Old Participants

ULT **to Joram … Jehoram**
UST Joram … Jehoram
(לְיוֹרָם & יְהוֹרָם)

See the discussion of these names in the introduction to this chapter. The author sometimes calls the **son of Ahab** who succeeded him as king of Israel by the name Joram, as he does here, but sometimes he calls him Jehoram. Similarly, the author sometimes calls the **son of Jehoshaphat** who succeeded him as king of Judah by the name Jehoram, as he does here, but sometimes he calls him Joram.

Support Reference: How to Translate Names

ULT and Jehoshaphat, the king of Judah
UST Jehoshaphat continued to be a ruler himself
(וִיהוֹשָׁפָט מָלַךְ יְהוּדָה)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. (He is referring to the co-regency that Jehoram had had with his father Jehoshaphat for the previous seven years. See the discussion of this in the introduction to this chapter.) You can supply these words from the context if that would be clearer in your language. Alternate translation: [after Jehoshaphat had been the king of Judah together with his son for seven years]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And in the year of	for … years
to Joram	Joram
the son of	son of
Ahab	Ahab
the king of	After … had been ruling
Israel	Israel
and Jehoshaphat	Jehoshaphat
the king of	continued to be a ruler himself
Judah	continued to be a ruler himself
Jehoram	Jehoram
the son of	son of
Jehoshaphat	Jehoshaphat
the king of	Jehoshaphat
Judah	of Judah
reigned	became one of the rulers

2 Kings 8:17

ULT	UST
He was a son of 32 years when he reigned, and he reigned 8 years in Jerusalem.	*Jehoram was 32 years old when he became a ruler, and he ruled in Jerusalem for eight years.*

ULT He was a son of 32 years
UST Jehoram was 32 years old
(בֶּן־שְׁלֹשִׁים וּשְׁתַּיִם שָׁנָה הָיָה)

See the discussion in the introduction to 2 Kings of how the author says that a person was "a son of" a certain number of years in order to mean that the person was that many years old. Alternate translation: [He was 32 years old]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a son of	old
years	Jehoram … years
when he reigned	when he became a ruler
he reigned	and he ruled
years	for … years
in Jerusalem	in Jerusalem

2 Kings 8:18

ULT	UST
And he walked in the way of the kings of Israel, just as the house of Ahab did, for the daughter of Ahab was a wife to him. And he did evil in the eyes of Yahweh.	*Jehoram's wife was the daughter of King Ahab. As a result, he behaved just as the kings of Israel behaved who were descendants of Ahab. He did many things that Yahweh had told the Israelites were evil.*

ULT **And he walked in the way of the kings of Israel, just as the house of Ahab did, for the daughter of Ahab was a wife to him**
UST Jehoram's wife was the daughter of King Ahab. As a result, he behaved just as the kings of Israel behaved who were descendants of Ahab
(וַיֵּ֗לֶךְ בְּדֶ֙רֶךְ֙ ׀ מַלְכֵ֣י יִשְׂרָאֵ֔ל כַּאֲשֶׁ֥ר עָשׂ֖וּ בֵּ֣ית אַחְאָ֑ב כִּ֥י בַֽת־אַחְאָ֛ב הָיְתָה־ל֥וֹ לְאִשָּׁ֖ה)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [And since the daughter of Ahab was a wife to him, he walked in the way of the kings of Israel, just as the house of Ahab did]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And he walked in the way of the kings of Israel, just as the house of Ahab did**
UST Ahab … he behaved just as the kings of Israel behaved who were descendants of
(וַיֵּ֗לֶךְ בְּדֶ֙רֶךְ֙ ׀ מַלְכֵ֣י יִשְׂרָאֵ֔ל כַּאֲשֶׁ֥ר עָשׂ֖וּ בֵּ֣ית אַחְאָ֑ב)

See the discussion in the introduction to 2 Kings of how the author and characters often speak of how a person lived as if that were a way or path that the person **walked** along. Alternate translation: [And he lived as the kings of Israel had lived, doing just what the house of Ahab did]

Support Reference: Metaphor

ULT **the house of Ahab**
UST Ahab … who were descendants of
(בֵּ֣ית אַחְאָ֑ב)

See the discussion in the introduction to 2 Kings of how the author and characters may use the term "house" to mean the descendants of a king who ruled after him. Alternate translation: [the kings in the dynasty of Ahab]

Support Reference: Metaphor

ULT And he did evil in the eyes of Yahweh
UST He did many things that Yahweh had told the Israelites were evil
(וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה)

See how you translated the similar expression in 3:2. Alternate translation: [And he did what Yahweh considered to be evil]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the kings of	the kings of
Israel	Israel
the house of	who were descendants of
Ahab	Ahab
Ahab	King … Ahab
evil	many things … were evil
Yahweh	Yahweh

2 Kings 8:19

ULT	UST
But Yahweh was not willing to destroy Judah, for the sake of David his servant, just as he had said to him, to give to him a lamp for his sons all of the days.	*However, Yahweh had promised his servant David that his descendants would always be kings. So Yahweh did not want to allow the enemies of the kingdom of Judah to destroy it.*

> ULT **to give to him a lamp for his sons**
> UST that his descendants would … be kings
> (לָתֵ֨ת לֹ֥ו נִיר֛ לְבָנָ֖יו)

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: [to ensure that his descendants would have a continuing presence as kings]

Support Reference: Metaphor

> ULT **for his sons**
> UST his descendants
> (לְבָנָ֖יו)

See how you translated the similar expression in 8:12. Alternate translation: [for his descendants]

Support Reference: Metaphor

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

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 [perpetually]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
to destroy	to allow the enemies … to destroy
Judah	of the kingdom of Judah … it

ULT	UST
David	David
his servant	his servant
a lamp	that … would … be kings
for his sons	his descendants
the days	always

2 Kings 8:20

ULT	UST
In his days, Edom rebelled from under the hand of Judah, and they made a king rule over them.	*During the time when Jehoram ruled, the Edomites rebelled against Judah. They appointed their own king.*

ULT In his days
UST During the time when Jehoram ruled
(בְּיָמָיו)

The author is using the term **days** to refer to the time when Jehoram was ruling. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [During the reign of Jehoram]

Support Reference: Metonymy

ULT the hand of
UST against
(יַד)

See how you translated the similar expression in 3:10. Alternate translation: [the control of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In his days	During the time when Jehoram ruled
Edom	the Edomites
rebelled	rebelled
Judah	Judah
a king	king
and they made … rule	They appointed

2 Kings 8:21

ULT	UST
So Joram passed over to Zair, and all of the chariotry with him. And it happened, he, he arose {at} night, and he struck Edom, having surrounded him, and the commanders of the chariotry, but the people fled to its tents.	*So Joram went with his army and all of his chariots to the city of Zair. The commanders of the Edomite army came and surrounded them with their chariots. Jehoram had to make a {surprise} attack at night{in order to escape}. Then the regular soldiers ran away and went home{, so Joram was not able to reconquer Edom}.*

ULT **And it happened, he, he arose {at} night, and he struck Edom, having surrounded him, and the commanders of the chariotry**

UST The commanders of the Edomite army came and surrounded them with their chariots. Jehoram had to make a {surprise} attack at night{in order to escape}

(וַיְהִי־הוּא֙ קָ֣ם לַיְלָ֔ה וַיַּ֖ךְ אֶת־אֱד֣וֹם הַסֹּבֵ֣ב אֵלָ֑יו וְאֵת֙ שָׂרֵ֣י הָרָ֔כֶב)

If it would be more natural in your language, you may want to put the information that the Edomites had **surrounded** the king before the information that he **struck** them at **night**. You may also want to put the information about the **commanders of the chariotry** with the information that the king **struck** the Edomites. Alternate translation: [And the Edomites surrounded him, but it happened that he, he arose at night, and he and the commanders of the chariotry struck Edom]

Support Reference: Information Structure

ULT **he, he arose**

UST Jehoram … make a {surprise} attack … in order to escape

(הוּא֙ קָ֣ם)

The author is stating the pronoun **he** separately, even though the verb translated as **he arose** already includes this meaning. He is doing that in order to emphasize a contrast between what the king did (he **struck Edom**) and what the people did (they **fled**). See how you translated the expression “he, he came” in 5:25, which similarly emphasizes a contrast. Alternate translation: [for his part, he arose]

Support Reference: Pronouns — When to Use Them

ULT **he arose**
UST make a {surprise} attack … in order to escape
(קָם)

See how you translated the similar expression in 3:24. Alternate translation: [he took action]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he struck**
UST make a {surprise} attack … in order to escape
(וַיַּ֫כֵּה)

See how you translated the similar expression in 3:24. Alternate translation: [and he attacked]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Edom**
UST the Edomite army
(אֶת־אֱדֹ֔ום)

See how you translated the similar expression in 3:6. Alternate translation: [the Edomite army]

Support Reference: Metonymy

ULT **but the people fled to its tents**
UST Then the regular soldiers ran away and went home{, so Joram was not able to reconquer Edom}
(וַיָּנָ֥ס הָעָ֖ם לְאָהָלָֽיו)

In this context, the term **people** refers to the soldiers in the Judean army. It may be helpful to clarify this for your readers. Alternate translation: [but the soldiers fled to their tents]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but the people fled to its tents**
UST Then the regular soldiers ran away and went home{, so Joram was not able to reconquer Edom}
(וַיָּנָס הָעָם לְאָהָלָיו)

The author is using **the people fled to its tents** as a common expression of his culture to mean that the soldiers stopped their military campaign altogether and each of them went back to his home and family. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. If you have already translated the book of 2 Samuel, see how you translated the similar expression in 2 Samuel 18:17. Alternate translation: [but the rest of the soldiers abandoned the army and returned home]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joram	Joram
Edom	the Edomite army
and the commanders of	The commanders of
the chariotry	with their chariots
to its tents	and went home{, so Joram was not able to reconquer Edom}

2 Kings 8:22

ULT	UST
And Edom rebelled from under the hand of Judah, to this day. Then Libnah rebelled at that time.	*Since that time, Judah has no longer controlled Edom. Around that same time, the people of the city of Libnah also rebelled against Judah.*

ULT **to this day**
UST Since that time
(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 earlier in the sentence if that would be clearer in your language. Alternate translation: [and it is still in rebellion to this day]

Support Reference: Ellipsis

ULT **to this day**
UST Since that time
(עַד הַיּוֹם הַזֶּה)

See how you translated the same expression in 2:22.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Then Libnah rebelled at that time**
UST Around that same time, the people of the city of Libnah also rebelled against Judah
(אָז תִּפְשַׁע לִבְנָה בָּעֵת הַהִיא)

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you could state the meaning in a way that would be natural. Alternate translation: [Libnah also rebelled at that time]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Edom	Edom
And … rebelled	no longer
Judah	Judah has … controlled
day	Since that time
rebelled	also rebelled against Judah
at … time	Around … time

2 Kings 8:23

ULT	UST
Now the rest of the matters of Joram 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 Jehoram did.*

ULT **Now the rest of the matters of Joram 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 Jehoram did

(וְיֶתֶר דִּבְרֵי יוֹרָם וְכָל־אֲשֶׁר עָשָׂה הֲלוֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה)

In this verse and the next verse, the author is concluding the story of Joram. To translate this verse, see how you translated the similar phrases in 1:18.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joram	Jehoram
the days	during their reigns
of the kings of	the kings of
Judah	Judah

2 Kings 8:24

ULT	UST
And Joram lay down with his fathers, and he was buried with his fathers in the City of David. And Ahaziah his son reigned in his place.	*Then Joram died, and the Judeans buried him in the part of Jerusalem that people called the City of David. That is where people had buried his ancestors. Joram's son Ahaziah became the next king.*

ULT **And Joram lay down with his fathers**
UST Then Joram died
(וַיִּשְׁכַּב יוֹרָם עִם־אֲבֹתָיו)

The author is referring to death in a polite way by saying that Joram **lay 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: [And Joram passed away] or [And Joram died]

Support Reference: Euphemism

ULT **And Joram lay down with his fathers**
UST Then Joram died
(וַיִּשְׁכַּב יוֹרָם עִם־אֲבֹתָיו)

See the discussion in the introduction to 2 Kings of how the author and characters often use the term "father" to mean "ancestor." Alternate translation: [And Joram joined his ancestors in death] or [And Joram died, as his ancestors had died]

Support Reference: Metaphor

ULT **and he was buried with his fathers**
UST and the Judeans buried him … That is where people had buried his ancestors
(וַיִּקָּבֵר עִם־אֲבֹתָיו)

The expression **was buried** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and people buried him in the same place where people had buried his ancestors]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joram	Joram

ULT	UST
his fathers	Then … died
and he was buried	and the Judeans buried him
his fathers	his ancestors
in the City of David	in the part of Jerusalem that people called the City of David
Ahaziah	Ahaziah
his son	Joram's son
And … reigned	became the … king

2 Kings 8:25

ULT	UST
In the year of 12, the year to Joram, the son of Ahab, the king of Israel, Ahaziah the son of Jehoram, the king of Judah, reigned.	*After Joram son of Ahab had been ruling Israel for almost 12 years, Ahaziah son of Jehoram became the king of Judah.*

ULT **In the year of 12, the year to Joram, the son of Ahab, the king of Israel, Ahaziah the son of Jehoram, the king of Judah, reigned**

UST After Joram son of Ahab had been ruling Israel for almost 12 years, Ahaziah son of Jehoram became the king of Judah

(בִּשְׁנַת שְׁתֵּים־עֶשְׂרֵה שָׁנָה לְיוֹרָם בֶּן־אַחְאָב מֶלֶךְ יִשְׂרָאֵל מָלַךְ אֲחַזְיָהוּ בֶן־יְהוֹרָם מֶלֶךְ יְהוּדָה)

In this verse and the next two verses, the author is introducing **Ahaziah** as a participant in the story as the new king of **Judah**. To translate this verse, see how you translated the similar expressions in 8:16.

Support Reference: Introduction of New and Old Participants

ULT **In the year of 12, the year to Joram**

UST Joram … for almost 12 years

(בִּשְׁנַת שְׁתֵּים־עֶשְׂרֵה שָׁנָה לְיוֹרָם)

If your language would not represent a number in a form such as **the year of 12**, you could represent this number in a form that your language would use. If you have already translated the book of 1 Kings, see how you translated the same expression in 1 Kings 15:1 and similar places in that book. Alternate translation: [In the twelfth year of Joram]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the year of	for … years
the year	for … years
to Joram	Joram
the son of	son of
Ahab	Ahab
the king of	After … had been ruling
Israel	Israel
Ahaziah	Ahaziah
the son of	son of
Jehoram	Jehoram
the king of	Jehoram

ULT	UST
Judah	Judah
reigned	became the king of

2 Kings 8:26

ULT	UST
Ahaziah {was} a son of 22 years when he reigned, and he reigned one year in Jerusalem. And the name of his mother {was} Athaliah, the daughter of Omri, the king of Israel.	*Ahaziah was 22 years old when he became the king. He ruled in Jerusalem for one year. His mother's name was Athaliah. Her father was {Ahab, the son of} King Omri of Israel.*

ULT Ahaziah {was} a son of 22 years
UST Ahaziah was 22 years old
(בֶּן־עֶשְׂרִים וּשְׁתַּיִם שָׁנָה אֲחַזְיָהוּ)

See how you translated the similar expression in 8:17. Alternate translation: [Ahaziah was 22 years old]

Support Reference: Idiom

ULT the daughter of Omri
UST Her father was {Ahab, the son of} … Omri
(בַּת־עָמְרִי)

Athaliah was the daughter of Ahab, who was the son of **Omri**. Your language may have its own term or expression for this relationship. Alternate translation: [the grand-daughter of Omri]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ahaziah	Ahaziah
{was} a son of	old
years	was … years
when he reigned	when he became the king
he reigned	He ruled
and … year	for … year
in Jerusalem	in Jerusalem
{was} Athaliah	was Athaliah
Omri	Ahab, the son of … Omri
the king of	King … of
Israel	Israel

2 Kings 8:27

ULT	UST
And he walked in the way of the house of Ahab, and he did evil in the eyes of Yahweh, like the house of Ahab, for he {was} a son-in-law of the house of Ahab.	*Because Ahaziah's mother was a daughter of Ahab, he behaved just as the kings of Israel behaved who were descendants of Ahab. He did many things that Yahweh had told the Israelites were evil.*

ULT **And he walked in the way of the house of Ahab, and he did evil in the eyes of Yahweh, like the house of Ahab, for he {was} a son-in-law of the house of Ahab**
UST Because Ahaziah's mother was a daughter of Ahab, he behaved just as the kings of Israel behaved who were descendants of Ahab. He did many things that Yahweh had told the Israelites were evil
(וַיֵּ֖לֶךְ בְּדֶ֣רֶךְ בֵּ֣ית אַחְאָ֑ב וַיַּ֤עַשׂ הָרַע֙ בְּעֵינֵ֣י יְהוָ֔ה כְּבֵ֖ית אַחְאָ֣ב כִּֽי־חֲתַ֥ן בֵּית־אַחְאָ֖ב הֽוּא׃)

The author is continuing to introduce Ahaziah. See how you translated the similar expressions in 8:18. Alternate translation: [And he lived as the kings who were descendants of Ahab had lived, and he did what Yahweh considered to be evil, just as the kings who were descendants of Ahab had done, for he was a son-in-law of the house of Ahab]

Support Reference: Introduction of New and Old Participants

ULT **And he walked in the way of the house of Ahab, and he did evil in the eyes of Yahweh, like the house of Ahab, for he {was} a son-in-law of the house of Ahab**
UST Because Ahaziah's mother was a daughter of Ahab, he behaved just as the kings of Israel behaved who were descendants of Ahab. He did many things that Yahweh had told the Israelites were evil
(וַיֵּ֖לֶךְ בְּדֶ֣רֶךְ בֵּ֣ית אַחְאָ֑ב וַיַּ֤עַשׂ הָרַע֙ בְּעֵינֵ֣י יְהוָ֔ה כְּבֵ֖ית אַחְאָ֣ב כִּֽי־חֲתַ֥ן בֵּית־אַחְאָ֖ב הֽוּא׃)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [And since he was a son-in-law of the house of Ahab, he walked in the way of the house of Ahab, and he did evil in the eyes of Yahweh, like the house of Ahab]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the house of Ahab**
UST the kings of Israel … who were descendants of Ahab
(בֵּית אַחְאָב)

See how you translated the same expression in 8:18. Alternate translation: [the kings in the dynasty of Ahab]

Support Reference: Metaphor

ULT **he {was} a son-in-law of the house of Ahab**
UST Ahaziah's mother was a daughter of Ahab
(חָתָן בֵּית־אַחְאָב הוּא)

Ahaziah's father Jehoram had married a daughter of Ahab. Your language may have its own term or expression for this relationship. Alternate translation: [he was a relative by marriage of the family of Ahab] or [he was a grandson of Ahab]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	the kings of Israel … who were descendants of
Ahab	Ahab
evil	many things … were evil
Yahweh	Yahweh
like the house of	the kings of Israel … who were descendants of
Ahab	Ahab
the house of	was a daughter of
Ahab	Ahab

2 Kings 8:28

ULT	UST
And he went with Joram, the son of Ahab, to war with Hazael, the king of Aram, at Ramoth Gilead, but the Arameans struck Joram.	*Ahaziah led his army to join King Jehoram of Israel and his army to fight against the army of King Hazael of Aram. Their armies started fighting at the city of Ramoth Gilead. The Aramean soldiers wounded Jehoram in the battle there.*

ULT **but the Arameans struck Joram**

UST The Aramean soldiers wounded Jehoram in the battle there

(וַיַּכּוּ אֲרַמִּים אֶת־יוֹרָם)

In this context, the word **struck** means “wounded.” Alternate translation: [but the Arameans wounded Joram]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joram	King Jehoram of Israel and his army
the son of	King Jehoram of Israel and his army
Ahab	King Jehoram of Israel and his army
the king of	King … of
Aram	Aram
at Ramoth Gilead	Their armies started fighting at the city of Ramoth Gilead
at Ramoth Gilead	Their armies started fighting at the city of Ramoth Gilead
the Arameans	The Aramean soldiers
Joram	Jehoram

2 Kings 8:29

ULT	UST
And King Joram returned to be healed in Jezreel from the wounds {with} which the Arameans had struck him at Ramah when he fought with Hazael, the king of Aram. And Ahaziah, the son of Jehoram, the king of Judah, went down to see Joram, the son of Ahab, in Jezreel because he was infirm.	*So King Joram left Ramah, where his army had been fighting against the army of King Hazael of Aram. Because the Arameans had wounded him, he went back to the city of Jezreel to recover from his wounds. King Ahaziah of Judah learned that he had gone there to recover. So he went to Jezreel to visit him.*

ULT **to be healed**
UST to recover
(לְהִתְרַפֵּא)

The expression **to be healed** 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 would be natural in your language. Alternate translation: [to recuperate]

Support Reference: Active or Passive

ULT **at Ramah**
UST Ramah
(בָּרָמָה)

The name **Ramah** is a shortened form of the name Ramoth Gilead, which the author uses in the previous verse. If it would be helpful to your readers, you could use the full form of the name here. Alternate translation: [Ramoth Gilead]

Support Reference: How to Translate Names

ULT **And Ahaziah, the son of Jehoram, the king of Judah, went down to see Joram, the son of Ahab, in Jezreel because he was infirm**
UST King Ahaziah of Judah learned that he had gone there to recover. So he went to Jezreel to visit him
(וַאֲחַזְיָהוּ בֶן־יְהוֹרָם מֶלֶךְ יְהוּדָה יָרַד לִרְאוֹת אֶת־יוֹרָם בֶּן־אַחְאָב בְּיִזְרְעֶאל כִּי־חֹלֶה הוּא)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [And because Joram, the son of Ahab, had been wounded, Ahaziah, the son of Jehoram, the king of Judah, went down to see him in Jezreel]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And Ahaziah, the son of Jehoram, the king of Judah, went down**
UST King Ahaziah of Judah … he went
(וַאֲחַזְיָהוּ בֶן־יְהוֹרָם מֶלֶךְ יְהוּדָה יָרַד)

See how you translated the similar expression “go up” in 1:3. Alternate translation: [And Ahaziah the son of Jehoram, the king of Judah, went]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
King	King
Joram	Joram
in Jezreel	to the city of Jezreel
the Arameans	the Arameans
at Ramah	Ramah
the king of	King … of
Aram	Aram
And Ahaziah	Ahaziah
And Ahaziah	Ahaziah
the son of	Ahaziah
Jehoram	Ahaziah
the king of	King … of
Judah	Judah
Joram	him
the son of	him
Ahab	him
in Jezreel	to Jezreel

2 Kings 9

2 Kings 9 Introduction

Structure and Formatting

This chapter begins the story of how Yahweh fulfilled the prophecy that he spoke through Elijah that Ahab's entire family would be destroyed because of his wickedness. It tells how Elisha sent a young prophet to anoint as the next king Jehu, one of the military commanders of Ahab's son Jehoram. It then tells how Jehu went to Jezreel and killed Jehoram as well as his mother, Jezebel, and the Judean king Ahaziah.

Translation Issues in This Chapter

Long quotation within quotation

In verses 6–10, as the young prophet whom Elisha sent speaks a message to Jehu from Yahweh, there is a long quotation within a quotation. If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Notes to each verse suggest ways in which you can do this consistently.

The names Jehoram and Joram

In this chapter the author continues to call the son of Ahab who succeeded him as king of Israel by two different names. He calls him Joram in verses 15, 16, 21, and 29, and he calls him Jehoram in verses 17, 21, 22, 23, and 24. See whether you decided in chapter 8 to call him Jehoram consistently or whether you decided to use the same forms of his name that the author does in each place.

2 Kings 9:1

ULT	UST
And Elisha the prophet called to one of the sons of the prophets and said to him, "Gird your loins, and take this flask of oil in your hand, and go {to} Ramoth Gilead.	*Meanwhile, the prophet Elisha summoned one of the young prophets he was training. He told him, "Tuck your cloak into your belt {so that you can run fast}. Go to the city of Ramoth Gilead. Take this jar of olive oil with you.*

ULT Gird your loins, and take
UST Tuck your cloak into your belt {so that you can run fast} … Take
(חֲגֹר מָתְנֶיךָ וְקַח)

See how you translated the similar expression in 4:29. Alternate translation: [Quickly, take]

Support Reference: Assumed Knowledge and Implicit Information

ULT in your hand
UST with you
(בְּיָדֶךָ)

See how you translated the similar expression in 5:20. Alternate translation: [with you]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Elisha	Meanwhile … Elisha
the prophet	the prophet
called	summoned
the sons of	young … he was training
the prophets	the … prophets
Gird	Tuck your cloak into your belt {so that you can run fast}
your loins	Tuck your cloak into your belt {so that you can run fast}
oil	olive oil
{to} Ramoth Gilead	to the city of Ramoth Gilead
{to} Ramoth Gilead	to the city of Ramoth Gilead

2 Kings 9:2

ULT	UST
And you shall come to there, and see Jehu, the son of Jehoshaphat, the son of Nimshi, there. And you shall come, and you shall make him arise from the midst of his brothers, and you shall bring him {to} a chamber in a chamber.	*When you arrive there, look for a man whose name is Jehu son of Jehoshaphat son of Nimshi. When you find him, ask him to come with you into a private room, away from his companions.*

ULT **to there, and see Jehu, the son of Jehoshaphat, the son of Nimshi, there**
UST there, look for a man whose name is Jehu son of Jehoshaphat son of Nimshi
(שָׁמָּה וּרְאֵה־שָׁם יֵהוּא בֶן־יְהוֹשָׁפָט בֶּן־נִמְשִׁי)

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [to there, and see Jehu, the son of Jehoshaphat, the son of Nimshi]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **his brothers**
UST his companions
(אֶחָיו)

See how you translated the similar expression in 7:6. Alternate translation: [his fellow soldiers]

Support Reference: Idiom

ULT **{to} a chamber in a chamber**
UST into a private room
(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. If you have already translated the book of 1 Kings, see how you translated the similar expression in 1 Kings 20:30. Alternate translation: [an inner room]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehu	a man whose name is Jehu
the son of	son of

ULT	UST
Jehoshaphat	Jehoshaphat
the son of	son of

2 Kings 9:3

ULT	UST
And you shall take the flask of oil, and you shall pour {it} on his head, and you shall say, 'Thus says Yahweh, "I have anointed you as king over Israel."' Then you shall open the door, and you shall flee, and you shall not delay."	*Then pour the olive oil on his head and tell him, 'Yahweh declares that he is appointing you to be the king of Israel.' Then open the door and run away as quickly as you can."*

ULT **and you shall say, 'Thus says Yahweh, "I have anointed you as king over Israel**
UST and tell him, 'Yahweh declares that he is appointing you to be the king of Israel
(וְאָמַרְתָּ כֹּה־אָמַר יְהוָה מְשַׁחְתִּיךָ לְמֶלֶךְ אֶל־יִשְׂרָאֵל)

There are three levels of quotation here. The author is quoting what Elisha said to this young prophet (level 1), continuing from the previous verse. This includes what the prophet was supposed to say to Jehu (level 2). That included 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 **and you shall say, 'Thus says Yahweh, "I have anointed you as king over Israel**
UST and tell him, 'Yahweh declares that he is appointing you to be the king of Israel
(וְאָמַרְתָּ כֹּה־אָמַר יְהוָה מְשַׁחְתִּיךָ לְמֶלֶךְ אֶל־יִשְׂרָאֵל)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and you shall tell him that Yahweh says that he has anointed him king over Israel]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
oil	the olive oil
Yahweh	Yahweh
I have anointed you	he is appointing you to be
as king	the king
Israel	Israel

2 Kings 9:4

ULT	UST
So the young man, the young man, the prophet, went {to} Ramoth Gilead.	*So that young prophet went to Ramoth Gilead.*

> ULT **the young man, the young man, the prophet**
> UST that young prophet
> (הַנַּעַר הַנַּעַר הַנָּבִיא)

As this **young man** becomes the main character in this part of the narrative, the author is introducing him more formally as a participant in the story. The phrase **the young man, the prophet** is probably equivalent to "one of the sons of the prophets" in verse 1. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [So that certain young man who was one of the sons of the prophets went to Ramoth Gilead]

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the prophet	that … prophet
{to} Ramoth Gilead	to Ramoth Gilead
{to} Ramoth Gilead	to Ramoth Gilead

2 Kings 9:5

ULT	UST
And he came, and behold, the commanders of the army were sitting, and he said, “A word {is} to me for you, O commander.” And Jehu said, “For whom, from all of us?” And he said, “For you, O commander.”	*When he arrived, he found the officers of the army meeting together {in the courtyard of a house}. He said, “Sir, I have a message for you.” Jehu replied, “Which one of us is the message for?” The young prophet replied, “It is for you, sir.”*

ULT **and behold**
UST he found
(וְהִנֵּה)

See how you translated the similar expression in 1:9.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the commanders of	the officers of
O commander	Sir
Jehu	Jehu
O commander	sir

2 Kings 9:6

ULT	UST
And he arose and came to the house. And he poured the oil on his head and said to him, "Thus says Yahweh, the God of Israel, 'I have anointed you as king over the people of Yahweh, over Israel.	*So Jehu got up and went with the young prophet into the house. There the young prophet poured the olive oil on Jehu's head. Then he told him, "Yahweh, the God whom we Israelites worship, declares that he is appointing you to be the king of his Israelite people.*

ULT **Thus says Yahweh, the God of Israel, 'I have anointed you as king over the people of Yahweh, over Israel**
UST Yahweh, the God whom we Israelites worship, declares that he is appointing you to be the king of his Israelite people
(כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל מְשַׁחְתִּיךָ לְמֶלֶךְ אֶל־עַם יְהוָה אֶל־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: [Yahweh, the God of Israel, says that he has anointed you as king over his people, over Israel]

Support Reference: Quotes within Quotes

ULT **the people of Yahweh**
UST his … people
(עַם יְהוָה)

Yahweh is speaking of himself in the third person because he is making an authoritative proclamation. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [my people]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the house	into the house
the oil	the olive oil
Yahweh	Yahweh
the God of	the God whom … worship
Israel	we Israelites
I have anointed you	he is appointing you
as king	to be the king
Yahweh	his

ULT	UST
Israel	Israelite

2 Kings 9:7

ULT	UST
And you shall strike the house of Ahab, your master, and I will avenge the blood of my servants the prophets and the blood of all of the servants of Yahweh from the hand of Jezebel.	*Ahab's wife Jezebel murdered many of his prophets and many other Israelites who worshiped him. To punish them for these murders, Yahweh wants you to kill the entire family of Ahab. You formerly served him as a military commander.*

ULT **And you shall strike the house of Ahab, your master, and I will avenge the blood of my servants the prophets and the blood of all of the servants of Yahweh from the hand of Jezebel**

UST Ahab's wife Jezebel murdered many of his prophets and many other Israelites who worshiped him. To punish them for these murders, Yahweh wants you to kill the entire family of Ahab. You formerly served him as a military commander

(וְהִכִּיתָ֗ה אֶת־בֵּ֛ית אַחְאָ֥ב אֲדֹנֶ֖יךָ וְנִקַּמְתִּ֣י דְמֵי ׀ עַבְדַ֣י הַנְּבִיאִ֗ים וּדְמֵי֙ כָּל־עַבְדֵ֣י יְהוָ֔ה מִיַּ֖ד אִיזֶֽבֶל)

If you decided in the previous verse to translate this quotation in such a way that there would not be a quotation within a quotation, you can continue doing that here. Alternate translation: [He says that you are to strike the house of Ahab your master so that he may avenge the blood of his servants the prophets and the blood of all of his servants from the hand of Jezebel]

Support Reference: Quotes within Quotes

ULT **And you shall strike**

UST Yahweh wants you to kill

(וְהִכִּיתָ֗ה)

See how you translated the similar expression in 3:23. Alternate translation: [And you shall kill]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the house of Ahab**

UST the entire family of Ahab

(אֶת־בֵּ֛ית אַחְאָ֥ב)

See how you translated the similar expression in 8:1. Alternate translation: [the family of Ahab here and in the next two verses]

Support Reference: Metaphor

ULT **your master**
UST You formerly served him as a military commander
(אֲדֹנֶיךָ)

Even though Jehu was now a military commander for Jehoram, the son of Ahab, what Jehu says in 9:25 shows that earlier Jehu had been one of Ahab's commanders. That is why Yahweh still refers to Ahab as **your master** when speaking to Jehu. Alternate translation: [who was your master]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the blood of … and the blood of**
UST murdered … and
(דְּמֵי & וּדְמֵי)

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

Support Reference: Metonymy

ULT **the servants of Yahweh**
UST other Israelites who worshiped him
(עַבְדֵי יְהוָה)

Yahweh continues to speak of himself in the third person in this authoritative proclamation. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [my servants]

Support Reference: First, Second or Third Person

ULT **from the hand of Jezebel**
UST Ahab's wife Jezebel murdered
(מִיַּד אִיזֶבֶל)

Yahweh says that this **blood** was **from the hand of Jezebel** to indicate that Jezebel's actions were the source of the blood. In other words, Jezebel was the one responsible for the deaths of Yahweh's prophets and loyal worshipers. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [, which Jezebel shed]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	the entire family of
Ahab	Ahab
your master	You formerly served him as a military commander
and I will avenge	To punish them for these murders
my servants	his
the prophets	many of … prophets
the servants of	other Israelites
Yahweh	who worshiped him
Jezebel	Ahab’s wife Jezebel

2 Kings 9:8

ULT	UST
And all of the house of Ahab will perish, and I will cut off from Ahab one pissing against a wall, both one restrained and one set free in Israel.	*Everyone in Ahab's family must die. So kill all of the males in his household, whether they are family members or servants, no matter where they live in the kingdom of Israel.*

ULT **And all of the house of Ahab will perish, and I will cut off from Ahab one pissing against a wall, both one restrained and one set free in Israel**

UST Everyone in Ahab's family must die. So kill all of the males in his household, whether they are family members or servants, no matter where they live in the kingdom of Israel

(וְאָבַד כָּל־בֵּית אַחְאָב וְהִכְרַתִּי לְאַחְאָב מַשְׁתִּין בְּקִיר וְעָצוּר וְעָזוּב בְּיִשְׂרָאֵל)

If you decided in the verse 6 to translate this quotation in such a way that there would not be a quotation within a quotation, you can continue doing that here. Alternate translation: [He says that all of the house of Ahab will perish, and he will cut off from Ahab one pissing against a wall, both one restrained and one set free in Israel]

Support Reference: Quotes within Quotes

ULT **and I will cut off from Ahab**

UST So kill … in his household

(וְהִכְרַתִּי לְאַחְאָב)

Yahweh is speaking as if, through Jehu, he will actually **cut off** these people, as if they were plants that Jehu would remove from the ground with a sharp tool. He means that he will have Jehu kill them. Alternate translation: [and I will have you kill in Ahab's family]

Support Reference: Metaphor

ULT **one pissing against a wall**
UST all of the males
(מַשְׁתִּ֥ין בְּקִֽיר)

Yahweh is referring to the males in Ahab's household. To emphasize how angry he is at the serious sins of Ahab and his family and what severe punishment they deserve, 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 Kings, see how you translated the similar expression in 1 Kings 14:10. Alternate translation: [every single one of the men]

Support Reference: Metonymy

ULT **both one restrained and one set free**
UST whether they are family members or servants
(וְעָצ֖וּר וְעָזֽוּב)

Yahweh is referring to all of Ahab'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 **both one restrained and one set free**
UST whether they are family members or servants
(וְעָצ֖וּר וְעָזֽוּב)

The expressions **one restrained** and **one set free** are passive verbal forms. If you decide to represent both expressions in your translation, and if your language would not use such forms, you could express the ideas in active form or in another way that would be natural in your language. Alternate translation: [both slaves and free men]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	family
Ahab	Ahab's
And … will perish	must die
from Ahab	in his household
and one set free	whether they are family members

ULT	UST
in Israel	no matter where they live in the kingdom of Israel

2 Kings 9:9

ULT	UST
And I will make the house of Ahab like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah.	*Earlier, I had people destroy the families of Jeroboam son of Nebat and Baasha son of Ahijah {because those kings were so wicked}. I want you to destroy the family of Ahab in the same way.*

ULT **And I will make the house of Ahab like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah**
UST Earlier, I had people destroy the families of Jeroboam son of Nebat and Baasha son of Ahijah {because those kings were so wicked}. I want you to destroy the family of Ahab in the same way
(וְנָתַתִּי֙ אֶת־בֵּ֣ית אַחְאָ֔ב כְּבֵ֖ית יָרָבְעָ֣ם בֶּן־נְבָ֑ט וּכְבֵ֖ית בַּעְשָׁ֥א בֶן־אֲחִיָּֽה)

If you decided in verse 6 to translate this quotation in such a way that there would not be a quotation within a quotation, you can continue doing that here. Alternate translation: [He says that he will make the house of Ahab like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah]

Support Reference: Quotes within Quotes

ULT **And I will make the house of Ahab like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah**
UST Earlier, I had people destroy the families of Jeroboam son of Nebat and Baasha son of Ahijah {because those kings were so wicked}. I want you to destroy the family of Ahab in the same way
(וְנָתַתִּי֙ אֶת־בֵּ֣ית אַחְאָ֔ב כְּבֵ֖ית יָרָבְעָ֣ם בֶּן־נְבָ֑ט וּכְבֵ֖ית בַּעְשָׁ֥א בֶן־אֲחִיָּֽה)

The point of this comparison is that just as **the house of Jeroboam** and **the house of Baasha** were completely destroyed, so the **house of Ahab** will be completely destroyed. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [And I will cause the family of Ahab to be destroyed completely, just like the family of Jeroboam, the son of Nebat, and the family of Baasha, the son of Ahijah]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	the family of
Ahab	Ahab
like the house of	the families of … in the same way

ULT	UST
Jeroboam	Jeroboam
the son of	son of
and like the house of	and
Baasha	Baasha
the son of	son of
Ahijah	Ahijah

2 Kings 9:10

ULT	UST
And dogs will eat Jezebel in the portion of Jezreel, and {there will be} no burying.'" And he opened the door, and he fled.	*When Jezebel dies, no one will bury her body. Instead, dogs will eat her body on the property near the city of Jezreel {that belonged to Naboth}." After the young prophet said this, he went out the door and ran away.*

ULT **And dogs will eat Jezebel in the portion of Jezreel, and {there will be} no burying**
UST When Jezebel dies, no one will bury her body. Instead, dogs will eat her body on the property near the city of Jezreel {that belonged to Naboth}
(וְאֶת־אִיזֶבֶל יֹאכְלוּ הַכְּלָבִים בְּחֶלְקַת יִזְרְעֶאל וְאֵין קֹבֵר)

If you decided in the previous verse to translate this quotation in such a way that there would not be a quotation within a quotation, you can continue doing that here. Alternate translation: [And he says that dogs will eat Jezebel in the portion of Jezreel, so that no one will bury her]

Support Reference: Quotes within Quotes

ULT **in the portion of Jezreel**
UST on the property near the city of Jezreel {that belonged to Naboth}
(בְּחֶלְקַת יִזְרְעֶאל)

Yahweh assumes that Jehu will know that by **the portion of Jezreel**, he means the plot of land in Jezreel that Naboth owned and used for a vineyard. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the plot of land that belonged to Naboth]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And he opened the door, and he fled**
UST After the young prophet said this, he went out the door and ran away
(וַיִּפְתַּח הַנַּעַר וַיָּנֹס)

The pronoun **he** refers in each instance to the young prophet, not to Jehu. It may be helpful to clarify this for your readers. Alternate translation: [And the young prophet opened the door, and he fled]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jezebel	Instead … her body
Jezreel	the city of Jezreel

ULT	UST
burying	will bury her body

2 Kings 9:11

ULT	UST
And Jehu came out to the servants of his master, and one said to him, "Peace? Why did this madman come to you?" And he said to them, "You, you know the man and his talk."	*When Jehu came out of the house to where the other officers were, one of them asked him, "Is everything all right? Why did that crazy person come and speak with you?" Jehu replied, "You know very well what kinds of silly things young prophets like him say."*

ULT **Peace**
UST Is everything all right
(הַשָּׁלוֹם)

See how you translated the similar expression in 5:21. Alternate translation: [Is all well]

Support Reference: Idiom

ULT **You, you know**
UST You know very well
(אַתֶּם יְדַעְתֶּם)

Jehu is stating the pronoun **you** separately, even though the verb translated as **you know** already includes this meaning. He is doing that to emphasize the other commanders' personal awareness of the character of this prophet and the way he talks. 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 yourselves know]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Jehu	When Jehu
the servants of	where the other officers were
his master	where the other officers were
Peace	Is everything all right
you know	You know

2 Kings 9:12

ULT	UST
And they said, "A lie! Now declare to us." And he said, "Like this and like this he spoke to me, saying, 'Thus says Yahweh, "I have anointed you as king over Israel."'"	*They responded, "No, he must have come to tell you something important. Tell us what he said!" Jehu replied, "All right, this is what he said. He told me that Yahweh said that he was appointing me to be the king of Israel."*

ULT **A lie**
UST No, he must have come to tell you something important
(שֶׁקֶר)

The commanders are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [What you have said is a lie]

Support Reference: Ellipsis

ULT **Like this and like this he spoke to me, saying**
UST All right, this is what he said. He told me that
(כָּזֹאת וְכָזֹאת אָמַר אֵלַי לֵאמֹר)

Jehu is using **Like this and like this** as a common expression of his culture to introduce a summary of what someone 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: [Along these lines he spoke to me, saying] or [What he said to me was]

Support Reference: Idiom

ULT **saying, 'Thus says Yahweh, "I have anointed you as king over Israel**
UST He told me that Yahweh said that he was appointing me to be the king of Israel
(לֵאמֹר כֹּה אָמַר יְהוָה מְשַׁחְתִּיךָ לְמֶלֶךְ אֶל־יִשְׂרָאֵל)

There are three levels of quotation here. The author is quoting what Jehu said (level 1). Jehu is quoting what the young prophet said to him (level 2). That included 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 **saying, ‘Thus says Yahweh, “I have anointed you as king over Israel**
UST He told me that Yahweh said that he was appointing me to be the king of Israel
(לֵאמֹר כֹּה אָמַר יְהוָה מְשַׁחְתִּיךָ לְמֶלֶךְ אֶל־יִשְׂרָאֵל)

If it would be clearer in your language, you could translate this so that there are not quotations within quotations. Alternate translation: [telling me that Yahweh said that he had anointed me as king over Israel]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A lie	No, he must have come to tell you something important
declare	Tell … what he said
Yahweh	Yahweh
I have anointed you	he was appointing me
as king	to be the king
Israel	Israel

2 Kings 9:13

ULT	UST
And they hurried and took, a man his garment, and they put {them} under him at the top of the steps. And they blew on a shofar, and they said, "Jehu is king."	*They had Jehu stand in a high place {where people could see him}. Then they all quickly took off their cloaks and spread them on the ground beneath his feet {to honor him}. They blew on a ram's horn {to show that they were making an important announcement} and shouted, "Jehu is now the king!"*

ULT **And they hurried and took, a man his garment**
UST Then they all quickly took off their cloaks
(וַיְמַהֲרוּ וַיִּקְחוּ אִישׁ בִּגְדּוֹ)

The phrase **hurried and took** expresses a single idea. The word **hurried** tells how the other commanders **took** their garments. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [And they hurriedly took, a man his garment]

Support Reference: Hendiadys

ULT **And they hurried and took, a man his garment**
UST Then they all quickly took off their cloaks
(וַיְמַהֲרוּ וַיִּקְחוּ אִישׁ בִּגְדּוֹ)

See how you translated the similar expression in 3:23. Alternate translation: [And each man hurriedly took his own garment]

Support Reference: Idiom

ULT **and they put {them} under him**
UST and spread them on the ground beneath his feet {to honor him}
(וַיָּשִׂימוּ תַחְתָּיו)

Putting their garments **under** Jehu (that is, letting him stand on them) was a symbolic action by which the commanders showed him honor. They were treating him as a person who was so great that his feet should not touch the ground. 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.

Support Reference: Symbolic Action

ULT at the top of the steps
UST They had Jehu stand in a high place {where people could see him}
(אֶל־גֶּרֶם הַמַּעֲלוֹת)

The word that the ULT translates as **top** is an architectural term whose precise meaning is no longer certain. The context suggests, however, that the other commanders wanted to put Jehu in a high location to honor him and make him visible, so most translations understand the term to refer to the top of a staircase. However, some versions translate the term in other ways. 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: Translate Unknowns

ULT And they blew on a shofar
UST They blew on a ram's horn {to show that they were making an important announcement}
(וַיִּתְקְעוּ בַּשּׁוֹפָר)

The act of blowing on a **shofar** was a symbolic action by these commanders showed that they were supporting Jehu as king instead of Jehoram, the son of Ahab. 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 blew on a shofar to show that they were supporting him as king]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on a shofar	on a ram's horn
Jehu	Jehu
is king	is now the king

2 Kings 9:14

ULT	UST
So Jehu, the son of Jehoshaphat, the son of Nimshi, conspired against Joram. Now Joram had been guarding in Ramoth Gilead, he and all of Israel, from the face of Hazael, the king of Aram.	*Then Jehu and the other commanders made plans to kill Joram so that Jehu could replace him as king. King Joram and his army had been defending Ramoth Gilead against the attacking army of Hazael king of Aram.*

ULT **Now Joram had been guarding in Ramoth Gilead, he and all of Israel, from the face of Hazael, the king of Aram**

UST King Joram and his army had been defending Ramoth Gilead against the attacking army of Hazael king of Aram

(וְיוֹרָם הָיָה שֹׁמֵר בְּרָמֹת גִּלְעָד הוּא וְכָל־יִשְׂרָאֵל מִפְּנֵי חֲזָאֵל מֶלֶךְ־אֲרָם)

In this sentence and the first sentence of the next verse, 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 **Joram**

UST Joram

(יוֹרָם)

See the discussion in the introduction to this chapter of how the author calls this king both **Joram** and Jehoram. In this chapter, follow the same decision you made in chapter 8 about whether to call him Jehoram consistently or to use the same forms of his name that the author does in each place.

Support Reference: How to Translate Names

ULT **he and all of Israel**

UST King Joram and his army

(הוּא וְכָל־יִשְׂרָאֵל)

See how you translated the similar expression in 3:6. Alternate translation: [he and the whole Israelite army]

Support Reference: Metonymy

> ULT **from the face of Hazael**
> UST against the attacking army of Hazael
> (מִפְּנֵי חֲזָאֵל)

See how you translated the similar expression in 3:16. Alternate translation: [against the attack by]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehu	Then Jehu and the other commanders
the son of	Then Jehu and the other commanders
Jehoshaphat	Then Jehu and the other commanders
the son of	Then Jehu and the other commanders
Joram	Joram
Now Joram	King Joram
guarding	defending
in Ramoth Gilead	Ramoth Gilead
in Ramoth Gilead	Ramoth Gilead
Israel	his army
the king of	king of
Aram	Aram

2 Kings 9:15

ULT	UST
But King Joram had returned to be healed in Jezreel from the wounds {with} which the Arameans had struck him when he fought with Hazael, the king of Aram. And Jehu said, "If it is your soul, may an escaper not go out from the city to go to declare in Jezreel."	*But the Arameans had wounded Joram as he was fighting against their army. Joram had returned to the city of Jezreel to recover from his wounds. Jehu told the other commanders, "If you really want me to be king, make sure that no one leaves this city to warn the people of Jezreel {that I am planning to go there}."*

> ULT **to be healed**
> UST to recover
> (לְהִתְרַפֵּא)

See how you translated the similar expression in 8:29. Alternate translation: [to recuperate]

Support Reference: Active or Passive

> ULT **If it is your soul**
> UST If you really want me to be king
> (אִם־יֵ֥שׁ נַפְשְׁכֶ֖ם)

Jehu is using the **soul** of the other commanders, their inner being, to mean their desire. Alternate translation: [If it is your desire]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **If it is your soul**
> UST If you really want me to be king
> (אִם־יֵ֥שׁ נַפְשְׁכֶ֖ם)

The word **your** is plural here because Jehu is addressing the other commanders, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

> ULT **If it is your soul**
> UST If you really want me to be king
> (אִם־יֵ֥שׁ נַפְשְׁכֶ֖ם)

Jehu is leaving out some of the words that in many languages a sentence would 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 it is your desire to make me the king]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
King	Joram
Joram	Joram
in Jezreel	to the city of Jezreel
the Arameans	But the Arameans
the king of	their army
Aram	their army
Jehu	Jehu
your soul	you really want me to be king
to declare	to warn
in Jezreel	the people of Jezreel {that I am planning to go there}

2 Kings 9:16

ULT	UST
And Jehu rode and went to Jezreel, because Joram was lying down there. Now Ahaziah, the king of Judah, had gone down to see Joram.	*Then Jehu and his officers got into their chariots and rode to Jezreel. That was where Joram was still recovering. King Ahaziah of Judah was there visiting Jehoram.*

ULT **And Jehu rode and went to Jezreel, because Joram was lying down there**
UST Then Jehu and his officers got into their chariots and rode to Jezreel. That was where Joram was still recovering
(וַיִּרְכַּב יֵהוּא וַיֵּלֶךְ יִזְרְעֶאלָה כִּי יוֹרָם שֹׁכֵב שָׁמָּה)

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 Joram was lying down there, Jehu rode and went to Jezreel]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And Jehu rode and went**
UST Then Jehu and his officers got into their chariots and rode
(וַיִּרְכַּב יֵהוּא וַיֵּלֶךְ)

The phrase **rode and went** expresses a single idea. The word **rode**, which indicates that Jehu rode in his chariot, tells in what way he **went** to Jezreel. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [And Jehu went in his chariot]

Support Reference: Hendiadys

ULT **Joram was lying down there**
UST That was where Joram was still recovering
(יוֹרָם שֹׁכֵב שָׁמָּה)

Here, **lying down** represents “recuperating.” It conveys the further idea that Joram was not in fully fit condition to fight Jehu. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Joram was laid up there] or [Joram was recuperating there]

Support Reference: Metonymy

ULT **Now Ahaziah, the king of Judah, had gone down to see Joram**
UST King Ahaziah of Judah was there visiting Jehoram
(וַאֲחַזְיָהוּ מֶלֶךְ יְהוּדָה יָרַד לִרְאוֹת אֶת־יוֹרָם)

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 Ahaziah, the king of Judah, had gone down**
UST King Ahaziah of Judah was there
(וַאֲחַזְיָהוּ מֶלֶךְ יְהוּדָה יָרַד)

See how you translated the similar expression “go up” in 1:3. Alternate translation: [Now Ahaziah, the king of Judah, had gone]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehu	Jehu and his officers
to Jezreel	to Jezreel
Joram	Joram
Now Ahaziah	Ahaziah
the king of	King … of
Judah	Judah
Joram	Jehoram

2 Kings 9:17

ULT	UST
And a watchman was standing on the tower in Jezreel, and he saw the multitude of Jehu as he came, and he said, "I am seeing a multitude." And Jehoram said, "Take a horseman and send {him} to meet them, and he shall say, 'Peace?'"	*A lookout was standing on top of the tower in Jezreel. He saw Jehu and his men approaching. He called out, "I see a lot of men approaching!" King Jehoram {heard what the watchman said, so he} told his soldiers, "Send someone out on a horse to ask them whether they are coming peacefully."*

ULT **and he shall say, 'Peace**
UST to ask them whether they are coming peacefully
(וְיֹאמַר הֲשָׁלוֹם)

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 have the horseman ask them whether they are coming in peace]

Support Reference: Quotes within Quotes

ULT **Peace**
UST whether they are coming peacefully
(הֲשָׁלוֹם)

Jehoram is instructing this messenger to leave out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [Are you coming in peace]

Support Reference: Ellipsis

ULT **Peace**
UST whether they are coming peacefully
(הֲשָׁלוֹם)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tower	the tower
in Jezreel	in Jezreel
Jehu	Jehu

ULT	UST
Jehoram	King Jehoram
a horseman	on a horse
Peace	whether they are coming peacefully

2 Kings 9:18

ULT	UST
And the rider of the horse went to meet him, and he said, "Thus says the king, 'Peace?'" And Jehu said, "What to you and to peace? Turn around to after me." And the watchman declared, saying, "The messenger has come to them, but he has not returned."	*So a man rode out on a horse to meet Jehu. The man told him, "The king asks whether you are coming peacefully." Jehu replied, "I do not have to tell you that. Get into the group of men behind me {and follow me to the city}!" The lookout in the tower {saw this and} reported that the messenger had reached the group of men who were approaching {and had spoken with them,} but he was not coming back ahead of them.*

ULT **Thus says the king, 'Peace**
UST The king asks whether you are coming peacefully
(כֹּה־אָמַר הַמֶּלֶךְ הֲשָׁלוֹם)

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 asks whether you are coming in peace]

Support Reference: Quotes within Quotes

ULT **What to you and to peace**
UST I do not have to tell you that
(מַה־לְּךָ וּלְשָׁלוֹם)

Jehu is using **What to you and to peace** as a common expression of his culture to mean that whether he is coming in peace has nothing to do with this messenger. If this phrase does not have that meaning in your language, here and in the next verse, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [What business is it of yours whether I am coming in peace] or [Why should I tell you whether I am coming in peace]

Support Reference: Idiom

> ULT **What to you and to peace**
> UST I do not have to tell you that
> (מַה־לְּךָ וּלְשָׁלוֹם)

Jehu is using the question form to indicate forcefully that he will not discuss with this messenger whether he is coming in peace. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [It is none of your business whether I am coming in peace!] or [I do not need to tell you whether I am coming in peace!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the horse	on a horse
the king	The king
Peace	whether you are coming peacefully
Jehu	Jehu
and to peace	I do not have to tell you that
And … declared	{saw this and} reported that
The messenger	the messenger
he has … returned	he was … coming back ahead of them

2 Kings 9:19

ULT	UST
So he sent out a second rider of a horse, and he came to them, and he said, "Thus says the king: 'Peace.'" And Jehu said, "What to you and to peace? Turn around to after me."	*So King Jehoram sent another messenger to tell Jehu that he hoped he was coming peacefully. Again Jehu replied, "I do not have to tell you that. Get into the group of men behind me {and follow me to the city}!"*

ULT **a second rider of a horse**
UST another messenger
(רֹכֵב סוּס שֵׁנִי)

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: [another rider on a horse]

Support Reference: Ordinal Numbers

ULT **Thus says the king: 'Peace**
UST to tell Jehu that he hoped he was coming peacefully
(כֹּה־אָמַר הַמֶּלֶךְ שָׁלוֹם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. In this case, the rider is making a statement on behalf of the king rather than asking a question. Alternate translation: [The king says he hopes that you are coming in peace]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a horse	messenger
the king	he
Peace	hoped he was coming peacefully
Jehu	Jehu
and to peace	I do not have to tell you that

2 Kings 9:20

ULT	UST
And the watchman declared, saying, "He has come to them, but he has not returned, and the driving {is} like the driving of Jehu, the son of Nimshi, for he drives with madness."	*Then the watchman reported again, "That messenger also reached them, but he is not coming back ahead of them. And the leader of that group of men must be Jehu son of Nimshi, because he is driving his chariot so recklessly!"*

ULT **and the driving**
UST And the leader of that group of men must be
(וְהַמְּנַהֵג)

The watchman assumes that the king will understand that by **the driving**, he means the driving of the person to whom the two messengers spoke. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and the driving of the person to whom the two messengers spoke]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for**
UST because
(כִּי)

Here the word **For** introduces not a reason but an explanation. Alternate translation: [I say that because]

Support Reference: Connecting Words and Phrases

ULT **with madness**
UST so recklessly
(בְּשִׁגָּעוֹן)

The watchman is saying **with madness** 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: [furiously]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … declared	Then … reported again
Jehu	Jehu

ULT	UST
the son of	son of

2 Kings 9:21

ULT	UST
And Joram said, "Harness." And one harnessed his chariot. And Jehoram, the king of Israel, went out with Ahaziah, the king of Judah, a man in his chariot, and they went out to meet Jehu. And they found him on the portion of Naboth the Jezreelite.	*Jehoram told one of his attendants, "Get my chariot ready for me." So his attendants did that. Then King Jehoram and King Ahaziah each rode out in his own chariot toward Jehu. They met Jehu just as he arrived on the property that had belonged to Naboth.*

ULT **Harness**
UST Get my chariot ready for me
(אֱסֹר)

Joram is leaving out some of the words that in many languages a sentence would 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 my chariot]

Support Reference: Ellipsis

ULT **And they found him**
UST They met Jehu
(וַיִּמְצָאֻהוּ)

The author does not mean that Jehoram and Ahaziah had to look for Jehu and that they **found him** at the location he describes. He means that they met or encountered him there. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And they encountered him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joram	Jehoram
his chariot	So his attendants did that
Jehoram	Jehoram
the king of	King
Israel	King
with Ahaziah	and … Ahaziah
the king of	King
Judah	King
in his chariot	in his own chariot
Jehu	Jehu

ULT	UST
the Jezreelite	Naboth

2 Kings 9:22

ULT	UST
And it happened when Jehoram saw Jehu that he said, "Peace, Jehu?" And he said, "What peace, during the prostitutions of Jezebel your mother and her many sorceries?"	*When Jehoram met Jehu, he asked him, "Have you come here peacefully, Jehu?" Jehu replied, "There can be no peace while {you and} your mother Jezebel are leading the Israelites to worship so many false gods and practicing so much witchcraft!"*

ULT Peace
UST Have you come here peacefully
(הֲשָׁלֹום)

See how you translated the similar expression in 9:17. Alternate translation: [Are you coming in peace] or [Are you coming peacefully]

Support Reference: Ellipsis

ULT What peace, during the prostitutions of Jezebel your mother and her many sorceries
UST There can be no peace while {you and} your mother Jezebel are leading the Israelites to worship so many false gods and practicing so much witchcraft
(מֶה הַשָּׁלֹום עַד־זְנוּנֵי אִיזֶבֶל אִמֶּךָ וּכְשָׁפֶיהָ הָרַבִּים)

Jehu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [What peace can there be during the prostitutions of Jezebel your mother and her many sorceries?]

Support Reference: Ellipsis

ULT What peace, during the prostitutions of Jezebel your mother and her many sorceries
UST There can be no peace while {you and} your mother Jezebel are leading the Israelites to worship so many false gods and practicing so much witchcraft
(מֶה הַשָּׁלֹום עַד־זְנוּנֵי אִיזֶבֶל אִמֶּךָ וּכְשָׁפֶיהָ הָרַבִּים)

Jehu is using the question form to deny emphatically that there can be peace. 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 can be no peace as long as the prostitutions of Jezebel your mother and her many sorceries continue!]

Support Reference: Rhetorical Question

ULT the prostitutions of Jezebel your mother

UST {you and} your mother Jezebel are leading the Israelites to worship so many false gods (זְנוּנֵי אִיזֶבֶל אִמֶּךָ)

Jehu is speaking as if the worship of many idols that Jezebel has been promoting were actually prostitution. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the worship of many idols that Jezebel your mother has promoted]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehoram	Jehoram
Jehu	Jehu
Peace	Have you come here peacefully
Jehu	Jehu
peace	peace
during the prostitutions of	while {you … } … are leading the Israelites to worship so many false gods
Jezebel	and … Jezebel
and her … sorceries	and practicing … witchcraft

2 Kings 9:23

ULT	UST
And Jehoram turned his hands and fled, and he said to Ahaziah, "Treachery, Ahaziah!"	*Jehoram cried out, "Ahaziah, Jehu is rebelling against me!" Then Jehoram turned his chariot around and tried to escape.*

ULT **And Jehoram turned his hands and fled, and he said to Ahaziah, "Treachery, Ahaziah**
UST Jehoram cried out, "Ahaziah, Jehu is rebelling against me!" Then Jehoram turned his chariot around and tried to escape
(וַיַּהֲפֹךְ יְהוֹרָם יָדָיו וַיָּנָס וַיֹּאמֶר אֶל־אֲחַזְיָהוּ מִרְמָה אֲחַזְיָה)

The author is describing one event before describing another event that preceded it. If it would be helpful your language, you may wish to relate these events in the order in which they happened. Alternate translation: [And Jehoram said to Ahaziah, "Treachery, Ahaziah!" And he turned his hands and fled]

Support Reference: Order of Events

ULT **And Jehoram turned his hands**
UST Jehoram … Then Jehoram turned his chariot around
(וַיַּהֲפֹךְ יְהוֹרָם יָדָיו)

The author is using Jehoram's **hands** to represent his 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: [And Jehoram turned his chariot around]

Support Reference: Metonymy

ULT **Treachery**
UST Jehu is rebelling against me
(מִרְמָה)

Jehoram is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [Jehu is committing treachery against me]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehoram	Jehoram
Ahaziah	cried out

ULT	UST
Ahaziah	Ahaziah

2 Kings 9:24

ULT	UST
And Jehu filled his hand with the bow, and he struck Jehoram between his arms, and the arrow went out from his heart. And he sank down in his chariot.	*But Jehu got his bow and shot an arrow that hit Jehoram in the back between his shoulder blades. The arrow entered Jehoram's body and went right through his heart. He slumped down dead in his chariot.*

ULT **And Jehu filled his hand with the bow**
UST But Jehu got his bow and shot an arrow
(וַיְמַלֵּא יֵהוּא יָדוֹ בַּקָּשֶׁת)

The author is using **filled his hand with** as a common expression of his culture to mean "picked up." 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 Jehu took his bow in hand] or [And Jehu picked up his bow]

Support Reference: Idiom

ULT **And Jehu filled his hand with the bow**
UST But Jehu got his bow and shot an arrow
(וַיְמַלֵּא יֵהוּא יָדוֹ בַּקָּשֶׁת)

The implication is that Jehu picked up his bow and used it to shoot an arrow at Jehoram. You could include this information if that would be helpful to your readers. Alternate translation: [And Jehu picked up his bow and shot an arrow at Jehoram]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And he sank down**
UST He slumped down dead
(וַיִּכְרַע)

The implication is that Jehoram **sank down** dead. You could include this information if that would be helpful to your readers. Alternate translation: [And he sank down dead]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Jehu	But Jehu
with the bow	bow and shot an arrow

ULT	UST
Jehoram	Jehoram
in his chariot	in his chariot

2 Kings 9:25

ULT	UST
And he said to Bidkar his captain, "Pick {him} up and throw him onto the portion of the field of Naboth the Jezreelite. For remember, me and you riding {in} pairs after Ahab his father, and Yahweh lifted this burden against him,	*Then Jehu told his captain Bidkar, "Take his body and throw it here onto the field that belonged to Naboth. Remember what happened when you and I were riding together behind King Jehoram's father Ahab. Yahweh spoke about Ahab {through Elijah}.*

ULT **onto the portion of the field of Naboth the Jezreelite**
UST here onto the field that belonged to Naboth
(בְּחֶלְקַ֥ת שְׂדֵֽה נָבוֹת֙ הַיִּזְרְעֵאלִ֔י)

Jehu is using this possessive form to describe a **portion** of land that consisted of a **field**. 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 agricultural property that Naboth the Jezreelite owned]

Support Reference: Possession

ULT **lifted this burden**
UST spoke … through Elijah
(נָשָׂ֣א & אֶת־הַמַּשָּׂ֣א הַזֶּ֗ה)

Jehu is speaking of this divine message as if it had been a **burden**, that is, a heavy load to carry. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [made this pronouncement]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jezreelite	Naboth
Ahab	Ahab
his father	King Jehoram's father
and Yahweh	Yahweh

2 Kings 9:26

ULT	UST
‘“If I have not seen the blood of Naboth and the blood of his sons yesterday,” the declaration of Yahweh, “and I will repay you on this portion,” the declaration of Yahweh.’ And now, pick {him} up, throw him onto the portion, according to the word of Yahweh.”	*He said that he had seen Ahab murder Naboth and his sons the day before. He solemnly promised that he would punish Ahab right here in this same field! So take Jehoram’s body and throw it onto this field! That will make happen exactly what Yahweh said would happen.”*

ULT **If I have not seen the blood of Naboth and the blood of his sons yesterday,” the declaration of Yahweh, “and I will repay you on this portion,” the declaration of Yahweh**
UST He said that he had seen Ahab murder Naboth and his sons the day before. He solemnly promised that he would punish Ahab right here in this same field
(אִם־לֹ֨א אֶת־דְּמֵ֤י נָבוֹת֙ וְאֶת־דְּמֵ֣י בָנָ֔יו רָאִ֖יתִי אֶמֶשׁ֑ נְאֻם־יְהוָ֔ה וְשִׁלַּמְתִּ֥י לְךָ֖ בַּחֶלְקָ֣ה הַזֹּ֑את נְאֻם־יְהוָ֔ה)

There are three levels of quotation here. The author is quoting what Jehu said to his captain (level 1), continuing from the previous verse. Jehu is quoting what Yahweh said about Ahab through Elijah. (level 2). Within that quotation, Yahweh says that he is declaring something, and he quotes what he is declaring (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 **If I have not seen the blood of Naboth and the blood of his sons yesterday,” the declaration of Yahweh, “and I will repay you on this portion,” the declaration of Yahweh**
UST He said that he had seen Ahab murder Naboth and his sons the day before. He solemnly promised that he would punish Ahab right here in this same field
(אִם־לֹ֨א אֶת־דְּמֵ֤י נָבוֹת֙ וְאֶת־דְּמֵ֣י בָנָ֔יו רָאִ֖יתִי אֶמֶשׁ֑ נְאֻם־יְהוָ֔ה וְשִׁלַּמְתִּ֥י לְךָ֖ בַּחֶלְקָ֣ה הַזֹּ֑את נְאֻם־יְהוָ֔ה)

If it would be clearer in your language, you could translate this so that there are not quotations within quotations. Alternate translation: [He said that he was declaring that he had certainly seen the blood of Naboth and his sons the day before and that he would repay Ahab on this portion]

Support Reference: Quotes within Quotes

ULT **If I have not seen the blood of Naboth and the blood of his sons yesterday**
UST he had seen Ahab murder Naboth and his sons the day before
(אִם־לֹ֨א אֶת־דְּמֵ֤י נָבוֹת֙ וְאֶת־דְּמֵ֣י בָנָ֔יו רָאִ֖יתִי אֶמֶשׁ)

Following the custom of this culture, Yahweh is swearing an oath by stating the first part of a condition ("if") but not the second part ("then"). In a context such as this, it may be natural to express just the first part of the condition as a positive statement. Alternate translation: [I certainly saw the blood of Naboth and the blood of his sons yesterday]

Support Reference: Oath Formulas

ULT **If I have not seen the blood of Naboth and the blood of his sons**
UST he had seen Ahab murder Naboth and his sons
(אִם־לֹ֨א אֶת־דְּמֵ֤י נָבוֹת֙ וְאֶת־דְּמֵ֣י בָנָ֔יו רָאִ֖יתִי)

Here the **blood** of **Naboth** and **his sons** represents their deaths If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [If I have not witnessed the deaths of Naboth and his sons] or [I have certainly witnessed the deaths of Naboth and his sons]

Support Reference: Metonymy

ULT **the declaration of Yahweh … the declaration of Yahweh**
UST He said that … He solemnly promised that
(נְאֻם־יְהוָ֑ה & נְאֻם־יְהוָ֔ה)

Yahweh is speaking of himself in the third person because he is making an authoritative proclamation. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I declare … I declare]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his sons	his sons
Yahweh	He
Yahweh	He
according to the word of Yahweh	That will make happen exactly what Yahweh said would happen

2 Kings 9:27

ULT	UST
And Ahaziah, the king of Judah, saw, and he fled the way of the house of the garden. And Jehu pursued after him, and he said, "Strike him too in the chariot!" At the ascent of Gur, which {is} near Ibleam. And he fled {to} Megiddo, and he died there.	*When King Ahaziah saw what happened, he left the property through a pavilion that led into the adjacent palace gardens. But Jehu {and his men} chased him. Jehu told his men, "Shoot him as well!" {So they shot him with arrows} while he was riding in his chariot on the road up to Gur, near the city of Ibleam. Ahaziah continued riding in his chariot until he reached the city of Megiddo, but he died there.*

ULT **Strike**
UST Shoot
(הַכֵּהוּ)

The implied "you" in the imperative **Strike** is plural because Jehu is addressing the soldiers who are with him. So use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **At the ascent of Gur**
UST on the road up to Gur
(בְּמַעֲלֵה־גוּר)

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 Jehu's soldiers shot Ahaziah with arrows at the ascent of Gur]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Ahaziah	Ahaziah
the king of	King
Judah	King
the house of	a pavilion that led into
Jehu	Jehu {and his men}
the chariot	his chariot

2 Kings 9:28

ULT	UST
And his servants caused him to ride to Jerusalem, and they buried him in his tomb with his fathers in the City of David.	*His officials brought his body back to Jerusalem in his chariot. The Judeans buried him in the tombs in the part of Jerusalem that people called the City of David. That was where they had also buried his ancestors.*

ULT with his fathers
UST That was where they had also buried his ancestors
(עִם־אֲבֹתָיו)

See how you translated the similar expression in 8:24. Alternate translation: [with his ancestors]

Support Reference: Metaphor

ULT and they buried him
UST The Judeans buried him
(וַיִּקְבְּרוּ אֹתוֹ)

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 people buried him] or [and he was buried]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his servants	His officials
to Jerusalem	to Jerusalem
and they buried	The Judeans buried
in his tomb	in the tombs
his fathers	his ancestors
in the City of David	in the part of Jerusalem that people called the City of David

2 Kings 9:29

ULT	UST
Now in the year of 11, the year to Joram, the son of Ahab, Ahaziah had reigned over Judah.	*Ahaziah had become the king of Judah when Joram son of Ahab had been ruling Israel for almost 11 years.*

ULT **Now in the year of 11, the year to Joram, the son of Ahab, Ahaziah had reigned over Judah**

UST Ahaziah had become the king of Judah when Joram son of Ahab had been ruling Israel for almost 11 years

(וּבִשְׁנַת אַחַת עֶשְׂרֵה שָׁנָה לְיוֹרָם בֶּן־אַחְאָב מָלַךְ אֲחַזְיָה עַל־יְהוּדָה)

The author is repeating details from his introduction of Ahaziah as a participant in the story in 8:25. (He says **the eleventh year of Joram** here, rather than "the twelfth year of Joram" as he does there, simply because at this time people sometimes included partial years in totals and sometimes they did not.) He is using this repetition to signal the end of his account of Ahaziah's life and reign. Use a natural form in your language for concluding an account with a repetition of some of its details.

Support Reference: End of Story

ULT **Now in the year of 11, the year to Joram**

UST when Joram … had been ruling Israel for almost 11 years

(וּבִשְׁנַת אַחַת עֶשְׂרֵה שָׁנָה לְיוֹרָם)

See how you translated the similar expression in 8:25. Alternate translation: [And in the eleventh year of Joram]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now in the year of	when … had been ruling Israel
the year	for … years
to Joram	Joram
the son of	son of
Ahab	Ahab
Ahaziah	Ahaziah
had reigned	had become the king
Judah	Judah

2 Kings 9:30

ULT	UST
And Jehu came to Jezreel. And Jezebel heard, and she set her eyes in paint, and she made good her head, and she looked down through the window.	*Then Jehu went to Jezreel. When Jezebel the queen mother heard what had happened, she put on eye makeup and combed her hair to make it beautiful. Then she looked out the window of the palace toward the street below.*

ULT and she set her eyes in paint
UST she put on eye makeup
(וַתָּשֶׂם בַּפּוּךְ עֵינֶיהָ)

The author means that Jezebel painted her eyebrows and eyelashes with a pigment composed of antimony and zinc. This created a dark outline as a setting to her eyes, which made them look larger and brighter. If your readers would not be familiar with the use of this kind of pigment in this way, you could describe a similar cosmetic practice that your readers would recognize, or you could use a more general term. Alternate translation: [and she painted her eyes] or [and she put on eye shadow]

Support Reference: Translate Unknowns

ULT and she made good her head
UST and combed her hair to make it beautiful
(וַתֵּיטֶב אֶת־רֹאשָׁהּ)

This could mean: (1) that Jezebel arranged her hair in a fashionable way. Alternate translation: [and she did up her hair] or (2) that Jezebel put on a royal crown or tiara. Alternate translation: [and she put on her royal tiara]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehu	Jehu
to Jezreel	to Jezreel
And Jezebel	Jezebel the queen mother
and she made good	and combed … to make it beautiful

2 Kings 9:31

ULT	UST
And Jehu came in the gate, And she said, "Peace, Zimri, murderer of his master?"	*As Jehu was entering the city gate, she called out to him, "Your life will not be peaceful! You will be just like Zimri, who also murdered his king!"*

> ULT **Peace, Zimri, murderer of his master**
> UST Your life will not be peaceful! You will be just like Zimri, who also murdered his king
> (הֲשָׁלוֹם זִמְרִי הֹרֵג אֲדֹנָיו)

Jezebel is using the question form to challenge Jehu's apparent expectation that he will rule Israel for the rest of his life after he has killed Ahab's family. She calls him **Zimri** to remind him that an earlier military commander had murdered the king but only reigned for seven days after that (see 1 Kings 16:8–20). If a speaker of your language would not use the question form for this purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Do not expect that you will reign peacefully after this for any longer than Zimri did, who also murdered the king and took his place!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Jehu	Jehu
in the gate	the city gate
Peace	Your life will not be peaceful
his master	his king

2 Kings 9:32

ULT	UST
And he lifted his face to the window, and he said, "Who {is} with me? Who?" And two, three eunuchs looked down to him.	*Jehu looked up toward the window and called out, "Will anyone there help me?" Two or three palace officials looked down at him from windows.*

ULT And two, three eunuchs looked down

UST Two or three palace officials looked down … from windows

(וַיִּשְׁקְפוּ שְׁנַיִם שְׁלֹשָׁה סָרִיסִים)

For stylistic reasons, the author is not using a connecting word between **two** and **three**. He may be suggesting that at first two eunuchs looked out, and then a third one did. In other words, he would be portraying Jezebel's palace staff as slowly but steadily turning against her. It may be more natural in your language to use a connecting word here. Alternate translation: [And two or three eunuchs]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
eunuchs	palace officials

2 Kings 9:33

ULT	UST
And he said, "Throw her down." And they threw her down, and some of her blood sprinkled on the wall and on the horses, and he trampled her.	*Jehu told them, "Throw her down!" So they threw her down, and Jehu ordered his men to drive their chariots over her body. {This killed her, and} some of her blood splattered on the city wall and on the horses that were pulling the chariots.*

ULT **and some of her blood sprinkled on the wall and on the horses, and he trampled her**
UST and Jehu ordered his men to drive their chariots over her body. {This killed her, and} some of her blood splattered on the city wall and on the horses that were pulling the chariots
(וַיִּז מִדָּמָהּ אֶל־הַקִּיר וְאֶל־הַסּוּסִים וַיִּרְמְסֶנָּה)

The author is describing one event before describing another event that preceded it and caused it. If it would be helpful your language, you may wish to relate these events in the order in which they happened. When the author says **he trampled her**, he means that Jehu drove his chariot over Jezebel's body. Alternate translation: [and he drove his chariot over her body, and some of her blood sprinkled on the wall and on the horses]

Support Reference: Order of Events

ULT **and he trampled her**
UST and Jehu ordered his men to drive their chariots over her body
(וַיִּרְמְסֶנָּה)

The author may be using one person, Jehu (**he**), who was involved in an action to represent many people who were involved. He may mean that Jehu ordered all of his chariot drivers to run over Jezebel's body If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and Jehu had his chariot drivers trample her]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the horses	the horses that were pulling the chariots
and he trampled her	and Jehu ordered his men to drive their chariots over her body

2 Kings 9:34

ULT	UST
And he entered, and he ate and drank. Then he said, "Look after this cursed woman, please, and bury her, for she {was} the daughter of a king."	*Then Jehu went into the palace and had a meal there. Then he told some of his men, "Jezebel brought Yahweh's curse on herself {through the idolatry and violence she committed}. However, she was a king's daughter{, and so she should receive a proper burial}. Please take her body and bury it."*

ULT **And he entered, and he ate and drank**
UST Then Jehu went into the palace and had a meal there
(וַיָּבֹא וַיֹּאכַל וַיִּשְׁתְּ)

Entering the royal palace in Jezreel and eating a meal there was a symbolic action by which Jehu claimed that he was now the king of Israel. If it would be helpful to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: [And he entered the royal palace and ate and drank there to assert his claim that he was now the king]

Support Reference: Symbolic Action

ULT **Look after this cursed woman, please, and bury her, for she {was} the daughter of a king**
UST Jezebel brought Yahweh's curse on herself {through the idolatry and violence she committed}. However, she was a king's daughter{, and so she should receive a proper burial}. Please take her body and bury it
(פִּקְדוּ־נָא אֶת־הָאֲרוּרָה הַזֹּאת וְקִבְרֻהָ כִּי בַת־מֶלֶךְ הִיא)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since this cursed woman was the daughter of a king, please look after her and bury her]

Support Reference: Connect — Reason-and-Result Relationship

ULT **this cursed woman**
UST Jezebel brought Yahweh's curse on herself {through the idolatry and violence she committed}
(אֶת־הָאֲרוּרָה הַזֹּאת)

The expression **cursed** 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 would be natural in your language. Alternate translation: [this woman whom Yahweh has cursed]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cursed woman	Jezebel brought Yahweh's curse on herself {through the idolatry and violence she committed}
please	Please
and bury her	and bury it
a king	king's … and so she should receive a proper burial

2 Kings 9:35

ULT	UST
So they went to bury her, but they did not find of her except the skull and the feet and the palms of the hands.	*But when they went to get her body to bury it, the only things left were her skull, her feet, and the front part of her hands.*

ULT **but they did not find of her except the skull and the feet and the palms of the hands**
UST the only things left were her skull, her feet, and the front part of her hands
(וְלֹא־מָצְאוּ בָּהּ כִּי אִם־הַגֻּלְגֹּלֶת וְהָרַגְלַיִם וְכַפּוֹת הַיָּדָיִם)

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: [but the only parts of her they found were her skull and feet and the palms of her hands]

Support Reference: Connect — Exception Clauses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to bury her	to get her body to bury it

2 Kings 9:36

ULT	UST
And they returned, and they declared to him. And he said, "It {is} the word of Yahweh that he spoke by the hand of his servant Elijah the Tishbite, saying, 'In the portion of Jezreel, dogs will eat the flesh of Jezebel,	*When they reported this to Jehu, he said, "That is what Yahweh said would happen!" He said through his servant Elijah that dogs would eat Jezebel's body on the property that belonged to Naboth.*

ULT **saying, 'In the portion of Jezreel, dogs will eat the flesh of Jezebel**
UST that dogs would eat Jezebel's body on the property that belonged to Naboth
(לֵאמֹר בְּחֶלְקַ֤ת יִזְרְעֶאל֙ יֹאכְל֣וּ הַכְּלָבִ֔ים אֶת־בְּשַׂ֖ר אִיזֶֽבֶל)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [who said that dogs would eat the flesh of Jezebel in the portion of Jezreel]

Support Reference: Quotes within Quotes

ULT **It {is} the word of Yahweh that he spoke**
UST That is what Yahweh said would happen!" He said
(דְּבַר־יְהוָ֗ה הוּא֙ אֲשֶׁ֣ר דִּבֶּ֔ר)

See how you translated the similar expression in 1:7. Alternate translation: [It is the message that Yahweh spoke]

Support Reference: Metonymy

ULT **by the hand of his servant Elijah**
UST through his servant Elijah
(בְּיַד־עַבְדּ֖וֹ אֵלִיָּ֥הוּ)

See the discussion in the introduction to 2 Kings of how the author and characters may use the word "hand" to mean "agency." Alternate translation: [through the agency of his servant Elijah]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and they declared	When they reported this
the word of Yahweh	is what Yahweh said would happen
his servant	his servant
Elijah	Elijah
Jezreel	Naboth

ULT	UST
Jezebel	Jezebel’s

2 Kings 9:37

ULT	UST
and the corpse of Jezebel will be like dung on the face of a field in the portion of Jezreel, that they will not say, “This is Jezebel.”’”	*Dung dissolves into the ground {so that no one recognizes it anymore}. Yahweh said that in the same way, no one would be able to recognize Jezebel’s body. They would just know that she died somewhere on Naboth’s property.*

ULT **and the corpse of Jezebel will be like dung on the face of a field in the portion of Jezreel, that they will not say, “This is Jezebel**
UST Dung dissolves into the ground {so that no one recognizes it anymore}. Yahweh said that in the same way, no one would be able to recognize Jezebel’s body. They would just know that she died somewhere on Naboth’s property
(והית נִבְלַת אִיזֶבֶל כְּדֹמֶן עַל־פְּנֵי הַשָּׂדֶה בְּחֶלְקַ יִזְרְעֶאל אֲשֶׁר לְא־יֹאמְרוּ זֹאת אִיזֶבֶל)

There are three levels of quotation here. The author is quoting what Jehu said (level 1), continuing from the previous verse. Jehu is quoting what Elijah said (level 2), also continuing from the previous verse. That included something that people would say (level 3). Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there are not second-level or third-level quotations.

Support Reference: Quote Markings

ULT **and the corpse of Jezebel will be like dung on the face of a field in the portion of Jezreel, that they will not say, “This is Jezebel**
UST Dung dissolves into the ground {so that no one recognizes it anymore}. Yahweh said that in the same way, no one would be able to recognize Jezebel’s body. They would just know that she died somewhere on Naboth’s property
(והית נִבְלַת אִיזֶבֶל כְּדֹמֶן עַל־פְּנֵי הַשָּׂדֶה בְּחֶלְקַ יִזְרְעֶאל אֲשֶׁר לְא־יֹאמְרוּ זֹאת אִיזֶבֶל)

If you decided in the previous verse to translate this quotation in such a way that there would not be a quotation within a quotation, you can also translate this verse so that there are not quotations within quotations. Alternate translation: [and that the corpse of Jezebel would be like dung on the face of the field in the portion of Jezreel, so that no one would be able to identify her remains]

Support Reference: Quotes within Quotes

ULT **and the corpse of Jezebel will be like dung on the face of a field**
UST Dung dissolves into the ground {so that no one recognizes it anymore} … in the same way … Jezebel's body
(וְהָיְתָה נִבְלַת אִיזֶבֶל כְּדֹמֶן עַל־פְּנֵי הַשָּׂדֶה)

The point of this comparison is that just as **dung** that is scattered as manure on a **field** decomposes and blends into the ground so that it becomes unrecognizable, so Jezebel's body would be unrecognizable. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and the corpse of Jezebel will be as unrecognizable as dung that has decomposed into the ground]

Support Reference: Simile

ULT **the face of**
UST dissolves into … so that no one recognizes it anymore
(פְּנֵי)

Elijah was using the term **face** to mean the surface of this **field**. 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 surface of]

Support Reference: Idiom

ULT **they will not say**
UST no one would be able to recognize
(לֹא־יֹאמְרוּ)

Elijah was 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 will be able to say] or [it will not be said]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jezebel	Jezebel's body
like dung	Dung … in the same way
Jezreel	They would just know that she died somewhere on Naboth's property
Jezebel	Jezebel's body

2 Kings 10

2 Kings 10 Introduction

Structure and Formatting

This chapter completes the story of how Yahweh fulfilled the prophecy that he spoke through Elijah that Ahab's entire family would be destroyed because of his wickedness. It tells how Jehu ensured that all of Ahab's remaining relatives and friends were killed, and it tells how he killed all the prophets, priests, and worshipers of Baal and destroyed the temple of Baal.

Religious and Cultural Concepts in This Chapter

The pit of Beth Eked

The author describes in 10:14 how Jehu, on his way from Jezreel to Samaria, encountered a group of relatives of King Ahaziah of Judah. They were related to the family of Ahab, since Ahaziah's mother was the sister of Ahab. Jehu had his men seize and kill them, and the author says this happened at the pit of Beth Eked. The word that the ULT translates as "pit" refers to a large hole carved into rock. Such holes were often used as cisterns to store rainwater. This might also have been a pool where shepherds washed their sheep before shearing them, since the name Beth Eked means "shearing house" and the author calls this place Beth Eked of the Shepherds. So this "pit" could have been a dry cistern or pool that Jehu and his men used as a mass grave for this group of men. However, because these carved holes were often used to store water, the word also came to be applied to wells. Some versions call this place the Well of Beth Eked. The meaning is not certain. If a translation of the Bible exists in your region, you may wish to use the term that it uses, either "pit" or "well." If a translation of the Bible does not exist in your region, you may wish to use the term that the ULT uses, "pit."

2 Kings 10:1

ULT	UST
Now to Ahab {were} 70 sons in Samaria. And Jehu wrote letters, and he sent {them} {to} Samaria, to the commanders of Jezreel, the elders, and to the guardians of Ahab, saying,	*There were 70 members of King Ahab's family living in Samaria. Many of the officials who had served in the royal palace in Jezreel had fled to Samaria after Jehu rebelled. Jehu wrote a letter and sent copies of it to those officials, to the elders of the city of Samaria, and to the people who were caring for Ahab's family. This is what he wrote:*

ULT **Now to Ahab {were} 70 sons in Samaria**
UST There were 70 members of King Ahab's family living in Samaria
(וְלְאַחְאָב שִׁבְעִים בָּנִים בְּשֹׁמְרוֹן)

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 **sons**
UST members of … family
(בָּנִים)

To translate the term **sons** here and through verse 8, see how you translated the similar expression in 8:12. Alternate translation: [descendants]

Support Reference: Metaphor

ULT **the commanders of Jezreel**
UST Many of the officials who had served in the royal palace in Jezreel had fled to Samaria after Jehu rebelled … those officials
(שָׂרֵי יִזְרְעֶאל)

This phrase likely refers to military officers or royal officials who had been stationed in Jezreel but who had gone to Samaria for safety. You could include this information if that would be helpful to your readers. The UST models one way to do that.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and to the guardians of Ahab**
UST and to the people who were caring for Ahab's family
(וְאֶל־הָאֹמְנִים אַחְאָב)

The author is using the possessive form to describe **guardians** whom **Ahab** had appointed to care for his children. 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 to the guardians of Ahab's children]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now to Ahab	King Ahab's
sons	members of … family
in Samaria	There were … living in Samaria
Jehu	Jehu
{to} Samaria	the city of Samaria
the commanders of	Many of the officials who had served in … those officials
Jezreel	the royal palace in Jezreel had fled to Samaria after Jehu rebelled
the elders	to the elders of
Ahab	Ahab's family

2 Kings 10:2

ULT	UST
“And now, when this letter comes to you, and the sons of your master {are} with you, and chariotry and horses and a fortified city and weapon {are} with you,	*“Jehoram’s sons are there with you{, and ordinarily one of them would succeed him as king}. You are in a city that has walls around it, and you have chariots, horses, and weapons. So as soon as you receive this letter,*

ULT And now
UST So
(וְעַתָּה)

See how you translated this expression in 5:6, where it similarly occurs at the beginning of a letter.

Support Reference: Connecting Words and Phrases

ULT and weapon
UST and weapons
(וְהַנָּשֶׁק)

Jehu is not referring to a specific **weapon**. He means weapons 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 weapons] or [and weaponry]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sons of … are	sons … and ordinarily one of them would succeed him as king
your master	Jehoram’s
chariotry	and you have chariots
and horses	horses

2 Kings 10:3

ULT	UST
then you shall look for the good and right {one} from the sons of your master, and you shall set {him} on the throne of his father, and you shall fight for the house of your master.”	*decide which of Jehoram’s sons you think is the most qualified to be the next king of Israel. Proclaim his as your king, and then prepare to fight to defend him.”*

ULT **the good and right {one}**
UST the most qualified to be the next king of Israel
(הַטּוֹב וְהַיָּשָׁר)

Jehu is using the adjectives **good** and **right** as nouns to mean a certain kind of person. The ULT indicates that by supplying the word **one**. Your language may use adjectives in the same way. If not, you can translate these adjectives with an equivalent phrase. Alternate translation: [the most capable and suitable person]

Support Reference: Nominal Adjectives

ULT **and you shall set {him} on the throne of his father, and you shall fight**
UST Proclaim his as your king, and then prepare to fight
(וְשַׂמְתֶּם עַל־כִּסֵּא אָבִיו וְהִלָּחַמְתֶּם)

Jehu is using this son sitting **on the throne of his father** to represent him succeeding his father as king. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and you shall make him king as the successor to his father]

Support Reference: Metonymy

ULT **the house of your master**
UST to defend him
(בֵּית אֲדֹנֵיכֶם)

See how you translated the similar expression in 8:18. Alternate translation: [the dynasty of your master]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
then you shall look for	decide … you think is
the good	the most qualified to be the next king of Israel
and right {one}	the most qualified to be the next king of Israel

ULT	UST
from the sons of	which of … sons
your master	Jehoram's
the throne of	Proclaim his as your king
his father	Proclaim his as your king
the house of	to defend him
your master	to defend him

2 Kings 10:4

ULT	UST
And they were very, very afraid, and they said, "Behold, two kings did not stand to his face, so we, how will we stand?"	*But when they received those letters, what Jehu had written terrified them. They said, "When two kings, Jehoram and Ahaziah, fought against him, he killed them. We are just ordinary people. So if we try to fight him, he will certainly kill us."*

ULT **And they were very, very afraid**
UST But when they received those letters, what Jehu had written terrified them
(וַיִּרְאוּ מְאֹד מְאֹד)

The author is repeating the word **very** in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [And they were extremely afraid] or [And they were terrified]

Support Reference: Reduplication

ULT **Behold**
UST They said
(הִנֵּה)

See how you translated the similar expression in 1:9.

Support Reference: Metaphor

ULT **two kings did not stand to his face, so we, how will we stand**
UST When two kings, Jehoram and Ahaziah, fought against him, he killed them. We are just ordinary people. So if we try to fight him, he will certainly kill us
(שְׁנֵי הַמְּלָכִים לֹא עָמְדוּ לְפָנָיו וְאֵיךְ נַעֲמֹד אֲנָחְנוּ)

The officials are using the question form **how will we stand?** to emphasize that they cannot resist Jehu. 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 two kings were not able to stand to his face, we certainly will not be able to stand!]

Support Reference: Rhetorical Question

ULT **did not stand**
UST When … fought against him, he killed them
(לֹא עָמְדוּ)

In this context, **stand** is a military term that means an army or soldier did not give way before an enemy. Your language may have a comparable expression that you can use in your translation. You can also use plain language. Alternate translation: [could not hold their ground] or [did not survive]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to his face**
UST When … fought against him, he killed them
(לְפָנָיו)

See how you translated the similar expression in 3:24. Alternate translation: [when they opposed him]

Support Reference: Metonymy

ULT **so we, how will we stand**
UST We are just ordinary people. So if we try to fight him, he will certainly kill us
(וְאֵיךְ נַעֲמֹד אֲנָחְנוּ)

The leaders in Samaria are stating the pronoun **we** separately, even though the verb translated as **will we stand** already includes this meaning. He is doing that in order to emphasize a contrast between these **kings**, who were experienced warriors commanding armies, and themselves as ordinary civilians. Alternate translation: [so how will we common people stand] or [so how will we common people be able to fight successfully against him]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they were … afraid	But when they received those letters, what Jehu had written terrified them
kings	two kings, Jehoram and Ahaziah

2 Kings 10:5

ULT	UST
And he who {was} over the house and he who {was} over the city and the elders and the guardians sent to Jehu, saying, "We {are} your servants, and all that you say to us, we will do. We will not make a man king. Do the good in your eyes."	*So the officer in charge of the palace, the mayor of the city, the elders of the city, and the people who were caring for Ahab's family wrote back to Jehu. They told him, "We are willing to be your subjects. We will do whatever you tell us to do. We will not appoint anyone to become our king. Do whatever you think is best."*

ULT **Do the good in your eyes**
UST Do whatever you think is best
(הַטּוֹב בְּעֵינֶיךָ עֲשֵׂה)

See how you translated the similar expression in 1:13. Alternate translation: [Do what you consider to be good]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house	the palace
and the elders	the elders of the city
Jehu	Jehu
{are} your servants	are willing to be your subjects
We will … make … king	We will … appoint … to become our king
the good	whatever … is best

2 Kings 10:6

ULT	UST
And he wrote a second letter to them, saying, "If you {are} for me and you are listening to my voice, take the heads of the men of the sons of your master and come to me at {this} time tomorrow in Jezreel." Now the sons of the king {were} 70 men, with the great {ones} of the city raising them.	*So Jehu wrote back to them and said, "If you accept me as your king and are ready to obey me, kill all of King Ahab's male descendants. Cut off their heads and bring them to me here in Jezreel by this time tomorrow." Now the leaders of the city of Samaria were rearing 70 male descendants of King Ahab.*

ULT **a second letter**
UST So Jehu wrote back
(סֵפֶר ו 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: [another letter]

Support Reference: Ordinal Numbers

ULT **and you are listening to my voice**
UST and are ready to obey me
(וּלְקֹלִי ו אַתֶּם שֹׁמְעִים)

Here, Jehu's **voice** represents what he is saying by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and you are listening to what I say]

Support Reference: Metonymy

ULT **and you are listening to my voice**
UST and are ready to obey me
(וּלְקֹלִי ו אַתֶּם שֹׁמְעִים)

See the discussion in the introduction to 2 Kings of how the author and characters often use the term "listen" to mean "agree." Alternate translation: [and you agree to do what I say]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Now the sons of the king {were} 70 men, with the great {ones} of the city raising them**
UST Now the leaders of the city of Samaria were rearing 70 male descendants of King Ahab
(וּבְנֵי הַמֶּלֶךְ שִׁבְעִים אִישׁ אֶת־גְּדֹלֵי הָעִיר מְגַדְּלִים אוֹתָם)

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

Support Reference: Background Information

ULT **the great {ones} of the city**
UST Now the leaders of the city of Samaria
(גְּדֹלֵי הָעִיר)

The author is using the adjective **great** as a noun to mean a certain kind of person. The ULT indicates this by supplying the word **ones**. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase, here and in verse 11. Alternate translation: [the leading citizens of the city]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sons of	all of … male descendants
your master	King Ahab’s
at {this} time	by this time
in Jezreel	here in Jezreel
Now the sons of	male descendants of
the king	King Ahab

2 Kings 10:7

ULT	UST
And it happened when the letter came to them that they took the sons of the king and slaughtered 70 men. And they put their heads in baskets and sent {them} to him in Jezreel.	*When a messenger brought Jehu's letter to the leaders of Samaria and they read it, they killed all 70 of Ahab's male descendants and cut off their heads. They put their heads in baskets and sent them to Jehu at Jezreel.*

ULT when the letter came to them

UST a messenger brought Jehu's letter to the leaders of Samaria and they read it
(כְּבֹא הַסֵּפֶר אֲלֵיהֶם)

The author is speaking of this **letter** as if it had been a living thing that could have come to the leaders of Samaria on its own. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when they received the letter]

Support Reference: Personification

ULT to him

UST to Jehu
(אֵלָיו)

The pronoun **him** refers to Jehu. It may be helpful to use his name here in your translation. Alternate translation: [to Jehu]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sons of	male descendants
the king	Ahab's
and slaughtered	they killed
in Jezreel	at Jezreel

2 Kings 10:8

ULT	UST
And a messenger came and declared to him, saying, “They have brought the heads of the sons of the king.” And he said, “Put them {in} two piles {at} the entrance of the gate until morning.”	*A messenger came to Jehu and told him, “They have brought the heads of Ahab’s male descendants.” Jehu responded, “Put their heads in two piles at the city gate. Leave them there until tomorrow morning.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a messenger	A messenger
and declared	and told
the sons of	male descendants
the king	Ahab’s
the gate	at the city gate

2 Kings 10:9

ULT	UST
And it happened in the morning that he went out and stood, and he said to all of the people, "You {are} righteous. Behold, I, I conspired against my master and killed him. But who struck all of these?	*The next morning he went out and stood at the city gate. He told the people who had gathered there, "I am the one who plotted against King Jehoram and killed him. You are not guilty of doing that. And I am not guilty of killing all of these descendants of Ahab.*

ULT **and stood**
UST and stood at the city gate
(וַיַּעֲמֹד)

The implication is that Jehu **stood** at the entrance of the city gate. You could include this information if that would be helpful to your readers. Alternate translation: [and stood at the entrance of the city gate]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I, I conspired against my master and killed him**
UST I am the one who plotted against King Jehoram and killed him
(אֲנִי קָשַׁרְתִּי עַל־אֲדֹנִי וָאַהַרְגֵּהוּ)

Jehu is stating the pronoun **I** separately, even though the verb translated as **I conspired** already includes this meaning. He is doing that in order to emphasize a contrast between the people of Samaria, whom he calls **righteous**, and himself. Alternate translation: [I am guilty of conspiring against my master and killing him]

Support Reference: Pronouns — When to Use Them

ULT **But who struck all of these**
UST And I am not guilty of killing all of these descendants of Ahab
(וּמִי הִכָּה אֶת־כָּל־אֵלֶּה)

See how you translated the similar expression in 3:23. Alternate translation: [But who killed all of these]

Support Reference: Assumed Knowledge and Implicit Information

ULT **But who struck all of these**
UST And I am not guilty of killing all of these descendants of Ahab
(וּמִי הִכָּה אֶת־כָּל־אֵלֶּה)

Jehu is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [But I did not kill all of these men!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} righteous	are not guilty of doing that
my master	King Jehoram
and killed him	and killed him

2 Kings 10:10

ULT	UST
Know then that nothing from the word of Yahweh that Yahweh spoke about the house of Ahab has fallen to the ground. For Yahweh has done what he spoke by the hand of his servant Elijah."	*Instead, Yahweh has done what he said through his servant Elijah that he would do. As a result, you can be sure that everything Yahweh said would happen to Ahab's family has in fact happened."*

ULT has fallen to the ground
UST everything … has in fact happened
(יִפֹּל & אֻרְצָה)

Jehu is speaking as if a **word** were a physical object that could fall **to the ground**. The image is that nothing Yahweh said **about the house of Ahab** has been lost or ruined, as happens to things that people drop or let fall. He means that everything Yahweh said has 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: [has failed to come true]

Support Reference: Metaphor

ULT from the word of Yahweh that … spoke … For Yahweh
UST Instead, Yahweh … that … Yahweh said would happen
(כִּי & מִדְּבַר יְהוָה & דִּבֶּר & וַיהוָה)

It might seem that the expression **the word of Yahweh that Yahweh spoke** contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [of what Yahweh said]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT the house of Ahab
UST Ahab's family
(בֵּית אַחְאָב)

See how you translated the similar expression in 8:18. Alternate translation: [the dynasty of Ahab]

Support Reference: Metaphor

ULT **by the hand of his servant Elijah**
UST through his servant Elijah
(בְּיַד עַבְדּוֹ אֵלִיָּהוּ)

See how you translated the similar expression in 9:36. Alternate translation: [through the agency of his servant Elijah]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Know	you can be sure
from the word of Yahweh	Yahweh … would happen
Yahweh	said
the house of	family
Ahab	Ahab's
For Yahweh	Instead, Yahweh
his servant	his servant
Elijah	Elijah

2 Kings 10:11

ULT	UST
And Jehu struck everyone remaining to the house of Ahab in Jezreel and all of his great {ones} and his acquaintances and his priests, until he left to him no survivor.	*Then Jehu executed all the other relatives of Ahab in Jezreel. He also executed all of Ahab's officers, close friends, and priests. He did not allow any of them to remain alive.*

ULT And Jehu struck
UST Then Jehu executed … He also executed
(וַיַּךְ יֵהוּא)

See how you translated the similar expression in 3:23. Alternate translation: [And Jehu killed]

Support Reference: Metonymy

ULT to the house of Ahab
UST the … relatives of Ahab
(לְבֵית־אַחְאָב)

See how you translated the similar expression in 7:9. Alternate translation: [to the household of Ahab]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehu	Jehu
to the house of	the … relatives of
Ahab	Ahab
in Jezreel	in Jezreel
and his priests	and priests

2 Kings 10:12

ULT	UST
And he arose and came. And he was going {to} Samaria, he {was in} Beth Eked of the Shepherds on the way,	*Then Jehu left Jezreel and went toward Samaria. On his way there, he came to Beth Eked of the Shepherds.*

ULT **And he arose and came**
UST Then Jehu left Jezreel
(וַיָּקָם וַיָּבֹא)

The author is saying **he arose and came** to describe something that was ongoing. This provides the background for an event he will describe that began to happen during this time. Connect this clause to the story in a way that makes it clear in your language that this clause is describing something that was ongoing in the background. Alternate translation: [Then Jehu began a journey to Samaria]

Support Reference: Connect — Background Information

ULT **And he arose**
UST Then Jehu left Jezreel
(וַיָּקָם)

See how you translated the similar expression in 3:24. Alternate translation: [And he took action]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{to} Samaria	toward Samaria
the Shepherds	of the Shepherds

2 Kings 10:13

ULT	UST
and Jehu found the brothers of Ahaziah, the king of Judah. And he said, "Who {are} you?" And they said, "We {are} the brothers of Ahaziah, and we have come down for the welfare of the sons of the king and the sons of the queen mother."	*There he met some relatives of King Ahaziah of Judah. He asked them, "Who are you?" They replied, "We are relatives of King Ahaziah. We are going to Jezreel to visit the family of {Ahaziah's cousin} King Jehoram, including the other children of his mother Jezebel."*

ULT and Jehu found
UST There he met
(וַיֵּהוּא מָצָא)

See how you translated the similar expression in 9:21. Alternate translation: [and Jehu encountered]

Support Reference: Assumed Knowledge and Implicit Information

ULT the brothers of Ahaziah
UST some relatives of … Ahaziah
(אֶת־אֲחֵי אֲחַזְיָהוּ)

As the parallel passage in 2 Chronicles 22:8 makes clear, these were not Ahaziah's actual **brothers** but members of his extended family. If it would be helpful in your language, you could state the meaning plainly, here and in the other instance of this phrase in this verse. Alternate translation: [family members of Ahaziah]

Support Reference: Metaphor

ULT and we have come down
UST We are going to Jezreel
(וְנֵרֵד)

See how you translated the similar expression "go up" in 1:3. Alternate translation: [and we have come]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **for the welfare of the sons of the king and the sons of the queen mother**
UST to visit the family of {Ahaziah's cousin} King Jehoram, including the other children of his mother Jezebel
(לִשְׁלֹ֣ום בְּנֵי־הַמֶּ֗לֶךְ וּבְנֵי֙ הַגְּבִירָ֔ה)

These relatives of Ahaziah are using the expression **for the welfare of** as a common expression of their culture to describe coming to visit family or friends with a particular interest in their health and well-being. 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 see how the sons of the king and the sons of the queen mother are doing]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Jehu	There he
Ahaziah	Ahaziah
the king of	King … of
Judah	Judah
Ahaziah	King Ahaziah
the sons of	the family of
the king	{Ahaziah's cousin} King Jehoram
and the sons of	including the other children of
the queen mother	his mother Jezebel

2 Kings 10:14

ULT	UST
And he said, “Seize them alive!” And they seized them alive, and they slaughtered them at the pit of Beth Eked, 42 men, and he did not leave a man from them.	*Jehu told his men, “Seize them!” So they seized them, and they killed all of them at the pit of Beth Eked. They killed all 42 of the relatives of Ahaziah whom they met. They did not allow any of them to remain alive.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they seized them	So they seized them
and they slaughtered them	and they killed all of them
the pit of	the pit of
he did … leave	They did … allow … to remain alive

2 Kings 10:15

ULT	UST
And he went from there, and he found Jehonadab, the son of Recab, to meet him. And he blessed him, and he said to him, "Is your heart right, just as my heart {is} with your heart?" And Jehonadab said, "It is." "If it is, give your hand." And he gave his hand. Then he lifted him to himself into the chariot.	*Then Jehu continued to travel toward Samaria. He met Jehonadab son of Rechab, who was coming to join him. Jehu greeted him and told him, "I am willing to work with you. Are you willing to work with me?" Jehonadab replied, "Yes, I am." Jehu said, "If you are, then let us shake hands." So they shook hands. Then Jehu helped him to get into his chariot.*

ULT **and he found**
UST He met
(וַיִּמְצָא)

See how you translated the similar expression in 9:21. Alternate translation: [and he encountered]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to meet him**
UST who was coming to join him
(לִקְרָאתוֹ)

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: [coming to meet him]

Support Reference: Ellipsis

ULT **Is your heart right, just as my heart {is} with your heart**
UST I am willing to work with you. Are you willing to work with me
(הֲיֵשׁ אֶת־לְבָבְךָ יָשָׁר כַּאֲשֶׁר לְבָבִי עִם־לְבָבֶךָ)

Here the **heart** represents a person's feelings and commitments, in this case, loyalty. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Are you as prepared to be loyal to me as I am prepared to be loyal to you]

Support Reference: Metaphor

> ULT **If it is, give your hand." And he gave his hand**
> UST Jehu said, "If you are, then let us shake hands." So they shook hands
> (וַיֵּ֖שׁ תְּנָ֣ה אֶת־יָדֶ֑ךָ וַיִּתֵּ֣ן יָד֔וֹ)

Giving his **hand** to Jehu (that is, shaking hands with him) was a symbolic action by which Jehonadab showed his agreement and alliance with Jehu. 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: ["If it is, shake hands with me to show we are allies." And he shook hands with him]

Support Reference: Symbolic Action

> ULT **If it is, give your hand**
> UST Jehu said, "If you are, then let us shake hands
> (וַיֵּ֖שׁ תְּנָ֣ה אֶת־יָדֶ֑ךָ)

This is a direct quotation from Jehu. If it would be helpful to your readers, introduce it as a direct quotation in a way that would be natural in your language. [And Jehu responded, "If it is, give your hand]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the son of	son of
And he blessed him	Jehu greeted him
right	Are … willing to work with me
the chariot	his chariot

2 Kings 10:16

ULT	UST
And he said, “Come with me and see my zeal for Yahweh.” And they caused him to ride in his chariot.	*Jehu told him, “Come with me and let me show you how eager I am for the Israelites to worship Yahweh.” So Jehu’s men arranged for Jehonadab to ride with Jehu in his chariot {to Samaria}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my zeal	how eager I am
for Yahweh	for the Israelites to worship Yahweh
in his chariot	in his chariot {to Samaria}

2 Kings 10:17

ULT	UST
And he entered Samaria, and he struck everyone remaining to Ahab in Samaria until he destroyed him, according to the word of Yahweh that he spoke to Elijah.	*When they arrived in Samaria, Jehu killed all of Ahab's relatives who were still alive there. He did not spare any of them. That was exactly what Yahweh had told Elijah would happen to Ahab's family.*

ULT and he struck
UST Jehu killed
(וַיַּךְ)

See how you translated the similar expression in 3:23. Alternate translation: [and he killed]

Support Reference: Metonymy

ULT according to the word of Yahweh that he spoke to Elijah
UST That was exactly what Yahweh had told Elijah would happen to Ahab's family
(כִּדְבַר יְהוָה אֲשֶׁר דִּבֶּר אֶל־אֵלִיָּהוּ)

See how you translated the similar expression in 1:7. Alternate translation: [according to the message that Yahweh gave to Elijah]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samaria	in Samaria
to Ahab	Ahab's
in Samaria	there
he destroyed him	He did not spare any of them
according to the word of Yahweh	That was exactly what Yahweh … would happen to Ahab's family
Elijah	Elijah

2 Kings 10:18

ULT	UST
And Jehu gathered all of the people, and he said to them, "Ahab served Baal a little. Jehu will serve him much.	*Then Jehu gathered the people of Samaria and told them, "I am going to worship Baal much more than King Ahab did.*

ULT Ahab served Baal a little. Jehu will serve him much
UST I am going to worship Baal much more than King Ahab did
(אַחְאָ֣ב עָבַ֔ד אֶת־הַבַּ֖עַל מְעַ֑ט יֵה֥וּא יַעַבְדֶ֖נּוּ הַרְבֵּֽה)

When Jehu says that Ahab served Baal only a **little**, he is making an understatement in order to draw a comparison. If it would be helpful in your language, you could use a different way to express this comparison. Alternate translation: [Compared to how much I am going to serve Baal, Ahab served him only a little]

Support Reference: Hyperbole

ULT Jehu will serve him much
UST I am going to worship … much more than … did
(יֵה֥וּא יַעַבְדֶ֖נּוּ הַרְבֵּֽה)

Jehu is speaking of himself in the third person because he is making an authoritative proclamation. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I will serve him much]

Support Reference: First, Second or Third Person

ULT And Jehu gathered all of the people, and he said to them
UST Then Jehu gathered the people of Samaria and told them
(וַיְקַבֵּ֥ץ יֵה֖וּא אֶת־כָּל־הָעָ֑ם וַיֹּ֥אמֶר אֲלֵהֶֽם)

The author is saying **all of the people** as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [And Jehu called for a citywide meeting, and he said to the people]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehu	Jehu
And … gathered	Then … gathered
Ahab	King Ahab
served	am going to worship

ULT	UST
Baal	Baal
Jehu	I
will serve him	am going to worship

2 Kings 10:19

ULT	UST
And now, call to me all of the prophets of Baal, all of his servants, and all of his priests. Let not a man be missing, for a great sacrifice {is} to me for Baal. Everyone who is missing will not live." But Jehu was acting with cunning in order to destroy the servants of Baal.	*So now summon all of Baal's prophets and priests and all the other Israelites who worship Baal. I am going to offer a great sacrifice to Baal, and I want all of them to be there. I will have my soldiers execute any of them who do not come to the sacrifice." But Jehu was deceiving them. He was planning to kill everyone who worshiped Baal.*

ULT Let not a man be missing … Everyone who is missing
UST all of them to be there … any of them who do not come to the sacrifice
(אִ֣ישׁ אַל־יִפָּקֵ֔ד & כָּל אֲשֶׁר־יִפָּקֵ֔ד)

The expressions **be missing** and **is missing** are passive verbal forms. If your language would not use these forms, you could express the idea they convey in active form or in another way that would be natural in your language. Alternate translation: [Let no man fail to attend … Everyone who fails to attend]

Support Reference: Active or Passive

ULT Let not a man be missing, for a great sacrifice {is} to me for Baal
UST I am going to offer a great sacrifice to Baal, and I want all of them to be there
(אִ֣ישׁ אַל־יִפָּקֵ֔ד כִּ֥י זֶ֖בַח גָּד֣וֹל לִ֑י לַבַּֽעַל)

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 a great sacrifice is to me for Baal, let not a man be missing]

Support Reference: Connect — Reason-and-Result Relationship

ULT a man
UST all of them
(אִ֣ישׁ)

Here the masculine term **man** has a generic sense that includes both men and women. As the word **servants** indicates, Jehu is speaking specifically of men and women who worship Baal. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women and reflects his meaning. Alternate translation: [anyone who worships Baal]

Support Reference: When Masculine Words Include Women

> ULT **a man**
> UST all of them
> (אִישׁ)

Here the masculine term **a man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [a person] or [anyone]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
call	summon
prophets of	prophets
Baal	Baal's
his servants	the other Israelites who worship Baal
his priests	priests
a … sacrifice	a … sacrifice
for Baal	to Baal
But Jehu	But Jehu
with cunning	was deceiving them
destroy	to kill
the servants of	everyone who worshiped
Baal	Baal

2 Kings 10:20

ULT	UST
And Jehu said, "Consecrate a solemn assembly for Baal." And they proclaimed.	*Then Jehu commanded, "Announce that we are going to set aside a day to honor Baal." So his messengers went out and proclaimed that there would be a celebration on that day.*

ULT And they proclaimed

UST So his messengers went out and proclaimed that there would be a celebration on that day (וַיִּקְרָֽאוּ)

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 his servants proclaimed that there would be an assembly] or [And an assembly was announced]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehu	Jehu
Consecrate	Announce
a solemn assembly	we are going to set aside a day to honor
for Baal	Baal
And they proclaimed	So his messengers went out and proclaimed that there would be a celebration on that day

2 Kings 10:21

ULT	UST
And Jehu sent into all of Israel, and all of the servants of Baal came, and a man was not left who had not come. And they entered the house of Baal, and the house of Baal was filled mouth to mouth.	*Jehu sent messengers throughout Israel telling the people who worshiped Baal to gather in Samaria on a certain day. All those people came that day. They went into the huge temple of Baal and filled it from one side to the other.*

ULT **a man**
UST All those people came that day
(אִישׁ)

Here the masculine term **a man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [a person]

Support Reference: When Masculine Words Include Women

ULT **the house of Baal**
UST the huge temple of Baal
(בֵּית הַבַּעַל)

See how you translated the similar expression in 5:18. Alternate translation: [the temple of Baal]

Support Reference: Metaphor

ULT **and the house of Baal was filled**
UST and filled it
(וַיִּמָּלֵא בֵית־הַבַּעַל)

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 would be natural in your language. Alternate translation: [and they filled the house of Baal]

Support Reference: Active or Passive

ULT **mouth to mouth**
UST from one side to the other
(פֶּה לְפֶה)

The author is using the term **mouth** to mean “end” or “side.” 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: [from end to end] or [to capacity]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehu	Jehu
Israel	Israel
the servants of	the people who worshiped
Baal	Baal
the house of	the huge temple of
Baal	Baal
the house of	it
Baal	it

2 Kings 10:22

ULT	UST
And he said to him who {was} over the wardrobe, "Bring out clothing for all of the servants of Baal." And he brought out to them the vestment.	*Then Jehu spoke to the person who took care of the sacred robes in Baal's temple. He told him to bring out enough robes so that everyone who worshiped Baal would have one to wear. So the person did that.*

ULT **the vestment**
UST So the person did that
(הַמַּלְבּוּשׁ)

In this context, the word **vestment** refers to a special ceremonial garment that priests and worshipers of Baal wore during religious rituals. These garments signified devotion to Baal and added solemnity to the rituals. If your readers would not be familiar with this type of **vestment**, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [the ceremonial garment that signified devotion to Baal]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the servants of	who worshiped
Baal	Baal

2 Kings 10:23

ULT	UST
And Jehu entered the house of Baal with Jehonadab, the son of Recab, and he said to the servants of Baal, "Search and see that there are not with you here from the servants of Yahweh, but only servants of Baal."	*Then Jehu went into the temple of Baal with Jonadab. He told the people who were worshipers of Baal, "Look around and make sure that no one who worships Yahweh has come in. Only people who worship Baal should be here."*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehu	Jehu
the house of	into the temple of
Baal	Baal
the son of	with Jonadab
to the servants of	the people who were worshipers of
Baal	Baal
from the servants of	who worships
Yahweh	Yahweh
servants of	people who worship
Baal	Baal

2 Kings 10:24

ULT	UST
And they came in to make sacrifices and burnt offerings. Now Jehu had stationed for himself 80 men outside, and he had said, "The man who escapes from the men whom I am bringing into your hands, his life in place of his life."	*Then he and Jonadab prepared to offer {fellowship} sacrifices and burnt offerings to Baal. But Jehu had stationed 80 of his men outside the temple. He had told them, "I want you to kill all the people who are in this temple. I will have my soldiers execute any of you who allows any of them to escape!"*

ULT **And they came in**
UST Then he and Jonadab prepared
(וַיָּבֹאוּ)

The pronoun **they** refers to Jehu and Jehonadab. (The author is probably referring to how they **came in** to the part of the temple where the altar was.) It may be helpful to clarify this for your readers. Alternate translation: [And Jehu and Jehonadab came in]

Support Reference: Pronouns — When to Use Them

ULT **Now Jehu had stationed for himself 80 men outside, and he had said, "The man who escapes from the men whom I am bringing into your hands, his life in place of his life**
UST But Jehu had stationed 80 of his men outside the temple. He had told them, "I want you to kill all the people who are in this temple. I will have my soldiers execute any of you who allows any of them to escape
(וַיָּשֻׂם־לוֹ בַּחוּץ שְׁמֹנִים אִישׁ וַיֹּאמֶר הָאִישׁ אֲשֶׁר־יִמָּלֵט מִן־הָאֲנָשִׁים אֲשֶׁר אֲנִי מֵבִיא עַל־יְדֵיכֶם נַפְשׁוֹ תַּחַת נַפְשׁוֹ)

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 **his life in place of his life**
> UST all the people who are in this temple. I will have my soldiers execute any of you who allows
> (נַפְשׁוֹ תַּחַת נַפְשׁוֹ)

Jehu was using **his life in place of his life** as a common expression of his culture to mean that any of the men he was stationing outside would forfeit his own life if he allowed any of the **men** from inside the temple 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. If you have already translated the book of 1 Kings, see how you translated the similar expression in 1 Kings 20:39. Alternate translation: [the one of you who lets him escape will pay for that with his life] or [we will execute the one of you who lets him get away]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sacrifices	{fellowship} sacrifices
and burnt offerings	and burnt offerings
Now Jehu	But Jehu

2 Kings 10:25

ULT	UST
And it happened, when he finished making the burnt offering, that Jehu said to the runners and to the captains, "Go, strike them! Let not a man go out!" And they struck them to the mouth of the sword, and the runners and the captains threw {them}, and they went to the city of the house of Baal.	*As soon as he had finished making the burnt offerings, Jehu gave an order to the guards and officers he had stationed outside. He told them, "Go in to the temple and kill the worshipers of Baal! Do not allow any of them to escape!" So the guards and officers went in and killed every one of them. Then they dragged their bodies outside the temple. Then they went into the inner room of the temple*

ULT **And it happened**
UST As soon as he had finished
(וַיְהִי)

The author is using the phrase **And it happened** to introduce a new development in this event. 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 **to the runners**
UST to the guards
(לָרָצִים)

The term **runners** originally described men who were royal bodyguards and who ran in front of and alongside the king's chariot to protect him. The term later also described palace guards, as 1 Kings 14:27–28 shows. If you have already translated the book of 1 Kings, see how you translated the term there. Alternate translation: [to the royal guards] or [to the palace guards]

Support Reference: Translate Unknowns

ULT **strike them**
UST and kill the worshipers of Baal
(הַכּוּם)

See how you translated the similar expression in 3:23. Alternate translation: [kill them]

Support Reference: Metonymy

ULT **And they struck them to the mouth of the sword**
UST So … went in and killed every one of them
(וַיַּכֻּם לְפִי־חָרֶב)

The author is using as a common expression of his culture to mean that the runners and captains completely destroyed the worshipers of Baal, leaving no survivors. 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 22:19. Alternate translation: [And they destroyed them completely]

Support Reference: Idiom

ULT **and the runners and the captains threw {them}**
UST the guards and officers … Then they dragged their bodies outside the temple
(וַיַּשְׁלִכוּ הָרָצִים וְהַשָּׁלִשִׁים)

This could mean: (1) that the runners and captains **threw** the dead bodies of the Baal worshipers out of the temple. Alternate translation: [and the runners and the captains threw their bodies out of the temple] or (2) that the runners and captains **threw** the bodies of the people they killed to one side so that they could continue going through the crowd and killing others. Alternate translation: [and the runners and captains threw to one side the body of each person they killed until they had killed everyone]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the city of the house of Baal**
UST the inner room of the temple
(עִיר בֵּית־הַבָּעַל)

In this context, the term **city** seems to describe an inner sanctuary of the temple of Baal where the sacred "pillars" described in the next verse were kept. Alternate translation: [the inner sanctuary of the temple of Baal]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the burnt offering	the burnt offerings
Jehu	Jehu
the sword	every one of them
the house of	the temple

ULT	UST
Baal	the temple

2 Kings 10:26

ULT	UST
And they brought out the pillars of the house of Baal, and they burned it.	*and got the sacred images of Baal that were there. They brought them out of the temple and burned them.*

ULT and they burned it
UST and burned them
(וַיִּשְׂרְפוּהָ)

Since the pronoun **it** refers back to the **pillars** (sacred images) that were kept in the temple of Baal, it may be more natural in your language to use a plural pronoun. Alternate translation: [and they burned them]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the pillars of	the sacred images of
the house of	that were there
Baal	Baal

2 Kings 10:27

ULT	UST
And they broke down the pillar of Baal, and they broke down the house of Baal, and they made it a latrine, to this day.	*They also smashed the large stone pillar outside the temple that represented Baal. Then they tore down the temple. People then used it for a bathroom, and people continued to do that afterwards.*

ULT to this day
UST and people continued to do that afterwards
(עַד־הַיּוֹם)

See how you translated the same expression in 2:22.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the pillar of	the large stone pillar outside the temple that represented
Baal	Baal
the house of	the temple
Baal	the temple
this day	and people continued to do that afterwards

2 Kings 10:28

ULT	UST
So Jehu destroyed Baal from Israel.	*That is how Jehu ended the worship of Baal in Israel.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehu	Jehu
So … destroyed	That is how … ended
Baal	the worship of Baal
from Israel	in Israel

2 Kings 10:29

ULT	UST
Only the sins of Jeroboam, the son of Nebat, who caused Israel to sin, Jehu did not turn away from after them, the calves of gold that {were in} Bethel and that {were} in Dan.	*The one form of idolatry that Jehu allowed to continue was the worship of the golden statues of calves in the cities of Bethel and Dan. King Jeroboam had sinned by making those statues, and he led the people of Israel to sin by worshiping them.*

ULT **Jehu did not turn away from after them**
UST that Jehu allowed to continue
(לֹא־סָר֙ יֵה֣וּא מֵאַחֲרֵיהֶ֔ם)

To translate the expression **did not turn away** here and in verse 31, see how you translated the similar expression in 3:3. Alternate translation: [Jehu did not stop committing them]

Support Reference: Metaphor

ULT **the calves of gold**
UST was the worship of the golden statues of calves
(עֶגְלֵ֥י הַזָּהָֽב)

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 worship of the calves of gold]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sins of	had sinned by making those statues
Jeroboam	King Jeroboam
the son of	King Jeroboam
Israel	the people of Israel
caused … to sin	and he led … to sin by worshiping them
Jehu	Jehu
gold	golden
{were in} Bethel	Bethel
{were} in Dan	Dan

2 Kings 10:30

ULT	UST
And Yahweh said to Jehu, "Because you did well by doing right in my eyes, according to all that {was} in my heart you did to the house of Ahab, sons of the fourth will sit for you on the throne of Israel."	*Then Yahweh told Jehu, "I wanted someone to destroy Ahab's descendants, and you did that. Because you obeyed me and did what I had decided was proper, I promise that your son, grandson, great-grandson, and great-great-grandson will all be kings of Israel."*

ULT **Because you did well by doing right in my eyes, according to all that {was} in my heart you did to the house of Ahab, sons of the fourth will sit for you on the throne of Israel**
UST I wanted someone to destroy Ahab's descendants, and you did that. Because you obeyed me and did what I had decided was proper, I promise that your son, grandson, great-grandson, and great-great-grandson will all be kings of Israel
(יַעַן אֲשֶׁר־הֵטֵיבְתָּ לַעֲשׂוֹת הַיָּשָׁר בְּעֵינַי כְּכֹל אֲשֶׁר בִּלְבָבִי עָשִׂיתָ לְבֵית אַחְאָב בְּנֵי רִבֹּעִים יֵשְׁבוּ לְךָ עַל־כִּסֵּא יִשְׂרָאֵל)

If it would be more natural in your language, you may want to put the description of what Jehu did before the information about what Yahweh will do as a result. Alternate translation: [According to all that was in my heart, you did to the house of Ahab. Because you did well by doing right in my eyes, sons of the fourth will sit for you on the throne of Israel]

Support Reference: Information Structure

ULT **according to all that {was} in my heart**
UST I wanted
(כְּכֹל אֲשֶׁר בִּלְבָבִי)

Here the **heart** represents a person's desires. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [according to everything that I wanted]

Support Reference: Metaphor

ULT **to the house of Ahab**
UST Ahab's descendants
(לְבֵית אַחְאָב)

See how you translated the similar expression in 8:1. Alternate translation: [to the family of Ahab]

Support Reference: Metaphor

ULT **sons of the fourth**
UST son, grandson, great-grandson, and great-great-grandson
(בְּנֵי רְבִעִּים)

Yahweh is using **sons of the fourth** as a common expression of this culture to mean "four generations of your descendants." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [four generations of your descendants]

Support Reference: Idiom

ULT **will sit for you on the throne of Israel**
UST I promise that your … will all be kings of Israel
(יֵשְׁבוּ לְךָ עַל־כִּסֵּא יִשְׂרָאֵל)

Here, sitting on the **throne of Israel** represents ruling Israel as king. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [will succeed you as the king of Israel]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Jehu	Jehu
you did well	you obeyed me
right	was proper
to the house of	descendants
Ahab	Ahab's
sons of	son, grandson, great-grandson, and great-great-grandson
the throne of	I promise that … will all be kings of
Israel	Israel

2 Kings 10:31

ULT	UST
But Jehu was not careful to walk in the law of Yahweh, the God of Israel, with all of his heart. He did not turn away from the sins of Jeroboam, who caused Israel to sin.	*But Jehu did not carefully and completely obey the laws of Yahweh, the God whom the Israelites worship. He did not stop committing the sins that Jeroboam had committed, which he had also led the Israelite people to commit.*

ULT to walk in the law of Yahweh
UST did … obey the laws of Yahweh
(לָלֶכֶת בְּתוֹרַת־יְהוָה)

See how you translated the similar expression in 8:18. Alternate translation: [to live according to the law of Yahweh]

Support Reference: Metaphor

ULT with all of his heart
UST and completely
(בְּכָל־לְבָבוֹ)

Here the **heart** represents a person'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
But Jehu	But Jehu
in the law of Yahweh	the laws of Yahweh
the God of	the God whom … worship
Israel	the Israelites
the sins of	the sins that … had committed
Jeroboam	Jeroboam
Israel	the Israelite people
caused … to sin	he had also led … to commit
He did … turn away from	He did … stop committing the sins that … had committed

2 Kings 10:32

ULT	UST
In those days, Yahweh began to cut off Israel. And Hazael struck them in every border of Israel	*At that time, Yahweh began to allow enemies to conquer some of the territory of Israel. The army of King Hazael of Aram conquered much of the Israelite territory*

ULT to cut off Israel
UST to allow enemies to conquer some of the territory of Israel
(לְקַצּוֹת בְּיִשְׂרָאֵל)

The author is speaking as if Yahweh had actually **cut off** parts of Israel. He means that Yahweh allowed Hazael to conquer parts of Israel's territory. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to reduce the territory of Israel]

Support Reference: Metaphor

ULT And Hazael struck them
UST The army of King Hazael of Aram conquered
(וַיַּכֵּם חֲזָאֵל)

See how you translated the similar expression in 3:24. Alternate translation: [And Hazael defeated them]

Support Reference: Assumed Knowledge and Implicit Information

ULT in every border of Israel
UST much of the Israelite territory
(בְּכָל־גְּבוּל יִשְׂרָאֵל)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In … days	At … time
Yahweh	Yahweh
Israel	Israel
Israel	Israelite

2 Kings 10:33

ULT	UST
from the Jordan from the rising of the sun, all of the land of Gilead, the Gadite and the Reubenite and the Manassite, from Aroer, which {is} near the valley of Arnon, and Gilead and Bashan.	*east of the Jordan River. That was the region of Gilead, where the tribes of Gad and Reuben and half of the tribe of Manasseh lived. Hazael conquered territory as far south as the city of Aroer by the Arnon Valley. He conquered further territory in Gilead as far north as Bashan.*

ULT **from the Jordan from the rising of the sun**
UST east of the Jordan River
(מִן־הַיַּרְדֵּן מִזְרַח הַשָּׁמֶשׁ)

The author is describing the location of a place in the way that is characteristic of his culture. He means here that if someone were traveling from the territories he is about to describe to the area where most of the Israelites lived, he would be coming **from the rising of the sun**, that is, from the east. In your translation, express this in the way your culture describes the location of places. If you have already translated the book of Joshua, see how you translated the similar expression in Joshua 12:1. Alternate translation: [to the east of the Jordan River]

Support Reference: Metonymy

ULT **the Gadite and the Reubenite and the Manassite**
UST the tribes of Gad and Reuben and half of the tribe of Manasseh
(הַגִּלְעָדִי וְהָרְאוּבֵנִי וְהַמְנַשִּׁי)

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 land of the Gadite and the Reubenite and the Manassite]

Support Reference: Ellipsis

ULT **the Gadite and the Reubenite and the Manassite**
UST the tribes of Gad and Reuben and half of the tribe of Manasseh
(הַגָּדִי וְהָרְאוּבֵנִי וְהַמְנַשִּׁי)

The author is not referring to a specific **Gadite**, **Reubenite**, or **Manassite**. He means members of those tribes 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 Gadites and the Reubenites and the Manassites]

Support Reference: Generic Noun Phrases

ULT **and Gilead and Bashan**
UST He conquered further territory in Gilead as far north as Bashan
(וְהַגִּלְעָד וְהַבָּשָׁן)

The author means that in addition to capturing **Aroer**, Hazael conquered territory throughout Gilead all the way to **Bashan**. If that is not clear, you may want to use different connecting words to show how the phrase **and Gilead and Bashan** relates to what comes before it. Alternate translation: [and throughout Gilead all the way to Bashan]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jordan	the Jordan River
the land of	That was the region of
Gilead	Gilead, where … lived
and Gilead	He conquered further territory in Gilead
and Bashan	as far north as Bashan

2 Kings 10:34

ULT	UST
Now the rest of the matters of Jehu and all that he did and all of 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 Jehu did, including the victories that his armies won.*

ULT **Now the rest of the matters of Jehu and all that he did and all of 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 Jehu did, including the victories that his armies won

(וְיֶתֶר דִּבְרֵי יֵהוּא וְכָל־אֲשֶׁר עָשָׂה וְכָל־גְּבוּרָתוֹ הֲלוֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל)

In this verse and the next two verses, the author is concluding the story of Jehu. To translate this verse, see how you have translated the comparable phrases in 1:18 and similar contexts in the book.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehu	Jehu
his might	the victories that his armies won
the days of	during their reigns
the kings of	the kings of
Israel	Israel

2 Kings 10:35

ULT	UST
And Jehu lay down with his fathers, and they buried him in Samaria. And Jehoahaz his son reigned in his place.	*Then Jehu died, and the Israelites buried him in Samaria. His son Jehoahaz became the next king.*

ULT And Jehu lay down with his fathers
UST Then Jehu died
(וַיִּשְׁכַּב יֵהוּא עִם־אֲבֹתָיו)

See how you translated the same expression in 8:24. Alternate translation: [And Jehu passed away] or [And Jehu died]

Support Reference: Euphemism

ULT and they buried him
UST and the Israelites buried him
(וַיִּקְבְּרוּ אֹתוֹ)

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 people buried him] or [and he was buried]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehu	Jehu
his fathers	Then … died
and they buried	and the Israelites buried
in Samaria	in Samaria
his son	His son
And … reigned	became the … king

2 Kings 10:36

ULT	UST
And the days that Jehu had reigned over Israel {were} 28 years in Samaria.	*Jehu had ruled in Samaria as the king of Israel for 28 years.*

ULT And the days … {were} 28 years
UST for 28 years
(וְהַיָּמִים עֶשְׂרִים וּשְׁמֹנֶה־שָׁנָה &)

Here, **days** represent "time," since time is made up of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the time … was 28 years]

Support Reference: Metonymy

ULT had reigned over Israel {were} 28 years in Samaria
UST had ruled in Samaria as the king of Israel for 28 years
(מָלַךְ עַל־יִשְׂרָאֵל עֶשְׂרִים וּשְׁמֹנֶה־שָׁנָה בְּשֹׁמְרוֹן &)

If it would be more natural in your language, you may want to put the information that Jehu ruled **in Samaria** with the information that he **was king over Israel**. Alternate translation: [had reigned over Israel in Samaria were 28 years]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the days	for … years
Jehu	Jehu
had reigned	had ruled … as the king
Israel	Israel
years	for … years
in Samaria	in Samaria

2 Kings 11

2 Kings 11 Introduction

Structure and Formatting

In this section of the book, the author continues to tell what the kings were like who ruled over the two kingdoms, Israel and Judah, into which David's kingdom split. In this chapter, he tells how Yahweh protected Joash, the infant son of King Ahaziah, when Ahaziah's mother Athaliah tried to kill all of the male heirs to the throne of Judah so that she could rule the kingdom herself. The priests sheltered Joash in the temple until he was seven years old, and then they proclaimed him as king. The people of Judah killed Athaliah and destroyed the worship of Baal that she had promoted.

2 Kings 11:1

ULT	UST
Now Athaliah {was} the mother of Ahaziah, and she saw that her son had died. And she arose, and she destroyed all of the seed of the kingdom.	*Someone told King Ahaziah's mother Athaliah that Jehu had killed her son. She ordered soldiers to kill all the members of Ahaziah's family who might become the next king.*

ULT **Now Athaliah {was} the mother of Ahaziah**
UST King Ahaziah's mother Athaliah
(וְעֲתַלְיָהוּ אֵם אֲחַזְיָהוּ)

The author is reintroducing **Athaliah**, whom he mentioned briefly in 8:26, as a main participant in this part of the story. If your language has its own way of reintroducing participants, you could use it here in your translation.

Support Reference: Introduction of New and Old Participants

ULT **and she saw**
UST Someone told
(וראתה)

The author is speaking of the death of Ahaziah, the **son** of Athaliah, as if it were something that Athaliah actually **saw**. He means that she learned of his death. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and she learned]

Support Reference: Metaphor

ULT **And she arose**
UST She ordered soldiers to kill
(וַתָּקָם)

See how you translated the similar expression in 3:24. Alternate translation: [And she took action]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and she destroyed**
UST She ordered soldiers to kill
(וַתְּאַבֵּד)

See how you translated the similar expression in 4:24. Alternate translation: [and she commanded soldiers to destroy]

Support Reference: Synecdoche

> ULT **the seed of the kingdom**
> UST the members of Ahaziah's family who might become the next king
> (זֶרַע הַמַּמְלָכָה)

The author is speaking as if the children of Ahaziah were actually **seed**, one of which could grow to succeed him as the ruler of the **kingdom**. If it would be helpful in your language, you could state the meaning plainly. See how you translated the similar expression in 5:27. Alternate translation: [the children of Ahaziah] or [the royal family]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Athaliah	Athaliah
Ahaziah	King Ahaziah's
her son	her son
and she destroyed	She ordered soldiers to kill
the seed of	the members of Ahaziah's family
the kingdom	who might become the next king

2 Kings 11:2

ULT	UST
But Jehosheba, the daughter of King Joram, the sister of Ahaziah, took Joash, the son of Ahaziah, and she stole him away from the midst of the sons of the king being killed, him and his nurse, in the room of the beds. And they hid him from the face of Athaliah, and he was not killed.	*But Jehosheba, who was King Jehoram's daughter and Ahaziah's half-sister, rescued Ahaziah's very young son Joash. She hid him and his nursemaid in a room in the palace where people kept bedding supplies. So the soldiers whom Athaliah had sent did not kill him when they killed the rest of Ahaziah's sons.*

ULT **the sister of Ahaziah**
UST and Ahaziah's half-sister
(אֲחוֹת אֲחַזְיָהוּ)

By specifying that **Jehosheba** was **the daughter of King Joram** but not saying that she was also the daughter of Athaliah, as Ahaziah was, the author is indicating that Jehosheba and Ahaziah had the same father but not the same mother. Your language may have its own term or expression for this relationship. Alternate translation: [the half-sister of Ahaziah]

Support Reference: Kinship

ULT **being killed**
UST when they killed
(הממותתים)

The expression **being 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 would be natural in your language. Alternate translation: [whom Athaliah's soldiers were killing]

Support Reference: Active or Passive

ULT **in the room of the beds**
UST in a room in the palace where people kept bedding supplies
(בַּחֲדַר הַמִּטּוֹת)

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 hid them in the room of the beds]

Support Reference: Ellipsis

ULT **in the room of the beds**
UST in a room in the palace where people kept bedding supplies
(בַּחֲדַר הַמִּטּוֹת)

The **room of the beds** was not a bedroom in which someone would sleep. Athaliah would have had her soldiers search every bedroom thoroughly to look for members of the royal family. The phrase describes a storeroom in the palace for bed cushions and blankets, where the soldiers did not think to look. If your readers would not recognize the nature of this room from the phrase **the room of the beds**, you could use the name of a similar kind of room that your readers would recognize, or you could use a more general term. Alternate translation: [in the palace storeroom for bedding]

Support Reference: Translate Unknowns

ULT **And they hid him**
UST She hid him
(וַיַּסְתִּרוּ אֹתוֹ)

The author does not say specifically whom he means by **they**, but the later events in the story suggest that he means the priests in Yahweh's temple. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And the priests hid him in the temple]

Support Reference: Pronouns — When to Use Them

ULT **from the face of Athaliah**
UST whom Athaliah had sent
(מִפְּנֵי עֲתַלְיָהוּ)

The author is using one part of Athaliah, her **face**, to mean all of her in the act of trying to kill all of Ahaziah's sons. See how you translated the similar expression in 1:15. Alternate translation: [from Athaliah]

Support Reference: Synecdoche

ULT **and he was not killed**
UST So the soldiers … did not kill him
(וְלֹא הוּמָת)

The expression **was not killed** contains 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 would be natural in your language. Alternate translation: [so no one killed him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
King	King
Joram	Jehoram's
Ahaziah	Ahaziah's
Joash	Joash
the son of	very young son
Ahaziah	Ahaziah's
the sons of	sons
the king	Ahaziah's
being killed	when they killed
Athaliah	whom Athaliah had sent
he was … killed	the soldiers … did … kill him

2 Kings 11:3

ULT	UST
And he was with her {in} the house of Yahweh, being hidden six years, and Athaliah reigned over the land.	*For the next six years, the priests hid Joash in Yahweh's temple with Jehosheba. Meanwhile, Athaliah ruled Judah.*

ULT **And he was with her {in} the house of Yahweh, being hidden six years**
UST For the next six years, the priests hid Joash in Yahweh's temple with Jehosheba
(וַיְהִי אִתָּהּ בֵּית יְהוָֹה מִתְחַבֵּא שֵׁשׁ שָׁנִים)

The expression **being hidden** 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 would be natural in your language. Alternate translation: [And the priests kept him hidden with her in the house of Yahweh six years]

Support Reference: Active or Passive

ULT **with her**
UST with Jehosheba
(אִתָּהּ)

The pronoun **her** could refer to: (1) Joash's aunt Jehosheba. Alternate translation: [with Jehosheba] or (2) Joash's nurse. Alternate translation: [with his nurse]

Support Reference: Pronouns — When to Use Them

ULT **{in} the house of Yahweh**
UST in Yahweh's temple
(בֵּית יְהוָֹה)

See how you translated the similar expression in 5:18. Alternate translation: [in the temple of Yahweh]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{in} the house of Yahweh	in Yahweh's temple
years	For … years
and Athaliah	Meanwhile, Athaliah
reigned	ruled
the land	Judah

2 Kings 11:4

ULT	UST
And in the seventh year, Jehoiada sent, and he took the commanders of hundreds to the Carite and to the runners, and he brought them to himself at the house of Yahweh. And he cut a covenant with them, and he made them swear in the house of Yahweh, and he showed them the son of the king.	*But after those six years, Jehoiada {the high priest} sent messengers to get the officers who commanded the royal bodyguards and the palace guards. He told them to come to him at the temple. He had them make a solemn agreement with him {that they would do what he told them to do}. They swore an oath {by Yahweh} in his temple {that they would do this}. Then he showed them Joash, the son of King Ahaziah.*

ULT **And in the seventh year**
UST But after those six years
(וּבַשָּׁנָה֙ הַשְּׁבִיעִ֔ית)

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: [And in year seven] or [And in the next year]

Support Reference: Ordinal Numbers

ULT **Jehoiada**
UST Jehoiada {the high priest}
(יְהוֹיָדָ֑ע)

Jehoiada participates in the story for the first time here, but the author does not introduce him formally. This may be because the author assumed that his readers would know that Jehoiada was the high priest at this time. If it would be helpful to your readers, you could include this information. Alternate translation: [the high priest Jehoiada]

Support Reference: Introduction of New and Old Participants

ULT **to the Carite**
UST the royal bodyguards
(לַכָּרִ֔י)

The author is not referring to a specific **Carite**. He means the Carites 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: [of the Carites]

Support Reference: Generic Noun Phrases

ULT **to the Carite**
UST the royal bodyguards
(לַכָּרִי)

The word **Carite** could be: (1) a shorter form of the name "Cherethite," describing a member of the royal bodyguard that is mentioned several times in 2 Samuel and 1 Kings. Alternate translation: [of the Cherethites] or (2) the name of a people group whose soldiers the kings of Judah hired as palace guards. Alternate translation: [of the Carite guards]

Support Reference: How to Translate Names

ULT **and to the runners**
UST and the palace guards
(וְלָרָצִים)

See how you decided to translate this term in 10:25.

Support Reference: Translate Unknowns

ULT **And he cut a covenant**
UST He had them make a solemn agreement … that they would do what he told them to do
(וַיִּכְרֹת & בְּרִית)

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 Kings, see how you translated the same expression in 1 Kings 5:12. Alternate translation: [And he made a covenant]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And in the … year	But after those … years
Jehoiada	Jehoiada {the high priest}
the commanders of	the officers who commanded
at the house of Yahweh	at the temple
a covenant	a solemn agreement … that they would do what he told them to do
and he made … swear	swore an oath {by Yahweh} … that they would do this
in the house of Yahweh	in his temple
the son of	Joash, the son of

ULT	UST
the king	King Ahaziah

2 Kings 11:5

ULT	UST
And he commanded them, saying, "This {is} the thing that you shall do. A third of you coming in on the Sabbath indeed {shall be} keepers of the keeping of the house of the king,	*He gave them these instructions. "Many of you guards will come on duty on the Sabbath day. When you do, divide yourselves into three groups. One group must guard the palace building.*

ULT A third of you
UST Many of you guards … When you do, divide yourselves into three groups. One group
(הַשְּׁלִשִׁית מִכֶּם)

A **third** means one part out of three equal parts.

Support Reference: Fractions

ULT indeed {shall be} keepers of the keeping of the house of the king
UST must guard the palace building
(וְשֹׁמְרֵי מִשְׁמֶרֶת בֵּית הַמֶּלֶךְ)

Jehoiada 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: [will securely guard the royal palace]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the Sabbath	on the Sabbath day
indeed {shall be} keepers of	must guard
the house of	the palace building
the king	the palace building

2 Kings 11:6

ULT	UST
and a third {shall be} at the gate of Sur, and a third {shall be} at the gate behind the runners. And you shall keep the keeping of the house, as a barrier.	*Another group must guard the Sur Gate. The other group must guard the gate where the palace guards usually stand. This will keep anyone from leaving the palace area.*

ULT {shall be} at the gate of Sur
UST must guard the Sur Gate
(בְּשַׁעַר סּוּר)

The **gate of Sur** is mentioned only here in the Bible, so interpreters are not certain what this name means. Some understand it to be one of the gates of the palace courtyard, perhaps a side exit. If it would be helpful to your readers, you could suggest this meaning. However, it might be simplest to use the name of the gate without describing it, as the UST does. Alternate translation: [shall be at the side gate of the palace courtyard]

Support Reference: Assumed Knowledge and Implicit Information

ULT {shall be} at the gate behind the runners
UST must guard the gate where the palace guards usually stand
(בַּשַּׁעַר אַחַר הָרָצִים)

This expression seems to describe a gate that the palace guards stood in front of, so it was probably the main gate of the palace courtyard. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [shall be at the main gate of the palace courtyard]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{shall be} at the gate of	must guard the … Gate
{shall be} at the gate	must guard the gate
the house	This will keep anyone from leaving the palace area

2 Kings 11:7

ULT	UST
And the two of the hands among you, everyone going out on the Sabbath, even they shall keep the keeping of the house of Yahweh for the king.	*Many others of you guards will be going off duty on the Sabbath day. {Instead of leaving,} you must guard the temple in two groups to protect young King Joash.*

ULT **And the two of the hands among you, everyone going out on the Sabbath**
UST Many others of you guards will be going off duty on the Sabbath day. {Instead of leaving … } … in two groups
(וּשְׁתֵּי הַיָּדוֹת בָּכֶם כֹּל יֹצְאֵי הַשַּׁבָּת)

In this context, the word **hands** refers to divisions of armed men. Alternate translation: [and the two contingents of all of you who are going off duty on the Sabbath]

Support Reference: Assumed Knowledge and Implicit Information

ULT **even they shall keep the keeping of the house of Yahweh for the king**
UST you must guard the temple … to protect young King Joash
(וְשָׁמְרוּ אֶת־מִשְׁמֶרֶת בֵּית־יְהוָה אֶל־הַמֶּלֶךְ)

To translate the expression **keep the keeping** here, see how you translated the similar expression in the previous verse. Alternate translation: [even they shall securely guard the temple of Yahweh to protect the king]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the Sabbath	on the Sabbath day
the house of Yahweh	the temple
the king	young King Joash

2 Kings 11:8

ULT	UST
And you shall surround around the king all around, a man with his weapons in his hand, and one coming to the ranks shall be killed. And be with the king when he goes out and when he comes in."	*You must arm yourselves with your weapons and stand all around the king {to protect him}. Kill anyone who approaches your ranks {to try to harm the king}. If he goes anywhere, go with him."*

ULT a man with his weapons in his hand
UST You must arm yourselves with your weapons
(אִישׁ וְכֵלָיו בְּיָדוֹ)

See how you translated the similar expression in 3:23. Alternate translation: [each of you with his weapons in his hand]

Support Reference: Idiom

ULT and one coming to the ranks shall be killed
UST Kill anyone who approaches your ranks {to try to harm the king}
(וְהַבָּא אֶל־הַשְּׂדֵרוֹת יוּמָת)

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 would be natural in your language. Alternate translation: [and you shall kill anyone coming to the ranks]

Support Reference: Active or Passive

ULT when he goes out and when he comes in
UST If he goes anywhere
(בְּצֵאתוֹ וּבְבֹאוֹ)

Jehoiada is referring to all of the king's potential movements by naming two basic directions, **when he goes out** and **when he comes in**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [everywhere he goes]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
shall be killed	Kill
the king	him

2 Kings 11:9

ULT	UST
And the captains of the hundreds did according to all that Jehoiada the priest commanded. And they took, a man his men, the ones coming in on the Sabbath with the ones going out on the Sabbath, and they came to Jehoiada the priest.	*The officers who commanded the guards did exactly what Jehoiada told them to do. Each one brought to Jehoiada the guards whom he commanded. This included the guards who were just finishing their work and those who were about to start their work on the Sabbath day.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehoiada	Jehoiada
the priest	Jehoiada
on the Sabbath	on the Sabbath day
on the Sabbath	on the Sabbath day
Jehoiada	Jehoiada
the priest	Jehoiada

2 Kings 11:10

ULT	UST
And the priest gave to the captains of the hundreds the spears and the shields that {were} to King David that {were} in the house of Yahweh.	*Some spears and shields that had belonged to King David were in the temple. Jehoiada distributed them to the commanders of the guards {to give to their men}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	Jehoiada
the spears	Some spears
and the shields	and shields
{were} to King	had belonged to King
David	David
{were} in the house of Yahweh	were in the temple

2 Kings 11:11

ULT	UST
And the runners stood, a man with his weapons in his hand, from the right side of the house to the left side of the house, to the altar and to the house, around the king all around.	*The guards took those weapons and formed a line all across the front of the temple. They stood between the temple building and the altar in its courtyard. In that way they provided complete protection for the king.*

ULT **to the altar and to the house**
UST between the temple building and the altar in its courtyard
(לַמִּזְבֵּחַ וְלַבָּיִת)

By **to the altar and to the house**, the author means that the **altar** in the temple courtyard was on one side of these guards and the **house** or temple was on the other side of them. In other words, they were standing between the temple and the altar in its courtyard. Alternate translation: [between the courtyard altar and the temple]

Support Reference: Assumed Knowledge and Implicit Information

ULT **around the king all around**
UST In that way they provided complete protection for the king
(עַל־הַמֶּלֶךְ סָבִיב)

Since the king was inside the temple while the guards were outside the temple, the guards were not actually standing **around** the king. The author means that they were protecting the entire approach to the temple where the king was. Alternate translation: [protecting the king]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house	the temple
the house	the temple
to the altar	and the altar in its courtyard
and to the house	between the temple building
the king	the king

2 Kings 11:12

ULT	UST
And he brought out the son of the king, and he set a crown on him, and the testimony, and they made him king, and they anointed him. And they struck palm, and they said, "May the king live!"	*Then Jehoiada the high priest brought Joash out of the temple. He put a crown on his head and gave him a scroll that recorded Yahweh's laws. Then he poured olive oil on Joash's head and proclaimed that he was now the king. The people clapped their hands and shouted, "May King Joash rule for a long time!"*

ULT **And he brought out**
UST Then Jehoiada the high priest brought … out of the temple
(וַיּוֹצֵא)

The pronoun **he** refers to Jehoiada. It may be helpful to clarify this for your readers. Alternate translation: [And Jehoiada brought out]

Support Reference: Pronouns — When to Use Them

ULT **and the testimony**
UST and gave him a scroll that recorded Yahweh's laws
(וְאֶת־הָעֵדוּת)

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 gave him the testimony]

Support Reference: Ellipsis

ULT **and the testimony**
UST and gave him a scroll that recorded Yahweh's laws
(וְאֶת־הָעֵדוּת)

Giving the new king Joash **the testimony**, that is, a copy of the law of Moses (or at least some part of it, such as the laws for kings) was a symbolic action that indicated the obligation Joash had to govern according to Yahweh's commands and covenant. If it would be helpful to your readers, you could explain the significance of this action in the text or in a footnote.

Support Reference: Symbolic Action

ULT and they made him king, and they anointed him
UST Then he poured olive oil on Joash's head and proclaimed that he was now the king
(וַיַּמְלִכוּ אֹתוֹ וַיִּמְשְׁחֻהוּ)

The author is describing one event before describing another event that preceded it. If it would be helpful your language, you may wish to relate these events in the order in which they happened. Alternate translation: [and they anointed him and made him the king]

Support Reference: Order of Events

ULT And they struck palm
UST The people clapped their hands
(וַיַּכּוּ־כָּף)

This expression means that the people clapped their hands together or applauded. This was a symbolic action by which they showed their approval of Joash becoming king and their acceptance of him as their ruler. 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 they clapped their hands to show that they approved of Joash becoming king]

Support Reference: Symbolic Action

ULT May the king live
UST May King Joash rule for a long time
(יְחִי הַמֶּלֶךְ)

The people were saluting Joash with the courteous expression that people in this culture used to wish a ruler a long and prosperous reign. Your language may have a comparable expression that you can use in your translation. If you have already translated the book of 1 Kings, see how you translated the similar expression in 1 Kings 1:25. Alternate translation: [Long live the king]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the son of	Joash
the king	Joash
a crown	a crown
the testimony	a scroll that recorded Yahweh's laws
and they made … king	and proclaimed that … was now the king
and they anointed him	Then he poured olive oil on Joash's head

ULT	UST
the king	King Joash

2 Kings 11:13

ULT	UST
And Athaliah heard the sound of the runners {and} the people, and she came to the people {at} the house of Yahweh.	*Athaliah heard the noise that the guards and the other people were making. So she came to the temple where the people had gathered.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Athaliah	Athaliah
{at} the house of Yahweh	the temple where … had gathered

2 Kings 11:14

ULT	UST
And she looked, and behold, the king was standing by the pillar, according to the custom, and the commanders and the trumpeters {were} near the king, and all of the people of the land were rejoicing and blasting on trumpets. And Athaliah tore her clothes, and she called out, "Conspiracy! Conspiracy!"	*She saw Joash, the new king, standing next to one of the big pillars on the temple porch. That was where new kings customarily stood. She saw that the commanders of the palace guards and musicians playing trumpets were standing next to him. She heard a crowd of ordinary Israelites shouting joyfully. Some of them were blowing trumpets. She tore her clothes {to show her distress} and shouted, "You are traitors! You have betrayed me!"*

ULT **and behold**
UST She saw … She saw that … She heard
(וְהִנֵּה)

See how you translated the similar expression in 1:9.

Support Reference: Metaphor

ULT **the king was standing by the pillar, according to the custom**
UST Joash, the new king, standing next to one of the big pillars on the temple porch. That was where new kings customarily stood
(הַמֶּלֶךְ֙ עֹמֵ֤ד עַל־הָעַמּוּד֙ כַּמִּשְׁפָּ֔ט)

It appears from the text that **standing by the pillar** (meaning a certain one of the pillars on the temple porch) was a **custom** or symbolic action by which a new king showed that he would be loyal to Yahweh. (What the later king Josiah did in 23:2 supports this understanding.) 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: [the king was standing by the pillar, according to the custom by which new kings expressed their loyalty to Yahweh]

Support Reference: Symbolic Action

ULT **And Athaliah tore her clothes**
UST She tore her clothes {to show her distress}
(וַתִּקְרַ֥ע עֲתַלְיָ֖הוּ אֶת־בְּגָדֶ֑יהָ)

See how you described the significance of this action in 2:12.

Support Reference: Symbolic Action

ULT **Conspiracy! Conspiracy**
UST You are traitors! You have betrayed me
(קֶשֶׁר קֶשֶׁר)

Athaliah is repeating the word **Conspiracy** in order to intensify her expression of the idea she wishes to convey. If your language can repeat phrases for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. The UST models one way to do that.

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	Joash, the new king
the pillar	one of the big pillars on the temple porch
according to the custom	That was where new kings customarily stood
and the commanders	the commanders of the palace guards
and the trumpeters	and musicians playing trumpets
the king	him
the land	ordinary Israelites
were rejoicing	shouting joyfully
on trumpets	trumpets
Athaliah	She
and she called out	and shouted

2 Kings 11:15

ULT	UST
And Jehoiada the priest commanded the commanders of hundreds, the officers of the force, and said to them, "Bring her from the house to the ranks. And the one coming after her, kill with the sword." For the priest said, "Let her not be killed in the house of Yahweh."	*Jehoiada told the officers who commanded the guards, whom he had put in charge of the armed men that day, "Have the guards take her away from the temple. Kill anyone who tries to rescue her!" He said that because he did not want his men to kill her near Yahweh's temple.*

ULT **from the house … in the house of Yahweh**
UST away from the temple … near Yahweh's temple
(אֶל־מִבֵּית & בֵּית יְהוָה)

While the word **house** means "temple" in this verse, as it does throughout this account (except in the case of the phrase "the house of the king"), Athaliah would not have gone inside the temple building. So it means more generally the temple precincts, including its courtyard. Alternate translation: [from the temple area … in the area of Yahweh's temple]

Support Reference: Metaphor

ULT **For the priest said**
UST He said that because
(כִּי אָמַר הַכֹּהֵן)

Here the word **For** may introduce an explanation of why Jehoiada gave this order. In that case, the word **said** may mean that Jehoiada said this to himself, in other words, that he thought it. Alternate translation: [Jehoiada gave this order because he was thinking]

Support Reference: Connecting Words and Phrases

ULT **Let her not be killed**
UST he did not want his men to kill her
(אַל־תּוּמַת)

The expression **Let her not be killed** contains 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 would be natural in your language. Alternate translation: [Do not kill her]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehoiada	Jehoiada
the priest	Jehoiada

ULT	UST
the commanders of	the officers who commanded the guards
the house	the temple
kill	Kill
with the sword	Kill
the priest	He
Let her … be killed	he did … want his men to kill her
in the house of Yahweh	near Yahweh's temple

2 Kings 11:16

ULT	UST
And they put two hands to her, and she went the way of the entrance of horses {to} the house of the king, and she was killed there.	*The guards formed two lines so that she could walk safely between them back to the palace. She walked through the entrance that horses used to get into the palace courtyard. The guards killed her there.*

ULT And they put two hands to her
UST The guards formed two lines so that she could walk safely between them back to the palace
(וַיָּשִׂמוּ לָהּ יָדַיִם)

The author is using **they put two hands to her** as a common expression of his culture. It could mean: (1) that the soldiers made a clearing in the crowd so that Athaliah would have room on both sides to walk from the temple area back to the palace. Alternate translation: [And the soldiers cleared the way on both sides] or (2) that the soldiers physically seized her to arrest her. Alternate translation: [And the soldiers laid hands on her] or [And the soldiers arrested her]

Support Reference: Idiom

ULT and she was killed there
UST The guards killed her there
(וַתּוּמַת שָׁם)

The expression **was 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 would be natural in your language. Alternate translation: [and the soldiers killed her there]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
horses	that horses used
{to} the house of	to get into the palace courtyard
the king	to get into the palace courtyard
and she was killed	The guards killed her

2 Kings 11:17

ULT	UST
And Jehoiada cut a covenant between Yahweh and between the king and between the people, to become a people for Yahweh, and between the king and between the people.	*Then Jehoiada had King Joash and the people make a solemn agreement with Yahweh that they would always be loyal to him as their God. He also had the people make a solemn agreement with Joash that they would be loyal to him as their king.*

ULT And Jehoiada cut a covenant

UST Then Jehoiada had … make a solemn agreement … He also had … make a solemn agreement

(וַיִּכְרֹת יְהוֹיָדָע אֶת־הַבְּרִית)

See how you translated the similar expression in 11:4. Alternate translation: [And Jehoiada made a covenant]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehoiada	Jehoiada
a covenant	a solemn agreement … a solemn agreement
Yahweh	Yahweh
the king	King Joash
for Yahweh	loyal to him as their God
the king	Joash that they would be loyal to him as their king

2 Kings 11:18

ULT	UST
And all of the people of the land went {to} the house of Baal, and they tore down his altar, and they shattered his images thoroughly, and they killed Mattan, the priest of Baal, to the face of the altars. And the priest appointed officers over the house of Yahweh.	*Then the large crowd of Israelites who had gathered went to the temple of Baal. They destroyed the main altar and smashed the statues of Baal into pieces. They also killed Mattan, the priest of Baal, right in front of the other altars in the temple. Jehoiada then stationed guards at the temple of Yahweh.*

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

See how you translated the similar expression in 4:12. Alternate translation: [in front of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	of Israelites
{to} the house of	to the temple of
Baal	Baal
his altar	the main altar
his images	and … the statues of Baal
they killed	They … killed
the priest of	the priest of
Baal	Baal
the altars	the other altars in the temple
the priest	Jehoiada
And … appointed	then stationed
the house of Yahweh	at the temple of Yahweh

2 Kings 11:19

ULT	UST
And he took the commanders of the hundreds and the Carite and the runners and all of the people of the land, and they brought the king down from the house of Yahweh, and they entered the way of the gate of the runners {into} the house of the king. And he sat on the throne of the kings.	*Then Jehoiada, the officers who commanded the guards, the royal bodyguards, and the palace guards brought the king from the temple to the palace. All the people who had gathered there followed them. Joash entered the palace at the gate where the palace guards usually stood. He sat down on the same throne where the previous kings of Judah had sat.*

ULT And he took
UST Then Jehoiada … brought
(וַיִּקַּח)

The pronoun **he** refers to Jehoiada. It may be helpful to clarify this for your readers. Alternate translation: [And Jehoiada took] or [And Jehoiada led]

Support Reference: Pronouns — When to Use Them

ULT and the Carite
UST the royal bodyguards
(וְאֶת־הַכָּרִי)

See how you translated this name in 11:4. Alternate translation: [and the Cherethites] or [and the Carite guards]

Support Reference: How to Translate Names

ULT and they brought the king down
UST Then Jehoiada … brought the king
(וַיֹּרִידוּ אֶת־הַמֶּלֶךְ)

See how you translated the similar expression “go up” in 1:3. Alternate translation: [and they brought the king]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the commanders of	the officers who commanded the guards
the land	the people
the king	the king
from the house of Yahweh	from the temple
the gate of	the gate where … usually stood

ULT	UST
{into} the house of	to the palace … the palace
the king	to the palace … the palace
the throne of	the same throne where … had sat
the kings	the previous kings of Judah

2 Kings 11:20

ULT	UST
And all of the people of the land rejoiced, and the city was quiet, for they had killed Athaliah with the sword {at} the house of the king.	*The Judeans were glad that the guards had killed Athaliah at the palace. The city of Jerusalem became peaceful after she died.*

ULT **And all of the people of the land rejoiced, and the city was quiet, for they had killed Athaliah with the sword {at} the house of the king**

UST The Judeans were glad that the guards had killed Athaliah at the palace. The city of Jerusalem became peaceful after she died

(וַיִּשְׂמַח כָּל־עַם־הָאָרֶץ וְהָעִיר שָׁקְטָה וְאֶת־עֲתַלְיָהוּ הֵמִיתוּ בַחֶרֶב בֵּית מלך)

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 because they had killed Athaliah with the sword at the house of the king, all of the people of the land rejoiced, and the city was quiet]

Support Reference: Quotes within Quotes

ULT **And all of the people of the land rejoiced**

UST The Judeans were glad that

(וַיִּשְׂמַח כָּל־עַם־הָאָרֶץ)

The author is saying **all of the people** as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [And people throughout the land rejoiced]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	The Judeans
And … rejoiced	were glad that
they had killed	the guards had killed
for … Athaliah	Athaliah
with the sword	the guards had killed
{at} the house of	at the palace
the king	at the palace

2 Kings 11:21

ULT	UST
Joash {was} a son of seven years when he reigned.	*Joash was seven years old when he became the king of Judah.*

ULT Joash {was} a son of seven years
UST Joash was seven years old
(בֶּן־שֶׁבַע שָׁנִים יְהוֹאָשׁ)

See how you translated the similar expression in 8:17. Alternate translation: [Joash was seven years old]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joash	Joash
{was} a son of	was … old
years	years
when he reigned	when he became the king of Judah

2 Kings 12

2 Kings 12 Introduction

Structure and Formatting

This chapter continues the story of King Joash of Judah. It tells how he ensured that the temple of Yahweh was repaired and maintained.

2 Kings 12:1

ULT	UST
In the year of seven to Jehu, Joash reigned. And he reigned 40 years in Jerusalem. And the name of his mother {was} Zibiah, from Beersheba.	*When Jehu had been ruling Israel for almost seven years, Joash became the king of Judah. He ruled in Jerusalem for 40 years. His mother was Zibiah. She was from the city of Beersheba.*

ULT **In the year of seven to Jehu, Joash reigned. And he reigned 40 years in Jerusalem. And the name of his mother {was} Zibiah, from Beersheba**
UST When Jehu had been ruling Israel for almost seven years, Joash became the king of Judah. He ruled in Jerusalem for 40 years. His mother was Zibiah. She was from the city of Beersheba
(בִּשְׁנַת־שֶׁבַע לְיֵהוּא מָלַךְ יְהוֹאָשׁ וְאַרְבָּעִים שָׁנָה מָלַךְ בִּירוּשָׁלָ‍ִם וְשֵׁם אִמּוֹ צִבְיָה מִבְּאֵר שָׁבַע)

In this verse and the next two verses, the author is introducing **Joash** as a participant in the story as the new king of Judah. To translate this verse, see how you translated the similar expressions in 8:16.

Support Reference: Introduction of New and Old Participants

ULT **In the year of seven to Jehu**
UST When Jehu had been ruling Israel for almost seven … years
(בִּשְׁנַת־שֶׁבַע לְיֵהוּא)

If your language would not represent a number in a form such as **seven**, you could represent this number in a form that your language would use. Alternate translation: [In the seventh year of Jehu's reign]

Support Reference: Ordinal Numbers

ULT **{was} Zibiah, from Beersheba**
UST was Zibiah. She was from the city of Beersheba
(צִבְיָה מִבְּאֵר שָׁבַע)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [was Zibiah, and she was from Beersheba]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the year of	for … years
to Jehu	When Jehu had been ruling Israel

ULT	UST
Joash	Joash
reigned	became the king of Judah
he reigned	He ruled
years	years … for
in Jerusalem	in Jerusalem
from Beersheba	She was from the city of Beersheba

2 Kings 12:2

ULT	UST
And Joash did right in the eyes of Yahweh all of his days because Jehoiada the priest instructed him.	*Jehoiada the priest instructed him. As a result, throughout his life, Joash did things that pleased Yahweh.*

ULT And Joash did right in the eyes of Yahweh all of his days because Jehoiada the priest instructed him

UST Jehoiada the priest instructed him. As a result, throughout his life, Joash did things that pleased Yahweh

(וַיַּעַשׂ יְהוֹאָשׁ הַיָּשָׁר בְּעֵינֵי יְהוָה כָּל־יָמָיו אֲשֶׁר הוֹרָהוּ יְהוֹיָדָע הַכֹּהֵן)

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 Jehoiada the priest instructed him, Joash did right in the eyes of Yahweh all of his days]

Support Reference: Connect — Reason-and-Result Relationship

ULT right in the eyes of Yahweh

UST things that pleased Yahweh

(הַיָּשָׁר בְּעֵינֵי יְהוָה)

See how you translated the similar expression in 1:13. Alternate translation: [what Yahweh considered to be right]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joash	Joash
right	things that pleased
Yahweh	Yahweh
his days	his life
Jehoiada	Jehoiada
the priest	the priest
instructed him	instructed him

2 Kings 12:3

ULT	UST
Only they did not remove the high places. The people were still sacrificing and burning incense on the high places.	*However, Joash did not destroy the shrines on the tops of hills. The Judeans continued to offer sacrifices and burn incense at those places {instead of at the place that God had chosen for them in Jerusalem}.*

ULT they did not remove the high places
UST Joash did not destroy the shrines on the tops of hills
(הַבָּמוֹת 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: [the high places were not removed]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were … sacrificing	to offer sacrifices
and burning incense	and burn incense

2 Kings 12:4

ULT	UST
And Joash said to the priests, "All of the silver of the sacred things that is brought {into} the house of Yahweh, the silver passing over a man, the silver of the lives of his valuation, all of the silver that goes up onto the heart of a man to bring {into} the house of Yahweh,	*Joash told the priests, "People give money to Yahweh's temple for several reasons. The law requires them to give some money to support the temple. Sometimes people dedicate people or animals to Yahweh and redeem them with money. And sometimes people just want to give money to the temple.*

ULT **that is brought**
UST People give … for several reasons
(אֲשֶׁר־יוּבָא)

The expression **is brought** 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 would be natural in your language. Alternate translation: [that people bring]

Support Reference: Active or Passive

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

See how you translated the similar expression in 5:18. Alternate translation: [into the temple of Yahweh]

Support Reference: Metaphor

ULT **the silver passing over a man**
UST The law requires them to give some money to support the temple
(כֶּסֶף עוֹבֵר אִישׁ)

Joash is using **the silver passing over a man** as a common expression of his culture to mean the money that each Israelite male would pay during a census for the maintenance of the temple. (This was commanded in the law of Moses in Exodus 30:11–16 and originally supported the worship in the tabernacle.) If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [the silver collected during a census] or [census money]

Support Reference: Idiom

ULT **the silver of the lives of his valuation**
UST Sometimes people dedicate people or animals to Yahweh and redeem them with money
(כֶּסֶף נַפְשׁוֹת עֶרְכּוֹ)

Joash is referring to **silver** that someone would pay to redeem a person or animal that he had dedicated to Yahweh, as described in Leviticus 27:1–13. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [silver paid to redeem people or animals dedicated to Yahweh]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all of the silver that goes up onto the heart of a man to bring {into} the house of Yahweh**
UST And sometimes people just want to give money to the temple
(כָּל־כֶּסֶף אֲשֶׁר יַעֲלֶה עַל לֵב־אִישׁ לְהָבִיא בֵּית יְהוָה)

Joash is speaking as if **silver** could actually go **up onto the heart of a man**. He is using the heart to represent a person's desires. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [all of the silver that a person desired to bring into the temple of Yahweh]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joash	Joash
the priests	the priests
silver of the	money
sacred things	for several reasons
{into} the house of Yahweh	to Yahweh's temple
the silver	some money
the silver of	money
the silver	money
the house of Yahweh	to the temple

2 Kings 12:5

ULT	UST
the priests shall take for themselves, a man from his acquaintance, and they shall strengthen the damage of the house in every {place} where damage is found there.”	*Each priest must take the money from the people who come to him, and he must use that money to pay for the repair of any damages that he discovers in the temple.”*

ULT **a man from his acquaintance**
UST Each … from the people who come to him
(אִישׁ מֵאֵת מַכָּרוֹ)

See how you translated the similar expression in 3:23. Alternate translation: [each of you from his acquaintances]

Support Reference: Idiom

ULT **where damage is found there**
UST damages that he discovers in the temple
(אֲשֶׁר־יִמָּצֵא שָׁם בֶּדֶק)

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

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **where damage is found there**
UST damages that he discovers in the temple
(אֲשֶׁר־יִמָּצֵא שָׁם בֶּדֶק)

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 would be natural in your language. Alternate translation: [where they find damage]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	priest
the house	in the temple

2 Kings 12:6

ULT	UST
And it happened in the year of 23, the year to King Joash, the priests had not strengthened the damage of the house.	*But after Joash had been ruling for almost 23 years, the priests still had not made repairs in the temple.*

ULT And it happened
UST But … still
(וַיְהִי)

The author is using this phrase to introduce a new development within this event. See how you translated the same phrase in 2:9.

Support Reference: Introduction of a New Event

ULT in the year of 23, the year to King Joash
UST after Joash had been ruling for almost 23 years
(בִּשְׁנַת עֶשְׂרִים וְשָׁלֹשׁ שָׁנָה לַמֶּלֶךְ יְהוֹאָשׁ)

See how you translated the similar expression in 8:25. Alternate translation: [And in the twenty-third year of King Joash]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the year of	for … years
the year	for … years
to King	after … had been ruling
Joash	Joash
the priests	the priests
the house	in the temple

2 Kings 12:7

ULT	UST
And King Joash called for Jehoiada the priest and for the priests, and he said to them, "Why are you not strengthening the damage of the house? And now, you shall not take silver from your acquaintances, but for the damage of the house you shall give it."	*So Joash summoned Jehoiada and the other priests and told them, "I told you that when people gave money for various reasons, you should use it to make repairs to the temple. But you have not been doing that. So do not collect that money any longer. Instead, use it to pay workers to make the repairs."*

ULT **Why are you not strengthening the damage of the house**
UST to make repairs to the temple. But you have not been doing that
(מַדּוּעַ אֵינְכֶם מְחַזְּקִים אֶת־בֶּדֶק הַבָּיִת)

King Joash is using the question form to express frustration and to rebuke the priests for their failure to repair the temple. 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 not been successful in strengthening the damage of the house.]

Support Reference: Rhetorical Question

ULT **And now**
UST So
(וְעַתָּה)

And now was an expression that speakers in this culture commonly used to introduce an important point such as the implications of what they were just saying. Your language may have a comparable expression that you can use in your translation. See how you translated this expression in 3:23.

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
King	Joash
Joash	Joash
And … called	So … summoned
for Jehoiada	Jehoiada
the priest	Jehoiada
and for the priests	and the other priests
the house	to the temple
silver	money … that money

ULT	UST
the house	workers to make the repairs

2 Kings 12:8

ULT	UST
And the priests agreed not to accept silver from the people and not to strengthen the damage of the house.	*The priests agreed that they would no longer collect that money or do the repair work.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	The priests
silver	that money
the house	the repair work

2 Kings 12:9

ULT	UST
And Jehoiada the priest took a box and bored a hole in its lid, and he put it beside the altar, on the right side. When a man came {to} the house of Yahweh, then the priests keeping the threshold put into there all of the silver brought {to} the house of Yahweh.	*Then Jehoiada took a chest and made a hole in its top. He put the box on the right side of the altar {in the temple courtyard}. Often people {gave some money for the temple} when they came to the temple courtyard. {When they did,} the priests who supervised the courtyard entrance put that money in the box.*

ULT **a man**
UST people
(אִישׁ)

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [a person]

Support Reference: When Masculine Words Include Women

ULT **brought**
UST When they did
(הַמּוּבָא)

The expression **brought** 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 would be natural in your language. Alternate translation: [that he brought]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehoiada	Jehoiada
the priest	Jehoiada
the altar	the altar {in the temple courtyard}
{to} the house of Yahweh	to the temple courtyard
the priests	the priests
keeping	who supervised
the threshold	the courtyard entrance
the silver	that money
{to} the house of Yahweh	When they did

2 Kings 12:10

ULT	UST
And it happened, when they saw that silver {was} abundant in the box, that the scribe of the king went up with the great priest, and they bound {it}, and they weighed the silver found {at} the house of Yahweh.	*Whenever the priests realized that there was a lot of money in the chest, they would ask the king's secretary and the high priest to come and collect it. The secretary and priest took the money out of the chest and tied it up in bags. Then they weighed the bags to determine the value of this silver that people had given to the temple.*

ULT found
UST that people had given
(הִנְמְצָא)

See how you translated the similar expression in 12:5. Alternate translation: [that they found]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
silver	money
the scribe of	secretary
the king	the king's
with the … priest	and the … priest
and they bound {it}	The secretary and priest took the money out of the chest and tied it up in bags
the silver	the bags … this silver
{at} the house of Yahweh	to the temple

2 Kings 12:11

ULT	UST
And they gave the silver that was weighed into the hands of the doers of the work, the ones appointed {over} the house of Yahweh. And they brought it out to the craftsmen of wood and to the builders, the ones making the house of Yahweh,	*Then they would distribute the money to the men who supervised the work in the temple. The supervisors would use that money to pay the carpenters and builders who did the repair work in the temple.*

ULT **that was weighed**
UST the money
(הַמְתֻכָּן)

The expression **was weighed** 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 would be natural in your language. Alternate translation: [that they had weighed]

Support Reference: Active or Passive

ULT **into the hands of**
UST to
(עַל־יד)

See how you translated the similar expression in 5:5. Alternate translation: [into the custody of]

Support Reference: Metonymy

ULT **the ones appointed**
UST the men who supervised
(הפקדים)

The expression **appointed** 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 would be natural in your language. Alternate translation: [the ones whom the king and high priest had appointed]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the silver	the money
the work	the work
the ones appointed	the men who supervised
{over} the house of Yahweh	in the temple

ULT	UST
the house of Yahweh	in the temple

2 Kings 12:12

ULT	UST
and to the masons and to the hewers of stone and to buy wood and stones of hewing to strengthen the damage of the house of Yahweh and for everything that came out concerning the house to strengthen {it}.	*They also used the money to pay masons and stone cutters and to buy timber and stones that workers had shaped. They used the timer and stone to repair damages in the temple. They also used the money to pay for all the other expenses of the repair work.*

ULT **and for everything that came out concerning the house to strengthen {it}**
UST They also used the money to pay for all the other expenses of the repair work
(וּלְכֹ֗ל אֲשֶׁר־יֵצֵא֙ עַל־הַבַּ֔יִת לְחַזְקָֽה)

The author is using **everything that came out** as a common expression of his culture to describe further needs that were discovered in the process of making repairs to the temple. 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 for anything else that came up as they were repairing the temple] or [and for further needs that were discovered in the process of making repairs to the temple]

Support Reference: Idiom

ULT **and stones of hewing**
UST and stones that workers had shaped
(וְאַבְנֵ֖י מַחְצֵֽב)

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. If you have already translated the book of 1 Kings, see how you translated the similar expression in 1 Kings 5:17. Alternate translation: [and stones that workers had cut into shape]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
stone	stone
and stones of	and stones
the house of Yahweh	in the temple

2 Kings 12:13

ULT	UST
However, {in} the house of Yahweh, bowls of silver, snuffers, basins, trumpets, {or} any {other} articles of gold or articles of silver were not made from the silver brought {to} the house of Yahweh,	*But they did not use any of that money to pay for silver cups or wick trimmers or bowls or trumpets or any other silver or gold items that the priests would use in the temple.*

ULT **However, {in} the house of Yahweh, bowls of silver, snuffers, basins, trumpets, {or} any {other} articles of gold or articles of silver were not made from the silver brought {to} the house of Yahweh**

UST But they did not use any of that money to pay for silver cups or wick trimmers or bowls or trumpets or any other silver or gold items that the priests would use in the temple

(אַךְ֩ לֹ֨א יֵעָשֶׂ֜ה בֵּ֣ית יְהוָ֗ה סִפּוֹת֙ מְזַמְּרוֹת֙ מִזְרָקוֹת֙ חֲצֹצְרוֹת֙ כָּל־כְּלֵ֣י זָהָ֔ב וּכְלֵי־כֶ֖סֶף מִן־הַכֶּ֣סֶף הַמּוּבָ֑א בֵּ֖ית יְהוָֽה׃)

If it would be more natural in your language, you could you could combine this verse and the first sentence of the next verse into a verse bridge in which that sentence comes first, since that sentence gives the reason for the result that this verse describes. Alternate translation: [However, since they gave the silver brought to the house of Yahweh to the people doing the work, that silver was not used to make bowls of silver, snuffers, basins, trumpets, or any or articles of gold or articles of silver for the house of Yahweh]

Support Reference: Connect — Reason-and-Result Relationship

ULT **bowls of silver, snuffers, basins, trumpets, {or} any {other} articles of gold or articles of silver were not made**

UST they did not use … to pay for silver cups or wick trimmers or bowls or trumpets or any other silver or gold items

(לֹ֨א יֵעָשֶׂ֜ה סִפּוֹת֙ מְזַמְּרוֹת֙ מִזְרָקוֹת֙ חֲצֹצְרוֹת֙ כָּל־כְּלֵ֣י זָהָ֔ב וּכְלֵי־כֶ֖סֶף)

The expression **were not made** contains 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 would be natural in your language. Alternate translation: [the workers did not make bowls of silver, snuffers, basins, trumpets, or any other articles of gold or articles of silver]

Support Reference: Active or Passive

ULT **brought**
UST that
(הַמּוּבָא)

See how you translated the similar expression in 12:9. Alternate translation: [that people brought]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{in} the house of Yahweh	that the priests would use in the temple
silver	silver
trumpets	or trumpets
gold	gold
silver	silver
the silver	any of … money
{to} the house of Yahweh	that

2 Kings 12:14

ULT	UST
because they gave it to the doers of the work. And they strengthened the house of Yahweh with it.	*Instead, the supervisors gave all of that money to the men who were doing the work of repairing the temple.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the work	the work of
the house of Yahweh	the temple

2 Kings 12:15

ULT	UST
And they did not reckon with the men into whose hand they gave the silver to give to the doers of the work, for they were acting in faithfulness.	*The men who supervised the work acted honestly. So when the king's secretary and the high priest gave them money to pay the workers, they never required them to report how they had spent that money.*

ULT **And they did not reckon with the men into whose hand they gave the silver to give to the doers of the work, for they were acting in faithfulness**
UST The men who supervised the work acted honestly. So when the king's secretary and the high priest gave them money to pay the workers, they never required them to report how they had spent that money
(וְלֹא יְחַשְּׁבוּ אֶת־הָאֲנָשִׁים אֲשֶׁר יִתְּנוּ אֶת־הַכֶּסֶף עַל־יָדָם לָתֵת לְעֹשֵׂי הַמְּלָאכָה כִּי בֶאֱמֻנָה הֵם עֹשִׂים)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [And because the men into whose hand they gave the silver to give to the doers of the work were acting in faithfulness, they did not reckon with them]

Support Reference: Connect — Reason-and-Result Relationship

ULT **into whose hand**
UST when … them
(אֲשֶׁר & עַל־יָדָם)

See how you translated the similar expression in 12:11. Alternate translation: [into whose custody]

Support Reference: Metonymy

ULT **into whose hand**
UST when … them
(אֲשֶׁר & עַל־יָדָם)

In this verse, the word **hand** is singular in form, but it refers to the hands of all of the men who had been appointed to supervise the work. If you decide to keep the image of a **hand** that represents custody, if it would be helpful in your language, you could use the plural form of the word. Alternate translation: [into whose hands]

Support Reference: Collective Nouns

> ULT **in faithfulness**
> UST honestly
> (בֶּאֱמֻנָה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the silver	money
the work	the workers
in faithfulness	honestly

2 Kings 12:16

ULT	UST
The silver of the guilt offering and the silver of the sin offerings was not brought into the house of Yahweh. They were to the priests.	*Sometimes people gave money to the priests who offered the animals that they brought as sacrifices for guilt or sin. That money belonged to the priests, so the supervisors did not use it to repair the temple.*

ULT **The silver of the guilt offering and the silver of the sin offerings was not brought into the house of Yahweh**

UST Sometimes people gave money to the priests who offered the animals that they brought as sacrifices for guilt or sin … so the supervisors did not use it to repair the temple

(כֶּסֶף אָשָׁם וְכֶסֶף חַטָּאוֹת לֹא יוּבָא בֵּית יְהוָה)

The expression **was not brought** contains 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 would be natural in your language. Alternate translation: [The priests did not bring the silver of the guilt offering and the silver of the sin offerings into the house of Yahweh]

Support Reference: Active or Passive

ULT **They were to the priests**

UST That money belonged to the priests

(לַכֹּהֲנִים יִהְיוּ)

If it would be more natural in your language, you could use a singular form for this expression, since it refers to the **silver** described in the previous sentence. Alternate translation: [It was to the priests] or [It belonged to the priests]

Support Reference: Unusual Uses of the Plural

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The silver of	Sometimes people gave money
the guilt offering	to the priests who offered the animals that they brought as sacrifices for guilt
and the silver of	or
the sin offerings	sin
the sin offerings	sin
into the house of Yahweh	the temple
to the priests	to the priests

2 Kings 12:17

ULT	UST
Then Hazael, the king of Aram, went up and fought against Gath, and he captured it. And Hazael set his face to go up against Jerusalem.	*Later, Hazael king of Aram led his army to attack the city of Gath. They conquered it. Then he decided to lead his army to attack Jerusalem.*

ULT **Then**
UST Later
(אָז)

The author is using the term **Then** 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 **went up … to go up**
UST led his army … to lead his army
(יַעֲלֶה & לַעֲלוֹת)

See how you translated the similar expression in 1:3. Alternate translation: [went … to go]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **And Hazael set his face**
UST Then he decided
(וַיָּשֶׂם חֲזָאֵל פָּנָיו)

The author is using **set his face** as a common expression of his culture to mean “determined.” 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 Hazael determined] or [And Hazael resolved]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	king of
Aram	Aram
Gath	the city of Gath
and he captured it	They conquered it
Jerusalem	Jerusalem

2 Kings 12:18

ULT	UST
And Joash, the king of Judah, took all of the holy things that Jehoshaphat and Jehoram and Ahaziah, his fathers, the kings of Judah, had consecrated and his holy things and all of the gold found in the treasuries of the house of Yahweh and the house of the king, and he sent {them} to Hazael, the king of Aram, and he went up from upon Jerusalem.	*So King Joash of Judah got all of the gold and silver items that the previous kings, Jehoshaphat, Jehoram, and Ahaziah, had dedicated to Yahweh. He also got the gold and silver items that he had dedicated. He also got all of the gold that was in the storerooms of the temple and his palace. He sent this treasure to King Hazael {to persuade him to stop attacking Jerusalem}. So King Hazael led his army away from Jerusalem.*

ULT **his fathers**
UST the previous
(אֲבֹתָ֣יו)

See how you translated the similar expression in 8:24. Alternate translation: [his ancestors]

Support Reference: Metaphor

ULT **and all of the gold found**
UST He also got all of the gold that was
(וְאֵת֩ כָּל־הַזָּהָ֨ב הַנִּמְצָ֜א)

The author is using the term **found** in a way characteristic of his language and culture to mean that this **gold** could be found, that is, that it was present in the **treasuries** of the temple and palace. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and all of the gold that was]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joash	Joash
the king of	King … of
Judah	Judah
the holy things	the gold and silver items
Jehoshaphat	Jehoshaphat
and Jehoram	Jehoram
and Ahaziah	and Ahaziah
his fathers	the previous
the kings of	kings
Judah	kings

ULT	UST
had consecrated	had dedicated to Yahweh
his holy things	the gold and silver items that he had dedicated
the gold	gold
the house of Yahweh	the temple
and the house of the king	and his palace
the king of	King
Aram	King
Jerusalem	Jerusalem

2 Kings 12:19

ULT	UST
Now the rest of the matters of Joash 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 Joash did.*

ULT **Now the rest of the matters of Joash 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 Joash did

(וְיֶתֶר דִּבְרֵי יוֹאָשׁ וְכָל־אֲשֶׁר עָשָׂה הֲלוֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה)

In this verse and the next two verses, the author is concluding the story of Joash. To translate this verse, see how you translated the similar phrases in 1:18.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joash	Joash
the days	during their reigns
of the kings of	the kings of
Judah	Judah

2 Kings 12:20

ULT	UST
And his servants arose, and they conspired a conspiracy, and they struck Joash {in} Beth Millo, on the descent {to} Silla.	*Joash's officials plotted against him, and two of them ambushed him in Beth Millo, on the road that goes down to the district of Silla.*

ULT And his servants arose
UST Joash's officials plotted against him
(וַיָּקֻמוּ עֲבָדָיו)

See how you translated the similar expression in 3:24. Alternate translation: [And his servants took action]

Support Reference: Assumed Knowledge and Implicit Information

ULT and they conspired a conspiracy
UST plotted against him
(וַיִּקְשְׁרוּ־קֶשֶׁר)

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 they formed a conspiracy]

Support Reference: Poetry

ULT and they struck
UST and two of them ambushed
(וַיַּכּוּ)

See how you translated the similar expression in 3:24. Alternate translation: [and they attacked]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his servants	Joash's officials
Joash	him

2 Kings 12:21

ULT	UST
And Jozabad, the son of Shimeath, and Jehozabad, the son of Shomer, his servants, struck him, and he died. And they buried him with his fathers in the City of David. And Amaziah his son reigned in his place.	*The two officials who ambushed Joash were Jozabad son of Shimeath and Jehozabad son of Shomer. They killed him. The Judeans buried Joash in the part of Jerusalem that people called the City of David. That is where people had also buried his ancestors. Then Joash's son Amaziah became the next king of Judah.*

ULT and Jehozabad … And they buried him
UST and Jehozabad … The Judeans buried Joash
(וִיהוֹזָבָד & וַיִּקְבְּרוּ אֹתוֹ)

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 people buried him] or [and he was buried]

Support Reference: Pronouns — When to Use Them

ULT with his fathers
UST people … That is where … had also buried his ancestors
(עִם־אֲבֹתָיו)

See how you translated the similar expression in 8:24. Alternate translation: [with his ancestors] or [in the same place where people had buried his ancestors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the son of	son of
the son of	son of
his servants	The two officials
And they buried	The Judeans buried
his fathers	his ancestors
in the City of David	in the part of Jerusalem that … called the City of David … people
Amaziah	Amaziah
Amaziah	Amaziah
his son	Joash's son
And … reigned	Then … became the … king of Judah

2 Kings 13

2 Kings 13 Introduction

Structure and Formatting

In this chapter, the author continues to tell what the kings were like who ruled over the kingdoms of Israel and Judah.

1. King Jehoahaz of Israel (1–9)
2. King Jehoash of Israel (10–25)

The author formally concludes a brief account of the reign of King Jehoash of Israel in 13:10–11. However, after telling the story of the end of Elisha's life, he gives further details of the reign of Jehoash in 13:22–14:14, and he formally concludes his reign again in 14:15–16. So within the overall outline of the book, the story of the end of Elisha's life takes place within a special kind of time, a sacred time outside the reigns of kings, just like the story of the end of Elijah's life in 2:1–18.

Religious and Cultural Concepts in This Chapter

Who was the "savior" whom Yahweh gave to Israel?

In 13:4–5, after the author has introduced Jehoahaz as the next king of Israel, he says that when Yahweh "saw the oppression of Israel," he "gave to Israel a savior," that is, someone to deliver them from their enemies. Since he then describes how badly the Arameans defeated Jehoahaz, he probably does not mean that Jehoahaz was this savior. Rather, he is most likely looking ahead to the story of Jehoash in 13:14–19, in which Elisha promises Jehoash victories over the Arameans and he wins a few such victories. The author is probably looking ahead even more so to the story of Jeroboam, the son of Jehoash, in 14:23–29. There the author describes how Jeroboam won back much territory that the Israelites had lost and says that Yahweh "saved" them through the actions of Jeroboam, using a verb from the same root as "savior."

2 Kings 13:1

ULT	UST
In the year of 23, the year to Joash, the son of Ahaziah, the king of Judah, Jehoahaz, the son of Jehu, reigned over Israel in Samaria, 17 years.	*After Joash had been ruling Judah for almost 23 years, Jehoahaz son of Jehu became the king of Israel. He ruled in the city of Samaria for 17 years.*

> ULT **In the year of 23, the year to Joash, the son of Ahaziah, the king of Judah, Jehoahaz, the son of Jehu, reigned over Israel in Samaria, 17 years**
> UST After Joash had been ruling Judah for almost 23 years, Jehoahaz son of Jehu became the king of Israel. He ruled in the city of Samaria for 17 years
> (בִּשְׁנַ֨ת עֶשְׂרִ֜ים וְשָׁלֹשׁ֙ שָׁנָ֔ה לְיוֹאָ֥שׁ בֶּן־אֲחַזְיָ֖הוּ מֶ֣לֶךְ יְהוּדָ֑ה מָ֠לַךְ יְהוֹאָחָ֨ז בֶּן־יֵהֻ֤וּא עַל־יִשְׂרָאֵל֙ בְּשֹׁמְר֔וֹן שְׁבַ֥ע עֶשְׂרֵ֖ה שָׁנָֽה)

In this verse and the next verse, the author is introducing **Jehoahaz** as a participant in the story as the new king of **Israel**. To translate this verse, see how you translated the similar expressions in 8:16.

Support Reference: Introduction of New and Old Participants

> ULT **In the year of 23, the year to Joash**
> UST Joash … for almost 23 years
> (בִּשְׁנַ֨ת עֶשְׂרִ֜ים וְשָׁלֹשׁ֙ שָׁנָ֔ה לְיוֹאָ֥שׁ)

See how you translated the similar expression in 8:25. Alternate translation: [In the twenty-third year of Joash]

Support Reference: Ordinal Numbers

> ULT **17 years**
> UST for 17 years
> (שְׁבַ֥ע עֶשְׂרֵ֖ה שָׁנָֽה)

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 17 years]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the year of	for … years
the year to	for … years
Joash	Joash
the son of	Joash

ULT	UST
Ahaziah	Joash
the king of	After … had been ruling
Judah	Judah
the son of	son of
Jehu	Jehu
reigned	became the king … He ruled
Israel	Israel
in Samaria	in the city of Samaria
years	for … years

2 Kings 13:2

ULT	UST
And he did evil in the eyes of Yahweh. And he walked after the sins of Jeroboam, the son of Nebat, who caused Israel to sin. He did not turn away from it.	*Jehoahaz did many things that Yahweh had told the Israelites were evil. Jeroboam son of Nebat had sinned {by making calf idols}, and he made the people of Israel sin {by worshiping those idols}. Jehoahaz sinned in that same way, and he did not repent.*

ULT **And he did evil in the eyes of Yahweh. And he walked after the sins of Jeroboam, the son of Nebat, who caused Israel to sin. He did not turn away from it**

UST Jehoahaz did many things that Yahweh had told the Israelites were evil. Jeroboam son of Nebat had sinned {by making calf idols}, and he made the people of Israel sin {by worshiping those idols}. Jehoahaz sinned in that same way, and he did not repent

(וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה וַיֵּלֶךְ אַחַר חַטֹּאת יָרָבְעָם בֶּן־נְבָט אֲשֶׁר־הֶחֱטִיא אֶת־יִשְׂרָאֵל לֹא־סָר מִמֶּנָּה)

The author is continuing to introduce Jehoahaz. See how you translated the similar expressions in 3:3 and 8:18. Alternate translation: [And he did what Yahweh considered to be evil, and he committed the same sins as Jeroboam, the son of Nebat, who caused Israel to sin. He did not stop committing those sins]

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	many things … were evil
Yahweh	Yahweh
the sins of	had sinned {by making calf idols}
Jeroboam	Jeroboam
the son of	son of
Israel	the people of Israel
caused … to sin	sin {by worshiping those idols}
He did not turn away from it	and he did not repent

2 Kings 13:3

ULT	UST
And the nose of Yahweh burned against Israel, and he gave them into the hand of Hazael, the king of Aram, and into the hand of Ben Hadad, the son of Hazael, all of the days.	*Yahweh became very angry with the Israelite people. So he allowed the armies of King Hazael of Aram and his son Ben Hadad to defeat the Israelites many times.*

ULT **And the nose of Yahweh burned against Israel**
UST Yahweh became very angry with the Israelite people
(וַיִּחַר־אַף יְהוָה בְּיִשְׂרָאֵל)

The author is saying that the **nose** of Yahweh **burned** as a common expression of his culture to mean that Yahweh became angry. This culture used the nose to represent anger because a person who is angry breathes heavily through his nose, and his nose may become red. Your culture may also associate anger with a particular part of the body. If so, you could use an expression involving that part of the body in your translation. You could also use plain language. Alternate translation: [Then Yahweh became very angry with Israel]

Support Reference: Idiom

ULT **and he gave them into the hand of Hazael, the king of Aram, and into the hand of Ben Hadad, the son of Hazael**
UST So he allowed the armies of King Hazael of Aram and his son Ben Hadad to defeat the Israelites
(וַיִּתְּנֵם בְּיַד ׀ חֲזָאֵל מֶלֶךְ־אֲרָם וּבְיַד בֶּן־הֲדַד בֶּן־חֲזָאֵל)

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. Alternate translation: [and he gave Hazael, the king of Aram, and Ben Hadad, the son of Hazael, power over them]

Support Reference: Metonymy

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

See how you translated the similar expression in 3:6. Alternate translation: [for a long time]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
against Israel	with the Israelite people
the king of	King … of
Aram	Aram
the son of	son
the days	many times

2 Kings 13:4

ULT	UST
Then Jehoahaz entreated the face of Yahweh, and Yahweh listened to him because he saw the oppression of Israel, for the king of Aram oppressed them.	*The Arameans were treating the Israelites very badly. So Jehoahaz prayed to Yahweh for help. Yahweh saw how badly the Arameans were treating the Israelites, so he did give Jehoahaz the help he asked for.*

ULT **the face of Yahweh**
UST prayed to Yahweh for help
(אֶת־פְּנֵי יְהוָה)

The author is using Yahweh's **face** to represent all of him in the act of listening to the entreaty of Jehoahaz. See how you translated the similar expression in 1:15. Alternate translation: [Yahweh]

Support Reference: Synecdoche

ULT **and Yahweh listened to him because he saw the oppression of Israel, for the king of Aram oppressed them**
UST The Arameans were treating the Israelites very badly. So … Yahweh saw how badly the Arameans were treating the Israelites, so he did give Jehoahaz the help he asked for
(וַיִּשְׁמַע אֵלָיו יְהוָה כִּי רָאָה אֶת־לַחַץ יִשְׂרָאֵל כִּי־לָחַץ אֹתָם מֶלֶךְ אֲרָם)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [and since the king of Aram was oppressing them, Yahweh listened to him because he saw the oppression of Israel]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and Yahweh listened to him**
UST he did give Jehoahaz the help he asked for
(וַיִּשְׁמַע אֵלָיו יְהוָה)

See how you translated the similar expression in 10:6. Alternate translation: [and Yahweh gave him what he asked for]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the oppression of Israel**
> UST how badly the Arameans were treating the Israelites
> (אֶת־לָחַץ יִשְׂרָאֵל)

The author is using the possessive form to describe **oppression** that **Israel** suffered, not oppression that Israel committed. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [how Israel was being oppressed]

Support Reference: Possession

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

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	to Yahweh
Yahweh	he
Israel	the Israelites
the king of	The Arameans
Aram	The Arameans

2 Kings 13:5

ULT	UST
And Yahweh gave to Israel a savior, and they came out from under the hand of Aram. And the sons of Israel dwelled in their tents as yesterday, the third day.	*Yahweh sent a leader to Israel who rescued them from the control of the Aramean king. After that, the Israelites lived peacefully as they had done previously.*

ULT **and they came out from under the hand of Aram**
UST who rescued them from the control of the Aramean king
(וַיֵּצְא֖וּ מִתַּ֣חַת יַד־אֲרָ֑ם)

The author is speaking as if the Israelites had actually been **under** the **hand of Aram**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he freed them from the power of Aram]

Support Reference: Metaphor

ULT **the sons of Israel**
UST the Israelites
(בְּנֵ֥י יִשְׂרָאֵ֖ל)

See how you translated the similar expression in 8:12. Alternate translation: [the Israelites]

Support Reference: Metaphor

ULT **in their tents**
UST peacefully
(בְּאָהֳלֵיהֶ֔ם)

The author may be using one kind of home, a **tent**, to mean all kinds of homes. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in their homes]

Support Reference: Synecdoche

ULT **as yesterday, the third day**
UST as they had done previously
(כִּתְמוֹל שִׁלְשׁוֹם)

The author is using **as yesterday, the third day** as a common expression of their culture to mean “as in the past.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [as in the past]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
to Israel	to Israel
a savior	a leader
Aram	the Aramean king
the sons of Israel	the Israelites
Israel	the Israelites
in their tents	peacefully
the third day	as they had done previously

2 Kings 13:6

ULT	UST
Nevertheless, they did not turn aside from the sins of the house of Jeroboam, who caused Israel to sin. He walked in it, and also the Asherah stood in Samaria.	*But even after that, the Israelites continued to commit the same kind of sins that Jeroboam and his descendants committed. Jeroboam had led the people of Israel to sin {by worshiping idols}, and they continued to sin in that way. Also, the pole that people used in the worship of the goddess Asherah remained in Samaria.*

ULT they did not turn aside from the sins of
UST the Israelites continued to commit the same kind of sins that … committed
(לְא־סָרוּ מֵחַטֹּאוֹת)

See how you translated the similar expression in 13:2. Alternate translation: [they did not stop committing the sins]

Support Reference: Metaphor

ULT the house of Jeroboam
UST Jeroboam and his descendants
(בֵּית־יָרָבְעָם)

See how you translated the similar expression in 8:18. Alternate translation: [the dynasty of Jeroboam]

Support Reference: Metaphor

ULT He walked in it
UST and they continued to sin in that way
(בָּהּ הָלָךְ)

The pronoun **He** refers to the Israelite people, whom the author calls “the sons of Israel” in the previous verse. The pronoun **it** refers to **the sins of the house of Jeroboam**. Since the author uses the plural pronoun “they” to represent the Israelites in the previous sentence, and since the word “sins” is plural, it may be natural in your language to use plural pronouns here. Alternate translation: [They walked in them]

Support Reference: Pronouns — When to Use Them

ULT **He walked in it**
UST and they continued to sin in that way
(בָּהּ הָלָךְ)

See how you translated the similar expression in 13:2. Alternate translation: [They committed those sins]

Support Reference: Metaphor

ULT **and also the Asherah stood in Samaria**
UST Also, the pole that people used in the worship of the goddess Asherah remained in Samaria
(וְגַם הָאֲשֵׁרָה עָמְדָה בְּשֹׁמְרוֹן)

The author says **the Asherah** to mean a specific one, the one that King Ahab set up, as 1 Kings 16:33 describes. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and also the Asherah that King Ahab had set up remained in Samaria]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the sins of	to commit the same kind of sins that … committed
the house of	and his descendants
Jeroboam	Jeroboam
Israel	the people of Israel
caused … to sin	had led … to sin {by worshiping idols}
the Asherah	the pole that people used in the worship of the goddess Asherah
in Samaria	in Samaria

2 Kings 13:7

ULT	UST
For he did not leave people to Jehoahaz except 50 horsemen and 10 chariots and 10,000 foot soldiers, for the king of Aram destroyed them and made them like dust to threshing.	*The Aramean army killed so many of Jehoahaz's soldiers that he had only 50 men left who rode on horses. He had only 10 chariots and 10,000 other soldiers left. The Arameans were so powerful compared to the Israelites that it was as if they could knock them down and walk over them.*

ULT **For**
UST that
(כִּי)

Here the word **For** introduces an explanation for what the author describes Yahweh doing in verses 4 and 5. Alternate translation: [Yahweh sent a savior to Israel because]

Support Reference: Connecting Words and Phrases

ULT **he did not leave people to Jehoahaz except 50 horsemen and 10 chariots and 10,000 foot soldiers, for the king of Aram destroyed them**
UST The Aramean army killed so many of Jehoahaz's soldiers … he had only 50 men left who rode on horses. He had only 10 chariots and 10,000 other soldiers left
(לֹא הִשְׁאִיר לִיהוֹאָחָז עָם כִּי אִם־חֲמִשִּׁים פָּרָשִׁים וַעֲשָׂרָה רָכֶב וַעֲשֶׂרֶת אֲלָפִים רַגְלֵי כִּי אִבְּדָם מֶלֶךְ אֲרָם)

The pronoun **he** refers to **the king of Aram**. If it would be clearer in your language, you could name the king in the earlier part of the sentence and use the pronoun in the later part of the sentence. Alternate translation: [the king of Aram did not leave people to Jehoahaz except 50 horsemen and 10 chariots and 10,000 foot soldiers, for he destroyed them]

Support Reference: Pronouns — When to Use Them

ULT **he did not leave people to Jehoahaz except 50 horsemen and 10 chariots and 10,000 foot soldiers**
UST of Jehoahaz's soldiers … he had only 50 men left who rode on horses. He had only 10 chariots and 10,000 other soldiers left
(לֹא הִשְׁאִיר לִיהוֹאָחָז עָם כִּי אִם־חֲמִשִּׁים פָּרָשִׁים וַעֲשָׂרָה רָכֶב וַעֲשֶׂרֶת אֲלָפִים רַגְלֵי)

If it would appear in your language that the author was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [the only people he left to Jehoahaz were 50 horsemen and 10 chariots and 10,000 foot soldiers]

Support Reference: Connect — Exception Clauses

ULT **people**
UST of … soldiers
(עָֽם)

See how you translated the similar expression in 8:21. Alternate translation: [soldiers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and made them like dust to threshing**
UST The Arameans were so powerful compared to the Israelites that it was as if they could knock them down and walk over them
(וַיְשִׂמֵ֖ם כֶּֽעָפָ֥ר לָדִֽישׁ)

The author is using the word **threshing** to represent "trampling," since the way people threshed grain in this culture was to have oxen trample it. Alternate translation: [and he made them like dust that people trample on]

Support Reference: Metonymy

ULT **and made them like dust to threshing**
UST The Arameans were so powerful compared to the Israelites that it was as if they could knock them down and walk over them
(וַיְשִׂמֵ֖ם כֶּֽעָפָ֥ר לָדִֽישׁ)

The point of this comparison is that just as **dust** is harmless and people can step on it easily, so the king of Aram defeated Israel's army so completely that it became harmless and easy for anyone to defeat. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and rendered them harmless] or [and rendered them completely vulnerable]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he did … leave	left … left
chariots	chariots
foot soldiers	other soldiers
the king of	The Aramean army
Aram	The Aramean army
destroyed them	killed
to threshing	and walk over them

2 Kings 13:8

ULT	UST
Now the rest of the matters of Jehoahaz and all that 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 Jehoahaz did, including the battles that he fought.*

ULT **Now the rest of the matters of Jehoahaz and all that 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 Jehoahaz did, including the battles that he fought

(וְיֶתֶר דִּבְרֵי יְהוֹאָחָז וְכָל־אֲשֶׁר עָשָׂה וּגְבוּרָתוֹ הֲלוֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל)

In this verse and the next verse, the author is concluding the story of Jehoahaz. To translate this verse, see how you translated the similar phrases in 1:18.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and his might	including the battles that he fought
the days	during their reigns
of the kings of	the kings of
Israel	Israel

2 Kings 13:9

ULT	UST
And Jehoahaz lay down with his fathers, and they buried him in Samaria, and Jehoash his son reigned in his place.	*Jehoahaz died, and the Israelites buried him in Samaria. Then his son Joash became the next king.*

ULT And Jehoahaz lay down with his fathers
UST Jehoahaz died
(וַיִּשְׁכַּב יְהוֹאָחָז עִם־אֲבֹתָיו)

See how you translated the same expression in 8:24. Alternate translation: [And Jehoahaz passed away] or [And Jehoahaz died]

Support Reference: Euphemism

ULT and they buried him
UST and the Israelites buried him
(וַיִּקְבְּרֻהוּ)

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 people buried him] or [and he was buried]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his fathers	died
and they buried him	and the Israelites buried him
in Samaria	in Samaria
his son	his son
and … reigned	Then … became the … king

2 Kings 13:10

ULT	UST
In the year of 37, the year to Joash, the king of Judah, Jehoash, the son of Jehoahaz, reigned over Israel in Samaria, 16 years.	*Jehoash son of Jehoahaz started to rule in Israel after King Joash had been ruling in Judah for 37 years. Jehoash ruled in Samaria for 16 years.*

ULT **In the year of 37, the year to Joash, the king of Judah, Jehoash, the son of Jehoahaz, reigned over Israel in Samaria, 16 years**

UST Jehoash son of Jehoahaz started to rule in Israel after King Joash had been ruling in Judah for 37 years. Jehoash ruled in Samaria for 16 years

(בִּשְׁנַת שְׁלֹשִׁים וְשֶׁבַע שָׁנָה לְיוֹאָשׁ מֶלֶךְ יְהוּדָה מָלַךְ יְהוֹאָחָז בֶּן־יְהוֹאָחָז עַל־יִשְׂרָאֵל בְּשֹׁמְרוֹן שֵׁשׁ עֶשְׂרֵה שָׁנָה)

In this verse and the next verse, the author is introducing **Jehoash** as a participant in the story as the new king of **Israel**. To translate this verse, see how you translated the similar expressions in 8:25.

Support Reference: Introduction of New and Old Participants

ULT **16 years**

UST for 16 years

(שֵׁשׁ עֶשְׂרֵה שָׁנָה)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and he reigned for 16 years]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the year of	for … years
the year	for … years
to Joash	Joash
the king of	after King … had been ruling
Judah	in Judah
the son of	son of
reigned	started to rule … ruled
Israel	Israel
in Samaria	in Samaria
years	for … years

2 Kings 13:11

ULT	UST
And he did evil in the eyes of Yahweh. He did not turn aside from all of the sins of Jeroboam, the son of Nebat, who caused Israel to sin. He walked in it.	*He did many things that Yahweh had told the Israelites were evil. Jeroboam son of Nebat had sinned {by making calf idols}, and he made the people of Israel sin {by worshiping those idols}. Jehoash sinned in that same way, and he did not repent.*

ULT **And he did evil in the eyes of Yahweh. He did not turn aside from all of the sins of Jeroboam, the son of Nebat, who caused Israel to sin. He walked in it**

UST He did many things that Yahweh had told the Israelites were evil. Jeroboam son of Nebat had sinned {by making calf idols}, and he made the people of Israel sin {by worshiping those idols}. Jehoash sinned in that same way, and he did not repent

(וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה לֹא סָר מִכָּל־חַטֹּאות יָרָבְעָם בֶּן־נְבָט אֲשֶׁר־הֶחֱטִיא אֶת־יִשְׂרָאֵל בָּהּ הָלָךְ)

The author is continuing to introduce Jehoash. See how you translated the similar expressions in 3:3 and 8:18. Alternate translation: [And he did what Yahweh considered to be evil. He committed the same sins as Jeroboam, the son of Nebat, who caused Israel to sin. He did not stop committing those sins]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	many things … were evil
Yahweh	Yahweh
the sins of	had sinned {by making calf idols}
Jeroboam	Jeroboam
the son of	son of
Israel	the people of Israel
caused … to sin	made … sin {by worshiping those idols}

2 Kings 13:12

ULT	UST
Now the rest of the matters of Jehoash and all that he did and his might {with} which he fought with Amaziah, the king of Judah, 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 Joash did, including the victory that his army won against the army of King Amaziah of Judah.*

ULT **Now the rest of the matters of Jehoash and all that he did and his might {with} which he fought with Amaziah, the king of Judah, 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 Joash did, including the victory that his army won against the army of King Amaziah of Judah

(וְיֶתֶר דִּבְרֵי יוֹאָשׁ וְכָל־אֲשֶׁר עָשָׂה וּגְבוּרָתוֹ אֲשֶׁר נִלְחַם עִם אֲמַצְיָה מֶלֶךְ־יְהוּדָה הֲלוֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל)

After giving a brief summary of the reign of Jehoash in 13:10–11, the author concludes this summary here and in the next verse. However, he immediately gives a more detailed description of the reign of Jehoash in 13:14–14:14, and he concludes that description in 14:15–16. It would still be appropriate to translate this verse in the same way that you translated the similar phrases in 1:18.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and his might	including the victory
Amaziah	the army of … Amaziah
the king of	King … of
Judah	Judah
the days	during their reigns
of the kings of	the kings of
Israel	Israel

2 Kings 13:13

ULT	UST
And Jehoash lay down with his fathers, and Jeroboam sat on his throne. And Jehoash was buried in Samaria with the kings of Israel.	*When Joash died, the Israelites buried him in Samaria. That was where they had buried other kings of Israel. His son Jeroboam became the next king.*

ULT And Jehoash lay down with his fathers
UST When Joash died
(וַיִּשְׁכַּב יוֹאָשׁ עִם־אֲבֹתָיו)

See how you translated the same expression in 8:24. Alternate translation: [And Jehoash passed away] or [And Jehoash died]

Support Reference: Euphemism

ULT and Jeroboam sat on his throne
UST His son Jeroboam became the next king
(וְיָרָבְעָם יָשַׁב עַל־כִּסְאוֹ)

The author is using the act of sitting on a **throne** to represent becoming king. See how you translated the similar expression in 10:3. Alternate translation: [and Jeroboam succeeded him as king]

Support Reference: Metonymy

ULT and Jeroboam … And Jehoash was buried
UST the Israelites buried him … His son Jeroboam
(וְיָרָבְעָם & וַיִּקָּבֵר יוֹאָשׁ)

The expression **was buried** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and people buried Jehoash]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his fathers	When … died
and Jeroboam	His son Jeroboam
his throne	became the next king
And … was buried	the Israelites buried
in Samaria	in Samaria

ULT	UST
the kings of Israel	other kings of Israel

2 Kings 13:14

ULT	UST
Now Elisha had become sick with his sickness with which he would die. And Jehoash, the king of Israel, went down to him, and he wept over his face, and he said, "My father, my father, the chariotry of Israel and its horsemen!"	*Then Elisha became very ill. Just before he died, King Joash went to Elisha and cried because he was so sad that he was going to die. He cried out, "Sir, you protected Israel so well{, but now you are going to die}!"*

ULT **Now Elisha had become sick with his sickness with which he would die**
UST Then Elisha became very ill. Just before he died
(וֶאֱלִישָׁע֙ חָלָ֣ה אֶת־חָלְיֹ֔ו אֲשֶׁ֥ר יָמ֖וּת בֹּ֑ו)

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

Support Reference: Background Information

ULT **And Jehoash, the king of Israel, went down**
UST King Joash went
(וַיֵּ֤רֶד יֹואָשׁ֙ מֶ֣לֶךְ־יִשְׂרָאֵ֔ל)

See how you translated the similar expression "go up" in 1:3. Alternate translation: [And Jehoash the king of Israel went]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and he wept over his face**
UST and cried because he was so sad that he was going to die
(וַיִּבְךְּ עַל־פָּנָ֖יו)

See how you translated the similar expression in 1:15. Alternate translation: [and he wept over him]

Support Reference: Synecdoche

ULT **My father, my father**
UST Sir
(אָבִי ׀ אָבִי)

Jehoash is referring to Elisha by a respectful title. Use a comparable title or expression for addressing someone respectfully in your language. Alternate translation: [O prophet, O prophet]

Support Reference: Politeness

ULT **My father, my father**
UST Sir
(אָבִי ׀ אָבִי)

Jehoash is repeating the phrase **My father** in order to intensify his expression of the idea that it conveys. If your language can repeat phrases for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [O great prophet]

Support Reference: Reduplication

ULT **the chariotry of Israel and its horsemen**
UST you protected Israel so well{, but now you are going to die}
(רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו)

Jehoash is speaking as if Elisha had actually been **chariotry** and **horsemen** defending **Israel**. He means that Elisha's spiritual leadership, prayers, counsel, and presence provided strength and security for the kingdom. See how you translated the same expression in 2:12. Alternate translation: [Israel's mighty defender]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Elisha	Then Elisha
the king of	King
Israel	King
My father	Sir
my father	Sir
the chariotry of	you protected Israel so well{, but now you are going to die}
Israel	you protected Israel so well{, but now you are going to die}
and its horsemen	

ULT	UST
	you protected Israel so well{, but now you are going to die}

2 Kings 13:15

ULT	UST
And Elisha said to him, “Bring a bow and arrows.” And he brought to him a bow and arrows.	*Elisha told him, “Bring me a bow and some arrows.” So the king did that.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elisha	Elisha
a bow	a bow
a bow	So the king did that

2 Kings 13:16

ULT	UST
And he said to, the king of Israel, "Make your hand ride on the bow." And he made his hand ride. And Elisha put his hands over the hands of the king.	*Then Elisha told the king to hold the bow in his left hand {and the bowstring in his right hand}. So the king did that. Elisha then put his own hands on top of the king's hands.*

ULT **Make your hand ride on the bow**
UST to hold the bow in his left hand {and the bowstring in his right hand}
(הַרְכֵּב יָדְךָ עַל־הַקָּשֶׁת)

Elisha is using **Make your hand ride on the bow** as a common expression of his culture to mean "Grasp the bow with your left hand." (The context indicates that the king understood that he should also grasp the bowstring with his right hand.) 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: [Take the bow in your hands] or [Hold the bow in readiness to shoot an arrow]

Support Reference: Idiom

ULT **And he made his hand ride**
UST So the king did that
(וַיַּרְכֵּב יָדָו)

The author is using the same common expression as Jehoash. Alternate translation: [And he took the bow in his hands]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to, the king of	the king
Israel	the king
the bow	the bow
Elisha	Elisha
king	the king's

2 Kings 13:17

ULT	UST
And he said, "Open the window to the east." And one opened {it}. And Elisha said, "Shoot." And he shot. And he said, "The arrow of victory to Yahweh, and the arrow of victory against Aram. And you will strike Aram at Aphek to finishing."	*Then Elisha told him, "Have someone open that window through which we can look to the east." So a servant opened it. Then Elisha said, "Shoot an arrow {toward the east}!" So the king did that. Then Elisha told him, "That arrow represents how Yahweh will enable you to defeat the Aramean army. Your army will completely defeat them at the city of Aphek."*

ULT **And he said, "Open the window to the east**
UST Then Elisha told him, "Have someone open that window through which we can look to the east
(וַיֹּאמֶר פְּתַח הַחַלּוֹן קֵדְמָה)

Since the king was holding the bow, the implication is that Elisha wanted the king to have a servant or attendant open the window. 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

ULT **And he said, "Open the window to the east." And one opened {it}. And Elisha said, "Shoot." And he shot. And he said, "The arrow of victory to Yahweh, and the arrow of victory against Aram. And you will strike Aram at Aphek to finishing**
UST Then Elisha told him, "Have someone open that window through which we can look to the east." So a servant opened it. Then Elisha said, "Shoot an arrow {toward the east}!" So the king did that. Then Elisha told him, "That arrow represents how Yahweh will enable you to defeat the Aramean army. Your army will completely defeat them at the city of Aphek
(וַיֹּאמֶר פְּתַח הַחַלּוֹן קֵדְמָה וַיִּפְתָּח וַיֹּאמֶר אֱלִישָׁע יְרֵה וַיֹּרֶ֫ה וַיֹּאמֶר חֵץ־תְּשׁוּעָה לַיהוָה וְחֵץ תְּשׁוּעָה בַּאֲרָם וְהִכִּיתָ אֶת־אֲרָם בַּאֲפֵק עַד־כַּלֹּתָה)

Having the king shoot an arrow eastward, in the direction of Aram, was a symbolic action by which Elisha represented Yahweh's promise of victory over Aram and encouraged the king to trust that promise. Elisha placing his hands on the king's hands symbolized how Yahweh would enable Jehoash to win that victory. If it would be helpful to your readers, you could explain the significance of this action in the text or in a footnote.

Support Reference: Symbolic Action

> ULT **And you will strike Aram**
> UST Your army will completely … them
> (וְהִכִּיתָ אֶת־אֲרָם)

See how you translated the similar expression in 3:24. Alternate translation: [And you will defeat Aram]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elisha	Elisha
to Yahweh	how Yahweh will enable you
against Aram	the Aramean army
Aram	them

2 Kings 13:18

ULT	UST
And he said, “Take the arrows.” And he took {them}. And he said to the king of Israel, “Strike on the ground.” And he struck three times, and he stopped.	*Then Elisha told him, “Pick up the other arrows.” So he picked up the arrows. Then Elisha told the king, “Hit the ground with them!” So he hit the ground with them. But he only did that three times.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the king of	the king
Israel	the king
on the ground	the … ground

2 Kings 13:19

ULT	UST
And the man of God became angry with him, and he said, "Striking five or six times, then you would have struck Aram to finishing. But now, you will strike Aram three times."	*This made Elisha angry with him. He exclaimed, "You should have struck the ground five or six times! If you had done that, your army would have completely destroyed the Aramean army {in a series of battles}. Instead, your army is only going to win three battles against them."*

ULT **you would have struck … you will strike**
UST your army would have … destroyed … your army is … going to win
(הִכִּיתָ & תַּכֶּה)

See how you translated the similar expression in 3:24. Alternate translation: [you would have defeated … you will defeat]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the man of God	Elisha
Aram	the Aramean army
Aram	against them

2 Kings 13:20

ULT	UST
And Elisha died, and they buried him. Now raiding bands of Moab came into the land {at} the coming {of} the year.	*Then Elisha died, and the Israelites buried him. At that time groups of raiders from Moab were coming into Israel each year during the spring.*

ULT **and they buried him**
UST and the Israelites buried him
(וַיִּקְבְּרֻהוּ)

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 people buried him] or [and he was buried]

Support Reference: Pronouns — When to Use Them

ULT **Now raiding bands of Moab came into the land {at} the coming {of} the year**
UST At that time groups of raiders from Moab were coming into Israel each year during the spring
(וּגְדוּדֵי מוֹאָב יָבְאוּ בָאָרֶץ בָּא שָׁנָה)

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 **{at} the coming {of} the year**
UST were coming … each year during the spring
(בָּא שָׁנָה)

The author is using **{at} the coming {of} the year** as a common expression of his culture to mean “in the springtime.” This culture followed an agricultural year, which began at the time when it became possible to plant crops. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [in the springtime]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elisha	Elisha
and they buried him	and the Israelites buried him

ULT	UST
Moab	Moab
into the land	into Israel
the year	each year during the spring

2 Kings 13:21

ULT	UST
And it happened, they were burying a man, and behold, they saw a raiding band, and they threw the man into the grave of Elisha. And the man went and touched the bones of Elisha, and it happened that he arose onto his feet.	*Around that time, while some Israelites were carrying a man's body to where they wanted to bury him, they saw a group of those raiders. They {were afraid, so they} quickly threw that man's body into the same tomb where Elisha's body was {and ran away}. But as soon as the man's body touched Elisha's body, the dead man became alive again and stood up!*

ULT **And it happened**
UST Around that time
(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 **they were burying a man**
UST while some Israelites were carrying a man's body to where they wanted to bury him
(הֵם ו קֹבְרִים אִישׁ)

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: [some people were burying a man] or [a man was being buried]

Support Reference: Pronouns — When to Use Them

ULT **and behold**
UST they saw
(וְהִנֵּה)

See how you translated the similar expression in 1:9.

Support Reference: Metaphor

ULT **And the man went and touched the bones of Elisha**
UST But as soon as the man's body touched Elisha's body
(וַיֵּלֶךְ וַיִּגַּע הָאִישׁ בְּעַצְמוֹת אֱלִישָׁע)

Since **the man** was dead, it is not the case that he **went** anywhere on his own. In this case the author is using a verb of motion to indicate a change of location. What he means is that the man's body came into contact with **the bones of Elisha**. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And the man's body came into contact with the bones of Elisha]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the bones of Elisha**
UST Elisha's body
(בְּעַצְמוֹת אֱלִישָׁע)

Since Elisha had only recently died, the author seems to be using his **bones** to represent all of his remains. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Elisha's remains]

Support Reference: Metonymy

ULT **that he arose onto his feet**
UST the dead man became alive again and stood up
(וַיָּקָם עַל־רַגְלָיו)

The pronoun **he** refers to the man, not to Elisha. It may be helpful to clarify this for your readers. Alternate translation: [that the man arose onto his feet]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were burying	while … were carrying … to where they wanted to bury him
into the grave of	into the same tomb where … was
Elisha	Elisha's body
Elisha	Elisha's

2 Kings 13:22

ULT	UST
Now Hazael, the king of Aram, had oppressed Israel all of the days of Jehoahaz.	*King Hazael of Aram had treated the Israelite people badly throughout the reign of Jehoahaz.*

ULT Now Hazael, the king of Aram, had oppressed Israel all of the days of Jehoahaz
UST King Hazael of Aram had treated the Israelite people badly throughout the reign of Jehoahaz
(וְחַזָּאֵל֙ מֶ֣לֶךְ אֲרָ֔ם לָחַ֖ץ אֶת־יִשְׂרָאֵ֑ל כֹּ֖ל יְמֵ֥י יְהוֹאָחָֽז)

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 all of the days of Jehoahaz
UST throughout the reign of Jehoahaz
(כֹּ֖ל יְמֵ֥י יְהוֹאָחָֽז)

The author is using **days** to represent "time," since time is made up of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [during the whole time when Jehoahaz was king]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	King … of
Aram	Aram
Israel	the Israelite people
the days of	the reign of

2 Kings 13:23

ULT	UST
But Yahweh was gracious to them and had compassion on them, and he turned to them because of his covenant with Abraham, Isaac, and Jacob. And he was not willing to destroy them, and he has not cast them away from his face until now.	*But Yahweh felt sorry for the Israelite people, so he treated them better than they deserved. He helped them because of the solemn agreement he had made with {their ancestors} Abraham, Isaac, and Jacob. He wanted them to continue being a nation. So he still did not allow enemies to take the Israelites away from their land.*

ULT **and he turned to them**
UST He helped them
(וַיִּפֶן אֲלֵיהֶם)

The author is speaking as if Yahweh had actually **turned** to look at the Israelites. He means that Yahweh paid attention to them out of concern for them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he paid attention to them out of concern for them]

Support Reference: Metaphor

ULT **and he has not cast them**
UST So he … did not allow enemies to take the Israelites
(וְלֹא־הִשְׁלִיכָם)

The author is speaking as if Yahweh might actually have **cast** or thrown the Israelites somewhere. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he has not allowed anyone to take them]

Support Reference: Metaphor

ULT **away from his face**
UST away from their land
(מֵעַל־פָּנָיו)

Here, the **face** of Yahweh represents his presence, and in this context it means specifically the land of Israel, where Yahweh was understood to be present in a special way. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [away from the land of Israel]

Support Reference: Metonymy

> ULT **until now**
> UST still
> (עַד־עָתָּה)

The author is using the term **now** to refer to the time at which he is writing. As in the case of the phrase “to this day,” translators should bear in mind that the phrase refers to a time that is now in the past. They should avoid giving the impression that it means the present day of the translation’s readers. Alternate translation: [up to the time of this writing]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	But Yahweh
But … was gracious	so he treated … better than they deserved
and had compassion on them	felt sorry for the Israelite people
his covenant	the solemn agreement he had made
Abraham	{their ancestors} Abraham
Isaac	Isaac
and Jacob	and Jacob
to destroy them	He wanted them to continue being a nation

2 Kings 13:24

ULT	UST
And Hazael, the king of Aram, died, and Ben Hadad his son reigned in his place.	*When Hazael died, his son Ben Hadad became the next king of Aram.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	Hazael
Aram	Aram
his son	his son
and … reigned	became the … king of

2 Kings 13:25

ULT	UST
And Jehoash, the son of Jehoahaz, returned and took the cities from the hand of Ben Hadad, the son of Hazael, that he had taken from the hand of Jehoahaz his father in battle. Three times Joash struck him, and he made the cities of Israel return.	*Ben Hadad son of Hazael had fought and defeated Jehoash's father Jehoahaz. He had captured several cities. But Joash defeated Ben Hadad three times. In that way, he recaptured those cities and made them part of Israel again.*

ULT **And … returned and took**
UST In that way … recaptured
(וַיָּשָׁב & וַיִּקַּח)

The phrase **returned and took** expresses a single idea. The word **returned** tells in what way Jehoash **took** these cities. Specifically, he took them back after Hazael had taken them from his father. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [took back] or [retook]

Support Reference: Hendiadys

ULT **from the hand of Ben Hadad … from the hand of Jehoahaz**
UST Ben Hadad … Jehoahaz. He had captured … In that way … recaptured
(מִיַּד בֶּן־הֲדַד & מִיַּד יְהוֹאָחָז)

See how you translated the similar expression in 5:5. Alternate translation: [from the possession of Ben-Hadad & from the possession of Jehoahaz]

Support Reference: Metonymy

ULT **Joash struck him**
UST But Joash defeated Ben Hadad
(הִכָּהוּ יוֹאָשׁ)

Here the author calls Jehoash by a shortened form of his name, **Joash**. If you have decided to use the same names in your translation that the biblical author does in each place, you may wish to use the name Joash here. If you have decided to use the same name consistently for a given person, you may wish to use the name Jehoash here.

Support Reference: How to Translate Names

ULT **struck him**
UST defeated Ben Hadad
(הִכָּהוּ)

See how you translated the similar expression in 3:24. Alternate translation: [defeated him]

Support Reference: Metonymy

ULT **and he made the cities of Israel return**
UST and made them part of Israel again
(וַיָּשֶׁב אֶת־עָרֵי יִשְׂרָאֵל)

The author is speaking as if Jehoash had actually **made** these cities **return** to Israel. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he established Israelite control over the cities once again]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the son of	he
the son of	son of
his father	Jehoash's father
Joash	But Joash
and he made … return	and made … again
Israel	part of Israel

2 Kings 14

2 Kings 14 Introduction

Structure and Formatting

In this chapter, the author continues to tell what the kings were like who ruled over the kingdoms of Israel and Judah.

1. King Amaziah of Judah (1–22)
2. King Jeroboam of Israel (23–29)

Religious and Cultural Concepts in This Chapter

Why did Amaziah want to fight a battle with Jehoash?

It seems that Amaziah wanted to fight a battle with Jehoash primarily because of the pride and self-confidence he felt as a result of his recent victory over the Edomites. But the challenge to Jehoash may also have been motivated in part by a desire for revenge against the Israelites. As 2 Chronicles 25:5–13 describes, Amaziah hired soldiers from Israel to help him fight the Edomites. But a prophet warned Amaziah not to bring those soldiers with his army, so he sent them back to Israel. On their way home, they plundered Judean towns and killed 3,000 people. Amaziah may also have held a grudge against the family of Jehoash because his grandfather Jehu had massacred Amaziah's ancestors. For some or all of these reasons, Amaziah challenged Jehoash to a battle to test their strength against each other. He wanted to expand the power and influence of his kingdom, and he may also have wanted to get some kind of revenge.

What does it mean that Jeroboam "brought Damascus and Hamath of Judah back into Israel" (14:28)?

Damascus and Hamath were cities in Aram. David and Solomon had conquered them and made them subject to their rule. The Arameans had later recaptured them. So when the author speaks of "Damascus and Hamath of Judah," he probably means that those cities had formerly been subjugated by kings from the tribe of Judah. When he says that

Jeroboam “brought” them “back into Israel,” he means that they were once again ruled by Israelites, although this time by the northern kingdom. He does not mean that Jeroboam took these cities away from the possession of Judah and made them subject to his own rule.

Translation Issues in This Chapter

The names Jehoash and Joash

In this chapter, the author calls the son of Jehoahaz who succeeded him as king of Israel by two different names. He calls him by his full name, Jehoash, in verses 15, 16, 21, and 29. He calls him by a shortened form of his name, Joash, in verses 1, 23, and 27, as he also did in 13:25. If you have decided to use the same names in your translation that the biblical author does in each place, you may wish to use the name Joash in those verses. If you have decided to use the same name consistently for a given person, you may wish to use the name Jehoash instead.

2 Kings 14:1

ULT	UST
In the year of two to Joash, the son of Jehoahaz, the king of Israel, Amaziah, the son of Joash, the king of Judah, reigned.	*After Jehoash son of Jehoahaz had been ruling Israel for almost two years, Amaziah son of Joash became the king of Judah.*

ULT **In the year of two to Joash, the son of Jehoahaz, the king of Israel, Amaziah, the son of Joash, the king of Judah, reigned**
UST After Jehoash son of Jehoahaz had been ruling Israel for almost two years, Amaziah son of Joash became the king of Judah
(בִּשְׁנַת שְׁתַּיִם לְיוֹאָשׁ בֶּן־יוֹאָחָז מֶלֶךְ יִשְׂרָאֵל מָלַךְ אֲמַצְיָהוּ בֶן־יוֹאָשׁ מֶלֶךְ יְהוּדָה)

In this verse and the next two verses, the author is introducing **Amaziah** as a participant in the story as the new king of **Judah**. To translate this verse, see how you translated the similar expressions in 8:16.

Support Reference: Introduction of New and Old Participants

ULT **In the year of two to Joash**
UST Jehoash … for almost two years
(בִּשְׁנַת שְׁתַּיִם לְיוֹאָשׁ)

If your language would not describe a year of a king's reign in a form such as **the year of two**, you could represent this year in a form that your language would use. Alternate translation: [in the second year of Jehoash]

Support Reference: Ordinal Numbers

ULT **to Joash**
UST Jehoash
(לְיוֹאָשׁ)

Here and in verses 23 and 27, the author calls Jehoash by a shortened form of his name, **Joash**, as he also does in 13:25. See what form of the name you decided to use there, and use the same form here and in those verses.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the year of	for … years
to Joash	Jehoash
the son of	son of

ULT	UST
the king of	After … had been ruling
Israel	Israel
Amaziah	Amaziah
the son of	son of
Joash	Joash
the king of	Joash
Judah	of Judah
reigned	became the king

2 Kings 14:2

ULT	UST
He was a son of 25 years when he reigned, and he reigned 29 years in Jerusalem. And the name of his mother {was} Jehoaddan, from Jerusalem.	*He was 24 years old when he started to rule, and he ruled in Jerusalem for 29 years. His mother was Jehoaddin. She was from the city of Jerusalem.*

ULT He was a son of 25 years
UST He was 24 years old
(בֶּן־עֶשְׂרִים וְחָמֵשׁ שָׁנָה הָיָה)

See how you translated the similar expression in 8:17. Alternate translation: [He was 25 years old]

Support Reference: Idiom

ULT {was} Jehoaddan, from Jerusalem
UST was Jehoaddin. She was from the city of Jerusalem
(יְהוֹעַדִּין מִן־יְרוּשָׁלָם)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [was Jehoaddan, and she was from Jerusalem]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a son of	old
years	years
when he reigned	when he started to rule
he reigned	and he ruled
years	for … years
in Jerusalem	in Jerusalem
Jerusalem	the city of Jerusalem

2 Kings 14:3

ULT	UST
And he did right in the eyes of Yahweh, only not like David his father. Like all that Joash his father did, he did.	*Amaziah did many things that pleased Yahweh, but not to the extent that King David, his ancestor, had done. He did the same kind of good things that his father Joash had done.*

ULT And he did right in the eyes of Yahweh
UST Amaziah did many things that pleased Yahweh
(וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָֹה)

See how you translated the similar expression in 1:13. Alternate translation: [And he did what Yahweh considered to be right]

Support Reference: Idiom

ULT his father
UST his ancestor
(אָבִיו)

See how you translated the similar expression in 8:24. Alternate translation: [his ancestor]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
right	many things that pleased
Yahweh	Yahweh
like David	to the extent that King David … had done
his father	his ancestor
Joash	Joash
his father	his father

2 Kings 14:4

ULT	UST
Only, the high places were not removed. The people were still sacrificing and burning incense at the high places.	*However, Amaziah did not destroy the shrines on the tops of hills. The Judeans continued to offer sacrifices and burn incense at those places {instead of at the place that God had chosen for them in Jerusalem}.*

ULT the high places were not removed
UST Amaziah did not destroy the shrines on the tops of hills
(הַבָּמוֹת לֹא־סָרוּ)

The expression **were not removed** contains 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 would be natural in your language. Alternate translation: [he did not remove the high places]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were … sacrificing	to offer sacrifices
and burning incense	and burn incense

2 Kings 14:5

ULT	UST
And it happened, as soon as the kingdom was strong in his hand, that he struck his servants, the ones having struck the king, his father.	*As soon as Amaziah was completely in control of his kingdom, he had his soldiers execute the officials who had murdered his father, King Joash.*

ULT as soon as the kingdom was strong in his hand
UST As soon as Amaziah was completely in control of his kingdom
(כַּאֲשֶׁר חָזְקָה הַמַּמְלָכָה בְּיָדוֹ)

See how you translated the similar expression in 3:10. Alternate translation: [as soon as he had firm control of the kingdom]

Support Reference: Metonymy

ULT that he struck … the ones having struck
UST he had his soldiers execute … who had murdered
(וַיַּךְ & הַמַּכִּים)

See how you translated the similar expression in 3:23. Alternate translation: [that he killed … the ones having killed]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the kingdom	his kingdom
his servants	the officials
the king	King Joash
his father	his father

2 Kings 14:6

ULT	UST
But the sons of the ones striking, he did not kill, as written in the book of the law of Moses, what Yahweh commanded, saying, "Fathers shall not be killed for sons, and sons shall not be killed for fathers. Rather, a man shall be killed for his sin."	*But he did not tell his servants to execute those officials' children. He obeyed what Moses wrote in the book of laws that Yahweh gave him. He wrote, "You must not execute parents for crimes that their children commit, and you must not execute children for crimes that their parents commit. You must only execute people for the sins that they themselves commit."*

ULT **as written in the book of the law of Moses**
UST He obeyed what Moses wrote in the book of laws
(כַּכָּתוּב בְּסֵפֶר תּוֹרַת־מֹשֶׁה)

The expression **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 would be natural in your language. Alternate translation: [as Moses wrote in the book of the law]

Support Reference: Active or Passive

ULT **Fathers shall not be killed for sons, and sons shall not be killed for fathers. Rather, a man shall be killed for his sin**
UST You must not execute parents for crimes that their children commit, and you must not execute children for crimes that their parents commit. You must only execute people for the sins that they themselves commit
(לֹא־יוּמְתוּ אָבוֹת עַל־בָּנִים וּבָנִים לֹא־יוּמְתוּ עַל־אָבוֹת כִּי אִם־אִישׁ בְּחֶטְאוֹ יומת)

The expression **shall not be killed** contains 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 would be natural in your language. Alternate translation: [You shall not kill fathers for sons, and you shall not kill sons for fathers. Rather, you shall kill a man for his sin]

Support Reference: Active or Passive

ULT **Fathers … sons … a man**
UST parents … crimes that their children commit … people
(אָבוֹת & בָּנִים & אִישׁ)

Here the masculine terms **Fathers**, **sons**, and **man** have a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. The UST models one way to do that.

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
But the sons of	But … children
he did … kill	he did … tell his servants to execute
the law of Moses	Moses … laws
Yahweh	Yahweh
shall … be killed	You must … execute
sons	crimes that their children commit
and sons	and … children
shall … be killed	you must … execute
fathers	crimes that their parents commit
shall be killed	You must … execute
for his sin	for the sins that they themselves commit

2 Kings 14:7

ULT	UST
He, he struck Edom in the Valley of Salt, 10,000, and he captured Sela in battle. And he called its name Joktheel, to this day.	*Amaziah led his army and defeated the Edomite army in the Valley of Salt. The Judeans killed 10,000 Edomites. They captured the city of Sela. Amaziah gave that city a new name, Joktheel, and that is still its name.*

ULT **He, he struck**
UST Amaziah led his army and defeated
(הוּא־הִכָּה)

The author is stating the pronoun **he** separately, even though the verb translated as **he struck** already includes this meaning. He is doing that to put focus on Amaziah as the king who led the Judean army to do this. 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 king who struck]

Support Reference: Pronouns — When to Use Them

ULT **he struck**
UST led his army and defeated
(הִכָּה)

See how you translated the similar expression in 3:24. Alternate translation: [he defeated]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Edom**
UST the Edomite army
(אֶת־אֱדֹום)

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

Support Reference: Metonymy

ULT **10,000**
UST The Judeans killed 10,000 Edomites
(עֲשֶׂרֶת 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: [where the Israelite killed 10,000 of their soldiers]

Support Reference: Ellipsis

ULT **And he called its name**
UST Amaziah gave that city a new name
(וַיִּקְרָא אֶת־שְׁמָהּ)

It might seem that the expression **called its name** contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [And he called it] or [And he named it]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **to this day**
UST and that is still its name
(עַד הַיּוֹם הַזֶּה)

See how you translated the similar expression in 2:22. Alternate translation: [and that is still its name at the time of this writing]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Edom	the Edomite army
and he captured	They captured
And he called	Amaziah gave
day	and that is still its name

2 Kings 14:8

ULT	UST
Then Amaziah sent messengers to Jehoash, the son of Jehoahaz, the son of Jehu, the king of Israel, saying, "Come, let us see one another's faces."	*Then Amaziah sent messengers to King Jehoash of Israel to tell him, "I challenge you to a battle!"*

ULT **Come**
UST I challenge you to a battle
(לְכָה)

Amaziah is not telling Jehoash to **Come** somewhere. He is saying **Come** to encourage him to take the action that he describes. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [Come on]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let us see one another's faces**
UST I challenge you to a battle
(נִתְרָאֶה פָּנִים)

Amaziah is using **let us see one another's faces** as a common expression of his culture to mean "let us fight a battle against each other." 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, as the UST does. Alternate translation: [let us meet face to face] or [let us fight a battle against each other]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Amaziah	Amaziah
messengers	messengers
the son of	Jehoash
the son of	Jehoash
Jehu	Jehoash
the king of	King … of
Israel	Israel

2 Kings 14:9

ULT	UST
And Jehoash, the king of Israel, sent to Amaziah, the king of Judah, saying, "A thornbush that {was} in Lebanon sent to a cedar that {was} in Lebanon, saying, 'Give your daughter to my son as a wife.' But a beast of the field that {was} in Lebanon passed by, and it trampled the thornbush.	*But in reply, King Jehoash had his messengers tell King Amaziah a story that taught a lesson. They said, "Once a little thornbush was growing in the mountains in Lebanon. It sent a message to a great cedar tree. It told the cedar that it should allow the son of the thornbush to marry its daughter. But as a wild animal in Lebanon was walking along, it stepped on the thornbush and crushed it."*

ULT **saying, "A thornbush that {was} in Lebanon**
UST had his messengers tell … a story that taught a lesson. They said, "Once a little thornbush was growing in the mountains in Lebanon
(לֵאמֹר֮ הַחוֹחַ אֲשֶׁר בַּלְּבָנוֹן)

To try to make Amaziah realize that he will lose the battle if they fight, Jehoash has his messengers tells him a story. It is a parable, a brief story that teaches something that is true and delivers its lesson in a way that is easy to understand and hard to forget. If it would be helpful to your readers, you could state explicitly that the messengers are telling a story. You could also begin this story in the way that made-up stories usually begin in your language. Alternate translation: [and he had them tell Amaziah a story to make him realize he would lose the battle if they fought. They said, "Once upon a time, a thornbush that {was} in Lebanon]

Support Reference: Parables

ULT **saying, 'Give your daughter to my son as a wife**
UST It told the cedar that it should allow the son of the thornbush to marry its daughter
(לֵאמֹר֮ תְּנָה־אֶת־בִּתְּךָ לִבְנִי לְאִשָּׁה)

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 it to give its daughter to its son as a wife]

Support Reference: Quotes within Quotes

ULT **Give your daughter to my son as a wife**
UST that it should allow the son of the thornbush to marry its daughter
(תְּנָה־אֶת־בִּתְּךָ לִבְנִי לְאִשָּׁה)

By making this request or demand, the thornbush was symbolically claiming to be equal to the cedar, since in the ancient world fathers would only let their daughters marry the sons of men who were their equals. if it would be helpful to your readers, you could explain the significance of this action in the text or in a footnote.

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	King
Israel	King
Amaziah	Amaziah
the king of	King
Judah	King
{was} in Lebanon	in the mountains in Lebanon
a cedar	a great cedar tree
{was} in Lebanon	a great cedar tree
to my son	the son of the thornbush
a beast of	a … animal
{was} in Lebanon	in Lebanon
and it trampled	it stepped on … and crushed it

2 Kings 14:10

ULT	UST
Striking, you have struck Edom, and your heart has lifted you up. Be honored, but stay in your house. For why should you contend with calamity, so that you will fall, you and Judah with you?"	*{The messengers continued to say on behalf of Jehoash,} "The meaning of my story is that you have become very proud because your army defeated the army of Edom. But you should be happy about that and not fight a further war with me. If you cause trouble by fighting against me, you will surely cause great harm to happen to you and to your people."*

ULT **Striking, you have struck**
UST because your army defeated
(הַכֵּה הִכִּיתָ)

Jehoash is repeating forms of the verb "strike" 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: [Certainly you have struck]

Support Reference: Reduplication

ULT **Striking, you have struck**
UST because your army defeated
(הַכֵּה הִכִּיתָ)

See how you translated the similar expression in 3:24. Alternate translation: [Certainly you have defeated]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and your heart has lifted you up**
UST {The messengers continued to say on behalf of Jehoash,} "The meaning of my story is that you have become very proud
(וְנָשְׂאֲךָ לִבֶּךָ)

Jehoash is speaking as if Amaziah's **heart** had actually **lifted** him up. He is using the heart to represent a person's feelings, and he is using being lifted to a high position to mean becoming proud. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and you are so elated that you have become proud]

Support Reference: Metaphor

ULT **Be honored**
UST But you should be happy about that
(הִכָּבֵד)

The expression **Be honored** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that would be natural in your language. Alternate translation: [Be content with the honors that come with your victory]

Support Reference: Active or Passive

ULT **but stay in your house**
UST and not fight a further war with me
(וְשֵׁב בְּבֵיתֶךָ)

Jehoash assumes that Amaziah will know that by **stay in your house**, he does not mean that Amaziah should not leave his palace. He means that he should not lead his army out to war against him. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [but do not lead your army out to war against me]

Support Reference: Assumed Knowledge and Implicit Information

ULT **For why should you contend with calamity, so that you will fall, you and Judah with you**
UST If you cause trouble by fighting against me, you will surely cause great harm to happen to you and to your people
(וְלָמָּה תִתְגָּרֶה בְּרָעָה וְנָפַלְתָּה אַתָּה וִיהוּדָה עִמָּךְ)

Jehoash is using the question form to warn Amaziah and discourage him from fighting. 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 contend with calamity, so that you will fall, you and Judah with you!]

Support Reference: Rhetorical Question

ULT **should you contend with calamity**
UST you cause trouble by fighting against me
(תִתְגָּרֶה בְרָעָה)

Jehoash is speaking of **calamity** as if it were a living thing that Amaziah could actually **contend with**. If it would be helpful 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: [why should you stir up trouble] or [why should you risk causing calamity for your kingdom]

Support Reference: Personification

ULT **so that you will fall, you and Judah with you**
UST you will surely cause great harm to happen to you and to your people
(וְנָפַלְתָּה אַתָּה וִיהוּדָה עִמָּךְ)

Jehoash is speaking as if Amaziah and Judah would actually **fall** from a height. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [so that you will be destroyed, you and Judah with you] or [so that both you and Judah will be destroyed]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Edom	the army of Edom
Be honored	But you should be happy about that
in your house	and not fight a further war with me
with calamity	trouble by fighting against me
and Judah	and to your people

2 Kings 14:11

ULT	UST
But Amaziah did not listen. So Jehoash, the king of Israel, went up, and they saw one another's faces, he and Amaziah, the king of Judah, at Beth Shemesh, which {is} to Judah.	*But Amaziah did not withdraw his challenge. So Jehoash led his army to fight against the army of Amaziah. They fought a battle at the city of Beth Shemesh in Judah.*

ULT But Amaziah did not listen
UST But Amaziah did not withdraw his challenge
(וְלֹא־שָׁמַע אֲמַצְיָהוּ)

See how you translated the similar expression in 10:6. Alternate translation: [But Amaziah did not do what Jehoash said]

Support Reference: Assumed Knowledge and Implicit Information

ULT and they saw one another's faces
UST They fought a battle
(וַיִּתְרָאוּ פָּנִים)

See how you translated the similar expression in 14:8. Alternate translation: [and they met face to face] or [and they fought a battle against each other]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Amaziah	Amaziah
the king of	Jehoash
Israel	Jehoash
and Amaziah	the army of Amaziah
the king of	the army of Amaziah
Judah	the army of Amaziah
at Beth Shemesh	at the city of Beth Shemesh
{is} to Judah	in Judah

2 Kings 14:12

ULT	UST
And Judah was struck to the face of Israel. And they fled, a man to his tent.	*The Israelite army defeated the army of Judah, and the Judean soldiers ran away and went home.*

ULT And Judah was struck to the face of Israel
UST The Israelite army defeated the army of Judah
(וַיִּנָּגֵף יְהוּדָה לִפְנֵי יִשְׂרָאֵל)

See how you translated the similar expression in 3:24. Alternate translation: [And Judah was struck as it opposed Israel]

Support Reference: Metonymy

ULT And Judah was struck to the face of Israel
UST The Israelite army defeated the army of Judah
(וַיִּנָּגֵף יְהוּדָה לִפְנֵי יִשְׂרָאֵל)

The expression **was 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 would be natural in your language. Alternate translation: [And Israel struck Judah in this conflict]

Support Reference: Active or Passive

ULT And Judah was struck to the face of Israel
UST The Israelite army defeated the army of Judah
(וַיִּנָּגֵף יְהוּדָה לִפְנֵי יִשְׂרָאֵל)

See how you translated the similar expression in 3:24. Alternate translation: [And Israel defeated Judah in this conflict]

Support Reference: Metonymy

ULT And they fled, a man to his tent
UST and the Judean soldiers ran away and went home
(וַיָּנֻסוּ אִישׁ לאהלו)

See how you translated the similar expression in 8:21. Alternate translation: [And their soldiers abandoned the army and returned home]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	the army of Judah
Israel	The Israelite army
to his tent	and went home

2 Kings 14:13

ULT	UST
And Jehoash, the king of Israel, captured Amaziah, the king of Judah, the son of Jehoash, the son of Ahaziah, at Beth Shemesh. And he came to Jerusalem, and he broke down the wall of Jerusalem from the Gate of Ephraim to the Gate of the Corner, 400 cubits.	*Jehoash's army captured King Amaziah at Beth Shemesh. Then they marched to Jerusalem and tore down the wall around the city from the Ephraim Gate to the Corner Gate. That section of the wall was about 180 meters long.*

ULT **400 cubits**
UST That section of the wall was about 180 meters long
(אַרְבַּע מֵאוֹת אַמָּה)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [a distance of 400 cubits]

Support Reference: Ellipsis

ULT **400 cubits**
UST That section of the wall was about 180 meters long
(אַרְבַּע מֵאוֹת אַמָּה)

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, you could express this length in modern measurements, either in the text of your translation or in a footnote. The UST models one way to do that.

Support Reference: Biblical Distance

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	King
Israel	Jehoash's army
captured	captured
And … Amaziah	Amaziah
the king of	Jehoash's army
Judah	King
the son of	Amaziah
the son of	Amaziah
Ahaziah	Amaziah
at Beth Shemesh	at Beth Shemesh

ULT	UST
Jerusalem	to Jerusalem
Jerusalem	the city
from the Gate of	from the … Gate
Ephraim	Ephraim
the Gate of	the … Gate

2 Kings 14:14

ULT	UST
And he took all of the gold and the silver and all of the articles found {in} the house of Yahweh and in the treasuries of the house of the king, and sons of pledges. And he returned to Samaria.	*Jehoash's soldiers seized all the gold and silver and valuable items that were in Yahweh's temple and that Amaziah was keeping in the royal palace. They also took some prisoners to make sure that Amaziah would not attack Israel. Then Jehoash returned to Samaria.*

ULT found
UST that were in
(הַנִּמְצָאִים)

See how you translated the similar expression in 12:18. Alternate translation: [that were]

Support Reference: Idiom

ULT {in} the house of Yahweh
UST Yahweh's temple
(בֵּית־יְהוָֹה)

See how you translated the similar expression in 5:18. Alternate translation: [in the temple of Yahweh]

Support Reference: Metaphor

ULT and sons of pledges
UST They also took some prisoners to make sure that Amaziah would not attack Israel
(וְאֵת בְּנֵי הַתַּעֲרֻבוֹת)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and he took sons of pledges]

Support Reference: Ellipsis

ULT and sons of pledges
UST They also took some prisoners to make sure that Amaziah would not attack Israel
(וְאֶת בְּנֵי הַתַּעֲרֻבוֹת)

The author is using the phrase **sons of** to indicate that these people had the characteristic of something. In this case, he means that these people had the characteristic of serving as a guarantee of **pledges** that Amaziah made not to attack Israel. See how you translated the similar expression in 2:16. Alternate translation: [hostages]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the gold	the gold
and the silver	and silver
{in} the house of Yahweh	Yahweh's temple
the house of	in the royal palace
the king	in the royal palace
and sons of	They also took some prisoners
pledges	to make sure that Amaziah would not attack Israel
to Samaria	to Samaria

2 Kings 14:15

ULT	UST
Now the rest of the matters of Jehoash, what he did, and his might, and how he fought with Amaziah, the king of Judah, 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 Jehoash did, including more about how he and his army fought and defeated the army of King Amaziah of Judah.*

ULT **Now the rest of the matters of Jehoash, what he did, and his might, and how he fought with Amaziah, the king of Judah, 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 Jehoash did, including more about how he and his army fought and defeated the army of King Amaziah of Judah

(וְיֶתֶר דִּבְרֵי יְהוֹאָשׁ אֲשֶׁר עָשָׂה וּגְבוּרָתוֹ וַאֲשֶׁר נִלְחַם עִם אֲמַצְיָהוּ מֶלֶךְ־יְהוּדָה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל)

In this verse and the next verse, the author is concluding the story of Jehoash. To translate this verse, see how you translated the similar phrases in 1:18.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and his might	and defeated
Amaziah	the army of … Amaziah
the king of	King … of
Judah	Judah
the days	during their reigns
of the kings of	the kings of
Israel	Israel

2 Kings 14:16

ULT	UST
And Jehoash lay down with his fathers, and he was buried in Samaria with the kings of Israel. And Jeroboam his son reigned in his place.	*When Jehoash died, the Israelites buried him in Samaria. That was where they had buried other kings of Israel. His son Jeroboam became the next king.*

ULT And Jehoash lay down with his fathers
UST When Jehoash died
(וַיִּשְׁכַּב יְהוֹאָשׁ עִם־אֲבֹתָיו)

See how you translated the same expression in 8:24. Alternate translation: [And Jehoash passed away] or [And Jehoash died]

Support Reference: Euphemism

ULT and he was buried
UST the Israelites buried him
(וַיִּקָּבֵר)

The expression **was buried** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and people buried him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his fathers	When … died
and he was buried	the Israelites buried him
in Samaria	in Samaria
the kings of	other kings of
Israel	Israel
Jeroboam	Jeroboam
his son	His son
And … reigned	became the … king

2 Kings 14:17

ULT	UST
And Amaziah, the son of Joash, the king of Judah, lived 15 years after the death of Jehoash, the son of Jehoahaz, the king of Israel.	*King Amaziah of Judah lived for 15 more years after King Jehoash of Israel died.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Amaziah	Amaziah
the son of	Amaziah
Joash	Amaziah
the king of	King … of
Judah	Judah
years	for … years
the son of	Jehoash
the king of	King … of
Israel	Israel

2 Kings 14:18

ULT	UST
Now the rest of the matters of Amaziah, 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 Amaziah did.*

ULT **Now the rest of the matters of Amaziah, 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 Amaziah did

(וְיֶתֶר דִּבְרֵי אֲמַצְיָהוּ הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה)

In this verse and the next two verses, the author is concluding the story of Amaziah. To translate this verse, see how you translated the similar phrases in 1:18.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Amaziah	Amaziah
the days	during their reigns
of the kings of	the kings of
Judah	Judah

2 Kings 14:19

ULT	UST
And they conspired a conspiracy against him in Jerusalem, and he fled to Lachish. But they sent after him to Lachish, and they killed him there.	*Some people in Jerusalem plotted against Amaziah, so he ran away to the city of Lachish. But those people sent men to follow him to Lachish, and those men killed him there.*

> ULT **And they conspired a conspiracy**
> UST Some people … plotted
> (וַיִּקְשְׁרוּ & קֶשֶׁר)

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 they formed a conspiracy] or [And a conspiracy formed]

Support Reference: Poetry

> ULT **And they conspired a conspiracy**
> UST Some people … plotted
> (וַיִּקְשְׁרוּ & קֶשֶׁר)

Here the author is using the pronoun **they** in a general sense, not to refer to specific people. The context suggests that Amaziah's own officials conspired against him. Use an expression for this that would be natural in your language. Alternate translation: [And his officials formed a conspiracy]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Jerusalem	in Jerusalem
and they killed him	and those men killed him

2 Kings 14:20

ULT	UST
And they carried him on the horses, and he was buried in Jerusalem with his fathers in the City of David.	*{To honor him,} his officials brought his body back to Jerusalem in his own chariot. They buried him in the part of Jerusalem that people called the City of David. That was where people had also buried his ancestors.*

> ULT **And they carried him on the horses**
> UST {To honor him,} his officials brought his body back to Jerusalem in his own chariot
> (וַיִּשְׂאֻ֥הוּ עַל־הַסּוּסִֽים)

Because the author says **the** horses, he probably means Amaziah's own horses. In that case, he would be using the **horses** to represent Amaziah's royal chariot, which the horses pulled. Alternate translation: [And they brought him back in his royal chariot]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **And they carried him on the horses**
> UST {To honor him,} his officials brought his body back to Jerusalem in his own chariot
> (וַיִּשְׂאֻ֥הוּ עַל־הַסּוּסִֽים)

Bringing Amaziah's body back to Jerusalem in his royal chariot was a symbolic action by which the conspirators who killed him nevertheless showed respect for his role as king. 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 they brought him back to Jerusalem respectfully in his royal chariot]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the horses	his own chariot
and he was buried	They buried him
in Jerusalem	in the part of Jerusalem
his fathers	his ancestors
in the City of David	that … called the City of David … people

2 Kings 14:21

ULT	UST
And all of the people of Judah took Azariah (now he {was} a son of 16 years), and they made him king in place of his father Amaziah.	*Then the Judeans appointed Amaziah's son Azariah as the next king. He became king when he was 16 years old.*

ULT And all of the people of Judah took
UST Then the Judeans appointed
(וַיִּקְחוּ כָּל־עַם יְהוּדָה)

The author is saying **all** as a generalization. If it would be helpful in your language, you could use a different way to express the meaning. Alternate translation: [And by general agreement the people of Judah took]

Support Reference: Hyperbole

ULT now he {was} a son of 16 years
UST He became king when he was 16 years old
(וְהוּא בֶן־שֵׁשׁ עֶשְׂרֵה שָׁנָה)

See how you translated the similar expression in 8:17. Alternate translation: [now he was 16 years old]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	the Judeans
Azariah	Azariah
{was} a son of	old
years	years
and they made … king	as the … king
his father	son
Amaziah	Amaziah's

2 Kings 14:22

ULT	UST
He, he built up Elath, and he returned it to Judah after the king lay down with his fathers.	*After his father Amaziah died, Azariah led his army to recapture the city of Elath. He then fortified that city.*

ULT He, he built up Elath, and he returned it to Judah
UST Azariah led his army to recapture the city of Elath. He then fortified that city
(הוּא בָּנָה אֶת־אֵילַת וַיְשִׁבָהּ לִיהוּדָה)

The author is describing one event before describing another event that preceded it. If it would be helpful your language, you may wish to relate these events in the order in which they happened. Alternate translation: [He, he returned Elath to Judah and built it up]

Support Reference: Order of Events

ULT He, he built up … and he returned it
UST Azariah led his army to recapture … He then fortified that city
(הוּא בָּנָה & וַיְשִׁבָהּ)

The author is stating the pronoun **He** separately, even though the verb translated as **he built up** already includes this meaning. He is doing that to specify that while it was Amaziah who defeated the Edomites generally (as he describes in 14:7), it was Azariah who reconquered and fortified Elath. 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 built up]

Support Reference: Pronouns — When to Use Them

ULT after the king lay down with his fathers
UST After his father Amaziah died
(אַחֲרֵי שְׁכַב־הַמֶּלֶךְ עִם־אֲבֹתָיו)

See how you translated the same expression in 8:24. Alternate translation: [after the king passed away] or [after the king died]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he returned it	Azariah led his army to recapture
to Judah	Azariah led his army to recapture

ULT	UST
the king	his father Amaziah
his fathers	died

2 Kings 14:23

ULT	UST
In the year of 15, the year to Amaziah, the son of Joash, the king of Judah, Jeroboam, the son of Joash, the king of Israel, reigned in Samaria, 41 years.	*When Amaziah son of Joash had been ruling Judah for almost 15 years, Jeroboam son of Jehoash became the king of Israel. He ruled in the city of Samaria for 41 years.*

ULT **In the year of 15, the year to Amaziah, the son of Joash, the king of Judah, Jeroboam, the son of Joash, the king of Israel, reigned in Samaria, 41 years**

UST When Amaziah son of Joash had been ruling Judah for almost 15 years, Jeroboam son of Jehoash became the king of Israel. He ruled in the city of Samaria for 41 years

(בִּשְׁנַת֙ חֲמֵ֣שׁ־עֶשְׂרֵ֔ה שָׁנָ֖ה לַאֲמַצְיָ֣הוּ בֶן־יוֹאָ֑שׁ מֶ֣לֶךְ יְהוּדָ֔ה מָלַ֕ךְ יָרָבְעָ֥ם בֶּן־יוֹאָ֖שׁ מֶ֣לֶךְ יִשְׂרָאֵ֑ל בְּשֹׁמְר֕וֹן אַרְבָּעִ֥ים וְאַחַ֖ת שָׁנָֽה)

In this verse and the next verse, the author is introducing **Jeroboam** as a participant in the story as the new king of **Israel**. To translate this verse, see how you translated the similar expressions in 8:25 and 13:10.

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the year of	for … years
the year	for … years
to Amaziah	Amaziah
the son of	son of
Joash	Joash
the king of	When … had been ruling
Judah	Judah
Jeroboam	Jeroboam
the son of	son of
Joash	Jehoash
the king of	Jehoash
Israel	Israel
reigned	became the king of … He ruled
in Samaria	in the city of Samaria
years	for … years

2 Kings 14:24

ULT	UST
And he did evil in the eyes of Yahweh. He did not turn away from all of the sins of Jeroboam, the son of Nebat, who caused Israel to sin.	*He did many things that Yahweh had told the Israelites were evil. Jeroboam son of Nebat had sinned {by making calf idols}, and he made the people of Israel sin {by worshiping those idols}. This Jeroboam {sinned in that same way, and he} did not repent.*

ULT **And he did evil in the eyes of Yahweh. He did not turn away from all of the sins of Jeroboam, the son of Nebat, who caused Israel to sin**

UST He did many things that Yahweh had told the Israelites were evil. Jeroboam son of Nebat had sinned {by making calf idols}, and he made the people of Israel sin {by worshiping those idols}. This Jeroboam {sinned in that same way, and he} did not repent

(וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה לֹא סָר מִכָּל־חַטֹּאות יָרָבְעָם בֶּן־נְבָט אֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל)

The author is continuing to introduce Jeroboam, the son of Jehoash. See how you translated the similar expressions in 3:3 and 8:18. Alternate translation: [And he did what Yahweh considered to be evil. He did not stop committing the same sins as Jeroboam, the son of Nebat, who caused Israel to sin]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	many things … were evil
Yahweh	Yahweh
the sins of	had sinned {by making calf idols}
Jeroboam	Jeroboam
the son of	son of
Israel	the people of Israel
caused … to sin	made … sin {by worshiping those idols}
He did not turn away	This Jeroboam {sinned in that same way, and he} did not repent

2 Kings 14:25

ULT	UST
He, he restored the border of Israel from Lebo Hamath to the Sea of the Arabah, according to the word of Yahweh, the God of Israel, that he spoke by the hand of his servant Jonah, the son of Amittai, the prophet, who {was} from Gath Hepher.	*Jeroboam led his soldiers to reconquer much of the territory that the Israelites had previously controlled, from Lebo Hamath {in the north} to the Sea of the Arabah in the south. That is exactly what Yahweh, the God whom the Israelites worship, promised would happen. He said that in a message he gave to the prophet Jonah son of Amittai, who came from the city of Gath Hepher.*

ULT **He, he restored**
UST Jeroboam led his soldiers to reconquer
(הוּא הֵשִׁיב)

See how you translated the similar expression in 14:22. Alternate translation: [He was the one who restored]

Support Reference: Pronouns — When to Use Them

ULT **the border of Israel**
UST much of the territory that the Israelites had previously controlled
(אֶת־גְּבוּל יִשְׂרָאֵל)

See how you translated the similar expression in 10:32. Alternate translation: [the territory of Israel]

Support Reference: Metonymy

ULT **according to the word of Yahweh, the God of Israel, that he spoke by the hand of**
UST That is exactly what Yahweh, the God whom the Israelites worship, promised would happen. He said that in a message he gave to
(כִּדְבַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר דִּבֶּר בְּיַד)

See how you translated the similar expression in 1:7. Alternate translation: [according to the message that Yahweh the God of Israel spoke]

Support Reference: Metonymy

ULT the God of … by the hand of
UST the God whom … worship … in a message he gave to
(אֱלֹהֵי & בְּיַד)

See how you translated the similar expression in 9:36. Alternate translation: [through the agency of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he restored	led his soldiers to reconquer
Israel	that the Israelites had previously controlled
from Lebo Hamath	from Lebo Hamath {in the north}
the Arabah	the Arabah in the south
according to the word of Yahweh	That is exactly what Yahweh … promised would happen
the God of … by the hand of	the God whom … worship … in a message he gave to
Israel	the Israelites
his servant	in a message he gave to
Jonah	Jonah
the son of	son of
the prophet	the prophet
{was} from Gath	from the city of Gath

2 Kings 14:26

ULT	UST
For Yahweh saw the very bitter affliction of Israel, and none restrained and none set free and no helper for Israel.	*Yahweh made that promise and kept it because he saw that the Israelites' enemies were causing them to suffer greatly. He also saw that no one at all was able to rescue them.*

ULT **For Yahweh saw**
UST Yahweh made that promise and kept it because he saw
(כִּי־רָאָה יְהוָה)

Here the word **For** introduces an explanation. Alternate translation: [Yahweh enabled Jeroboam to do that because he saw]

Support Reference: Connecting Words and Phrases

ULT **and none restrained and none set free and no helper for Israel**
UST He also saw that no one at all was able to rescue them
(וְאֶפֶס עָצוּר וְאֶפֶס עָזּוּב וְאֵין עֹזֵר לְיִשְׂרָאֵל)

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 saw that there was and none restrained and none set free and no helper for Israel]

Support Reference: Ellipsis

ULT **and none restrained and none set free and no helper for Israel**
UST He also saw that no one at all was able to rescue them
(וְאֶפֶס עָצוּר וְאֶפֶס עָזּוּב וְאֵין עֹזֵר לְיִשְׂרָאֵל)

If it would be more natural in your language, in order to put a general statement before more specific details about it, you may want to put the information that there was **no helper for Israel** before the information that no one **restrained** and no one **set free** was able to help Israel. Alternate translation: [and there was no helper for Israel, none restrained and none set free]

Support Reference: Information Structure

> **ULT** **and none restrained and none set free**
> **UST** at all
> (וְאֶפֶס עָצוּר וְאֶפֶס עָזוּב)

The author is referring to all Israelites by naming the two main categories of them, those **restrained** (legal slaves) and those **set free** (legal free men). 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 1 Kings, see how you translated the same expression in 1 Kings 14:10. Alternate translation: [no one at all]

Support Reference: Merism

> **ULT** **and none restrained and none set free**
> **UST** at all
> (וְאֶפֶס עָצוּר וְאֶפֶס עָזוּב)

The expressions **restrained** and **set free** are passive verbal forms. If your language would not use those forms, you could express these ideas in active form or in another way that would be natural in your language. Alternate translation: [whether slave or free]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he
the … affliction of	that the … enemies were causing them to suffer
Israel	Israelites
set free	at all
for Israel	them

2 Kings 14:27

ULT	UST
But Yahweh had not said that he would wipe out the name of Israel from under the heavens, so he saved them by the hand of Jeroboam, the son of Joash.	*But Yahweh had not said that he would destroy the Israelites completely. So he enabled King Jeroboam to rescue them.*

ULT **that he would wipe out the name of Israel from under the heavens**
UST that he would destroy the Israelites completely
(לִמְחוֹת אֶת־שֵׁם יִשְׂרָאֵל מִתַּחַת הַשָּׁמָיִם)

The author is speaking as if the **name of Israel** were actually written in ink on a scroll somewhere and that Yahweh would actually **wipe** the ink off the scroll. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that he would make Israel cease to exist as a nation anywhere on earth]

Support Reference: Metaphor

ULT **so he saved them**
UST So he enabled … to rescue them
(וַיּוֹשִׁיעֵם)

The word that the ULT translates as **saved** here comes from the same root as the word that it translates as "savior" in 13:5. There, after saying that Yahweh "saw the oppression of Israel," the author says that "Yahweh gave to Israel a savior." The similarity of language between that passage and this one suggests that the author meant that Jeroboam was that "savior." To help your readers make this connection, see how you translated the term in 13:5 that the ULT translates as "savior" and translate the term **saved** similarly here. Alternate translation: [so he delivered them] or [so he rescued them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **by the hand of**
UST So he enabled … to rescue them
(בְּיַד)

See how you translated the similar expression in 9:36. Alternate translation: [through the agency of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
that he would wipe out	that he would destroy
Israel	the Israelites
the heavens	completely
so he saved them	So he enabled … to rescue them
Jeroboam	King Jeroboam
the son of	King Jeroboam
Joash	King Jeroboam

2 Kings 14:28

ULT	UST
Now the rest of the matters of Jeroboam and all that he did and his might, how he fought and how he brought Damascus and Hamath of Judah back into Israel, 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 Jeroboam did. He was a strong king. He led his armies to recapture the territories in the areas of Damascus and Hamath that Judean kings had formerly controlled. He made them part of his kingdom of Israel.*

ULT **Now the rest of the matters of Jeroboam and all that he did and his might, how he fought and how he brought Damascus and Hamath of Judah back into Israel, 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 Jeroboam did. He was a strong king. He led his armies to recapture the territories in the areas of Damascus and Hamath that Judean kings had formerly controlled. He made them part of his kingdom of Israel

(וְיֶתֶר֙ דִּבְרֵ֣י יָרָבְעָ֔ם וְכָל־אֲשֶׁר עָשָׂה֙ וּגְבוּרָתוֹ֙ אֲשֶׁר־נִלְחָ֔ם וַאֲשֶׁ֨ר הֵשִׁ֜יב אֶת־דַּמֶּ֣שֶׂק וְאֶת־חֲמָ֗ת לִֽיהוּדָה֙ בְּיִשְׂרָאֵ֔ל הֲלֹא־הֵ֛ם כְּתוּבִ֖ים עַל־סֵ֣פֶר דִּבְרֵ֑י הַיָּמִ֖ים לְמַלְכֵ֥י יִשְׂרָאֵֽל)

In this verse and the next verse, the author is concluding the story of Jeroboam. To translate this verse, see how you translated the similar phrases in 1:18.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jeroboam	Jeroboam
and his might	He was a strong king
he brought … back	to recapture
Damascus	the territories in the areas of Damascus
Hamath	and Hamath
of Judah	that Judean kings had formerly controlled
into Israel	He made them part of his kingdom of Israel
the days of	during their reigns
the kings of	the kings of
Israel	Israel

2 Kings 14:29

ULT	UST
And Jeroboam lay down with his fathers, with the kings of Israel, and Zechariah his son reigned in his place.	*When Jeroboam died{, the Israelites buried him in Samaria. That was where they had buried} other kings of Israel. His son Zechariah became the next king.*

ULT And Jeroboam lay down with his fathers
UST When Jeroboam died{, the Israelites buried him in Samaria. That was where they had buried}
(וַיִּשְׁכַּב יָרָבְעָם & אֲבֹתָיו עִם)

See how you translated the same expression in 8:24. Alternate translation: [And Jeroboam passed away] or [And Jeroboam died]

Support Reference: Euphemism

ULT with the kings of Israel
UST When … died … other kings of Israel
(עִם & מַלְכֵי יִשְׂרָאֵל)

Based on how the author usually concludes his stories of Israelite kings, here he has probably left out some of the words that he ordinarily uses. He probably means “and he was buried in Samaria with the kings of Israel.” See how you translated that statement in 13:13 and 14:16.

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jeroboam	Jeroboam
his fathers	When … died
the kings of	other kings of
Israel	Israel
Zechariah	Zechariah
his son	His son
and … reigned	became the … king

2 Kings 15

2 Kings 15 Introduction

Structure and Formatting

In this chapter, the author continues to tell what the kings were like who ruled over the kingdoms of Israel and Judah.

1. King Azariah of Judah (1–7)
2. King Zechariah of Israel (8–12)
3. King Shallum of Israel (13–15)
4. King Menahem of Israel (6–22)
5. King Shallum of Israel (23–26)
6. King Pekah of Israel (27–31)
7. King Jotham of Judah (32–38)

Religious and Cultural Concepts in This Chapter

Why did Yahweh cause Azariah to become a leper?

Yahweh caused Azariah to become a leper because he unlawfully entered the temple to burn incense. That was something that only priests were allowed to do. This incident is explained in detail in 2 Chronicles 26:16–21, where Azariah is called by his other name Uzziah and where the text says specifically that pride led him to want to have more power and privileges than the law of Moses allowed kings to have. The priests confronted him in the temple, and leprosy broke out on his forehead. They immediately forced him out of the temple, and he had to live in isolation until he died.

Why did Yahweh “send” enemy armies to invade Judah?

The author says in 15:37 that during the reign of Jotham, “Yahweh began to send Rezin, the king of Aram, and Pekah, the son of Remaliah, against Judah.” He means that Yahweh allowed those kings, whose kingdoms had previously been enemies, to form an alliance and make plans to invade Judah together. Yahweh did this because he knew that the next king, Jotham’s son Ahaz, would be unfaithful to him. Ahaz would make an alliance with the king of Assyria and worship the false gods of other nations. Yahweh wanted to make Ahaz realize that he must trust in him alone for help and protection, not in idols or in foreign rulers. The prophet Isaiah told Ahaz this specifically, as Isaiah 7:1–17 describes.

2 Kings 15:1

ULT	UST
In the year of 27, the year to Jeroboam, the king of Israel, Azariah, the son of Amaziah, the king of Judah, reigned.	*After Jeroboam had been ruling Israel for almost 27 years, Azariah, the son of King Amaziah, began to rule Judah.*

ULT In the year of 27, the year to Jeroboam, the king of Israel, Azariah, the son of Amaziah, the king of Judah, reigned

UST After Jeroboam had been ruling Israel for almost 27 years, Azariah, the son of King Amaziah, began to rule Judah

(בִּשְׁנַת עֶשְׂרִים וְשָׁבַע שָׁנָה לְיָרָבְעָם מֶלֶךְ יִשְׂרָאֵל מָלַךְ עֲזַרְיָה בֶן־אֲמַצְיָה מֶלֶךְ יְהוּדָה)

In this verse and the next two verses, the author is introducing **Azariah** as a participant in the story as the new king of **Judah**. To translate this verse, see how you translated the similar expressions in 8:25.

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the year of	for … years
the year	for … years
to Jeroboam	Jeroboam
the king of	After … had been ruling
Israel	Israel
Azariah	Azariah
the son of	the son of
Amaziah	Amaziah
the king of	King
Judah	Judah
reigned	began to rule

2 Kings 15:2

ULT	UST
He was a son of 16 years when he reigned, and he reigned 52 years in Jerusalem. And the name of his mother {was} Jekoliah, from Jerusalem.	*He was 16 years old when he started to rule, and he ruled in Jerusalem for 52 years. His mother was Jecoliah. She was from the city of Jerusalem.*

ULT He was a son of 16 years
UST He was 16 years old
(בֶּן־שֵׁשׁ עֶשְׂרֵה שָׁנָה הָיָה)

See how you translated the similar expression in 8:17. Alternate translation: [He was 16 years old]

Support Reference: Idiom

ULT {was} Jekoliah, from Jerusalem
UST was Jecoliah. She was from the city of Jerusalem
(יְכָלְיָהוּ מִירוּשָׁלִָם)

See how you translated the similar expression in 14:2. Alternate translation: [was Jekoliah, and she was from Jerusalem]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a son of	old
years	years
when he reigned	when he started to rule
he reigned	and he ruled
years	for … years
in Jerusalem	in Jerusalem
from Jerusalem	She was from the city of Jerusalem

2 Kings 15:3

ULT	UST
And he did right in the eyes of Yahweh, like all that Amaziah his father had done.	*He did things that pleased Yahweh. He did the same good things that his father Amaziah had done.*

ULT And he did right in the eyes of Yahweh
UST He did things that pleased Yahweh
(וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה)

See how you translated the similar expression in 1:13. Alternate translation: [And he did what Yahweh considered to be right]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
right	things that pleased
Yahweh	Yahweh
Amaziah	Amaziah
his father	his father

2 Kings 15:4

ULT	UST
Only, the high places were not removed. The people still were sacrificing and burning incense at the high places.	*However, Azariah did not destroy the shrines on the tops of hills. The Judeans continued to offer sacrifices and burn incense at those places {instead of at the place that God had chosen for them in Jerusalem}.*

ULT the high places were not removed
UST Azariah did not destroy the shrines on the tops of hills
(הַבָּמוֹת לֹא־סָרוּ)

See how you translated the similar expression in 14:4. Alternate translation: [he did not remove the high places]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were sacrificing	to offer sacrifices
and burning incense	and burn incense

2 Kings 15:5

ULT	UST
And Yahweh touched the king, and he was a leper until the day of his death, and he lived in a house of separation. And Jotham, the son of the king, {was} over the house, judging the people of the land.	*{Azariah committed a serious sin,} and Yahweh punished him by causing him to become a leper. Azariah remained a leper for the rest of his life. He had to live in a house away from other people. His son Jotham was in charge of the royal palace and decided cases that Judeans brought to him.*

ULT And Yahweh touched the king

UST {Azariah committed a serious sin,} and Yahweh punished him

(וַיְנַגַּע יְהוָה אֶת־הַמֶּלֶךְ)

In this context, the word **touched** means that Yahweh "afflicted" Azariah with a disease. (See the discussion in the introduction to this chapter of why Yahweh did that.) You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And Yahweh afflicted the king with a disease]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the king	him
a leper	a leper
the day of	Azariah remained a leper for the rest of his life
in a house of	in a house
And Jotham	Jotham
the son of	son
the king	His
the house	the royal palace
judging	and decided
the land	cases that Judeans brought to him

2 Kings 15:6

ULT	UST
Now the rest of the matters of Azariah 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 Azariah did.*

ULT **Now the rest of the matters of Azariah 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 Azariah did

(וְיֶתֶר דִּבְרֵי עֲזַרְיָהוּ וְכָל־אֲשֶׁר עָשָׂה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה)

In this verse and the next verse, the author is concluding the story of Azariah. To translate this verse, see how you translated the similar phrases in 1:18.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Azariah	Azariah
the days of	during their reigns
the kings of	the kings of
Judah	Judah

2 Kings 15:7

ULT	UST
And Azariah lay down with his fathers, and they buried him with his fathers in the City of David. And Jotham his son reigned in his place.	*When Azariah died, the Judeans buried him in the part of Jerusalem that people called the City of David. That is where people had also buried his ancestors. Ahaziah's son Jotham became the next king.*

ULT **And Azariah lay down with his fathers**
UST When Azariah died
(וַיִּשְׁכַּב עֲזַרְיָהוּ עִם־אֲבֹתָיו)

See how you translated the same expression in 8:24. Alternate translation: [And Azariah passed away] or [And Azariah died]

Support Reference: Euphemism

ULT **and they buried him**
UST the Judeans buried him
(וַיִּקְבְּרוּ אֹתוֹ)

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 people buried him] or [and he was buried]

Support Reference: Pronouns — When to Use Them

ULT **him with his fathers**
UST him … That is where people had also buried his ancestors
(אֹתוֹ עִם־אֲבֹתָיו)

See how you translated the similar expression in 8:24. Alternate translation: [in the same place where people had buried his ancestors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Azariah	Azariah
his fathers	When … died
and they buried	the Judeans buried
his fathers	his ancestors
in the City of David	in the part of Jerusalem that people called the City of David

ULT	UST
Jotham	Jotham
his son	Ahaziah’s son
And … reigned	became the … king

2 Kings 15:8

ULT	UST
In the year of 38, the year to Azariah, the king of Judah, Zechariah, the son of Jeroboam, reigned over Israel in Samaria, six months.	*After Azariah had been ruling Judah for almost 38 years, Zechariah son of Jeroboam became the king of Israel. He ruled in the city of Samaria for six months.*

ULT **In the year of 38, the year to Azariah, the king of Judah, Zechariah, the son of Jeroboam, reigned over Israel in Samaria, six months**

UST After Azariah had been ruling Judah for almost 38 years, Zechariah son of Jeroboam became the king of Israel. He ruled in the city of Samaria for six months

(בִּשְׁנַת שְׁלֹשִׁים וּשְׁמֹנָה שָׁנָה לַעֲזַרְיָהוּ מֶלֶךְ יְהוּדָה מָלַךְ זְכַרְיָהוּ בֶן־יָרָבְעָם עַל־יִשְׂרָאֵל בְּשֹׁמְרוֹן שִׁשָּׁה חֳדָשִׁים)

In this verse and the next verse, the author is introducing **Zechariah** as a participant in the story as the new king of **Israel**. To translate this verse, see how you translated the similar expressions in 8:25 and 13:1.

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the year of	for … years
the year	for … years
to Azariah	Azariah
the king of	After … had been ruling
Judah	Judah
Zechariah	Zechariah
the son of	son of
Jeroboam	Jeroboam
reigned	became the king … He ruled
Israel	Israel
in Samaria	in the city of Samaria
months	for … months

2 Kings 15:9

ULT	UST
And he did evil in the eyes of Yahweh, just as his fathers had done. He did not turn away from the sins of Jeroboam, the son of Nebat, who caused Israel to sin.	*He did many things that Yahweh had told the Israelites were evil. That is what his ancestors who were kings of Israel had done. Jeroboam son of Nebat had sinned {by making calf idols}, and he made the people of Israel sin {by worshiping those idols}. Zechariah {sinned in that same way, and he} did not repent.*

ULT **And he did evil in the eyes of Yahweh, just as his fathers had done. He did not turn away from the sins of Jeroboam, the son of Nebat, who caused Israel to sin**
UST He did many things that Yahweh had told the Israelites were evil. That is what his ancestors who were kings of Israel had done. Jeroboam son of Nebat had sinned {by making calf idols}, and he made the people of Israel sin {by worshiping those idols}. Zechariah {sinned in that same way, and he} did not repent
(וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כַּאֲשֶׁר עָשׂוּ אֲבֹתָיו לֹא סָר מֵחַטֹּאות יָרָבְעָם בֶּן־נְבָט אֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל)

The author is continuing to introduce Zechariah. See how you translated the similar expressions in 3:3 and 8:18. Alternate translation: [And he did what Yahweh considered to be evil. He did not stop committing the same sins as Jeroboam, the son of Nebat, who had caused Israel to sin]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	many things … were evil
Yahweh	Yahweh
his fathers	his ancestors who were kings of Israel
from the sins of	had sinned {by making calf idols}
Jeroboam	Jeroboam
the son of	son of
Israel	the people of Israel
caused … to sin	made … sin {by worshiping those idols}
He did not turn away	Zechariah {sinned in that same way, and he} did not repent

2 Kings 15:10

ULT	UST
And Shallum, the son of Jabesh, conspired against him, and he struck him in front of the people, and he killed him. And he reigned in his place.	*Then Shallum son of Jabesh plotted against Zechariah. He assassinated him right in public. Then he became the next king.*

> ULT **and he struck him**
> UST He assassinated him
> (וַיַּכֵּהוּ)

See how you translated the similar expression in 3:24. Alternate translation: [and he attacked him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the son of	son of
and he killed him	He assassinated him
And he reigned	Then he became the … king

2 Kings 15:11

ULT	UST
Now the rest of the matters of Zechariah, 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 Zechariah did.*

ULT **Now the rest of the matters of Zechariah, 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 Zechariah did

(וְיֶתֶר דִּבְרֵי זְכַרְיָה הִנָּם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל)

In this verse and the next verse, the author is concluding the story of Zechariah. To translate this verse, see how you translated the similar phrases in 1:18.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zechariah	Zechariah
the days	during their reigns
of the kings of	the kings of
Israel	Israel

2 Kings 15:12

ULT	UST
It {was} the word of Yahweh that he had spoken to Jehu, saying, "Sons of the fourth will sit for you on the throne of Israel." And it was thus.	*Yahweh had told Jehu that his son, grandson, great-grandson, and great-great-grandson would all be kings of Israel. And that is exactly what happened.*

ULT It {was} the word of Yahweh that he had spoken to Jehu
UST Yahweh had told Jehu
(הָיָה דְּבַר־יְהוָה אֲשֶׁר דִּבֶּר אֶל־יֵהוּא)

See how you translated the similar expression in 1:7. Alternate translation: [It was the message that Yahweh had spoken to Jehu]

Support Reference: Metonymy

ULT Sons of the fourth will sit for you on the throne of Israel
UST that his son, grandson, great-grandson, and great-great-grandson would all be kings of Israel
(בְּנֵי רְבִיעִים יֵשְׁבוּ לְךָ עַל־כִּסֵּא יִשְׂרָאֵל)

See how you translated the similar expression in 10:30. Alternate translation: [Four generations of your descendants will succeed you as the king of Israel]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} the word of Yahweh	Yahweh had told
Jehu	Jehu
the throne of	that … would all be kings of
Israel	Israel

2 Kings 15:13

ULT	UST
Shallum, the son of Jabesh, reigned in the year of 39, the year to Azariah, the king of Judah, and he reigned a month of days in Samaria.	*After Amaziah had been ruling Judah for almost 39 years, Shallum son of Jabesh became the king of Israel. He ruled in Samaria for one month.*

ULT **Shallum, the son of Jabesh, reigned in the year of 39, the year to Azariah, the king of Judah, and he reigned a month of days in Samaria**

UST After Amaziah had been ruling Judah for almost 39 years, Shallum son of Jabesh became the king of Israel. He ruled in Samaria for one month

(שַׁלֻּ֥ם בֶּן־יָבֵ֖ישׁ מָלַ֑ךְ בִּשְׁנַ֤ת שְׁלֹשִׁים֙ וְתֵ֣שַׁע שָׁנָ֔ה לְעֻזִּיָּ֖ה מֶ֣לֶךְ יְהוּדָ֑ה וַיִּמְלֹךְ֙ יֶ֣רַח־יָמִ֔ים בְּשֹׁמְרֽוֹן׃)

In this verse, the author is introducing **Shallum** as a participant in the story as the new king of **Israel**. See how you translated the similar expressions in 8:25.

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the son of	son of
reigned	became the king of Israel
in the year of	for … years
the year	for … years
to Azariah	Amaziah
the king of	After … had been ruling
Judah	Judah
and he reigned	He ruled
a month of	for one month
days	for one month
in Samaria	in Samaria

2 Kings 15:14

ULT	UST
Then Menahem, the son of Gadi, came up from Tirzah, and he came {to} Samaria. And he struck Shallum, the son of Jabesh, in Samaria, and he killed him. And he reigned in his place.	*Then Menahem son of Gadi came from the city of Tirzah to Samaria and assassinated Shallum. Then Menahem became the next king.*

ULT Then Menahem, the son of Gadi, came up
UST Then Menahem son of Gadi came
(וַיַּעַל מְנַחֵם בֶּן־גָּדִי)

See how you translated the similar expression in 1:3. Alternate translation: [And Menahem, the son of Gadi, came]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT And he struck Shallum
UST and assassinated Shallum
(וַיַּךְ אֶת־שַׁלֻּם)

See how you translated the similar expression in 3:24. Alternate translation: [And he attacked Shallum]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the son of	son of
from Tirzah	from the city of Tirzah
{to} Samaria	to Samaria
the son of	Shallum
in Samaria	to Samaria
and he killed him	and assassinated
And he reigned	Then Menahem became the … king

2 Kings 15:15

ULT	UST
Now the rest of the matters of Shallum and his conspiracy that he conspired, 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 Shallum did, including how he plotted against King Zechariah.*

ULT **Now the rest of the matters of Shallum and his conspiracy that he conspired, 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 Shallum did, including how he plotted against King Zechariah
(וְיֶתֶר דִּבְרֵי שַׁלּוּם וְקִשְׁרוֹ אֲשֶׁר קָשָׁר הִנָּם כְּתֻבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל)

In this verse, the author is concluding the story of Shallum. To translate it, see how you translated the similar phrases in 1:18.

Support Reference: End of Story

ULT **and his conspiracy that he conspired**
UST including how he plotted against King Zechariah
(וְקִשְׁרוֹ אֲשֶׁר קָשָׁר)

See how you translated the similar expression in 12:20. Alternate translation: [and the conspiracy that he carried out]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the days	during their reigns
of the kings of	the kings of
Israel	Israel

2 Kings 15:16

ULT	UST
Then Menahem struck Tiphsah and all who {were} in it and its borders, from Tirzah, because one did not open. And he struck {them}, all of its pregnant women he ripped open.	*After he became king, Menahem led his soldiers from Tirzah to the city of Tiphsah. They destroyed the city and killed the people who lived in it and near it. His soldiers even used their swords to split open the bellies of the pregnant women in the city {and kill the children in their wombs}. They did that because {those people had not wanted Menahem to be their king, so they} had not allowed him to come into their city.*

ULT **Then Menahem struck Tiphsah and all who {were} in it and its borders, from Tirzah, because one did not open**

UST After he became king, Menahem led his soldiers from Tirzah to the city of Tiphsah. They destroyed the city and killed the people who lived in it and near it … They did that because {those people had not wanted Menahem to be their king, so they} had not allowed him to come into their city

(אָז יַכֶּה־מְנַחֵם אֶת־תִּפְסַח וְאֶת־כָּל־אֲשֶׁר־בָּהּ וְאֶת־גְּבוּלֶיהָ מִתִּרְצָה כִּי לֹא פָתְחָה)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Then, because one did not open, Menahem struck Tiphsah and all who were in it and its borders, from Tirzah]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Then Menahem struck Tiphsah and all who {were} in it and its borders, from Tirzah**

UST After he became king, Menahem led his soldiers from Tirzah to the city of Tiphsah. They destroyed the city and killed the people who lived in it and near it

(אָז יַכֶּה־מְנַחֵם אֶת־תִּפְסַח וְאֶת־כָּל־אֲשֶׁר־בָּהּ וְאֶת־גְּבוּלֶיהָ מִתִּרְצָה)

If it would be more natural in your language, you may want to put the information that Menahem began this military campaign **from Tirzah** at the beginning of the sentence. Alternate translation: [Then from Tirzah Menahem struck Tiphsah and all who were in it and its borders]

Support Reference: Information Structure

ULT **Then Menahem struck Tiphsah**
UST After he became king, Menahem … to the city of Tiphsah. They destroyed the city
(אָז יַכֶּה־מְנַחֵם אֶת־תִּפְסַח)

See how you translated the similar expression in 3:19. Alternate translation: [Then Menahem destroyed Tiphsah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and its borders**
UST and near it
(וְאֶת־גְּבוּלֶיהָ)

See how you translated the similar expression in 10:32. Alternate translation: [and the surrounding territory]

Support Reference: Metonymy

ULT **one did not open**
UST {those people had not wanted Menahem to be their king, so they} had not allowed him to come into their city
(לֹא פָתַח)

Here 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: [the people of the city refused to open its gates and admit him]

Support Reference: Pronouns — When to Use Them

ULT **one did not open**
UST {those people had not wanted Menahem to be their king, so they} had not allowed him to come into their city
(לֹא פָתַח)

The author is using the action of not opening the city gates for Menahem to represent refusing to accept him as king. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the people of the city refused to accept him as their king]

Support Reference: Metonymy

> ULT **And he struck {them}**
> UST His soldiers even used their swords to split open the bellies of
> (וַיַּךְ)

See how you translated the similar expression in 3:23. Alternate translation: [And he killed all the people of the city]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Tirzah	led his soldiers from Tirzah

2 Kings 15:17

ULT	UST
In the year of 39, the year to Azariah, the king of Judah, Menahem, the son of Gadi, reigned over Israel, ten years in Samaria.	*When Azariah had been ruling Judah for almost 39 years, Menahem son of Gadi became the king of Israel. He ruled in Samaria for ten years.*

ULT **In the year of 39, the year to Azariah, the king of Judah, Menahem, the son of Gadi, reigned over Israel, ten years in Samaria**

UST When Azariah had been ruling Judah for almost 39 years, Menahem son of Gadi became the king of Israel. He ruled in Samaria for ten years

(בִּשְׁנַת שְׁלֹשִׁים וְתִשַּׁע שָׁנָה לַעֲזַרְיָה מֶלֶךְ יְהוּדָה מָלַךְ מְנַחֵם בֶּן־גָּדִי עַל־יִשְׂרָאֵל עֶשֶׂר שָׁנִים בְּשֹׁמְרוֹן)

In this verse and the next verse, the author is introducing **Menahem** as a participant in the story as the new king of **Israel**. To translate this verse, see how you translated the similar expressions in 8:25 and 13:1.

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the year of	for … years
the year	for … years
to Azariah	Azariah
the king of	When … had been ruling
Judah	Judah
the son of	son of
reigned	became the king … He ruled
Israel	Israel
years	for … years
in Samaria	in Samaria

2 Kings 15:18

ULT	UST
And he did evil in the eyes of Yahweh. He did not turn away from the sins of Jeroboam, the son of Nebat, who caused Israel to sin, all of his days.	*Menahem did many things that Yahweh had told the Israelites were evil. Jeroboam son of Nebat had sinned {by making calf idols}, and he made the people of Israel sin {by worshiping those idols}. Menahem {sinned in that same way, and he} did not ever repent.*

ULT **And he did evil in the eyes of Yahweh. He did not turn away from the sins of Jeroboam, the son of Nebat, who caused Israel to sin, all of his days**
UST Menahem did many things that Yahweh had told the Israelites were evil. Jeroboam son of Nebat had sinned {by making calf idols}, and he made the people of Israel sin {by worshiping those idols}. Menahem {sinned in that same way, and he} did not ever repent
(וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה לֹא־סָר מֵעַל חַטֹּאות יָרָבְעָם בֶּן־נְבָט אֲשֶׁר־הֶחֱטִיא אֶת־יִשְׂרָאֵל כָּל־יָמָיו)

The author is continuing to introduce Menahem. See how you translated the similar expressions in 3:3 and 8:18. Alternate translation: [And he did what Yahweh considered to be evil. He did not stop committing the same sins as Jeroboam, the son of Nebat, who had caused Israel to sin, all of his days]

Support Reference: Metaphor

ULT **He did not turn away from the sins of Jeroboam, the son of Nebat, who caused Israel to sin, all of his days**
UST Jeroboam son of Nebat had sinned {by making calf idols}, and he made the people of Israel sin {by worshiping those idols}. Menahem {sinned in that same way, and he} did not ever repent
(לֹא־סָר מֵעַל חַטֹּאות יָרָבְעָם בֶּן־נְבָט אֲשֶׁר־הֶחֱטִיא אֶת־יִשְׂרָאֵל כָּל־יָמָיו)

If it would be more natural in your language, before the information that Menahem **did not turn away from the sins of Jeroboam**, you may want to put the information that Menahem did that **all of his days**. Alternate translation: [All of his days, he did not turn away from the sins of Jeroboam, the son of Nebat, who caused Israel to sin]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	many things … were evil
Yahweh	Yahweh
the sins of	had sinned {by making calf idols}
Jeroboam	Jeroboam

ULT	UST
the son of	son of
Israel	the people of Israel
caused … to sin	made … sin {by worshiping those idols}
his days	ever
He did not turn	Menahem {sinned in that same way, and he} did not … repent

2 Kings 15:19

ULT	UST
Pul, the king of Assyria, came against the land, and Menahem gave to Pul 1,000 kikkars of silver so that his hands would be with him to strengthen the kingdom in his hand.	*Then King Pul of Assyria led his army to invade Israel. Menahem gave him about 33 metric tons of silver so that he would be his ally and help him rule Israel more powerfully.*

ULT **Pul**
UST Pul
(פּוּל)

Many interpreters consider **Pul** to be the same king who is known elsewhere as Tiglath Pileser. See what you decided to do in the cases of the Israelite and Judean kings whom the author sometimes calls Jehoram and sometimes calls Joram. If you have decided to use the same names in your translation that the biblical author does in each place, you may wish to use the name Pul here. If you decided to use the same name consistently for a given person, you may wish to use the name Tiglath Pileser here, since that king appears later in this chapter and in chapter 16.

Support Reference: How to Translate Names

ULT **1,000 kikkars of silver**
UST about 33 metric tons of silver
(אֶ֣לֶף כִּכַּר־כָּ֔סֶף)

See how you decided to represent the weight of a kikkar of silver in 5:5.

Support Reference: Biblical Weight

ULT **so that his hands would be with him**
UST so that he would be his ally
(לִֽהְיוֹת יָדָ֥יו אִתּֽוֹ)

See how you translated the similar expression in 3:10. Alternate translation: [so that Pul would use his power to help him]

Support Reference: Metonymy

ULT **to strengthen the kingdom in his hand**
UST and help him rule Israel more powerfully
(לְהַחֲזִיק הַמַּמְלָכָה בְּיָדוֹ)

See how you translated the similar expression in 14:5. Alternate translation: [so that he would have firmer control of the kingdom]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	King … of
Assyria	Assyria
the land	Israel
silver	silver
the kingdom	and help him rule Israel more powerfully

2 Kings 15:20

ULT	UST
And Menahem brought forth the silver over Israel, over all of the mighty of valor, to give to the king of Assyria, 50 silver shekels to one man. And the king of Assyria returned, and he did not stay there in the land.	*Menahem obtained that money from the rich men in Israel. He compelled each of them to contribute three fifths of a kilogram of silver. When Pul received that money, he ended his invasion and returned to Assyria.*

ULT And Menahem brought forth the silver over Israel, over all of the mighty of valor
UST Menahem obtained that money from the rich men in Israel. He compelled
(וַיֹּצֵא מְנַחֵם אֶת־הַכֶּסֶף עַל־יִשְׂרָאֵל עַל כָּל־גִּבּוֹרֵי הַחָיִל)

The author is using the preposition **over** in these two instances in order to depict the imposition of a financial burden on or **over** wealthy Israelites. If your language would not use a term comparable to “over” in this way, you could use a preposition that indicated the source of the funds, as many versions do. Alternate translation: [And Menahem exacted the silver from Israel, from all of the mighty of valor]

Support Reference: Assumed Knowledge and Implicit Information

ULT the mighty of valor
UST the rich men
(גִּבּוֹרֵי הַחָיִל)

While in many biblical contexts this expression describes a soldier who can fight powerfully and effectively, the term can also describe a person of great wealth and standing, and that seems to be the meaning in this context. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 9:1. Alternate translation: [the wealthy citizens]

Support Reference: Assumed Knowledge and Implicit Information

ULT 50 silver shekels
UST three fifths of a kilogram of silver
(חֲמִשִּׁים שְׁקָלִים כָּסֶף)

See how you decided to represent the weight of a shekel at 5:5.

Support Reference: Biblical Weight

ULT **And the king of Assyria returned, and he did not stay there in the land**
UST he ended his invasion and returned to Assyria
(וַיָּשָׁב מֶלֶךְ אַשּׁוּר וְלֹא־עָמַד שָׁם בָּאָרֶץ)

The author is describing one event before describing another event that preceded it. If it would be helpful your language, you may wish to relate these events in the order in which they happened. Alternate translation: [And the king of Assyria did not stay there in the land. Instead, he returned home]

Support Reference: Order of Events

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the silver	that money
Israel	Israel
the mighty of	the rich men
to the king of	Pul
Assyria	Pul
silver	silver
the king of	he
Assyria	he
in the land	ended his invasion

2 Kings 15:21

ULT	UST
Now the rest of the matters of Menahem 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 Menahem did.*

ULT **Now the rest of the matters of Menahem 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 Menahem did

(וְיֶתֶר דִּבְרֵי מְנַחֵם וְכָל־אֲשֶׁר עָשָׂה הֲלוֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל)

In this verse and the next verse, the author is concluding the story of Menahem. To translate this verse, see how you translated the similar phrases in 1:18.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the days	during their reigns
of the kings of	the kings of
Israel	Israel

2 Kings 15:22

ULT	UST
And Menahem lay down with his fathers, and Pekahiah his son reigned in his place.	*After Menahem died, his son Pekahiah became the next king of Israel.*

ULT And Menahem lay down with his fathers
UST After Menahem died
(וַיִּשְׁכַּב מְנַחֵם עִם־אֲבֹתָיו)

See how you translated the same expression in 8:24. Alternate translation: [And Menahem passed away] or [And Menahem died]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his fathers	After … died
his son	his son
and … reigned	became the … king of Israel

2 Kings 15:23

ULT	UST
In the year of 50, the year to Azariah, the king of Judah, Pekahiah, the son of Menahem, reigned over Israel in Samaria, two years.	*When Azariah had been ruling Judah for almost 50 years, Pekahiah son of Menahem became the king of Israel. He ruled in Samaria for two years.*

ULT **In the year of 50, the year to Azariah, the king of Judah, Pekahiah, the son of Menahem, reigned over Israel in Samaria, two years**
UST When Azariah had been ruling Judah for almost 50 years, Pekahiah son of Menahem became the king of Israel. He ruled in Samaria for two years
(בִּשְׁנַת חֲמִשִּׁים שָׁנָה לַעֲזַרְיָה מֶלֶךְ יְהוּדָה מָלַךְ פְּקַחְיָה בֶן־מְנַחֵם עַל־יִשְׂרָאֵל בְּשֹׁמְרוֹן שְׁנָתָיִם)

In this verse and the next verse, the author is introducing **Pekahiah** as a participant in the story as the new king of **Israel**. To translate this verse, see how you translated the similar expressions in 8:25 and 13:1.

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the year of	for … years
the year	for … years
to Azariah	Azariah
the king of	When … had been ruling
Judah	Judah
the son of	son of
reigned	became the king … He ruled
Israel	Israel
in Samaria	in Samaria
two years	for two years

2 Kings 15:24

ULT	UST
And he did evil in the eyes of Yahweh. He did not turn away from the sins of Jeroboam, the son of Nebat, who caused Israel to sin.	*Pekahiah did many things that Yahweh had told the Israelites were evil. Jeroboam son of Nebat had sinned {by making calf idols}, and he made the people of Israel sin {by worshiping those idols}. Pekahiah {sinned in that same way, and he} did not repent.*

ULT **And he did evil in the eyes of Yahweh. He did not turn away from the sins of Jeroboam, the son of Nebat, who caused Israel to sin**

UST Pekahiah did many things that Yahweh had told the Israelites were evil. Jeroboam son of Nebat had sinned {by making calf idols}, and he made the people of Israel sin {by worshiping those idols}. Pekahiah {sinned in that same way, and he} did not repent

(וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה לֹא סָר מֵחַטֹּאוֹת יָרָבְעָם בֶּן־נְבָט אֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל)

The author is continuing to introduce Pekahiah. See how you translated the similar expressions in 3:3 and 8:18. Alternate translation: [And he did what Yahweh considered to be evil. He did not stop committing the same sins as Jeroboam, the son of Nebat, who had caused Israel to sin]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	many things … were evil
Yahweh	Yahweh
from the sins of	had sinned {by making calf idols}
Jeroboam	Jeroboam
the son of	son of
Israel	the people of Israel
caused … to sin	made … sin {by worshiping those idols}
He did not turn away	Pekahiah {sinned in that same way, and he} did not repent

2 Kings 15:25

ULT	UST
And Pekah, the son of Remaliah, his captain, conspired against him, and he struck him in Samaria, in the citadel of the house of the king, Argob and Arieh, and with him 50 men of the sons of the Gileadites. And he killed him, and he reigned in his place.	*One of Pekahiah's military officers, Pekah son of Remaliah, plotted against him. Together with 50 men from the region of Gilead, he went to the fortress in the king's palace in Samaria. There they assassinated Pekahiah and two of his officials, Argob and Arieh. Then Pekah became the next king.*

ULT **And Pekah, the son of Remaliah, his captain, conspired against him, and he struck him in Samaria, in the citadel of the house of the king, Argob and Arieh, and with him 50 men of the sons of the Gileadites**

UST One of Pekahiah's military officers, Pekah son of Remaliah, plotted against him. Together with 50 men from the region of Gilead, he went to the fortress in the king's palace in Samaria. There they assassinated Pekahiah and two of his officials, Argob and Arieh

(וַיִּקְשֹׁר עָלָיו פֶּקַח בֶּן־רְמַלְיָהוּ שָׁלִישׁוֹ וַיַּכֵּהוּ בְשֹׁמְרוֹן בְּאַרְמוֹן בֵּית־מלך אֶת־אַרְגֹּב וְאֶת־הָאַרְיֵה וְעִמּוֹ חֲמִשִּׁים אִישׁ מִבְּנֵי גִלְעָדִים)

If it would be more natural in your language, you may want to put the information that Pekah also "struck" Argob and Arieh with the information that he **struck** the king and the information that **50 men of the sons of the Gileadites** were **with him** with the information that Pekah **conspired against** Pekahiah. Alternate translation: [And Pekah, the son of Remaliah, his captain, and with him 50 men of the sons of the Gileadites, conspired against him, and in Samaria, in the citadel of the house of the king, he struck him, Argob, and Arieh]

Support Reference: Information Structure

ULT **and he struck him**

UST There they assassinated Pekahiah

(וַיַּכֵּהוּ)

See how you translated the similar expression in 3:24. Alternate translation: [and he attacked him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **men of the sons of the Gileadites**
UST men from the region of Gilead
(אִישׁ מִבְּנֵי גִלְעָדִים)

See how you translated the similar expression in 8:12. Alternate translation: [men who were Gileadites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the son of	son of
in Samaria	in Samaria
in the citadel of	he went to the fortress in
the house of	the … palace
the king	king's
the sons of	from the region of
the Gileadites	Gilead
And he killed him	There they assassinated Pekahiah
and he reigned	Then Pekah became the … king

2 Kings 15:26

ULT	UST
Now the rest of the matters of Pekahiah and all that he did, 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 Pekahiah did.*

ULT **Now the rest of the matters of Pekahiah and all that he did, 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 Pekahiah did

(וְיֶתֶר דִּבְרֵי פְקַחְיָה וְכָל־אֲשֶׁר עָשָׂה הִנָּם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל)

The author is concluding the story of Pekahiah. See how you translated the similar phrases in 1:18.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the days	during their reigns
of the kings of	the kings of
Israel	Israel

2 Kings 15:27

ULT	UST
In the year of 52, the year to Azariah, the king of Judah, Pekah, the son of Remaliah, reigned over Israel in Samaria, 20 years.	*When Azariah had been ruling Judah for almost 52 years, Pekah son of Remaliah became the king of Israel. He ruled in Samaria for 20 years.*

ULT **In the year of 52, the year to Azariah, the king of Judah, Pekah, the son of Remaliah, reigned over Israel in Samaria, 20 years**

UST When Azariah had been ruling Judah for almost 52 years, Pekah son of Remaliah became the king of Israel. He ruled in Samaria for 20 years

(בִּשְׁנַת חֲמִשִּׁים וּשְׁתַּיִם שָׁנָה לַעֲזַרְיָה מֶלֶךְ יְהוּדָה מָלַךְ פֶּקַח בֶּן־רְמַלְיָהוּ עַל־יִשְׂרָאֵל בְּשֹׁמְרוֹן עֶשְׂרִים שָׁנָה)

In this verse and the next verse, the author is introducing **Pekah** as a participant in the story as the new king of **Israel**. To translate this verse, see how you translated the similar expressions in 8:25 and 13:1.

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the year of	for … years
the year	for … years
to Azariah	Azariah
the king of	When … had been ruling
Judah	Judah
the son of	son of
reigned	became the king … He ruled
Israel	Israel
in Samaria	in Samaria
years	for … years

2 Kings 15:28

ULT	UST
And he did evil in the eyes of Yahweh. He did not turn away from the sins of Jeroboam, the son of Nebat, who caused Israel to sin.	*Pekah did many things that Yahweh had told the Israelites were evil. Jeroboam son of Nebat had sinned {by making calf idols}, and he made the people of Israel sin {by worshiping those idols}. Pekah {sinned in that same way, and he} did not repent.*

ULT **And he did evil in the eyes of Yahweh. He did not turn away from the sins of Jeroboam, the son of Nebat, who caused Israel to sin**

UST Pekah did many things that Yahweh had told the Israelites were evil. Jeroboam son of Nebat had sinned {by making calf idols}, and he made the people of Israel sin {by worshiping those idols}. Pekah {sinned in that same way, and he} did not repent

(וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה לֹא סָר מִן־חַטֹּאוֹת יָרָבְעָם בֶּן־נְבָט אֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל)

The author is continuing to introduce Pekah. See how you translated the similar expressions in 3:2 and 8:18. Alternate translation: [And he did what Yahweh considered to be evil. He did not stop committing the same sins as Jeroboam, the son of Nebat, who caused Israel to sin]

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	many things … were evil
Yahweh	Yahweh
the sins of	had sinned {by making calf idols}
Jeroboam	Jeroboam
the son of	son of
Israel	the people of Israel
caused … to sin	made … sin {by worshiping those idols}
He did not turn away	Pekah {sinned in that same way, and he} did not repent

2 Kings 15:29

ULT	UST
In the days of Pekah, the king of Israel, Tiglath Pileser, the king of Assyria, came, and he took Ijon and Abel Beth Maacah and Janoah and Kedesh and Hazor and Gilead and Galilee, all of the land of Naphtali, and he exiled them to Assyria.	*While Pekah was the king of Israel, King Tiglath Pileser of Assyria led his army to invade the country. They captured the cities of Ijon, Abel Beth Maacah, Janoah, Kedesh, and Hazor. Those cities were in the parts of the regions of Gilead and Galilee that belonged to the tribe of Naphtali. Tiglath Pileser forced the Israelite people who had lived in those places to go to live in Assyria.*

ULT **In the days of Pekah**
UST While Pekah
(בִּימֵי פֶּקַח)

See how you translated the similar expression in 8:20. Alternate translation: [During the reign of Pekah]

Support Reference: Metonymy

ULT **and he exiled them to**
UST Tiglath Pileser forced the Israelite people who had lived in those places to go to live
(וַיַּגְלֵם)

The pronoun **them** refers to the people of the cities and regions the author has just listed. It may be helpful to clarify this for your readers. Alternate translation: [and he exiled the people who lived in those areas]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the days of	While
the king of	was the king of
Israel	Israel
the king of	King … of
Assyria	Assyria
Maacah	Maacah
and Kedesh	Kedesh
and Gilead	Those cities were in the parts of the regions of Gilead
and Galilee	and Galilee
the land of	that belonged to

ULT	UST
Naphtali	the tribe of Naphtali
and he exiled them to	Tiglath Pileser forced the Israelite people who had lived in those places to go to live
Assyria	in Assyria

2 Kings 15:30

ULT	UST
And Hoshea, the son of Elah, conspired a conspiracy against Pekah, the son of Remaliah, and he struck him, and he killed him. And he reigned in his place, in the year of 20 to Jotham, the son of Uzziah.	*Then Hoshea son of Elah, plotted against Pekah. He assassinated him when Jotham son of Uzziah had been ruling Judah for almost 20 years. Then Hoshea became the next king of Israel.*

ULT **And Hoshea, the son of Elah, conspired a conspiracy**
UST Then Hoshea son of Elah, plotted
(וַיִּקְשֹׁר־לֹו הוֹשֵׁעַ בֶּן־אֵלָה)

See how you translated the similar expression in 12:20. Alternate translation: [And Hoshea, the son of Elah, formed a conspiracy]

Support Reference: Poetry

ULT **and he struck him**
UST He assassinated him
(וַיַּכֵּהוּ)

See how you translated the similar expression in 3:24. Alternate translation: [and he attacked him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the year of 20 to Jotham**
UST when Jotham … had been ruling Judah for almost 20 years
(בִּשְׁנַת עֶשְׂרִים לְיוֹתָם)

If your language would not represent a number in a form such as **20**, you could represent this number in a form that your language would use. Alternate translation: [in the twentieth year of Jotham]

Support Reference: Ordinal Numbers

ULT **Uzziah**
UST Uzziah
(עֻזִּיָּה)

Uzziah is another name for Azariah, whose reign the author describes in 15:1–7. The author calls this same king Azariah in verses 32 and 34. If you have decided to use the same names in your translation that the biblical author does in each place, you may wish to use the name Uzziah here. If you have decided to use the same name consistently for a given person, you may wish to use the name Azariah here.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hoshea	Hoshea
the son of	son of
the son of	Pekah
and he killed him	He assassinated him
And he reigned	Then Hoshea became the … king of Israel
in the year of	when … had been ruling Judah for … years
to Jotham	Jotham
the son of	son of
Uzziah	Uzziah

2 Kings 15:31

ULT	UST
Now the rest of the matters of Pekah and all that he did, 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 Pekah did.*

ULT **Now the rest of the matters of Pekah and all that he did, 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 Pekah did

(וְיֶתֶר דִּבְרֵי־פֶקַח וְכָל־אֲשֶׁר עָשָׂה הִנָּם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל)

The author is concluding the story of Pekah. See how you translated the similar phrases in 1:18.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the days	during their reigns
of the kings of	the kings of
Israel	Israel

2 Kings 15:32

ULT	UST
In the year of two to Pekah, the son of Remaliah, the king of Israel, Jotham, the son of Azariah, the king of Judah, reigned.	*When Pekah had been ruling Israel for almost two years, Jotham son of Azariah began to rule Judah.*

ULT **In the year of two to Pekah, the son of Remaliah, the king of Israel, Jotham, the son of Azariah, the king of Judah, reigned**

UST When Pekah had been ruling Israel for almost two years, Jotham son of Azariah began to rule Judah

(בִּשְׁנַת שְׁתַּיִם לְפֶקַח בֶּן־רְמַלְיָהוּ מֶלֶךְ יִשְׂרָאֵל מָלַךְ יוֹתָם בֶּן־עֲזַרְיָהוּ מֶלֶךְ יְהוּדָה)

In this verse and the next two verses, the author is introducing **Jotham** as a participant in the story as the new king of **Judah**. To translate this verse, see how you translated the similar expressions in 8:16.

Support Reference: Introduction of New and Old Participants

ULT **In the year of two to Pekah**

UST Pekah … for almost two years

(בִּשְׁנַת שְׁתַּיִם לְפֶקַח)

If your language would not describe a year of a king's reign in a form such as **the year of two**, you could represent this year in a form that your language would use. Alternate translation: [In the second year of Pekah]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the year of	for … years
the son of	Pekah
the king of	When … had been ruling
Israel	Israel
Jotham	Jotham
the son of	son of
Azariah	Azariah
the king of	Azariah
Judah	Judah
reigned	began to rule

2 Kings 15:33

ULT	UST
He was a son of 25 years when he reigned, and he reigned 16 years in Jerusalem. And the name of his mother {was} Jerushah, the daughter of Zadok.	*Jotham was 25 years old when he started to rule, and he ruled from Jerusalem for 16 years. His mother was Jerusha daughter of Zadok.*

ULT He was a son of 25 years
UST Jotham was 25 years old
(בֶּן־עֶשְׂרִים וְחָמֵשׁ שָׁנָה הָיָה)

See how you translated the similar expression in 8:17. Alternate translation: [He was 25 years old]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a son of	old
years	years
when he reigned	when he started to rule
he reigned	and he ruled
years	for … years
in Jerusalem	from Jerusalem
Zadok	Zadok

2 Kings 15:34

ULT	UST
And he did right in the eyes of Yahweh. Like all that Azariah his father did, he did.	*He did many things that pleased Yahweh, just as his father Uzziah had done.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
right	many things that pleased
Yahweh	Yahweh
Azariah	Uzziah
his father	his father

2 Kings 15:35

ULT	UST
Only the high places were not removed. The people still were sacrificing and were burning incense at the high places. He, he built the upper gate of the house of Yahweh.	*However, Jotham did not destroy the shrines on the tops of hills. The Judeans continued to offer sacrifices and burn incense at those places {instead of at the place that God had chosen for them in Jerusalem}. Jotham had his workers build the upper gate of the temple courtyard.*

ULT **the high places were not removed**
UST Jotham did not destroy the shrines on the tops of hills
(הַבָּמוֹת לֹא סָרוּ)

See how you translated the similar expression in 14:4. Alternate translation: [he did not remove the high places]

Support Reference: Active or Passive

ULT **He, he built**
UST Jotham had his workers build
(הוּא בָּנָה)

See how you translated the similar expression in 14:22. Alternate translation: [He was the one who built]

Support Reference: Pronouns — When to Use Them

ULT **the house of Yahweh**
UST the temple courtyard
(בֵּית־יְהוָה)

See how you translated the similar expression in 5:18. Alternate translation: [the temple of Yahweh]

Support Reference: Metaphor

> ULT **the house of Yahweh**
> UST the temple courtyard
> (בֵּית־יְהוָה)

The author assumes that readers will understand that by **the house of Yahweh**, he means the courtyard around the temple, into which this **gate** led. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the courtyard of Yahweh's temple]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were sacrificing	to offer sacrifices
and were burning incense	and burn incense
the … gate of	the … gate of
the house of Yahweh	the temple courtyard

2 Kings 15:36

ULT	UST
Now the rest of the matters of Jotham 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 Jotham did.*

ULT **Now the rest of the matters of Jotham 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 Jotham did

(וְיֶתֶר דִּבְרֵי יוֹתָם אֲשֶׁר עָשָׂה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה)

In this verse and the next two verses, the author is concluding the story of Jotham. To translate this verse, see how you translated the similar phrases in 1:18.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jotham	Jotham
the days	during their reigns
of the kings of	the kings of
Judah	Judah

2 Kings 15:37

ULT	UST
In those days, Yahweh began to send Rezin, the king of Aram, and Pekah, the son of Remaliah, against Judah.	*During the reign of Jotham, Yahweh prompted King Rezin of Aram and King Pekah of Israel to start planning to attack Judah.*

ULT In those days
UST During the reign of Jotham
(בַּיָּמִים הָהֵם)

See how you translated the similar expression in 3:6. Alternate translation: [At that time]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In … days	During the reign of Jotham
Yahweh	Yahweh
the king of	King … of
Aram	Aram
the son of	King Pekah of Israel
against Judah	to attack Judah

2 Kings 15:38

ULT	UST
And Jotham lay down with his fathers, and he was buried with his fathers in the City of David his father. And Ahaz his son reigned in his place.	*When Jotham died, the Judeans buried him in the part of Jerusalem that people called the City of David. That is where people had buried his ancestors. Jotham's son Ahaz became the next king.*

ULT And Jotham lay down with his fathers
UST When Jotham died
(וַיִּשְׁכַּב יוֹתָם עִם־אֲבֹתָיו)

See how you translated the same expression in 8:24. Alternate translation: [And Jotham passed away] or [And Jotham died]

Support Reference: Euphemism

ULT and he was buried
UST the Judeans buried him
(וַיִּקָּבֵר)

The expression **was buried** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and 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 8:24. Alternate translation: [with his ancestors … his ancestor] or [in the same place where people had buried his ancestors … his ancestor]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jotham	Jotham
his fathers	When … died
and he was buried	the Judeans buried him
his fathers	his ancestors
in the City of David	in the part of Jerusalem that people called the City of David

ULT	UST
his father	David
Ahaz	Ahaz
his son	Jotham’s son
And … reigned	became the … king

2 Kings 16

2 Kings 16 Introduction

Structure and Formatting

In this chapter, the author continues to tell what the kings were like who ruled over the kingdoms of Israel and Judah.

1. King Ahaz of Judah (16:1–20)

Religious and Cultural Concepts in This Chapter

Why did King Ahaz remove many of the fixtures of the temple courtyard?

The author describes in 16:17–18 how King Ahaz cut off the panels and removed the basins from the bronze stands (carts) in the temple courtyard, removed the sea (the giant water basin) from the oxen that supported it, took down a canopy that people walked under to reach the temple courtyard on the Sabbath, and closed up a special entrance to the courtyard for the royal family. Ahaz did this after witnessing Assyrian worship practices in the city of Damascus, which the Assyrians had just conquered and occupied. Ahaz had made an alliance with the powerful king of Assyria, and he wanted to appease him. So he removed many features of the temple courtyard that were crafted specifically for the worship of Yahweh or that showed how devoted the king and people (supposedly) were to Yahweh. The panels and basins on the carts and the large bronze sea were beautifully decorated with symbols such as lions, oxen, and cherubim that showed they were crafted for the worship of Yahweh. They thereby marked the Judeans as God's people. Similarly, the Sabbath canopy showed that the Judeans worshiped Yahweh each week on a special day that he had chosen, and the special royal entrance showed that the king and his family were personally devoted to Yahweh. Even though Ahaz had a godly father in Jotham and a godly grandfather in Azariah (Uzziah), he chose not to follow their example and instead relied on foreign gods and an alliance with a pagan king. Such actions by Israelite and Judean kings ultimately led to the conquest and exile of both kingdoms.

2 Kings 16:1

ULT	UST
In the year of 17, the year to Pekah the son of Remaliah, Ahaz, the son of Jotham, the king of Judah, reigned.	*When Pekah had been ruling Israel for almost 17 years, Ahaz son of Jotham became the king of Judah.*

ULT **In the year of 17, the year to Pekah the son of Remaliah, Ahaz, the son of Jotham, the king of Judah, reigned**

UST When Pekah had been ruling Israel for almost 17 years, Ahaz son of Jotham became the king of Judah

(בִּשְׁנַת֙ שְׁבַ֣ע־עֶשְׂרֵ֔ה שָׁנָ֖ה לְפֶ֣קַח בֶּן־רְמַלְיָ֑הוּ מָלַ֖ךְ אָחָ֛ז בֶּן־יוֹתָ֥ם מֶֽלֶךְ־יְהוּדָ֖ה)

In this verse and the next two verses, the author is introducing **Ahaz** as a participant in the story as the new king of **Judah**. To translate this verse, see how you translated the similar expressions in 8:16.

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the year of	for … years
the year	for … years
the son of	When Pekah had been ruling Israel
Ahaz	Ahaz
the son of	son of
Jotham	Jotham
the king of	Jotham
Judah	Judah
reigned	became the king of

2 Kings 16:2

ULT	UST
Ahaz {was} a son of 20 years when he reigned, and he reigned 16 years in Jerusalem. But he did not do right in the eyes of Yahweh his God like David his father.	*Ahaz was 20 years old when he became the king of Judah. He ruled from Jerusalem for 16 years. He did not do things that pleased Yahweh, the God he should have worshiped, the way his ancestor King David had done.*

ULT Ahaz {was} a son of 20 years
UST Ahaz was 20 years old
(בֶּן־עֶשְׂרִים שָׁנָה אָחָז)

See how you translated the similar expression in 8:17. Alternate translation: [Ahaz was 20 years old]

Support Reference: Idiom

ULT But he did not do right in the eyes of Yahweh his God
UST He did not do things that pleased Yahweh, the God he should have worshiped
(וְלֹא־עָשָׂה הַיָּשָׁר בְּעֵינֵי יְהוָה אֱלֹהָיו)

See how you translated the similar expression in 3:2. Alternate translation: [But he did not do what Yahweh his God considered to be right]

Support Reference: Idiom

ULT his father
UST his ancestor
(אָבִיו)

See how you translated the similar expression in 8:24. Alternate translation: [his ancestor]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ahaz	Ahaz
{was} a son of	old
years	was … years
when he reigned	when he became the king of Judah
he reigned	He ruled
years	for … years
in Jerusalem	from Jerusalem
right	things that pleased

ULT	UST
Yahweh	Yahweh
his God	the God he should have worshiped
like David	the way … King David had done
his father	his ancestor

2 Kings 16:3

ULT	UST
And he walked in the way of the kings of Israel. And he even made his son pass through the fire, like the abominations of the nations that Yahweh had driven them out from the face of the sons of Israel.	*Instead, he behaved in the same sinful way that the kings of Israel behaved. He even burned up his son as an offering to an idol. That was one of the disgusting things that the people groups who had previously lived in the land of Canaan had done. Yahweh drove those people out so that the Israelites could settle in the land.*

ULT **And he walked in the way of the kings of Israel**
UST Instead, he behaved in the same sinful way that the kings of Israel behaved
(וַיֵּ֖לֶךְ בְּדֶ֣רֶךְ מַלְכֵ֣י יִשְׂרָאֵ֑ל)

See how you translated the similar expression in 8:18. Alternate translation: [And he lived as the kings of Israel had lived]

Support Reference: Metaphor

ULT **And he even made his son pass through the fire**
UST He even burned up his son as an offering to an idol
(וְגַ֥ם אֶת־בְּנ֛וֹ הֶֽעֱבִ֥יר בָּאֵ֖שׁ)

The author is using **made … pass through the fire** as a common expression of his culture to mean "burned completely as an offering to an idol." 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. The UST models one way to do that.

Support Reference: Idiom

ULT **that Yahweh had driven them out**
UST Yahweh drove those people out
(אֲשֶׁ֣ר הוֹרִ֧ישׁ יְהוָ֛ה אֹתָ֖ם)

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [that Yahweh had driven out]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **from the face of the sons of Israel**
> UST so that the Israelites could settle in the land
> (מִפְּנֵי בְּנֵי יִשְׂרָאֵל)

Here the phrase **from the face of** could: (1) be a common expression of the culture that means "on account of" or "on behalf of" a group. Alternate translation: [on behalf of the sons of Israel] or (2) represent [from the presence] of a group. Alternate translation: [from before the sons of Israel]

Support Reference: Idiom

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

See how you translated the similar expression in 8:12. Alternate translation: [the Israelites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the kings of	the kings of
Israel	Israel
his son	his son
like the abominations of	That was one of the disgusting things that … had done
the nations	the people groups who had previously lived in the land of Canaan
Yahweh	Yahweh
the sons of Israel	the Israelites

2 Kings 16:4

ULT	UST
And he sacrificed and burned incense at the high places and on hills and under every green tree.	*He offered sacrifices and burned incense on hilltop shrines, on the tops of many other hills, and under many big trees.*

ULT and under every green tree
UST and under many big trees
(וְתַחַת כָּל־עֵץ רַעֲנָן)

The author is saying **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: [and under green trees throughout his kingdom]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he sacrificed	He offered sacrifices
and burned incense	and burned incense

2 Kings 16:5

ULT	UST
Then Rezin, the king of Aram, came up with Pekah, the son of Remaliah, the king of Israel, {to} Jerusalem for battle. And they besieged against Ahaz, but they were not able to fight.	*Then King Rezin of Aram and King Pekah of Israel led their armies to attack Jerusalem. Those armies surrounded the city, but they could not defeat the army of Ahaz and conquer it.*

ULT **Then Rezin, the king of Aram, came up**
UST Then King Rezin of Aram … led their armies
(אָז יַעֲלֶה רְצִין מֶלֶךְ־אֲרָם)

See how you translated the similar expression in 1:3. Alternate translation: [Then Rezin, the king of Aram, came]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **but they were not able to fight**
UST but they could not defeat the army of Ahaz and conquer it
(וְלֹא יָכְלוּ לְהִלָּחֵם)

The author assumes that readers will understand that by **fight**, in this context he means that the two kings were not immediately able to "overcome" or "defeat" Ahaz. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [but they were not able to defeat him right away]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	King … of
Aram	Aram
the son of	and … Pekah
the king of	King … of
Israel	Israel
{to} Jerusalem	Jerusalem
And they besieged	Those armies surrounded
Ahaz	the city

2 Kings 16:6

ULT	UST
(At that time, Rezin, the king of Aram, restored Elath to Aram, and he drove the Judeans from Elath. And Arameans came to Elath, and they have lived there to this day.)	*(When King Rezin of Aram led his army to invade Judah, he forced the Judeans who were occupying and defending the city of Elath to leave. He made that city part of his own kingdom. Arameans went to live in Elath, and they have continued to live there.)*

ULT **At that time, Rezin, the king of Aram, restored Elath to Aram, and he drove the Judeans from Elath. And Arameans came to Elath, and they have lived there to this day**
UST When King Rezin of Aram led his army to invade Judah, he forced the Judeans who were occupying and defending the city of Elath to leave. He made that city part of his own kingdom. Arameans went to live in Elath, and they have continued to live there
(בָּעֵת הַהִיא הֵשִׁיב רְצִין מֶלֶךְ־אֲרָם אֶת־אֵילַת לַאֲרָם וַיְנַשֵּׁל אֶת־הַיְהוּדִים מֵאֵילֹות וארמים בָּאוּ אֵילַת וַיֵּשְׁבוּ שָׁם עַד הַיּוֹם הַזֶּה)

The author is providing background information about something that Rezin did on this same military campaign. The author related in 14:22 how Azariah, the grandfather of Ahaz, recaptured Elath and brought it back under the control of the kingdom of Judah. The renewed loss of this city shows how the kingdom declined because of the idolatry of Ahaz. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **restored Elath to Aram, and he drove the Judeans from Elath**
UST he forced the Judeans who were occupying and defending the city of Elath to leave. He made that city part of his own kingdom
(הֵשִׁיב & אֶת־אֵילַת לַאֲרָם וַיְנַשֵּׁל אֶת־הַיְהוּדִים מֵאֵילֹות)

The author is describing one event before describing another event that preceded it. If it would be helpful your language, you may wish to relate these events in the order in which they happened. Alternate translation: [drove the Judeans from Elath and restored Elath to Aram]

Support Reference: Order of Events

ULT **and they have lived there to this day**
UST to live … and they have continued to live there
(וַיֵּשְׁבוּ שָׁם עַד הַיּוֹם הַזֶּה)

See how you translated the same expression in 2:22. Alternate translation: [and they are still living there at the time of this writing]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
At … time	When … led his army to invade Judah
the king of	King … of
Aram	Aram
restored	He made
to Aram	part of his own kingdom
the Judeans	the Judeans who were occupying and defending
And Arameans	Arameans
day	and they have continued

2 Kings 16:7

ULT	UST
And Ahaz sent messengers to Tiglath Pileser, the king of Assyria, saying, "I {am} your servant and your son. Come up and save me from the palm of the king of Aram and from the palm of the king of Israel, the ones having arisen against me."	*King Ahaz sent messengers to King Tiglath Pileser of Assyria to tell him, "I promise that I will become your subject king if you come and rescue me from the armies of Aram and Israel that are attacking me."*

ULT **I {am} your servant and your son**
UST I promise that I will become your subject king
(עַבְדְּךָ וּבִנְךָ אָנִי)

Ahaz is using each of the terms **servant** and **son** to offer to become a vassal of Tiglath-Pileser if he will help him. The term **servant** indicates more literally that Ahaz will obey Tiglath-Pileser, while the term **son** is a respectful form of address that makes Tiglath-Pileser, by implication, a "father" to Ahaz. See how you translated the term "son" in 8:9 and use a comparable expression for addressing someone respectfully in your language. You could also use plain language. Alternate translation: [I will obey you and I will be personally loyal to you]

Support Reference: Politeness

ULT **from the palm of the king of Aram and from the palm of the king of Israel**
UST from the armies of Aram and Israel
(מִכַּף מֶלֶךְ־אֲרָם וּמִכַּף מֶלֶךְ יִשְׂרָאֵל)

In this context, the word **palm** represents power, as the word "hand" often does elsewhere in the book. Alternate translation: [from the power of the king of Aram and from the power of the king of Israel]

Support Reference: Metonymy

ULT **the ones having arisen against me**
UST that are attacking me
(הַקּוֹמִים עָלָי)

Ahaz is speaking as if Rezin and Pekah had actually **arisen** or stood up. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the ones who are attacking me]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ahaz	King Ahaz
messengers	messengers
the king of	King … of
Assyria	Assyria
{am} your servant	promise that I will become your subject
and your son	king
and save me	and rescue me
the king of	Israel
Aram	Aram
the king of	from the armies of
Israel	Israel

2 Kings 16:8

ULT	UST
And Ahaz took the silver and the gold found {in} the house of Yahweh and in the treasuries of the house of the king, and he sent a gift to the king of Assyria.	*Ahaz took the silver and gold that was in Yahweh's temple and that he was keeping in the royal palace and sent it as tribute to the king of Assyria.*

ULT the silver and the gold found
UST the silver and gold that was … the
(אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב הַנִּמְצָא)

See how you translated the similar expression in 12:18. Alternate translation: [the silver and the gold that was]

Support Reference: Idiom

ULT {in} the house of Yahweh
UST in Yahweh's temple
(בֵּית יְהוָֹה)

See how you translated the similar expression in 5:18. Alternate translation: [in the temple of Yahweh]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ahaz	Ahaz
the silver	the silver
and the gold	and gold … the
{in} the house of Yahweh	in Yahweh's temple
the house of	palace
the king	royal
to the king of	to the king of
Assyria	Assyria

2 Kings 16:9

ULT	UST
And the king of Assyria listened to him, and the king of Assyria came up against Damascus, and he captured it. And he exiled it to Kir, but he killed Rezin.	*Tiglath Pileser agreed to do what Ahaz asked. He led his army to attack Damascus, and they captured the city. He executed Rezin. Then his army forced the people who lived in Damascus to leave and go to live in the city of Kir.*

ULT **And the king of Assyria listened to him**
UST Tiglath Pileser agreed to do what Ahaz asked
(וַיִּשְׁמַע אֵלָיו מֶלֶךְ אַשּׁוּר)

See how you translated the similar expression in 10:6. Alternate translation: [And the king of Assyria did what he asked]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the king of Assyria came up**
UST He led his army
(וַיַּעַל מֶלֶךְ אַשּׁוּר)

Since the author has already used the title **the king of Assyria** earlier in this sentence, it may be more natural in your language to use a pronoun here. Alternate translation: [and he came up]

Support Reference: Pronouns — When to Use Them

ULT **And he exiled it**
UST Then his army forced the people who lived in Damascus to leave
(וַיִּגְלֶהָ)

See how you translated the similar expression in 15:29. Alternate translation: [And he exiled the people of the city]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	Tiglath Pileser
Assyria	Tiglath Pileser
the king of	He
Assyria	He
Damascus	Damascus
and he captured it	and they captured the city
And he exiled it	

ULT	UST
	Then his army forced the people who lived in Damascus to leave
he killed	He executed

2 Kings 16:10

ULT	UST
And King Ahaz went to meet Tiglath Pileser, the king of Assyria, {in} Damascus, and he saw the altar that {was} in Damascus. And King Ahaz sent to Uriah the priest a likeness of the altar and its pattern for all of its work.	*Then King Ahaz went to Damascus to meet King Tiglath Pileser. He saw the altar that was there. He sent Uriah, the high priest in Jerusalem, a drawing of the altar and a detailed description of how to build one like it.*

ULT **and its pattern for all of its work**

UST and a detailed description of how to build one like it

(וְאֶת־תַּבְנִיתוֹ לְכָל־מַעֲשֵׂהוּ)

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you can say this in a way that would be more natural. Alternate translation: [and the pattern for all of its work]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
King	King
Ahaz	Ahaz
the king of	King
Assyria	King
{in} Damascus	to Damascus
the altar	the altar
{was} in Damascus	was there
King	He
Ahaz	He
Uriah	Uriah
the priest	the high priest in Jerusalem
a likeness of	a drawing of
the altar	the altar
its work	how to build one like it

2 Kings 16:11

ULT	UST
And Uriah the priest built the altar according to all that King Ahaz sent from Damascus. Thus Uriah the priest did before King Ahaz came from Damascus.	*So Uriah followed the directions that King Ahaz had sent him, and he built an altar {in Jerusalem} like the one in Damascus. Uriah worked hard to finish the altar before Ahaz returned from Damascus.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Uriah	Uriah
the priest	Uriah
the altar	an altar {in Jerusalem}
King	King
Ahaz	Ahaz
from Damascus	like the one in Damascus
Uriah	Uriah
the priest	Uriah
King	Ahaz
Ahaz	Ahaz
from Damascus	from Damascus

2 Kings 16:12

ULT	UST
And the king came from Damascus, and the king saw the altar. And the king drew near to the altar, and he offered on it.	*When King Ahaz returned from Damascus, he inspected the altar {and approved of how Uriah had built it}. Then he brought sacrifices and offered them on the altar.*

> ULT **and the king saw**
> UST he inspected
> (וַיַּרְא הַמֶּלֶךְ)

Since the author has already used the title **the king** earlier in this sentence, it may be more natural in your language to use a pronoun here. Alternate translation: [and he saw]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King Ahaz
from Damascus	from Damascus
the king	he
altar … the	the altar {and approved of how Uriah had built it}
the … king	he
the altar	sacrifices

2 Kings 16:13

ULT	UST
And he burned his burnt offering and his grain offering and poured out his drink offering and sprinkled the blood of the peace offerings that {were} to him on the altar.	*He burned a sacrificial animal and a grain offering on it. He also poured a wine offering onto it. He also scattered on it the blood from his fellowship sacrifices.*

ULT **And he burned his burnt offering and his grain offering and poured out his drink offering and sprinkled the blood of the peace offerings that {were} to him on the altar**
UST He burned a sacrificial animal and a grain offering on it. He also poured a wine offering onto it. He also scattered on it the blood from his fellowship sacrifices
(וַיַּקְטֵר אֶת־עֹלָתוֹ וְאֶת־מִנְחָתוֹ וַיסֵּךְ אֶת־נִסְכּוֹ וַיִּזְרֹק אֶת־דַּם־הַשְּׁלָמִים אֲשֶׁר־לוֹ עַל־הַמִּזְבֵּחַ)

To show that Ahaz not only **sprinkled … blood** on the **altar** but also did the other actions there, you may want to put the information that he did these things **on the altar** at the start of the verse. Alternate translation: [And on the altar he burned his burnt offering and his grain offering and poured out his drink offering and sprinkled the blood of the peace offerings that were to him]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his burnt offering	a sacrificial animal
and his grain offering	and a grain offering
his drink offering	a wine offering
the peace offerings	fellowship sacrifices
the peace offerings	fellowship sacrifices
the altar	it

2 Kings 16:14

ULT	UST
And the altar of bronze that {was} to the face of Yahweh, he then brought forward from the face of the house, from between the altar and from between the house of Yahweh, and he put it to the side of the altar, to the north.	*There was a bronze altar {in the temple courtyard} where the Israelites considered Yahweh to be especially present. {Uriah had positioned the new altar so that the bronze altar} was between the new altar and the temple. Ahaz had Uriah move the bronze altar away from the temple and put it on the right side of his new altar.*

ULT {was} to the face of Yahweh
UST {in the temple courtyard} where the Israelites considered Yahweh to be especially present
(לִפְנֵי יְהוָה)

See how you translated the similar expression in 3:14. Alternate translation: [was in the presence of Yahweh]

Support Reference: Metonymy

ULT from the face of the house
UST away from the temple
(מֵאֵת פְּנֵי הַבַּיִת)

See how you translated the similar expression in 4:12. Alternate translation: [from in front of the temple]

Support Reference: Metonymy

ULT to the north
UST right
(צָפוֹנָה)

The author assumes that readers will understand that when he says the bronze altar was **to the north** of the new altar, he means that it was on the right side of that altar. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [on the right]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the altar of	There was a … altar
bronze	bronze

ULT	UST
Yahweh	{in the temple courtyard} where the Israelites considered Yahweh to be especially present
the house	the temple
the altar	the new altar
the house of Yahweh	the temple
the altar	his new altar

2 Kings 16:15

ULT	UST
And King Ahaz commanded Uriah the priest, saying, "On the large altar burn the burnt offering of the morning and the grain offering of the evening and the burnt offering of the king and his grain offering and the burnt offering of all of the people of the land and their grain offering and their drink offerings. And you shall sprinkle on it all of the blood of the burnt offering and all of the blood of the sacrifice. But the altar of bronze will be for me to seek."	*Then King Ahaz ordered Uriah, "I want you to use this new altar for the sacrifices that the priests burn completely each morning and for the grain offering that they offer each evening. I also want you to use it for the burnt offerings and grain offerings that I bring. I also want you to use it for the burnt offerings, grain offerings, and wine offerings that the people bring. When the priests offer animals as burnt sacrifices or fellowship sacrifices, scatter the blood of those animals against the sides of the altar. The old bronze altar will be only for me to use when I pray."*

ULT **the large altar**
UST this new altar
(הַמִּזְבֵּחַ הַגָּדוֹל)

The implication is that the new altar was larger than the old bronze altar. You could indicate in your translation that Ahaz is referring to the new altar here if that would be helpful to your readers. Alternate translation: [the new altar]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And … all of the blood of the burnt offering and all of the blood of the sacrifice**
UST When the priests offer animals as burnt sacrifices or fellowship sacrifices … the blood of those animals
(וְכָל־דַּם עֹלָה וְכָל־דַּם־זָבַח)

In this verse, the terms **burnt offering** and **sacrifice** are singular in form, but Ahaz is using them to describe every burnt offering and fellowship offering that would be offered on this altar. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [the blood of every burnt offering and the blood of every fellowship offering]

Support Reference: Collective Nouns

ULT **to seek**
UST to use when I pray
(לְבַקֵּר)

Ahaz is leaving out some of the words that in many languages a sentence would 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 seek guidance from Yahweh]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
King	King
Ahaz	Ahaz
Uriah	Uriah
the priest	Uriah
the … altar	altar
the burnt offering of	the sacrifices that the priests burn completely
and the grain offering of	and for the grain offering that they offer
and the burnt offering of	I also want you to use it for the burnt offerings
the king	that I bring
and his grain offering	and grain offerings
and the burnt offering of	I also want you to use it for the burnt offerings
the land	that the people bring
and their grain offering	grain offerings
and their drink offerings	and wine offerings
the burnt offering	When the priests offer animals as burnt sacrifices
the sacrifice	fellowship sacrifices
But the altar of	The old … altar
bronze	bronze
to seek	to use when I pray

2 Kings 16:16

ULT	UST
And Uriah the priest did according to all that King Ahaz commanded.	*So Uriah did what the king commanded him to do.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Uriah	Uriah
the priest	Uriah
King	the king
Ahaz	the king

2 Kings 16:17

ULT	UST
And King Ahaz cut off the panels of the stands, and he removed the basin from upon them, and he took down the sea from upon the oxen of bronze that {were} beneath it and put it on a pavement of stones,	*King Ahaz told his workers to take off the panels of the bronze carts that were outside the temple. He also told them to take off the water basins that were on them. He also had them take the giant water basin that people called a sea off the backs of the bronze statues of oxen that it rested on. He had them put it on stones they spread on the ground {so the basin would not sink into the earth}.*

> וַיְקַצֵּץ֙ הַמֶּ֣לֶךְ אָחָ֔ז אֶת־הַמִּסְגְּרוֹת֙ הַמְּכֹנ֔וֹת וַיָּ֤סַר מֵֽעֲלֵיהֶם֙ אֶת־הַכִּיֹּ֔ר וְאֶת־הַיָּ֖ם הוֹרִ֣ד מֵעַ֑ל הַבָּקָ֗ר הַנְּחֹשֶׁת֙ אֲשֶׁ֣ר תַּחְתֶּ֔יהָ וַיִּתֵּ֥ן אֹתוֹ֙ עַל־מַרְצֶ֣פֶת אֲבָנִ֔ים: וְאֶת־מוּסַ֤ךְ הַשַּׁבָּת֙ אֲשֶׁר־בָּנ֣וּ בַבַּ֔יִת וְאֶת־מְבוֹא֙ הַמֶּ֣לֶךְ הַחִיצֹנָ֔ה הֵסֵ֥ב בֵּית־יְהוָ֖ה מִפְּנֵ֥י מֶֽלֶךְ־אַשּׁ֑וּר(ORIG QUOTE) (16:17-18)

Ahaz took all of the actions that the author describes in 16:17 and 16:18**from the face of the king of Assyria**, that is, out of deference to him or to please him. If it would be helpful to your readers, in order to indicate this, you could combine these two verses into a verse bridge. You could put the phrase **from the face of the king of Assyria**, which gives the reason for Ahaz's actions, at the beginning. Alternate translation: [And from the face of the king of Assyria, King Ahaz cut off the panels of the stands, and he removed the basin from upon them, and he took down the sea from upon the oxen of bronze that were beneath it and put it on a pavement of stones, and the canopy of the Sabbath that they had built at the house and the outer entrance of the king, he removed from the house of Yahweh]

Support Reference: Verse Bridges

> **וְאֶת־הַמִּסְגְּרוֹת הַמְּכֹנוֹת & וְאֶת־הַכִּיֹּר & הַיָּם**(ORIG QUOTE)

These are all technical terms relating to the furnishings of the temple courtyard. If you have already translated the book of 1 Kings, see how you translated these terms in 1 Kings 7:23–39.

Support Reference: Assumed Knowledge and Implicit Information

ULT **the panels of … the basin from upon them**
UST the panels of … the water basins that were on them
(מֵעֲלֵיהֶם ואת־הַכִּיֹּר)

In this verse, the word **basin** is singular in form, but it refers to the basins on all ten of the **stands** in the temple courtyard. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [the basins from upon them] or [the basin that was on each one]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
King	King
Ahaz	Ahaz
bronze	bronze
stones	stones … so the basin would not sink into the earth

2 Kings 16:18

ULT	UST
and the canopy of the Sabbath that they had built at the house and the outer entrance of the king, he removed {from} the house of Yahweh, from the face of the king of Assyria.	*Earlier one of the kings had had his workers build a covered walkway that people could use to get to the temple courtyard on the Sabbath day. Another king had made a private entrance into the temple courtyard for the kings of Judah. Ahaz had his workers take down that walkway and close up that entrance. Ahaz did all these things in order to please the king of Assyria.*

ULT that they had built
UST Earlier one of the kings had had his workers build
(אֲשֶׁר־בָּנוּ)

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: [that had been built]

Support Reference: Pronouns — When to Use Them

ULT from the face of
UST Ahaz did all these things in order to please
(מִפְּנֵי)

See how you translated the similar expression in 16:3. Alternate translation: [on account of]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Sabbath	on the Sabbath day
at the house	to get to the temple courtyard
the king	for the kings of Judah
{from} the house of Yahweh	that walkway … that entrance
the king of	the king of
Assyria	Assyria

2 Kings 16:19

ULT	UST
Now the rest of the matters of Ahaz 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 Ahaz did.*

ULT **Now the rest of the matters of Ahaz 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 Ahaz did

(וְיֶתֶר דִּבְרֵי אָחָז אֲשֶׁר עָשָׂה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה)

In this verse and the next verse, the author is concluding the story of Ahaz. To translate this verse, see how you translated the similar phrases in 1:18.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ahaz	Ahaz
the days	during their reigns
of the kings of	the kings of
Judah	Judah

2 Kings 16:20

ULT	UST
And Ahaz lay down with his fathers, and he was buried with his fathers in the City of David. And Hezekiah his son reigned in his place.	*When Ahaz died, the Judeans buried him in the part of Jerusalem that people called the City of David. That is where people had buried his ancestors. Ahaz's son Hezekiah became the next king.*

ULT And Ahaz lay down with his fathers
UST When Ahaz died
(וַיִּשְׁכַּב אָחָז עִם־אֲבֹתָיו)

See how you translated the same expression in 8:24. Alternate translation: [And Ahaz passed away] or [And Ahaz died]

Support Reference: Euphemism

ULT and he was buried with his fathers
UST the Judeans buried him … That is where people had buried his ancestors
(וַיִּקָּבֵר עִם־אֲבֹתָיו)

The expression **was buried** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and people buried him in the same place where people had buried his ancestors]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ahaz	Ahaz
his fathers	When … died
and he was buried	the Judeans buried him
his fathers	his ancestors
in the City of David	in the part of Jerusalem that people called the City of David
Hezekiah	Hezekiah
his son	Ahaz's son
And … reigned	became the … king

2 Kings 17

2 Kings 17 Introduction

Structure and Formatting

At the start of this chapter (verses 1–6), the author tells the story of Hoshea, who was the last king of the northern kingdom of Israel. During his reign, the Assyrians conquered that kingdom and exiled its people. So in the following chapters, the author tells what the kings were like who ruled the kingdom of Judah in the years afterward.

Much of this chapter (verses 7–23) is devoted to an explanation that Yahweh allowed the exile of the people of the northern kingdom because they persistently disobeyed him and engaged in idolatry and wickedness despite repeated warnings from his prophets. This can be understood as the closing argument, applied initially to the northern kingdom, of the case that the author or authors of these historical books have been building that Yahweh was not at fault when the Israelites were conquered and exiled from their land. Instead, this happened because the people disobeyed Yahweh and broke their covenant with him.

The remainder of the chapter (verses 24–31) describes how the Assyrians resettled other peoples in the land of Israel and how those peoples worshiped other gods in addition to Yahweh.

2 Kings 17:1

ULT	UST
In the year of 12 to Ahaz, the king of Judah, Hoshea, the son of Elah, reigned in Samaria over Israel, 9 years.	*Hoshea son of Elah began to rule Israel after Ahaz had ruled Judah for 12 years. Hoshea ruled in Samaria for 9 years.*

ULT **In the year of 12 to Ahaz, the king of Judah, Hoshea, the son of Elah, reigned in Samaria over Israel, 9 years**

UST Hoshea son of Elah began to rule Israel after Ahaz had ruled Judah for 12 years. Hoshea ruled in Samaria for 9 years

(בִּשְׁנַת֙ שְׁתֵּ֣ים עֶשְׂרֵ֔ה לְאָחָ֖ז מֶ֣לֶךְ יְהוּדָ֑ה מָלַ֞ךְ הוֹשֵׁ֤עַ בֶּן־אֵלָה֙ בְּשֹׁמְר֔וֹן עַל־יִשְׂרָאֵ֖ל תֵּ֥שַׁע שָׁנִֽים׃)

In this verse and the next verse, the author is introducing **Hoshea** as a participant in the story as the new king of **Israel**. To translate this verse, see how you translated the similar expressions in 8:25 and 13:1.

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the year of	for … years
to Ahaz	Ahaz
the king of	after … had ruled
Judah	Judah
Hoshea	Hoshea
the son of	son of
reigned	began to rule … Hoshea ruled
in Samaria	in Samaria
Israel	Israel
years	for … years

2 Kings 17:2

ULT	UST
And he did evil in the eyes of Yahweh, only not like the kings of Israel who were to his face.	*He did many things that Yahweh had told the Israelites were evil. However, he did not do as many evil things as the previous kings of Israel had done.*

ULT And he did evil in the eyes of Yahweh
UST He did many things that Yahweh had told the Israelites were evil
(וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה)

See how you translated the similar expression in 3:2. Alternate translation: [And he did what Yahweh considered to be evil]

Support Reference: Idiom

ULT who were to his face
UST previous
(אֲשֶׁר הָיוּ לְפָנָיו)

See the discussion in the introduction to 2 Kings of how the author and characters may use the term “face” to mean “before in time.” Alternate translation: [who had preceded him] or [who had ruled before he did]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	many things … were evil
Yahweh	Yahweh
like the kings of	he did … do as many evil things as the … kings of … had done
Israel	Israel

2 Kings 17:3

ULT	UST
Shalmaneser, the king of Assyria, came up against him, and Hoshea became a servant to him, and he paid tribute to him.	*King Shalmaneser of Assyria led his army to attack and defeat the army of King Hoshea. Hoshea became a vassal of Shalmaneser, who forced the Israelites to pay him tribute each year.*

ULT **Shalmaneser, the king of Assyria, came up**
UST King Shalmaneser of Assyria led his army to attack and defeat
(עָלָה שַׁלְמַנְאֶסֶר מֶלֶךְ אַשּׁוּר)

See how you translated the similar expression in 1:3. Alternate translation: [Shalmaneser, the king of Assyria, came]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	King … of
Assyria	Assyria
Hoshea	Hoshea
a servant	a vassal
tribute	tribute

2 Kings 17:4

ULT	UST
And the king of Assyria found a conspiracy in Hoshea, that he had sent messengers to So, the king of Egypt, and he had not brought up tribute to the king of Assyria, as year by year. And the king of Assyria shut him up and bound him in a house of imprisonment.	*Then Hoshea secretly plotted to rebel against the king of Assyria. He sent messengers to King So of Egypt{, asking if his army would help the Israelites become free from Assyrian control}. Hoshea also stopped paying tribute to Assyria each year. But the king of Assyria discovered what Hoshea was doing, so {he invaded and conquered Israel and} put Hoshea in prison.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	the king of
Assyria	Assyria
in Hoshea	Then Hoshea … Hoshea
messengers	messengers … asking if his army would help the Israelites become free from Assyrian control
the king of Egypt	King … of Egypt
tribute	tribute
to the king of	to Assyria
Assyria	to Assyria
as year	each year
by year	each year
the king of	he
Assyria	he
and bound him	so … { … invaded and conquered Israel and} put Hoshea
in a house of	in prison

2 Kings 17:5

ULT	UST
Now the king of Assyria came up against all of the land, and he came up {to} Samaria, and he besieged against it {for} three years.	*King Shalmaneser led his army to invade Israel. They conquered the other important cities and towns in the kingdom, and then they besieged the city of Samaria. The Israelites were able to resist for three years,*

ULT Now the king of Assyria came up against all of the land
UST King Shalmaneser led his army to invade Israel. They conquered the other important cities and towns in the kingdom
(וַיַּעַל מֶלֶךְ־אַשּׁוּר בְּכָל־הָאָרֶץ)

The author described the ultimate result of Hoshea's rebellion in the previous verse. In this verse and the next verse, he is describing the ongoing events that led to this result. Connect these verses to the previous verse in a way that makes it clear in your language that they are describing something that led to the result already stated.

Support Reference: Connect — Background Information

ULT Now … came up against all of the land
UST led his army to invade Israel. They conquered the other important cities and towns in the kingdom
(וַיַּעַל & בְּכָל־הָאָרֶץ)

The author is saying **all of the land** as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [subjugated the kingdom as a whole]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	King Shalmaneser
Assyria	King Shalmaneser
the land	Israel
{to} Samaria	the city of Samaria
and he besieged	and then they besieged
years	The Israelites were able to resist for … years

2 Kings 17:6

ULT	UST
In the year of nine to Hoshea, the king of Assyria captured Samaria, and he exiled Israel to Assyria. And he settled them in Halah and on the Habor, the river of Gozan, and {in} the cities of Media.	*but finally the army of Assyria defeated them and conquered the city. This happened after King Hoshea had been ruling Israel for nine years. The Assyrians took the Israelites as captives to Assyria. They made them live in the city of Halah, near the Habor River in the region of Gozan, and in cities in the kingdom of Media{, which the Assyrians had conquered}.*

ULT In the year of nine to Hoshea

UST This happened after King Hoshea had been ruling Israel for nine years

(בִּשְׁנַת הַתְּשִׁיעִית לְהוֹשֵׁעַ)

If your language would not describe a year of a king's reign in a form such as **the year of nine**, you could represent this year in a form that your language would use. Alternate translation: [In the ninth year of Hoshea]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In … year of	for … years
to Hoshea	This happened after King Hoshea had been ruling Israel
the king of	the army of Assyria
Assyria	the army of Assyria
captured	but finally … defeated them and conquered
Samaria	the city
and he exiled	The Assyrians took … as captives
Israel	the Israelites
to Assyria	to Assyria
Media	the kingdom of Media{, which the Assyrians had conquered}

2 Kings 17:7

ULT	UST
And it happened because the sons of Israel sinned against Yahweh their God, the one having brought them up from the land of Egypt, from under the hand of Pharaoh, the king of Egypt. And they feared other gods,	*This happened because the Israelite people sinned against Yahweh their God. Even though he had rescued their ancestors from Egypt, where they were slaves to Pharaoh, they began to worship other gods.*

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

See how you translated the similar expression in 8:12. Alternate translation: [the Israelites]

Support Reference: Metaphor

ULT **the one having brought them up from the land of Egypt**
UST Even though he had rescued their ancestors from Egypt
(הַמַּעֲלֶה אֹתָם מֵאֶרֶץ מִצְרַיִם)

The author is using the current generation of Israelites, referring to them with the pronoun **them**, 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: [the one having brought the Israelite people up from the land of Egypt] or [the one having brought their ancestors up from the land of Egypt]

Support Reference: Metonymy

ULT **the hand of**
UST where they were slaves to
(יַד)

See how you translated the similar expression in 3:10. Alternate translation: [the control of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sons of Israel	the Israelite people
sinned	sinned
against Yahweh	against Yahweh
their God	their God
from the land of	from

ULT	UST
Egypt	Egypt
Pharaoh	Pharaoh
the king of Egypt	Pharaoh
And they feared	they began to worship
gods	gods

2 Kings 17:8

ULT	UST
and they walked in the statutes of the nations that Yahweh drove out from the face of the sons of Israel, and the kings of Israel that they did.	*They imitated the things that the people groups around them did. Those were the people groups that Yahweh had forced to leave the land so that the Israelites could settle there. The people of Israel also did the same evil things that most of their kings did.*

ULT **and they walked in the statutes of the nations**
UST They imitated the things that the people groups around them did … The people of Israel also did the same evil things
(וַיֵּלְכוּ בְּחֻקּוֹת הַגּוֹיִם)

The author is speaking as if the customs of these **nations** had actually been **statutes** or laws that they had obeyed. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they walked in the customs of the nations]

Support Reference: Metaphor

ULT **and they walked in the statutes of the nations**
UST They imitated the things that the people groups around them did … The people of Israel also did the same evil things
(וַיֵּלְכוּ בְּחֻקּוֹת הַגּוֹיִם)

See how you translated the similar expression in 8:18. Alternate translation: [and they followed the same customs as the nations]

Support Reference: Metaphor

ULT **from the face of**
UST so that … could settle there
(מִפְּנֵי)

See how you translated the similar expression in 16:3. Alternate translation: [on account of]

Support Reference: Idiom

ULT and the kings of Israel that they did
UST that most of their kings did
(וּמַלְכֵי יִשְׂרָאֵל אֲשֶׁר עָשׂוּ)

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 walked in the statutes of the kings of Israel that they did] or [and they followed the same customs that the kings of Israel followed]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the statutes of	the things that … did
the nations	the people groups around them
Yahweh	Yahweh
the sons of Israel	the Israelites
and the kings of	most of … kings
Israel	their

2 Kings 17:9

ULT	UST
And the sons of Israel covered things against Yahweh their God that were not thus. For they built for themselves high places in all of their cities, from a tower of watchmen to a city of fortification.	*The Israelite people pretended they were worshiping Yahweh their God even as they did things he had forbidden. They built shrines for idols on the hills around their cities. No matter how many or few people lived in a place, they would build a shrine for it.*

ULT **And the sons of Israel covered things against Yahweh their God that were not thus**
UST The Israelite people pretended they were worshiping Yahweh their God even as they did things he had forbidden
(וַיְחַפְּאוּ בְנֵי־יִשְׂרָאֵל דְּבָרִים אֲשֶׁר לֹא־כֵן עַל־יְהוָה אֱלֹהֵיהֶם)

The meaning of the word **covered** here seems to be that the Israelites pretended they were worshiping Yahweh even as they did **things** that they knew **were not thus**, that is, that Yahweh had not commanded and in fact had forbidden. (While many versions translate the word as "did secretly," all of the practices that the author describes in 17:9–12 were done openly.) Your language may have a comparable expression that you can use in your translation. You could also use plain language, as the UST does. Alternate translation: [And the sons of Israel put a veneer of religiosity over the things they did against Yahweh their God, things that he had not commanded them to do]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in all of their cities**
UST around their cities
(בְּכָל־עָרֵיהֶם)

The author is saying **all** as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [in cities throughout their land]

Support Reference: Hyperbole

ULT **from a tower of watchmen to a city of fortification**
UST No matter how many or few people lived in a place, they would build a shrine for it
(מִמִּגְדַּל נוֹצְרִים עַד־עִיר מִבְצָר)

The author is referring to every kind of inhabited place by naming two extremes. A **tower of watchmen**, from which a few people would guard crops, was an isolated post in a rural area. A **city of fortification** was a major urban center. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [wherever people lived]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sons of Israel	The Israelite people
Yahweh	Yahweh
their God	their God
from a tower of	No matter how many or few people lived in a place, they would build a shrine for it
fortification	No matter how many or few people lived in a place, they would build a shrine for it

2 Kings 17:10

ULT	UST
And they set up for themselves pillars and Asherahs on every high hill and under every green tree.	*They set up stone pillars to honor false gods and poles to worship the goddess Asherah. They set them up on the tops of many hills and under many big trees.*

ULT on every high hill and under every green tree

UST They set them up on the tops of many hills and under many big trees

(עַל כָּל־גִּבְעָה גְּבֹהָה וְתַחַת כָּל־עֵץ רַעֲנָן)

See how you translated the similar expression in 16:4. Alternate translation: [and on high hills and under green trees throughout their kingdom]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
pillars	stone pillars … honor false gods … to
and Asherahs	to … and poles … worship the goddess Asherah

2 Kings 17:11

ULT	UST
And they burned incense there in all of the high places, like the nations that Yahweh had exiled from their faces. And they did evil things, making Yahweh angry.	*The Israelites burned incense in the places where they worshiped those false gods. That was what the people groups had done that Yahweh forced to leave so that the Israelites could live in the land. The Israelites did many wicked things that made Yahweh angry.*

ULT **And they burned incense there in all of the high places**
UST The Israelites burned incense in the places where they worshiped those false gods
(וַיְקַטְּרוּ־שָׁם בְּכָל־בָּמוֹת)

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [And they burned incense in all of those high places]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **from their faces**
UST so that the Israelites could live in the land
(מִפְּנֵיהֶם)

See how you translated the similar expression in 16:3. Alternate translation: [on their account]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they burned incense	The Israelites burned incense
like the nations	That was what the people groups had done
Yahweh	Yahweh
had exiled	forced to leave
evil	wicked
making … angry	that made … angry
Yahweh	Yahweh

2 Kings 17:12

ULT	UST
And they served idols, {about} which Yahweh had said to them, “You shall not do this thing.”	*They worshiped idols, even though Yahweh had specifically commanded them not to do that.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they served	They worshiped
idols	idols
Yahweh	Yahweh

2 Kings 17:13

ULT	UST
And Yahweh warned Israel and Judah by the hand of all of his prophets, every seer, saying, "Turn from your evil ways and keep my commandments, my statutes, according to all of the law that I commanded your fathers and that I sent to you by the hand of my servants the prophets."	*Yahweh frequently sent his prophets and seers to warn the people of Israel and the people of Judah. The message that Yahweh spoke through them was, "Stop doing all the evil things you have been doing! Instead, obey all the laws that I gave to your ancestors and that my prophets are now telling you to obey."*

ULT **Israel and Judah**
UST the people of Israel and the people of Judah
(בְּיִשְׂרָאֵל וּבִיהוּדָה)

See how you translated the similar expression in 1:1. Alternate translation: [the people of Israel and Judah]

Support Reference: Metonymy

ULT **by the hand of all of his prophets … by the hand of my servants the prophets**
UST frequently sent his prophets … my prophets are now telling … to obey
(בְּיַד֙ כָּל־נביאו & בְּיַד עֲבָדַי הַנְּבִיאִים)

See how you translated the similar expression in 9:36. Alternate translation: [through the agency of all of his prophets … through the agency of my servants the prophets]

Support Reference: Metonymy

ULT **all of his prophets, every seer**
UST frequently … his prophets and seers
(כָּל־נביאו כָּל־חֹזֶה)

The author is saying **all** and **every** as generalizations for emphasis. He means specifically the prophets and seers to whom Yahweh gave messages for this purpose. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [every prophet and seer whom he sent to them]

Support Reference: Hyperbole

ULT Turn from your evil ways
UST Stop doing all the evil things you have been doing
(שֻׁבוּ מִדַּרְכֵיכֶם הָרָעִים)

See how you translated the similar expression in 3:3. Alternate translation: [Stop committing your evil deeds]

Support Reference: Metaphor

ULT my commandments, my statutes
UST all the laws
(מִצְוֹתַי חֻקּוֹתַי)

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: [all of my commandments]

Support Reference: Doublet

ULT your fathers
UST to your ancestors
(אֶת־אֲבֹתֵיכֶם)

To translate the term “fathers” here and in the next two verses, see how you translated it in 8:24. Alternate translation: [your ancestors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
And … warned	to warn
Israel	the people of Israel
and Judah	and the people of Judah
his prophets	his prophets
seer	and seers
Turn	Stop doing
evil	evil
my statutes	all the laws
the law	all the laws
your fathers	to your ancestors
my servants	my

ULT	UST
the prophets	prophets

2 Kings 17:14

ULT	UST
But they did not listen, and they stiffened their neck, like the neck of their fathers who did not trust in Yahweh their God.	*But the Israelite people did not do what the prophets told them to do. They were stubborn, just as their ancestors had been. Their ancestors had not truly believed in Yahweh their God.*

ULT But they did not listen
UST But the Israelite people did not do what the prophets told them to do
(וְלֹא שָׁמֵעוּ)

See how you translated the similar expression in 10:6. Alternate translation: [But they did not obey]

Support Reference: Assumed Knowledge and Implicit Information

ULT and they stiffened their neck, like the neck of their fathers
UST They were stubborn, just as their ancestors had been
(וַיַּקְשׁוּ אֶת־עָרְפָּם כְּעֹרֶף אֲבוֹתָם)

The author is speaking as if the Israelites he is describing and their ancestors had actually **stiffened their neck**, as an ox would do that did not want to turn in the direction that a farmer was indicating. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they resisted stubbornly, as their fathers did]

Support Reference: Metaphor

ULT and they stiffened their neck, like the neck of their fathers
UST They were stubborn, just as their ancestors had been
(וַיַּקְשׁוּ אֶת־עָרְפָּם כְּעֹרֶף אֲבוֹתָם)

In this verse, the word **neck** is singular in form, but it refers to all of the necks of the Israelites and their ancestors. If it would be helpful in your language, if you decide to retain the image in your translation, you could use the plural form of "neck." Alternate translation: [and they stiffened their necks, like the necks of their fathers]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their fathers	their ancestors
did … trust	had … truly believed in

ULT	UST
in Yahweh their God	Yahweh their God

2 Kings 17:15

ULT	UST
And they rejected his statutes and his covenant that he had cut with their fathers and his testimonies that he testified against them. And they walked after vapor, and they became vapor, and after the nations that {were} around them, {about} whom Yahweh had commanded them not to act like them.	*Yahweh had given them laws to obey. He had made a covenant with their ancestors. Yahweh sent prophets to warn them to stop disobeying him. But they disregarded all those things. Instead, they worshiped worthless idols, and as a result, they became worthless themselves. Yahweh had commanded them not to do the things that the people groups did that lived near them. But they disobeyed his command.*

ULT **and his covenant that he had cut with their fathers**
UST He had made a covenant with their ancestors
(וְאֶת־בְּרִיתוֹ אֲשֶׁר כָּרַת אֶת־אֲבוֹתָם)

See how you translated the similar expression in 11:4. Alternate translation: [and the covenant that he had made with their fathers]

Support Reference: Idiom

ULT **and his testimonies that he testified against them**
UST Yahweh sent prophets to warn them to stop disobeying him
(וְאֵת עֵדְוֹתָיו אֲשֶׁר הַעִיד בָּם)

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. In this context, the idea is that Yahweh **testified** against the Israelites the way someone would testify against another person in court. Yahweh sent the prophets to give evidence that the Israelites had broken his covenant and needed to change the way they were acting. Alternate translation: [and the evidence that his prophets brought against them]

Support Reference: Poetry

ULT **and after the nations that {were} around them**
UST the people groups … that lived near them. But they disobeyed his command
(וְאַחֲרֵי הַגּוֹיִם אֲשֶׁר סְבִיבֹתָם)

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 went after the nations that were around them] or [and they followed the nations that were around them]

Support Reference: Ellipsis

ULT **and after the nations that {were} around them**
UST the people groups … that lived near them. But they disobeyed his command
(וְאַחֲרֵי הַגּוֹיִם אֲשֶׁר סְבִיבֹתָם)

The author is speaking as if the Israelites had actually gone **after** or physically followed the surrounding nations. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they did the same things as the nations that were around them]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they rejected	But they disregarded all those things
his statutes	Yahweh had given them laws to obey
his covenant	a covenant
their fathers	with their ancestors
and his testimonies	Yahweh sent prophets
he testified against	to warn … to stop disobeying him
the nations	the people groups
Yahweh	Yahweh

2 Kings 17:16

ULT	UST
And they forsook all of the commandments of Yahweh their God, and they made for themselves a molded image, two calves. And they made an Asherah, and they prostrated themselves to the whole army of the heavens, and they served Baal.	*The Israelite people completely disobeyed the commands that Yahweh had given them. They made two metal images of calves and worshiped them. They set up poles to worship the goddess Asherah, and they also worshiped the false god Baal. They bowed down to the sun, the moon, and stars.*

ULT **a molded image**
UST metal images of
(מַסֵּכָה)

While the word **image** is singular in form, it refers to both of the **calves**. If it would be helpful in your language, you could use the plural form of "image." Alternate translation: [molded images]

Support Reference: Collective Nouns

ULT **an Asherah**
UST poles to worship the goddess Asherah
(אֲשֵׁרָה)

The author is not referring to a specific **Asherah**. He means all of the Asherahs that the Israelites made. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [Asherahs] or [Asherah poles]

Support Reference: Generic Noun Phrases

ULT **to the whole army of the heavens**
UST to the sun, the moon, and stars
(לְכָל־צְבָא הַשָּׁמַיִם)

The author is speaking of the sun, moon, and stars as if they were an **army** in the sky. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly, as the UST does. Alternate translation: [to all the lights in the sky] or [to the heavenly bodies]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

ULT	UST
their God	Yahweh
a molded image	metal images of
a molded image	metal images of
an Asherah	poles to worship the goddess Asherah
and they prostrated themselves	They bowed down
the heavens	to the sun, the moon, and stars
and they served	and they also worshiped
Baal	the false god Baal

2 Kings 17:17

ULT	UST
And they made their sons and their daughters pass through the fire. And they divined divinations, and they observed signs. And they sold themselves to do evil in the eyes of Yahweh, making him angry.	*They also burned their own sons and daughters as sacrifices to false gods. They practiced sorcery and fortune telling. They continually chose to do things that Yahweh had told them were evil. That made Yahweh very angry.*

ULT And they made their sons and their daughters pass through the fire
UST They also burned their own sons and daughters as sacrifices to false gods
(וַיַּעֲבִירוּ אֶת־בְּנֵיהֶם וְאֶת־בְּנוֹתֵיהֶם בָּאֵשׁ)

See how you translated the similar expression in 16:3. Alternate translation: [And they burned up their sons and daughters completely as offerings to idols]

Support Reference: Idiom

ULT And they divined divinations
UST They practiced sorcery
(וַיְקַסְּמוּ קְסָמִים)

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 they practiced divination]

Support Reference: Poetry

ULT And they sold themselves to do evil
UST They continually chose to do … were evil
(וַיִּתְמַכְּרוּ לַעֲשׂוֹת הָרַע)

The author is using **they sold themselves** as a common expression of his culture to mean that the Israelites allowed doing evil to take complete control of their lives. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. If you have already translated the book of 1 Kings, see how you translated the similar expression in 1 Kings 21:20. Alternate translation: [And they surrendered themselves completely to doing evil] or [And they gave in completely to doing evil]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their sons	their own sons
And they divined	They practiced sorcery
divinations	They practiced sorcery
and they observed signs	and fortune telling
evil	were evil
Yahweh	Yahweh
making him angry	That made Yahweh very angry

2 Kings 17:18

ULT	UST
And Yahweh was exceedingly enraged at Israel, and he removed them away from his face. None was left, only the tribe of Judah alone.	*And because Yahweh was so angry with the Israelite people, he allowed their enemies to take them away from their country. Only the people of the tribe of Judah remained in the land.*

ULT **And Yahweh was exceedingly enraged**
UST And because Yahweh was so angry
(וַיִּתְאַנַּף יְהוָה מְאֹד)

The expression **was exceedingly enraged** contains 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 would be natural in your language. Alternate translation: [And this enraged Yahweh exceedingly]

Support Reference: Active or Passive

ULT **away from his face**
UST away from their country
(מֵעַל פָּנָיו)

To translate the term **face** here and in verses 20 and 23, see how you translated the similar expression in 13:23. Alternate translation: [away from his presence] or [away from the land of Israel]

Support Reference: Metonymy

ULT **None was left, only the tribe of Judah alone**
UST Only the people of the tribe of Judah remained in the land
(לֹא נִשְׁאַר רַק 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: [The only tribe that was left was Judah alone]

Support Reference: Connect — Exception Clauses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
And … was … enraged	And because … was … angry

ULT	UST
at Israel	with the Israelite people
the tribe of	the people of the tribe of
Judah	Judah

2 Kings 17:19

ULT	UST
Even Judah did not keep the commandments of Yahweh their God. And they walked in the statutes of Israel that they did.	*But even the people of Judah did not obey the commands of Yahweh their God. Instead, they did the same evil things that the people of the northern kingdom of Israel were doing.*

ULT **And they walked in the statutes of Israel that they did**

UST Instead, they did the same evil things that the people of the northern kingdom of Israel were doing

(וַיֵּלְכוּ בְּחֻקּוֹת יִשְׂרָאֵל אֲשֶׁר עָשׂוּ)

See how you translated the similar expression in 17:8. Alternate translation: [And they followed the same customs that the people followed in the kingdom of Israel]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	the people of Judah
did … keep	did … obey
Yahweh	Yahweh
their God	their God
in the statutes of	the same evil things
Israel	the people of the northern kingdom of Israel

2 Kings 17:20

ULT	UST
And Yahweh rejected all of the seed of Israel, and he afflicted them, and he gave them into the hand of plunderers, until he cast them away from his face.	*So Yahweh rejected the people of Israel and of Judah. He punished them by allowing others to make them suffer. Raiders came into their land and took away their valuable possessions. Finally, the armies of other nations defeated them and carried them away from their land as prisoners.*

ULT the seed of Israel
UST the people of Israel and of Judah
(זֶרַע יִשְׂרָאֵל)

See how you translated the similar expression in 5:27. Alternate translation: [the descendants of Israel] or [the people of Israel]

Support Reference: Metaphor

ULT and he gave them into the hand of plunderers
UST Raiders came into their land and took away their valuable possessions
(וַיִּתְּנֵם בְּיַד־שֹׁסִים)

See how you translated the similar expression in 3:10. Alternate translation: [and he gave them into the power of plunderers] or [and he allowed people to plunder them]

Support Reference: Metonymy

ULT he cast them
UST the armies of other nations defeated them and carried them … as prisoners
(הִשְׁלִיכָם)

The author is speaking as if Yahweh had actually **cast** or thrown the Israelites somewhere. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he allowed enemies to take them]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
And … rejected	So … rejected
the seed of	the people of Israel and of Judah
Israel	the people of Israel and of Judah

ULT	UST
and he afflicted them	He punished them by allowing others to make them suffer
into the hand of plunderers	Raiders came into their land and took away their valuable possessions
he cast them	the armies of other nations defeated them and carried them … as prisoners

2 Kings 17:21

ULT	UST
For he tore Israel away from the house of David, and they made Jeroboam, the son of Nebat, king. And Jeroboam drove Israel away from after Yahweh, and he made them sin a great sin.	*Earlier, Yahweh had led ten of the Israelite tribes to reject David's descendants as their kings. Instead, those tribes chose Jeroboam son of Nebat to be their king. But Jeroboam led the people of Israel to stop worshiping Yahweh {and to worship idols instead}. He led them to commit serious sins.*

ULT he tore Israel away from
UST Yahweh had led ten of the Israelite tribes to reject … as their kings
(קָרַע יִשְׂרָאֵל מֵעַל)

The author is speaking as if Yahweh actually **tore** Israel away from the kings descended from David, the way someone might tear a piece of cloth away from the rest of a garment. If it would be helpful in your language, you could state the meaning plainly. If you have already translated the book of 1 Kings, see how you translated the similar expression in 1 Kings 11:11. Alternate translation: [he took Israel away]

Support Reference: Metaphor

ULT the house of David
UST David's descendants
(בֵּית דָּוִד)

See how you translated the similar expression in 8:18. Alternate translation: [the dynasty of David]

Support Reference: Metaphor

ULT And Jeroboam drove Israel away from after Yahweh
UST But Jeroboam led the people of Israel to stop worshiping Yahweh {and to worship idols instead}
(וידא יָרָבְעָם אֶת־יִשְׂרָאֵל מֵאַחֲרֵי יְהוָֹה)

Speaker is speaking as if Jeroboam actually **drove** the Israelites away from worshiping and obeying Yahweh, the way the author says in 16:16 that Rezin "drove the Judeans out of Elath." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Jeroboam influenced the Israelites to stop worshiping and obeying Yahweh]

Support Reference: Metaphor

ULT **and he made them sin a great sin**
UST He led them to commit serious sins
(וְהֶחֱטִיאָם חֲטָאָה 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. Alternate translation: [and he caused them to sin greatly]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	ten of the Israelite tribes
the house of David	David's descendants
and they made … king	Instead, those tribes chose … to be their king
Jeroboam	Jeroboam
the son of	son of
Jeroboam	Jeroboam
Israel	the people of Israel
Yahweh	Yahweh
and he made them sin	He led them to commit
a … sin	sins

2 Kings 17:22

ULT	UST
And the sons of Israel walked in all of the sins of Jeroboam that he did. They did not turn away from it,	*The Israelite people continued to do the sinful things that Jeroboam had done. They did not stop doing those sinful things.*

ULT **And the sons of Israel walked in all of the sins of Jeroboam that he did. They did not turn away from it**

UST The Israelite people continued to do the sinful things that Jeroboam had done. They did not stop doing those sinful things

(וַיֵּלְכוּ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל בְּכָל־חַטֹּ֥את יָרָבְעָ֖ם אֲשֶׁ֣ר עָשָׂ֑ה לֹא־סָ֖רוּ מִמֶּֽנָּה)

See how you translated the similar expressions in 3:3 and 8:18. Alternate translation: [And the sons of Israel committed the same sins that Jeroboam committed. They did not stop committing those sins]

Support Reference: Metaphor

ULT **They did not turn away from it**

UST They did not stop doing those sinful things

(לֹא־סָ֖רוּ מִמֶּֽנָּה)

Since the pronoun **it** refers back to the **sins** of Jeroboam, it may be more natural in your language to use a plural pronoun. Alternate translation: [They did not turn away from them]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sons of Israel	The Israelite people
the sins of	the sinful things
Jeroboam	Jeroboam
They did not turn	They did not stop

2 Kings 17:23

ULT	UST
until Yahweh removed Israel away from his face, according to what he had spoken by the hand of all of his servants the prophets. And Israel went into exile away from its land to Assyria, to this day.	*So Yahweh finally allowed a foreign army to conquer the Israelites and remove them from their land. That was just what he had told his prophets to warn them would happen. The Assyrians took the Israelite people to their own land, and they are still there.*

ULT **by the hand of all of his servants the prophets**
UST he had told his prophets to warn them would happen
(בְּיַד כָּל־עֲבָדָיו הַנְּבִיאִים)

See how you translated the similar expression in 9:36. Alternate translation: [through the agency of his servants the prophets]

Support Reference: Metonymy

ULT **to this day**
UST and they are still there
(עַד הַיּוֹם הַזֶּה)

See how you translated the same expression in 2:22. Alternate translation: [and that is still the case as of the time of this writing]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Israel	the Israelites
his servants	his
the prophets	prophets
Israel	the Israelite people
And … went into exile	The Assyrians took
its land	to their own land
to Assyria	to their own land
day	and they are still there

2 Kings 17:24

ULT	UST
And the king of Assyria brought {people} from Babylon and from Kuthah and from Avva and from Hamath and Sepharvaim, and he settled {them} in the cities of Samaria in place of the sons of Israel. And they possessed Samaria, and they lived in its cities.	*To replace the Israelites, the king of Assyria ordered his soldiers to bring in groups of people from the cities of Babylon, Cuthah, Avva, Hamath, and Sepharvaim. What had been the northern kingdom of Israel was now their land, and those people settled in its cities.*

ULT in the cities of Samaria … And they possessed Samaria

UST What had been the northern kingdom of Israel was now their land … in its cities

(בְּעָרֵי שֹׁמְרוֹן & וַיִּרְשׁוּ אֶת־שֹׁמְרוֹן)

The author is using the name **Samaria** for the kingdom of Israel. Since the Assyrians now controlled the area, he is using the same name that the Assyrians used, as 17:26 shows. If you have decided to use the same names in your translation that the biblical author does in each place, you may wish to use the name Samaria here and in verse 28. If you decided to use the same name consistently for a given place, you may wish to use the name Israel.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	the king of
Assyria	Assyria
from Babylon	groups of people from the cities of Babylon
and from Hamath	Hamath
Samaria	in its cities
the sons of Israel	the Israelites
And they possessed	was now their land
Samaria	What had been the northern kingdom of Israel

2 Kings 17:25

ULT	UST
And it happened, at the beginning of their settling there, they did not fear Yahweh. And Yahweh sent lions among them, and they were killing among them.	*But when those people first arrived in Israel, they did not worship Yahweh. So Yahweh allowed lions to attack them, and the lions killed some of them.*

ULT And it happened
UST But
(וַיְהִי)

The author is using this phrase to introduce a new event. See how you translated the phrase in 2:1.

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they did … fear	they did … worship
Yahweh	Yahweh
Yahweh	Yahweh
lions	lions
killing	and the lions killed

2 Kings 17:26

ULT	UST
And they spoke to the king of Assyria, saying, "The nations that you exiled and settled in the cities of Samaria do not know the custom of the God of the land. And he has sent lions against them, and behold them, killing them because they are not knowing the custom of the God of the land."	*Some officials of the king of Assyria {found out about this} and told him, "The people who have settled in the cities of Samaria do not know how to worship the God whom people should worship if they live in that land. So that God is allowing lions to attack them and kill them because they are not worshiping him properly."*

ULT And they spoke to the king of Assyria
UST Some officials of the king of Assyria {found out about this} and told him
(וַיֹּאמְרוּ לְמֶלֶךְ אַשּׁוּר)

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 of Assyria was told]

Support Reference: Pronouns — When to Use Them

ULT Samaria
UST Samaria
(שֹׁמְרוֹן)

Even if you used the name "Israel" in your translation in 17:24 to reflect the author's meaning, it would be appropriate to use the name **Samaria** here, since that is apparently how the people in the Assyrian royal court referred to the land that had been the northern kingdom of Israel.

Support Reference: How to Translate Names

ULT **and behold them, killing them**
UST and kill them
(וְהִנָּם֙ מְמִיתִ֣ים אוֹתָ֔ם)

The people who are informing the Assyrian king are using **behold them** as a common expression of their culture to describe an activity that is ongoing at the time when they are 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. If you have already translated the book of 1 Kings, see how you translated the similar expression in 1 Kings 1:25. Alternate translation: [and they are killing them as we speak] or [and they are killing them right now]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the king of	the king of … him
Assyria	Assyria
The nations	The people
you exiled	have settled
Samaria	Samaria
do … know	do … know
the custom of	how to worship
the God of	the God
the land	whom people should worship if they live in that land
lions	lions
killing	kill
are … knowing	worshiping … properly
the custom of	worshiping … properly
the God of	him
the land	him

2 Kings 17:27

ULT	UST
And the king of Assyria commanded, saying, "Make go there one from the priests whom you exiled from there. And let them go and settle there, and let him teach them the custom of the God of the land."	*So the king of Assyria commanded his officers, "Get one of the priests whom you brought here from that place. Tell him to move back there and teach the people who are now living there how to worship the God of that land properly."*

ULT **And let them go and settle there, and let him teach them**

UST Tell him to move back there and teach the people who are now living there

(וְיֵלְכוּ וְיֵשְׁבוּ שָׁם וְיֹרֵם)

The pronoun **them** likely refers in this instance to the household and assistants of the priest. It may be helpful to clarify this for your readers. (In the second instance, in the phrase **let him teach them**, the pronoun **them** refers to the people whom the Assyrians resettled in Israel.) Alternate translation: [And let him go and settle there with his household and assistants]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	the king of
Assyria	Assyria
from the priests	of the priests
you exiled	you brought here
the custom of	how to worship … properly
the God of	the God of
the land	that land

2 Kings 17:28

ULT	UST
And one from the priests whom they had exiled from Samaria came, and he settled in Bethel. And he was teaching them how they should fear Yahweh.	*So the officers sent back one of the Israelite priests. That priest went to live in the city of Bethel. From there he taught the people who had settled in the land how to worship Yahweh properly.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the priests	priests
they had exiled	the Israelite
they had exiled	the Israelite
from Samaria	the Israelite
in Bethel	the city of Bethel
teaching	From there he taught
they should fear	to worship … properly
Yahweh	Yahweh

2 Kings 17:29

ULT	UST
And they were making, a nation, a nation, its gods, and they put {them} in the house of the high places that the Samaritans had made, a nation, a nation, in their cities where they were settling there.	*But the people of each of those nations also made idols to represent their own gods. They put them in the shrines that the Israelites had built on the tops of hills. Each group of people put idols representing their gods in the shrines near the cities where they lived.*

ULT **And they were making, a nation, a nation, its gods … a nation, a nation, in their cities where they were settling there**
UST But the people of each of those nations also made idols to represent their own gods … Each group of people put idols representing their gods in the shrines near the cities where they lived
(וַיִּהְיוּ עֹשִׂים גּוֹי גּוֹי אֱלֹהָיו & גּוֹי גּוֹי בְּעָרֵיהֶם אֲשֶׁר הֵם יֹשְׁבִים שָׁם)

The author is using **a nation, a nation** as a common expression of his culture to mean "each nation" or "every nation." 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 the nations were making their own gods … all the nations in their cities where they were settling there] or [And each nation was making its own gods … each nation in their cities where it was settling there]

Support Reference: Idiom

ULT **in the house of**
UST in the shrines
(בְּבֵית)

In this verse, the word **house** is singular in form, but it refers to all of the temples on the high places as a group. If it would be helpful in your language, you could use the plural form of "house." Alternate translation: [in the temples of]

Support Reference: Collective Nouns

ULT **in the house of the high places**
UST in the shrines … on the tops of hills
(בְּבֵית הַבָּמוֹת)

See how you translated the similar expression in 5:18. Alternate translation: [in the temples of the high places] or [in the shrines at the high places]

Support Reference: Metaphor

> ULT **where they were settling there**
> UST where they lived
> (אֲשֶׁר הֵם יֹשְׁבִים שָׁם)

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

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a nation	the people of each of those nations
a nation	the people of each of those nations
its gods	idols to represent their own gods
in the house of	in the shrines
the Samaritans	the Israelites
a nation	Each group of people
a nation	Each group of people

2 Kings 17:30

ULT	UST
And the men of Babylon made Succoth Benoth, and the men of Kuthah made Nergal, and the men of Hamath made Ashima,	*The people from Babylon made idols to represent their god Succoth Benoth. The people from Cuthah made idols to represent their god Nergal. The people from Hamath made idols to represent their god Ashima.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Babylon	Babylon
Succoth	idols to represent their god Succoth
Hamath	Hamath

2 Kings 17:31

ULT	UST
and the Avvites made Nibhaz and Tartak. And the Sepharvites were burning their sons in the fire to Adrammelech and Anammelech, the gods of Sepharvim.	*The people from Avva made idols to represent their gods Nibhaz and Tartak. The people from Sepharvaim sacrificed their own children by burning them up on altars as offerings to their gods Adrammelech and Anammelech*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their sons	their own children
the gods of	gods

2 Kings 17:32

ULT	UST
And they were fearing Yahweh, but they made for themselves priests of high places from their extremities, and they were making {sacrifices} to them in the house of the high places.	*Those people worshiped Yahweh, but they also appointed men from their own groups to be priests at the hilltop shrines. Those priests offered sacrifices in the shrines to foreign gods.*

ULT **from their extremities**
UST men from their own groups
(מִקְצוֹתָם)

The author is using the term **extremities** to mean the outer limits of the population of these groups, and he is using those outer limits to represent them and everything in between. In other words, he means that these people groups made priests from throughout their entire population, not from a specific priestly tribe such as the Levites. If it would be helpful in your language, you could state the meaning plainly. If you have already translated the book of 1 Kings, see how you translated the similar expression in 1 Kings 12:31. Alternate translation: [from throughout their populations]

Support Reference: Merism

ULT **and they were making {sacrifices} to them**
UST Those priests offered sacrifices … to foreign gods
(וַיִּהְיוּ עֹשִׂים לָהֶם)

The pronoun **they** refers to these **priests**, while the pronoun **them** refers to the gods whom these people groups made idols to represent. It may be helpful to clarify this for your readers. Alternate translation: [and those priests were making sacrifices to the gods that their nations had made]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fearing	Those people worshiped
Yahweh	Yahweh
priests of	to be priests
making {sacrifices}	Those priests offered sacrifices
in the house of	in the shrines

2 Kings 17:33

ULT	UST
They were fearing Yahweh, but they were serving their gods according to the custom of the nations {from} which they had exiled them from there.	*So they worshiped Yahweh, but they also worshiped their own gods, just as the people living in their home countries did.*

ULT they had exiled them
UST living in their home countries
(הִגְלוּ אֹתָם)

The pronoun **they** refers to the Assyrians. It may be helpful to clarify this for your readers. Alternate translation: [the Assyrians had exiled them]

Support Reference: Pronouns — When to Use Them

ULT from there
UST living in their home countries
(מִשָּׁם)

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you do not need to represent it explicitly in your translation.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fearing	So they worshiped
Yahweh	Yahweh
serving	they also worshiped
but … their gods	but … gods
according to the custom of	just as … did
the nations	the people
they had exiled	living in their home countries

2 Kings 17:34

ULT	UST
To this day, they are acting according to the first customs. They are not fearing Yahweh, and they are not acting according to their statutes or according to their judgment or according to the law or according to the commandment that Yahweh commanded the sons of Jacob, whose name he made Israel.	*The people who live in that area still act the way the first settlers did. Yahweh gave Jacob the new name Israel, and he gave his descendants laws to obey. But those people do not obey those laws. So they do not really worship Yahweh.*

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

See how you translated the same expression in 2:22. Alternate translation: [At the time of this writing]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they are acting**
UST The people who live in that area … act
(הֵם עֹשִׂים)

The pronoun **they** refers to the people groups whom the Assyrians settled in the land of Israel and specifically to their descendants who were alive at the time the author wrote this verse. It may be helpful to clarify this for your readers. Alternate translation: [their descendants are acting]

Support Reference: Pronouns — When to Use Them

ULT **They are not fearing Yahweh**
UST So they do not really worship Yahweh
(אֵינָם יְרֵאִים אֶת־יְהוָה)

The implication, based on what the author says in the following verses, is that here he means that these people were not genuinely fearing Yahweh. He said in the previous two verses that they "were fearing Yahweh," but by that he meant that they observed certain religious practices. They were not truly devoted to Yahweh, as their worship of other gods showed. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [They are not genuinely fearing Yahweh]

Support Reference: Assumed Knowledge and Implicit Information

ULT **according to their statutes or according to their judgment or according to the law or according to the commandment that Yahweh commanded the sons of Jacob**
UST and he gave his descendants laws to obey
(כְּחֻקָּתָם וּכְמִשְׁפָּטָם וְכַתּוֹרָה וְכַמִּצְוָה אֲשֶׁר צִוָּה יְהוָה אֶת־בְּנֵי יַעֲקֹב)

It may be more natural in your language to use a noun phrase in the first part of this sentence and a pronoun in the second part of the sentence. Alternate translation: [according to the statutes of the sons of Jacob, whose name he made Israel, or according to their judgment or according to the law or according to the commandment that Yahweh commanded them]

Support Reference: Pronouns — When to Use Them

ULT **according to their statutes or according to their judgment or according to the law or according to the commandment that Yahweh commanded the sons of Jacob**
UST and he gave his descendants laws to obey
(כְּחֻקָּתָם וּכְמִשְׁפָּטָם וְכַתּוֹרָה וְכַמִּצְוָה אֲשֶׁר צִוָּה יְהוָה אֶת־בְּנֵי יַעֲקֹב)

The terms **statutes**, **judgment**, **law**, and **commandment** mean similar things. The author 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: [according to the entire law that Yahweh gave to the sons of Jacob]

Support Reference: Doublet

ULT **or according to their judgment … or according to the commandment**
UST laws to obey
(וּכְמִשְׁפָּטָם & וְכַמִּצְוָה)

In this verse, the words **judgment** and **commandment** are singular in form, but they refer to all of the judgments and commandments that Yahweh gave to **the sons of Jacob**. If it would be helpful in your language, you could use the plural forms of these words. Alternate translation: [or according to their judgments … or according to the commandments]

Support Reference: Collective Nouns

ULT **or according to the commandment that Yahweh commanded**
UST and he gave … laws to obey
(וְכַמִּצְוָה אֲשֶׁר צִוָּה 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: [or according to the commandments that Yahweh gave to]

Support Reference: Poetry

ULT **the sons of Jacob**
UST his descendants
(אֶת־בְּנֵי יַעֲקֹב)

See how you translated the similar expression in 8:12. Alternate translation: [the descendants of Jacob]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	still
according to the … customs	the way … did
fearing	do … really worship
Yahweh	Yahweh
according to their statutes	laws to obey
or according to their judgment	laws to obey
or according to the law	laws to obey
Yahweh	he
the sons of	his descendants
Jacob	his descendants
Israel	Israel

2 Kings 17:35

ULT	UST
For Yahweh had cut a covenant with them, and he had commanded them, saying, "You shall not fear other gods, and you shall not prostrate yourselves to them, and you shall not serve them, and you shall not sacrifice to them,	*Yahweh had made a covenant with the Israelites. He had commanded them, "Do not revere other gods or bow down to them {to honor them}. Do not worship them or offer sacrifices to them.*

ULT For Yahweh had cut a covenant
UST Yahweh had made a covenant
(וַיִּכְרֹת יְהוָה & בְּרִית)

To translate the expression **cut a covenant** here and in verse 38, see how you translated the similar expression in 11:4. Alternate translation: [For Yahweh had made a covenant here]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
a covenant	a covenant
You shall … fear	Do … revere
gods	gods
you shall … prostrate yourselves	bow down … to honor them
you shall … serve them	Do … worship them
you shall … sacrifice	offer sacrifices

2 Kings 17:36

ULT	UST
except Yahweh, who brought you up from the land of Egypt with great power and an outstretched arm. You shall fear him, and you shall prostrate yourselves to him, and you shall sacrifice to him.	*I, Yahweh, rescued you from slavery in Egypt by my very great power. So I am the only God you are to revere. I am the one to whom you must bow down {to honor}. I am the one to whom you must offer sacrifices.*

ULT **except Yahweh**
UST I, Yahweh … only
(כִּי אִם־אֶת־יְהוָה)

If it would appear in your language that Yahweh was making a statement and then contradicting it, you could reword this as a positive statement. In some languages this may be particularly helpful to avoid the idea that Yahweh is one of the "other gods" described in the previous verse. Alternate translation: [The only God you shall worship is Yahweh]

Support Reference: Connect — Exception Clauses

ULT **Yahweh … him, and … to him, and … to him**
UST I, Yahweh … So … I am the one to whom … I am the one to whom
(אֶת־יְהוָה & אֹתוֹ & וְלוֹ & וְלוֹ)

Yahweh is speaking of himself in the third person because he is making an authoritative proclamation. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me, Yahweh … me … to me … to me]

Support Reference: First, Second or Third Person

ULT **with great power and an outstretched arm**
UST by my very great power
(בְּכֹחַ גָּדוֹל וּבִזְרוֹעַ נְטוּיָה)

Yahweh stretching out his **arm** represents Yahweh doing supernatural acts. 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 Deuteronomy, see how you translated the same expression in Deuteronomy 4:34. Alternate translation: [with great power and supernatural deeds]

Support Reference: Metonymy

ULT **with great power and an outstretched arm**
UST by my very great power
(בְּכֹחַ גָּדֹול וּבִזְרֹועַ נְטוּיָה)

Together the phrases **great power** and **an outstretched arm** express a single idea. The phrase **great power** tells in what way Yahweh accomplished the deeds that his **outstretched arm** represents. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [powerfully with supernatural deeds]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	I, Yahweh
from the land of	from slavery in
Egypt	Egypt
You shall fear	I am the … God you are to revere
you shall prostrate yourselves	you must bow down {to honor}
you shall sacrifice	you must offer sacrifices

2 Kings 17:37

ULT	UST
And the statutes and the judgments and the law and the commandment that he wrote for you, you shall be careful to do all of the days, and you shall not fear other gods.	*You must always carefully obey all of the laws that I told Moses to write down for you. You must not revere other gods.*

ULT **And the statutes and the judgments and the law and the commandment**
UST all of the laws
(וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים וְהַתּוֹרָה וְהַמִּצְוָה)

See how you translated the similar expression in 17:34. Alternate translation: [And the entire law]

Support Reference: Doublet

ULT **that he wrote for you**
UST that I told Moses to write down for you
(אֲשֶׁר כָּתַב לָכֶם)

The pronoun **he** refers to Moses. It may be helpful to clarify this for your readers. Alternate translation: [that Moses wrote down for you]

Support Reference: Pronouns — When to Use Them

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

See how you translated the similar expression in 8:19. Alternate translation: [always] or [continually]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the statutes	all of the laws
and the judgments	all of the laws
and the law	all of the laws
you shall be careful	carefully
the days	always
you shall … fear	You must … revere

ULT	UST
gods	gods

2 Kings 17:38

ULT	UST
And you shall not forget the covenant that I cut with you, and you shall not fear other gods,	*You must never forget the covenant that I made with you. You must not revere other gods.*

ULT And you shall not forget the covenant
UST You must never forget the covenant
(וְהַבְּרִית & לֹא תִשְׁכָּחוּ)

This is a double negative, consisting of the negative particle **not** and the negative word **forget**. If it would be clearer in your language, you could use a positive expression to translate this.
Alternate translation: [And you must always remember]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … the covenant	the covenant
you shall … fear	You must … revere
gods	gods

2 Kings 17:39

ULT	UST
except you shall fear Yahweh your God, and he, he will deliver you from the hand of all of your enemies."	*I, Yahweh, am the only God you are to revere. If you do that, I will prevent any enemy from conquering you."*

ULT except you shall fear Yahweh your God
UST I, Yahweh, am the only God you are to revere
(כִּי אִם־אֶת־יְהוָה אֱלֹהֵיכֶם תִּירָאוּ)

See how you translated the similar expression in 17:36. Alternate translation: [You shall fear only Yahweh your God]

Support Reference: Connect — Exception Clauses

ULT Yahweh … and he, he will deliver
UST I, Yahweh … If you do that, I will prevent … from conquering
(אֶת־יְהוָה & וְהוּא יַצִּיל)

Yahweh is continuing to speak of himself in the third person because he is making an authoritative proclamation. See what you did in 17:36. Alternate translation: [me, Yahweh … and I, I will deliver]

Support Reference: First, Second or Third Person

ULT and he, he will deliver
UST If you do that, I will prevent … from conquering
(וְהוּא יַצִּיל)

See how you translated the similar expression in 14:7. Alternate translation: [and he is the one who will deliver] or [and I am the one who will deliver]

Support Reference: Pronouns — When to Use Them

ULT from the hand of
UST will prevent … from conquering
(מִיַּד)

See how you translated the similar expression in 3:10. Alternate translation: [from the power of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall fear	you are to revere
Yahweh	I, Yahweh
your God	God
he will deliver	will prevent … from conquering
your enemies	enemy

2 Kings 17:40

ULT	UST
But they are not careful, but rather they are acting according to their first custom.	*But the people who live in what was the kingdom of Israel {do} not carefully {obey Yahweh's law}. Instead, they still act the way the first settlers did.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
according to their … custom	the way the … settlers did

2 Kings 17:41

ULT	UST
For these nations are fearing Yahweh, but they are serving their idols. Both their sons and the sons of their sons, just as their fathers acted, they are acting to this day.	*Each generation of these people has acted in the same way. They worship Yahweh, but they also worship idols that represent their gods. That was what their ancestors did, and that is what they still do.*

ULT **Both their sons and the sons of their sons**
UST Each generation of these people has acted in the same way … also
(גַּם־בְּנֵיהֶם ו וּבְנֵי בְנֵיהֶם)

See how you translated the similar expression in 4:4. Alternate translation: [Both their children and the children of their children]

Support Reference: When Masculine Words Include Women

ULT **Both their sons and the sons of their sons**
UST Each generation of these people has acted in the same way … also
(גַּם־בְּנֵיהֶם ו וּבְנֵי בְנֵיהֶם)

Your language may have its own term or expression for the relationship that the author describes with the phrase **the sons of their sons**. Alternate translation: [Both their children and grandchildren]

Support Reference: Kinship

ULT **Both their sons and the sons of their sons**
UST Each generation of these people has acted in the same way … also
(גַּם־בְּנֵיהֶם ו וּבְנֵי בְנֵיהֶם)

The author may be using the first two generations of descendants to represent many generations. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Subsequent generations of their descendants]

Support Reference: Metonymy

ULT **their fathers**
UST their ancestors
(אֲבֹתָם)

See how you translated the similar expression in 8:24. Alternate translation: [their ancestors]

Support Reference: Metaphor

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

See how you translated the same expression in 2:22.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
nations	They
fearing	worship
Yahweh	Yahweh
are serving	they … worship
their idols	idols that represent their gods
their sons	Each generation of these people has acted in the same way
and the sons of	Each generation of these people has acted in the same way
their sons	Each generation of these people has acted in the same way
their fathers	their ancestors
day	still

2 Kings 18

2 Kings 18 Introduction

Structure and Formatting

This chapter begins the story of Hezekiah, one of the great kings of Judah. Because he is so important, the author describes the history of his reign at length, in chapters 18, 19, and 20.

Religious and Cultural Concepts in This Chapter

What was "the serpent of bronze that Moses had made"?

The author refers in 18:4 to "the serpent of bronze that Moses had made." This was an artifact originally constructed during the Israelites' wilderness journey, as described in Numbers 21:4–9. Yahweh instructed Moses to make this bronze serpent and place it on a pole so that anyone bitten by poisonous snakes could look at it and be healed. Over time, however, the Israelites began to worship the bronze serpent itself (they even gave it a name, Nehushtan) and burn incense to it as an idol. King Hezekiah destroyed this object during his reforms, recognizing that what was once a symbol associated with Yahweh's healing had become an object of improper worship.

Why did Sennacherib not end his invasion of Judah even after Hezekiah paid him what he demanded?

The author describes in 18:13–16 how Sennacherib, the king of Assyria, invaded Judah. Hezekiah had rebelled against him (as verse 7 describes), but he agreed to become his vassal again and pay any tribute he demanded. Sennacherib specified an amount, and Hezekiah paid it. But Sennacherib did not end his invasion of Judah after that. Instead, he continued to besiege the cities he had not yet conquered, and he sent officials at the head of a large army to demand the surrender of Jerusalem. It seems that Sennacherib was not content with tribute. He wanted complete control over the Judean kingdom. He did not want to risk another Judean king rebelling against him. So he had to conquer or achieve the surrender of the capital, Jerusalem. It is possible that Sennacherib used the

tribute as a means of weakening Judah before insisting on full surrender. If so, that shows his determination to assert his dominance and destroy any resistance.

Why did the Assyrians stop where they did?

The author says in 18:17 that the large Assyrian army that advanced against Jerusalem "stopped by the conduit of the upper pool that was on the highway of the Field of the Fuller." One reason for stopping and apparently setting up camp there was probably the need for water for a large army. According to the parallel account in 2 Chronicles, Hezekiah had blocked up all the water sources around the city in order to keep the Assyrians from having a water supply. But the location where their army stopped was right next to an aqueduct that brought water down to Jerusalem from springs above the city. That provided a ready source of water. This was also a prominent location right outside the city walls. This allowed the Assyrian officials to demand a conference with King Hezekiah's representatives that would take place within the hearing of Judeans who gathered on the city walls. The Assyrians exploited this and said things publicly to try to terrify and demoralize the Judeans.

Translation Issues in This Chapter

Levels of quotation

There are multiple levels of quotation in the long quotations in verses 19–25 and 28–35. In the first case, it is complicated to follow who is speaking and on whose behalf. But here is one probable explanation. This is the interpretation that the ULT follows.

- Verse 19 introduces three levels of quotation. The author begins quoting what the Rabshakeh said (level 1). The Rabshakeh begins to tell Hezekiah's officials what he wants them to say to Hezekiah (level 2). This includes the beginning of a quotation from Sennacherib, the king of Assyria (level 3).
- The third-level quotation continues through verses 20 and 21. A fourth-level quotation begins in verse 20, as Sennacherib quotes something that Hezekiah is supposedly saying. The pronouns "you" and "yourself" are singular because Sennacherib is addressing Hezekiah. The second-level and third-level quotations that began in verse 19 conclude at the end of verse 21.

- In verse 22, there are two levels of quotation. The “you” in “if you say” is plural, so the Rabshakeh is now addressing Hezekiah’s officials directly. He speaks of Hezekiah in the third person. But he quotes what the officials might say and what Hezekiah has said.

- The first-level quotation from the Rabshakeh continues in v. 23, but now the Rabshakeh is addressing Hezekiah directly. (He is implicitly expecting the Judean officials to pass along his words). The implied “you” in the imperative “wager” and the pronoun “yourself” are singular, but the king of Assyria is spoken of in the third person (“my master”), so the Rabshakeh is not quoting the king as he did in vv. 19–21.

- This seems to be the case in v. 24, as well, where the Rabshakeh continues to speak of Sennacherib as “my master.”

- But the speaker in v. 25 seems to be Sennacherib again, speaking of himself in the first person. (The Rabshakeh would not say of himself, “Now have I come up against this place.”) This is an implicit return to the third-level quotation, although the author does not signal it directly in the text.

Notes describe different possible ways of indicating the speakers throughout this long quotation.

The long quotation in verses 28–35 contains three levels of quotation, but it the identity of the speakers seems clearer throughout. Notes also describe ways of indicating the speakers throughout this quotation.

The Rabshakeh’s strong language

In 18:27, to try to terrify the Judeans into surrendering, the Rabshakeh speaks graphically of the effects of a prolonged siege. He tells them that they will “eat their dung and drink their urine.” His language might be considered offensive in some cultures. If it would not be appropriate for your readers if you reproduced his exact words, you could use an equivalent expression that would still reflect his ominous threat. You might have him say, for example, that the Judeans will “consume their own waste.”

2 Kings 18:1

ULT	UST
And it happened in the year of three to Hoshea, the son of Elah, the king of Israel, Hezekiah, the son of Ahaz, the king of Judah, reigned.	*After Hoshea had been ruling Israel for almost three years, Hezekiah son of Ahaz began to rule Judah.*

ULT **And it happened in the year of three to Hoshea, the son of Elah, the king of Israel, Hezekiah, the son of Ahaz, the king of Judah, reigned**
UST After Hoshea had been ruling Israel for almost three years, Hezekiah son of Ahaz began to rule Judah
(וַיְהִי֙ בִּשְׁנַ֣ת שָׁל֔וֹשׁ לְהוֹשֵׁ֖עַ בֶּן־אֵלָ֑ה מֶ֣לֶךְ יִשְׂרָאֵ֔ל מָלַ֖ךְ חִזְקִיָּ֥ה בֶן־אָחָ֖ז מֶ֥לֶךְ יְהוּדָֽה)

In this verse and the next two verses, the author is introducing **Hezekiah** as a participant in the story as the new king of **Judah**. To translate this verse, see how you translated the similar expressions in 8:16. (In this instance, the author uses the phrase **And it happened** to introduce a participant. He may do this to highlight the exceptional godly character of Hezekiah. Consider how you have been translating that phrase and how you might express its meaning here.)

Support Reference: Introduction of New and Old Participants

ULT **in the year of three to Hoshea**
UST Hoshea … for almost three years
(בִּשְׁנַ֣ת שָׁל֔וֹשׁ לְהוֹשֵׁ֖עַ)

See how you translated the similar expression in 8:25. Alternate translation: [in the third year of Hoshea]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the year of	for … years
to Hoshea	Hoshea
the son of	Hoshea
the king of	After … had been ruling
Israel	Israel
Hezekiah	Hezekiah
the son of	son of
Ahaz	Ahaz
the king of	Ahaz
Judah	Judah

ULT	UST
reigned	began to rule

2 Kings 18:2

ULT	UST
He was a son of 25 years when he reigned, and he reigned 29 years in Jerusalem. And the name of his mother {was} Abi, the daughter of Zechariah.	*Hezekiah was 25 years old when he became the king of Judah. He ruled from Jerusalem for 29 years. His mother was Abijah daughter of Zechariah.*

ULT He was a son of 25 years
UST Hezekiah was 25 years old
(בֶּן־עֶשְׂרִים וְחָמֵשׁ שָׁנָה הָיָה)

See how you translated the similar expression in 8:17. Alternate translation: [He was 25 years old]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a son of	old
years	years
when he reigned	when he became the king of Judah
he reigned	He ruled
years	for … years
in Jerusalem	from Jerusalem
Zechariah	Zechariah

2 Kings 18:3

ULT	UST
And he did right in the eyes of Yahweh, like all that David his father had done.	*Hezekiah did things that pleased Yahweh, just as his ancestor King David had done.*

ULT right in the eyes of Yahweh
UST things that pleased Yahweh
(הַיָּשָׁר בְּעֵינֵי יְהוָה)

See how you translated the similar expression in 1:13. Alternate translation: [what Yahweh considered to be right]

Support Reference: Idiom

ULT his father
UST his ancestor
(אָבִיו)

See how you translated the similar expression in 8:24. Alternate translation: [his ancestor]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
right	things that pleased
Yahweh	Yahweh
David	King David
his father	his ancestor

2 Kings 18:4

ULT	UST
He, he removed the high places, and he shattered the pillars, and he cut down the Asherah. And he broke up the serpent of bronze that Moses had made, because until those days the sons of Israel were offering incense to it (and one called it Nehushtan).	*He had his servants destroy the shrines that were on the tops of hills. He also had them smash the stone pillars that represented Baal. He had them cut down {and burn} the poles that people had set up for worshiping the goddess Asherah. He also broke into pieces the bronze replica of a snake that Moses had made. Hezekiah did that because at that time, the people were burning incense in front of it to honor it. (They had named it Nehushtan.)*

ULT **He, he removed**
UST He had his servants destroy
(הֽוּא ׀ הֵסִ֣יר)

The author is stating the pronoun **he** separately, even though the verb translated as **he removed** already includes this meaning. He may be doing that in order to emphasize a contrast between what Hezekiah did and what previous kings had done, even godly ones such as Joash, Azariah, and Jotham. The author notes that those kings "did right in the eyes of Yahweh," but even so, "the high places were not removed." Alternate translation: [Unlike previous kings, he removed]

Support Reference: Pronouns — When to Use Them

ULT **the Asherah**
UST the poles that people had set up for worshiping the goddess Asherah
(אֶת־הָאֲשֵׁרָ֖ה)

This could be a reference to: (1) many different Asherah poles that the Judeans had set up throughout their kingdom. The word **Asherah** is singular in form, but it would be referring to all of these poles as a group. Alternate translation: [all of the Asherah poles that people had set up] or (2) a specific prominent Asherah pole, such as the one the author describes in 13:6. If so, it would have been in Jerusalem. Alternate translation: [the prominent Asherah pole in Jerusalem]

Support Reference: Collective Nouns

> ULT **And he broke up the serpent of bronze that Moses had made, because until those days the sons of Israel were offering incense to it (and one called it Nehushtan**
> UST He also broke into pieces the bronze replica of a snake that Moses had made. Hezekiah did that because at that time, the people were burning incense in front of it to honor it. (They had named it Nehushtan
> (וְכִתַּת֩ נְחֹ֨שׁ הַנְּחֹ֜שֶׁת אֲשֶׁר־עָשָׂ֣ה מֹשֶׁ֗ה כִּ֣י עַד־הַיָּמִ֤ים הָהֵ֙מָּה֙ הָי֣וּ בְנֵֽי־יִשְׂרָאֵל֙ מְקַטְּרִ֣ים לֹ֔וֹ וַיִּקְרָא־לֹ֖וֹ נְחֻשְׁתָּֽן)

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 until those days the sons of Israel were offering incense to the serpent of bronze that Moses had made (and one called it Nehushtan), he broke it up]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **those days**
> UST that time
> (הַיָּמִ֤ים הָהֵ֙מָּה֙)

See how you translated the similar expression in 3:6. Alternate translation: [that time]

Support Reference: Metonymy

> ULT **the sons of Israel**
> UST the people
> (בְנֵֽי־יִשְׂרָאֵל֙)

See how you translated the similar expression in 8:12. Alternate translation: [the Israelites]

Support Reference: Metaphor

> ULT **and one called it Nehushtan**
> UST They had named it Nehushtan
> (וַיִּקְרָא־לֹ֖וֹ נְחֻשְׁתָּֽן)

Here the author is using the pronoun **one** in a general sense, not to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [and it was called Nehushtan] or [and it had come to be called Nehushtan]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the pillars	the stone pillars that represented Baal
the Asherah	the poles that people had set up for worshiping the goddess Asherah
the serpent of	the … replica of a snake

ULT	UST
bronze	bronze
Moses	Moses
days	time
the sons of Israel	the people
offering incense	burning incense … to honor it
offering incense	burning incense … to honor it
and one called	They had named

2 Kings 18:5

ULT	UST
He trusted in Yahweh the God of Israel, and after him none was like him among all of the kings of Judah or those who were to his face.	*Hezekiah trusted in Yahweh, the God whom the Israelites worshiped. No king who ruled Judah before him or after him was as devoted to Yahweh as he was.*

> **ULT or those who were to his face**
> **UST** or after him
> (וַאֲשֶׁר הָיוּ לְפָנָיו)

See how you translated the similar expression in 17:2. Alternate translation: [nor those who were before him]

Support Reference: Metonymy

> **ULT or those who were to his face**
> **UST** or after him
> (וַאֲשֶׁר הָיוּ לְפָנָיו)

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: [, nor had any of those who were before him been like him]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
He trusted	Hezekiah trusted
in Yahweh	in Yahweh
the God of	the God whom … worshiped
Israel	the Israelites
the kings of	king who ruled
Judah	Judah

2 Kings 18:6

ULT	UST
And he clung to Yahweh, he did not turn away from after him, and he kept his commandments, which Yahweh had commanded Moses.	*Hezekiah remained loyal to Yahweh and did not disobey him. He carefully obeyed the commandments that Yahweh had given to Moses.*

ULT **And he clung to Yahweh**
UST Hezekiah remained loyal to Yahweh
(וַיִּדְבַּק בַּיהוָֹה)

The author is speaking of Hezekiah continually being loyal to Yahweh as if he had **clung** to him physically. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And he was loyal to Yahweh continually]

Support Reference: Metaphor

ULT **he did not turn away from after him**
UST and did not disobey him
(לֹא־סָר מֵאַחֲרָיו)

The author is speaking as if Hezekiah had been following Yahweh down a path and as if he could have **turned away** from him physically. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he did not stop obeying him]

Support Reference: Metaphor

ULT **and he kept his commandments, which Yahweh had commanded Moses**
UST He carefully obeyed the commandments that Yahweh had given to Moses
(וַיִּשְׁמֹר מִצְוֹתָיו אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה)

In some languages it may be more natural to use the name **Yahweh** earlier and a pronoun later. Alternate translation: [and he kept Yahweh's commandments, which he had commanded Moses]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	to Yahweh
Yahweh	Yahweh
Moses	to Moses

ULT	UST
he did not turn away	and did not disobey

2 Kings 18:7

ULT	UST
And Yahweh was with him. In every {place} where he went out, he succeeded. And he rebelled against the king of Assyria, and he did not serve him.	*Yahweh helped Hezekiah. As a result, he won victories wherever he led his troops to fight their enemies. Hezekiah refused to be a subject of the king of Assyria and obey him.*

ULT **And Yahweh was with him**
UST Yahweh helped Hezekiah
(וַֽיְהִי יְהוָה עִמּוֹ)

The author is using a common expression of his culture to mean that Yahweh helped Samuel. If it would be helpful in your language, you could state the meaning plainly. If you have already translated the book of 1 Samuel, see how you translated the same expression in 1 Samuel 3:19. Alternate translation, as in the UST: [And Yahweh helped him]

Support Reference: Idiom

ULT **he went out**
UST he led his troops to fight their enemies
(יָצָא)

The author is using **he went out** as a common expression of his culture to mean "he led his army into battle." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [he went to war] or [he led his army into battle]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
And he rebelled	Hezekiah refused to be a subject
against the king of	of the king of
Assyria	Assyria
he did … serve him	obey him

2 Kings 18:8

ULT	UST
He, he struck the Philistines to Gaza and its borders, from a tower of watchmen to a fortified city.	*Hezekiah led his army against the Philistines, and they defeated them in battles throughout their territory as far south as the city of Gaza and the area around it.*

ULT He, he struck the Philistines
UST Hezekiah led his army against the Philistines, and they defeated them in battles
(הִוּא־הִכָּה אֶת־פְּלִשְׁתִּים)

The author is stating the pronoun **He** separately, even though the verb translated as **he struck** already includes this meaning. He is doing that to put focus on Hezekiah as the king who led the Judean army to do this. 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 same expression in 14:7. Alternate translation: [He was the king who struck]

Support Reference: Pronouns — When to Use Them

ULT he struck the Philistines
UST led his army against the Philistines, and they defeated them in battles
(הִכָּה אֶת־פְּלִשְׁתִּים)

See how you translated the similar expression in 3:24. Alternate translation: [he defeated the Philistines]

Support Reference: Assumed Knowledge and Implicit Information

ULT and its borders
UST and the area around it
(וְאֶת־גְּבוּלֶיהָ)

See how you translated the similar expression in 10:32. Alternate translation: [and its territory]

Support Reference: Metonymy

ULT **from a tower of watchmen to a fortified city**
UST throughout their territory
(מִמִּגְדַּל נוֹצְרִים עַד־עִיר מִבְצָר)

See how you translated the similar expression in 17:9. Alternate translation: [conquering settlements of all sizes]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	the Philistines
Gaza	the city of Gaza
from a tower of	throughout their territory

2 Kings 18:9

ULT	UST
And it happened in the fourth year of King Hezekiah (it {was} the seventh year of Hoshea, the son of Elah, the king of Israel), Shalmaneser, the king of Assyria, came up against Samaria, and he besieged against it.	*After Hezekiah had been ruling Judah for almost four years and Hoshea had been ruling Israel for almost seven years, the army of King Shalmaneser of Assyria invaded Israel and surrounded the city of Samaria.*

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

The author is using this phrase to introduce a new event. See how you translated the same phrase in 2:1.

Support Reference: Introduction of a New Event

ULT **in the fourth year of King Hezekiah (it {was} the seventh year of Hoshea**
UST Hezekiah had been ruling Judah for almost four years … Hoshea … for almost seven years
(בַּשָּׁנָה הָרְבִיעִית לַמֶּלֶךְ חִזְקִיָּהוּ הִיא הַשָּׁנָה הַשְּׁבִיעִית לְהוֹשֵׁעַ)

If your language would not represent a number in a form such as **fourth** or **seventh**, you could represent these number in a form that your language would use. Alternate translation: [in year four of Hezekiah (it was year seven of Hoshea]

Support Reference: Ordinal Numbers

ULT **came up**
UST invaded Israel
(עָלָה)

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

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the … year	for … years
of King	had been ruling Judah
Hezekiah	Hezekiah
{was} the … year	for … years
of Hoshea	Hoshea
the son of	Hoshea
the king of	and … had been ruling

ULT	UST
Israel	Israel
the king of	King … of
Assyria	Assyria
Samaria	the city of Samaria
and he besieged	and surrounded

2 Kings 18:10

ULT	UST
And they captured it at the end of three years. In the year of six to Hezekiah, it {was} the year of nine to Hoshea, the king of Israel, Samaria was captured.	*After three years, they captured the city. That was when Hezekiah had been ruling Judah for almost six years and Hoshea had been ruling Israel for almost nine years.*

ULT And they captured it
UST they captured the city
(וַיִּלְכְּדֻהָ)

The pronoun **they** refers to the Assyrians. It may be helpful to clarify this for your readers. Alternate translation: [And the Assyrians captured it]

Support Reference: Pronouns — When to Use Them

ULT In the year of six to Hezekiah, it {was} the year of nine to Hoshea
UST That was when Hezekiah had been ruling Judah for almost six years and Hoshea … for almost nine years
(בִּשְׁנַת־שֵׁשׁ לְחִזְקִיָּהוּ הִיא שְׁנַת־תֵּשַׁע לְהוֹשֵׁעַ)

See how you translated the similar expression in 8:25. Alternate translation: [In the sixth year of Hezekiah, which was the ninth year of Hoshea]

Support Reference: Ordinal Numbers

ULT Samaria was captured
UST they captured the city
(נִלְכְּדָה שֹׁמְרוֹן)

The expression **was captured** 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 would be natural in your language. Alternate translation: [the Assyrians captured Samaria]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they captured it	they captured the city
years	years
In the year	for … years
to Hezekiah	Hezekiah had been ruling Judah
the year of	for … years
to Hoshea	and Hoshea

ULT	UST
the king of	had been ruling
Israel	Israel
Samaria	they captured the city
was captured	they captured the city

2 Kings 18:11

ULT	UST
And the king of Assyria exiled Israel to Assyria. And he led them into Halah and into the Habor, the river of Gozan, and {into} the cities of Media,	*The king of Assyria commanded his soldiers to take the Israelites as captives to Assyria. They made them live in the city of Halah, near the Habor River in the region of Gozan, and in cities in the kingdom of Media{, which the Assyrians had conquered}.*

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

Here, **Israel** represents the Israelites. Since the author uses the plural pronoun **them** for the Israelites in the next sentence, it may be helpful to use a plural term here. Alternate translation: [the Israelites]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	The king of
Assyria	Assyria
And … exiled	commanded his soldiers to take … as captives
Israel	the Israelites
to Assyria	to Assyria
the river of	River
Media	the kingdom of Media{, which the Assyrians had conquered}

2 Kings 18:12

ULT	UST
because they did not listen to the voice of Yahweh their God, but they transgressed his covenant, all that Moses, the servant of Yahweh, had commanded, and they did not listen, and they did not do.	*That happened because the Israelites did not obey the commandments that Yahweh their God had given them. They disobeyed the solemn agreement that Yahweh had made with their ancestors. That agreement included the laws that Moses had told them to obey. They were not careful to obey those laws.*

ULT **because**
UST That happened because
(עַל ו אֲשֶׁר)

Here the word **For** introduces not a reason but an explanation. The author does not mean that the king of Assyria did the things he described in the previous verse because of the things he describes in this verse. He is explaining that the things in the previous verse happened because of the things in this verse. It may be helpful to clarify this for your readers. The UST models one way to do that.

Support Reference: Connecting Words and Phrases

ULT **they did not listen to the voice of Yahweh**
UST the Israelites did not obey the commandments that Yahweh … had given them
(לְא־שָׁמְעוּ בְּקוֹל יְהוָה)

See how you translated the similar expression in 10:6. Alternate translation: [they did not listen to what Yahweh their God had told them to do]

Support Reference: Metonymy

ULT **they did not listen to the voice of Yahweh their God**
UST the Israelites did not obey the commandments that Yahweh their God had given them
(לְא־שָׁמְעוּ בְּקוֹל יְהוָה אֱלֹהֵיהֶם)

See how you translated the similar expression in 10:6. Alternate translation: [they did not obey what Yahweh their God had told them to do]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and they did not listen, and they did not do**
UST They were not careful to obey those laws
(וְלֹא שָׁמְעוּ וְלֹא עָשׂוּ)

Since, in this context, the term **listen** means "obey," 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 they did not obey him at all]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
their God	their God
but they transgressed	They disobeyed
his covenant	the solemn agreement that Yahweh had made with their ancestors
Moses	Moses
the servant of	Moses
Yahweh	Moses

2 Kings 18:13

ULT	UST
And in 14, the year to King Hezekiah, Sennacherib, the king of Assyria, came up against all of the fortified cities of Judah, and he captured them.	*After Hezekiah had been ruling Judah for almost 14 years, King Sennacherib of Assyria led his army to attack all of the cities in Judah that had walls around them. They started capturing these cities one by one.*

ULT And in 14, the year to King Hezekiah
UST After Hezekiah had been ruling Judah for almost 14 years
(וּבְאַרְבַּע עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ חִזְקִיָּהוּ)

See how you translated the similar expression in 8:25. Alternate translation: [And in the fourteenth year of Hezekiah]

Support Reference: Ordinal Numbers

ULT and he captured them
UST They started capturing these cities one by one
(וַיִּתְפְּשֵׂם)

The author is saying **all** as an overstatement for emphasis. It becomes clear in the next verse, understood in light of 19:8, that there were some significant cities that Sennacherib had not yet captured. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [and he captured one after another] or [and he captured many of them]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the year	for … years
to King	After … had been ruling Judah
Hezekiah	Hezekiah
Sennacherib	Sennacherib
the king of	King … of
Assyria	Assyria
Judah	Judah
and he captured them	They started capturing these cities one by one

2 Kings 18:14

ULT	UST
And Hezekiah, the king of Judah, sent to the king of Assyria, to Lachish, saying, "I have sinned. Turn back from against me. Whatever you put on me, I will bear." And the king of Assyria set for Hezekiah, the king of Judah, 300 kikkars of silver and 30 kikkars of gold.	*King Hezekiah sent a message to Sennacherib at the city of Lachish, which he and his army were trying to capture. He told him, "What I did was wrong. Please tell your soldiers to stop attacking us. If you do that, I will pay you whatever you tell me to pay." The king of Assyria told Hezekiah that he had to pay him 10, 000 kilograms of silver and 1, 000 kilograms of gold.*

> ULT **I have sinned**
> UST What I did was wrong
> (חָטָאתִי)

Hezekiah is speaking as if he had actually **sinned** or done something that was against Yahweh's commandments. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I have done the wrong thing by not serving you]

Support Reference: Metaphor

> ULT **Whatever you put on me, I will bear**
> UST If you do that, I will pay you whatever you tell me to pay
> (אֵת אֲשֶׁר־תִּתֵּן עָלַי אֶשָּׂא)

Hezekiah is speaking as if he were actually a beast of burden and would **bear** a load that Sennacherib would put on him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Whatever you impose on me, I will pay]

Support Reference: Metaphor

> ULT **300 kikkars of silver and 30 kikkars of gold**
> UST 10, 000 kilograms of silver and 1, 000 kilograms of gold
> (שְׁלֹשׁ מֵאוֹת כִּכַּר־כֶּסֶף וּשְׁלֹשִׁים כִּכַּר זָהָב)

See how you decided to represent the weight of a kikkar in 5:5.

Support Reference: Biblical Weight

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hezekiah	Hezekiah
the king of	King
Judah	King

ULT	UST
the king of	Sennacherib
Assyria	Assyria
I have sinned	What I did was wrong
Turn back	Please tell your soldiers to stop attacking
I will bear	If you do that, I will pay you
the king of	The king of
Assyria	Sennacherib
Hezekiah	Hezekiah
the king of	Hezekiah
Judah	Hezekiah
silver	silver
gold	gold

2 Kings 18:15

ULT	UST
And Hezekiah gave all of the silver found {in} the house of Yahweh and in the storerooms of the house of the king.	*So Hezekiah sent him all the silver that was in Yahweh's temple and that he was keeping in the royal palace.*

ULT **found**
UST that was
(הַנִּמְצָא)

See how you translated the similar expression in 12:18. Alternate translation: [that was]

Support Reference: Idiom

ULT **{in} the house of Yahweh**
UST in Yahweh's temple
(בֵּית־יְהוָה)

See how you translated the similar expression in 5:18. Alternate translation: [in the temple of Yahweh]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hezekiah	Hezekiah
the silver	the silver
{in} the house of Yahweh	in Yahweh's temple
the house of	in the … palace
the king	royal

2 Kings 18:16

ULT	UST
At that time, Hezekiah cut off the doors of the temple of Yahweh and the doorposts that Hezekiah, the king of Judah, had overlaid, and he gave them to the king of Assyria.	*{To get the gold he needed,} Hezekiah had his workers strip off the gold that he had earlier put on the doors and doorposts of the temple. He sent all that gold to the king of Assyria.*

ULT **cut off the doors of the temple of Yahweh and the doorposts**
UST had his workers strip off the gold … on the doors and doorposts of the temple
(קִצַּץ & אֶת־דַּלְתוֹת הֵיכַל יְהוָה וְאֶת־הָאֲמֻנוֹת)

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 off the gold from the doors of the temple of Yahweh and the doorposts]

Support Reference: Ellipsis

ULT **that Hezekiah, the king of Judah, had overlaid**
UST that he had earlier put
(אֲשֶׁר צִפָּה חִזְקִיָּה מֶלֶךְ יְהוּדָה)

Since the author has already used Hezekiah's name earlier in this sentence, it may be more natural in your language to use a pronoun here. Alternate translation: [that he had overlaid]

Support Reference: Pronouns — When to Use Them

ULT **and he gave them**
UST He sent all that gold
(וַיִּתְּנֵם)

The pronoun **them** refers to the gold that Hezekiah **cut off** from the doors and doorposts of the temple. In some languages it may be more natural to use a singular pronoun to represent this gold, particularly if it might otherwise seem that Hezekiah sent the doors and doorposts to the king of Assyria. Alternate translation: [and he gave it]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
At … time	To get the gold he needed
Hezekiah	Hezekiah
the doors of	the gold … on the doors

ULT	UST
the temple of	of the temple
Yahweh	of the temple
and the doorposts	and doorposts
Hezekiah	he
the king of	he
Judah	he
to the king of	to the king of
Assyria	Assyria

2 Kings 18:17

ULT	UST
And the king of Assyria sent the Tartan and the Rabsaris and the Rabshakeh from Lachish to King Hezekiah with a heavy army {to} Jerusalem. And they went up, and they came {to} Jerusalem. And they went up, and they came, and they stopped by the conduit of the Upper Pool that {was} on the highway of the Field of the Fuller.	*But the king of Assyria sent {three of his most important officials,} the Tartan, the Rabsaris, and the Rabshakeh, with a large army from the city of Lachish to persuade King Hezekiah to surrender. When the army reached Jerusalem, they stopped alongside the aqueduct through which water flowed from the Upper Pool into Jerusalem. They stopped at the place where it went under the road that led to the Field of the Fuller.*

ULT **And … sent the Tartan and the Rabsaris and the Rabshakeh from Lachish to King Hezekiah with a heavy army {to} Jerusalem**

UST But … sent {three of his most important officials,} the Tartan, the Rabsaris, and the Rabshakeh, with a large army from the city of Lachish to persuade King Hezekiah to surrender … Jerusalem

(וַיִּשְׁלַח & אֶת־תַּרְתָּן וְאֶת־רַב־סָרִיס ו וְאֶת־רַב־שָׁקֵה מִן־לָכִישׁ אֶל־הַמֶּלֶךְ חִזְקִיָּהוּ בְּחַיִל כָּבֵד יְרוּשָׁלִָם)

If it would be more natural in your language, you may want to put the information about the **heavy army** with the information about the officials whom the Assyrian king sent, and the information that he sent them **{to} Jerusalem** with the information that he sent them **from Lachish**. Alternate translation: [sent the Tartan and the Rabsaris and the Rabshakeh with a heavy army from Lachish {to} Jerusalem, to King Hezekiah]

Support Reference: Information Structure

ULT **the Tartan and the Rabsaris and the Rabshakeh**

UST the Tartan, the Rabsaris, and the Rabshakeh

(אֶת־תַּרְתָּן וְאֶת־רַב־סָרִיס ו וְאֶת־רַב־שָׁקֵה)

The terms **Tartan**, **Rabsaris**, and **Rabshakeh** are Assyrian words, titles of important officials, that the biblical author is using in his account and spelling the way they sound in his language. You could do the same thing, or you could translate the meaning of each term into your language. If you use the Assyrian words, you could explain what they mean in a footnote. Alternate translation: [his supreme commander, his chief officer, and his field commander]

Support Reference: Copy or Borrow Words

ULT **And they went up, and they came {to} Jerusalem. And they went up, and they came, and they stopped**

UST When the army reached Jerusalem, they stopped

(וַיַּעֲלוּ֙ וַיָּבֹ֣אוּ יְרוּשָׁלִַ֔ם וַיַּעֲל֖וּ וַיָּבֹ֑אוּ וַיַּעַמְד֗וּ)

The author is repeating the statement **And they went up, and they came** for stylistic purposes. The repetition illustrates and dramatizes the steady advance of the Assyrian army up the mountain slopes to the city of Jerusalem. It allows readers to share in the suspense and dread that the people of Jerusalem felt as this army approached. If a storyteller in your language would not repeat a statement in this way, you may be able to achieve the same effects in your translation in some other way. Alternate translation: [And the Assyrians advanced inexorably up the mountain slopes to the city of Jerusalem, finally stopping]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	the king of
Assyria	Assyria
King	King
Hezekiah	Hezekiah
{to} Jerusalem	Jerusalem
{to} Jerusalem	Jerusalem

2 Kings 18:18

ULT	UST
And they called to the king, and Eliakim, the son of Hilkiah, who {was} over the house, and Shebna the scribe and Joah, the son of Asaph, the recorder, went out to them.	*Those officials sent a message to King Hezekiah {saying that they had a message for him from the king of Assyria}. Hezekiah sent three of his officials to speak with them. He sent Eliakim son of Hilkiah, who was in charge of the palace. He also sent Shebna, his official secretary, and Joah son of Asaph, the official who reported to the people everything that Hezekiah decided they should do.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they called	Those officials sent a message … saying that they had a message for him from the king of Assyria
the king	King Hezekiah
Eliakim	Eliakim
the son of	son of
Hilkiah	Hilkiah
the house	the palace
the scribe	his official secretary
the son of	son of
Asaph	Asaph

2 Kings 18:19

ULT	UST
And the Rabshakeh said to them, "Now say to Hezekiah, 'Thus says the great king, the king of Assyria, "What {is} this trust that you trust?	*The Rabshakeh told them to tell Hezekiah, "The great king, the king of Assyria, says that you have no reason to expect that anyone will help you fight against him.*

ULT **And the Rabshakeh said to them, "Now say to Hezekiah, 'Thus says the great king, the king of Assyria, "What {is} this trust that you trust**
UST The Rabshakeh told them to tell Hezekiah, "The great king, the king of Assyria, says that you have no reason to expect that anyone will help you fight against him
(וַיֹּאמֶר אֲלֵהֶם רַב־שָׁקֵה אִמְרוּ־נָא אֶל־חִזְקִיָּהוּ כֹּה־אָמַר הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אַשּׁוּר מָה הַבִּטָּחוֹן הַזֶּה אֲשֶׁר בָּטָחְתָּ)

See the discussion in the introduction to this chapter of the multiple levels of quotation in verses 19–25. There are three levels of quotation in this verse. The author is quoting what **the Rabshakeh** said (level 1). The Rabshakeh tells Hezekiah's officials what he wants them to say **to Hezekiah** (level 2). This includes a quotation from **the king of Assyria** (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 the Rabshakeh said to them, "Now say to Hezekiah, 'Thus says the great king, the king of Assyria, "What {is} this trust that you trust**
UST The Rabshakeh told them to tell Hezekiah, "The great king, the king of Assyria, says that you have no reason to expect that anyone will help you fight against him
(וַיֹּאמֶר אֲלֵהֶם רַב־שָׁקֵה אִמְרוּ־נָא אֶל־חִזְקִיָּהוּ כֹּה־אָמַר הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אַשּׁוּר מָה הַבִּטָּחוֹן הַזֶּה אֲשֶׁר בָּטָחְתָּ)

If it would be clearer in your language, you could translate all of this long quotation in such a way that there will not be quotations within quotations, starting in this verse. Alternate translation: [And the Rabshakeh told them, "Tell Hezekiah that the great king, the king of Assyria, wants to know what this trust is that he is trusting]

Support Reference: Quotes within Quotes

ULT **say**
UST to tell
(אִמְרוּ)

The implied "you" in the imperative **say** is plural here because the Rabshakeh is addressing all three of Hezekiah's officials. So use the plural form here in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **you trust**
UST you have no reason to expect that anyone will help you fight against him
(בָּטָחְתָּ)

The word **you** is singular here because the king of Assyria (speaking through the Rabshakeh) is addressing Hezekiah directly. The words "you" and "yourself" are singular in verses 20 and 21 for the same reason. So use singular forms in these verses in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **What {is} this trust that you trust**
UST you have no reason to expect that anyone will help you fight against him
(מָה הַבִּטָּחוֹן הַזֶּה אֲשֶׁר בָּטָחְתָּ)

The king of Assyria 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: [What is this trust that you have] or [In whom are you trusting]

Support Reference: Poetry

ULT **What {is} this trust that you trust**
UST you have no reason to expect that anyone will help you fight against him
(מָה הַבִּטָּחוֹן הַזֶּה אֲשֶׁר בָּטָחְתָּ)

The king of Assyria 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 one in whom you can trust to protect you from us!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hezekiah	Hezekiah
the … king	The … king
the king of	the king of
Assyria	Assyria
is … trust	you have no reason to expect that anyone will help you fight against him
you trust	you have no reason to expect that anyone will help you fight against him

2 Kings 18:20

ULT	UST
You speak only a word of lips, ‘Counsel and might for war.’ Now in whom do you trust, that you rebel against me?	*You claim that you have a strong enough army and good enough plans to resist him. But that is only talk. {You can not resist him alone, and} you can not depend on anyone else to help you. So you should not have rebelled against him.*

ULT **You speak only a word of lips, ‘Counsel and might for war.’ Now in whom do you trust, that you rebel against me**

UST You claim that you have a strong enough army and good enough plans to resist him. But that is only talk. {You can not resist him alone, and} you can not depend on anyone else to help you. So you should not have rebelled against him

(אָמַרְתָּ אַךְ־דְּבַר־שְׂפָתַיִם עֵצָה וּגְבוּרָה לַמִּלְחָמָה עַתָּה עַל־מִי בָטַחְתָּ כִּי מָרַדְתָּ בִּי)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [The great king says that he is only speaking a word of lips when he says that he has counsel and might for war. The king asks in whom he is trusting, that he rebels against him.]

Support Reference: Quotes within Quotes

ULT **You speak only a word of lips, ‘Counsel and might for war**

UST You claim that you have a strong enough army and good enough plans to resist him. But that is only talk. {You can not resist him alone … }

(אָמַרְתָּ אַךְ־דְּבַר־שְׂפָתַיִם עֵצָה וּגְבוּרָה לַמִּלְחָמָה)

This could mean: (1) that the Assyrian king is saying Hezekiah claims to have sufficient military strength and strategy to resist, but that is mere talk. The ULT follows this interpretation. Alternate translation: [When you say, ‘I have counsel and might for war,’ that is just a word of lips] or (2) that the king is contrasting brave talk with what is actually needed for war. In that case, he would not be quoting Hezekiah. Alternate translation: [All you have is mere talk. Counsel and might are actually needed for war]

Support Reference: Assumed Knowledge and Implicit Information

ULT **You speak only a word of lips, ‘Counsel and might for war**
UST You claim that you have a strong enough army and good enough plans to resist him. But that is only talk. {You can not resist him alone … }
(אָמַרְתָּ אַךְ־דְּבַר־שְׂפָתַיִם עֵצָה וּגְבוּרָה לַמִּלְחָמָה)

There is a fourth level of quotation here, in addition to the three that a note describes in the previous verse. According to the interpretation that the ULT follows, the king of Assyria (level 3), whom Hezekiah’s officials are to quote (level 2), as the Rabshakeh tells them to do (level 1), is quoting what he believes Hezekiah is saying (level 4). If you have decided to mark levels of quotation with punctuation, use the appropriate punctuation in your language for this level as well.

Support Reference: Quote Markings

ULT **You speak only a word of lips**
UST You claim … But that is only talk
(אָמַרְתָּ אַךְ־דְּבַר־שְׂפָתַיִם)

The king of Assyria is using **a word of lips** as a common expression of his culture to mean “mere talk.” 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 speak only empty words] or [It is mere talk when you say]

Support Reference: Idiom

ULT **Now in whom do you trust, that you rebel against me**
UST { … and} you can not depend on anyone else to help you. So you should not have rebelled against him
(עַתָּה עַל־מִי בָטַחְתָּ כִּי מָרַדְתָּ בִּי)

The king of Assyria 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 one you can trust to help you, that you should rebel against me]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and might	that you have a strong enough army
do you trust	{ … and} you can not depend on

ULT	UST
you rebel	have rebelled

2 Kings 18:21

ULT	UST
Now behold, you trust for yourself in the staff of this broken reed, in Egypt, on which a man supports himself and it goes into his palm and pierces it. Thus {is} Pharaoh, the king of Egypt, to all of the ones trusting in him."'	*You are relying on the army of Egypt to help you. But you must realize that that is like using a broken reed as a staff for support. The pointed end of such a staff would make a hole in the hand of anyone who tried to use it! That is what the king of Egypt is like. He hurts anyone who relies on him for help."*

ULT **Now behold, you trust for yourself in the staff of this broken reed, in Egypt, on which a man supports himself and it goes into his palm and pierces it. Thus {is} Pharaoh, the king of Egypt, to all of the ones trusting in him**

UST You are relying on the army of Egypt to help you. But you must realize that that is like using a broken reed as a staff for support. The pointed end of such a staff would make a hole in the hand of anyone who tried to use it! That is what the king of Egypt is like. He hurts anyone who relies on him for help

(עַתָּה הִנֵּה בָטַחְתָּ לְךָ עַל־מִשְׁעֶנֶת הַקָּנֶה הָרָצוּץ הַזֶּה עַל־מִצְרַיִם אֲשֶׁר יִסָּמֵךְ אִישׁ עָלָיו וּבָא בְכַפּוֹ וּנְקָבָהּ כֵּן פַּרְעֹה מֶלֶךְ־מִצְרַיִם לְכֹל־הַבֹּטְחִים עָלָיו)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [The great king says that behold, Hezekiah is trusting in Egypt to help him, but that is like using a broken reed as a staff. If a man leans on it, it goes into his palm and pierces it. That is what Pharaoh, the king of Egypt, is like for anyone who trusts in him]

Support Reference: Quotes within Quotes

ULT **behold**

UST You

(הִנֵּה)

See how you translated the similar expression in 1:9.

Support Reference: Metaphor

ULT **you trust for yourself in the staff of this broken reed, in Egypt**
UST You are relying on the army of Egypt to help you. But you must realize that that is like using a broken reed as a staff for support
(בָּטַחְתָּ לְךָ עַל־מִשְׁעֶנֶת הַקָּנֶה הָרָצוּץ הַזֶּה עַל־מִצְרַיִם)

The king of Assyria is speaking as if **Egypt** were actually a **broken reed**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you believe that you can rely on Egypt, but that is like using a broken reed as a staff]

Support Reference: Metaphor

ULT **in the staff of this broken reed, in Egypt**
UST on the army of Egypt … But you must realize that that is like using a broken reed as a staff for support
(עַל־מִשְׁעֶנֶת הַקָּנֶה הָרָצוּץ הַזֶּה עַל־מִצְרַיִם)

The king of Assyria is using the possessive form to describe a **staff** that consists of a **broken reed**. 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 this broken reed, Egypt, as a staff]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you trust	are relying … to help you
the staff of	as a staff
reed	reed
Egypt	the army of Egypt
{is} Pharaoh	the king of
the king of Egypt	the king of Egypt
the ones trusting	who relies … for help

2 Kings 18:22

ULT	UST
But if you say to me, 'We trust in Yahweh our God,' {is it} not he whose high places and altars Hezekiah has removed and said to Judah and to Jerusalem, 'To the face of this altar in Jerusalem you shall prostrate yourselves'?	*{The Rabshakeh then said to Hezekiah's officials,} "Perhaps you will tell me that you are relying on Yahweh your God to help you. But he {will not help you, because} Hezekiah has insulted him by destroying his hilltop shrines and the altars on which the Judeans were offering sacrifices to him. Hezekiah has required everyone who lives in Jerusalem and elsewhere in Judah to worship only at the altar in Jerusalem.*

ULT **But if you say to me, 'We trust in Yahweh our God,' {is it} not he whose high places and altars Hezekiah has removed and said to Judah and to Jerusalem, 'To the face of this altar in Jerusalem you shall prostrate yourselves**

UST {The Rabshakeh then said to Hezekiah's officials,} "Perhaps you will tell me that you are relying on Yahweh your God to help you. But he {will not help you, because} Hezekiah has insulted him by destroying his hilltop shrines and the altars on which the Judeans were offering sacrifices to him. Hezekiah has required everyone who lives in Jerusalem and elsewhere in Judah to worship only at the altar in Jerusalem

(וְכִי־תֹאמְרוּן אֵלַי אֶל־יְהוָה אֱלֹהֵינוּ בָּטָחְנוּ הֲלוֹא־הוּא אֲשֶׁר הֵסִיר חִזְקִיָּהוּ אֶת־בָּמֹתָיו וְאֶת־מִזְבְּחֹתָיו וַיֹּאמֶר לִיהוּדָה וְלִירוּשָׁלַ͏ִם לִפְנֵי הַמִּזְבֵּחַ הַזֶּה תִּשְׁתַּחֲוּו בִּירוּשָׁלָ͏ִם)

The Rabshakeh is using the question form to challenge the claim that Hezekiah's officials might make that they are trusting in Yahweh. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [And you should not say to me, 'We trust in Yahweh our God,' since he is the one whose high places and altars Hezekiah has removed and said to Judah and to Jerusalem, 'To the face of this altar in Jerusalem you shall prostrate yourselves'!]

Support Reference: Rhetorical Question

ULT **But if you say to me, ‘We trust in Yahweh our God,’ {is it} not he whose high places and altars Hezekiah has removed and said to Judah and to Jerusalem, ‘To the face of this altar in Jerusalem you shall prostrate yourselves**
UST {The Rabshakeh then said to Hezekiah’s officials,} “Perhaps you will tell me that you are relying on Yahweh your God to help you. But he {will not help you, because} Hezekiah has insulted him by destroying his hilltop shrines and the altars on which the Judeans were offering sacrifices to him. Hezekiah has required everyone who lives in Jerusalem and elsewhere in Judah to worship only at the altar in Jerusalem
(וְכִי־תֹאמְרוּן אֵלַי אֶל־יְהוָה אֱלֹהֵינוּ בָּטָחְנוּ הֲלוֹא־הוּא אֲשֶׁר הֵסִיר חִזְקִיָּהוּ אֶת־בָּמֹתָיו וְאֶת־מִזְבְּחֹתָיו וַיֹּאמֶר לִיהוּדָה וְלִירוּשָׁלַ͏ִם לִפְנֵי֙ הַמִּזְבֵּחַ הַזֶּ֔ה תִּשְׁתַּחֲוֻ֖ו בִּירוּשָׁלָֽ͏ִם)

The second-level and third-level quotations that began in verse 19 conclude at the end of verse 21. There are two levels of quotation in this verse. The Rabshakeh is addressing Hezekiah’s officials directly (level 1), and he quotes what the officials might say and what Hezekiah has said (level 2). If you have been marking levels of quotation with punctuation, use the appropriate punctuation in your language for the levels in this verse.

Support Reference: Quote Markings

ULT **But if you say to me, ‘We trust in Yahweh our God,’ {is it} not he whose high places and altars Hezekiah has removed and said to Judah and to Jerusalem, ‘To the face of this altar in Jerusalem you shall prostrate yourselves**
UST {The Rabshakeh then said to Hezekiah’s officials,} “Perhaps you will tell me that you are relying on Yahweh your God to help you. But he {will not help you, because} Hezekiah has insulted him by destroying his hilltop shrines and the altars on which the Judeans were offering sacrifices to him. Hezekiah has required everyone who lives in Jerusalem and elsewhere in Judah to worship only at the altar in Jerusalem
(וְכִי־תֹאמְרוּן אֵלַי אֶל־יְהוָה אֱלֹהֵינוּ בָּטָחְנוּ הֲלוֹא־הוּא אֲשֶׁר הֵסִיר חִזְקִיָּהוּ אֶת־בָּמֹתָיו וְאֶת־מִזְבְּחֹתָיו וַיֹּאמֶר לִיהוּדָה וְלִירוּשָׁלַ͏ִם לִפְנֵי֙ הַמִּזְבֵּחַ הַזֶּ֔ה תִּשְׁתַּחֲוֻ֖ו בִּירוּשָׁלָֽ͏ִם)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [The great king says that Hezekiah should not tell him that you Judeans are trusting in Yahweh your God. After all, he is the one whose high places and whose altars Hezekiah has removed and told the people of Judah and Jerusalem that they must prostrate themselves to the face of the altar in Jerusalem.]

Support Reference: Quotes within Quotes

ULT **you say … you shall prostrate yourselves**
UST you will tell … to worship
(תֹּאמְרוּן & תִּשְׁתַּחֲוֻו)

The word **you** is plural in the first instance because the Rabshakeh is addressing Hezekiah's three officials. The word **you** in the second instance and the word **yourself** are plural because Hezekiah was addressing all of the Judeans. So use plural forms in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **We trust in Yahweh our God**
UST that you are relying on Yahweh your God to help you
(אֱלֹהֵינוּ בָּטֻחִנוּ)

By **We**, Hezekiah's officials would mean themselves and their fellow Judeans but not the Rabshakeh, to whom they would be speaking. So use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **to Judah and to Jerusalem**
UST everyone who lives in Jerusalem and elsewhere in Judah
(לִיהוּדָה וְלִירוּשָׁלִָם)

Here, **Judah** and **Jerusalem** represent the people who live in those places. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the people of Judah and Jerusalem]

Support Reference: Metonymy

ULT **To the face of**
UST only at
(לִפְנֵי)

See how you translated the similar expression in 4:12. Alternate translation: [In front of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
We trust	that you are relying … to help you
Yahweh	Yahweh
our God	your God
and altars	

ULT	UST
	and the altars on which the Judeans were offering sacrifices to him
Hezekiah	Hezekiah
to Judah	and elsewhere in Judah
and to Jerusalem	everyone who lives in Jerusalem
altar	the altar
in Jerusalem	in Jerusalem
you shall prostrate yourselves	to worship

2 Kings 18:23

ULT	UST
‘And now, wager, please, with my master, with the king of Assyria. And I will give to you 2,000 horses if you are able to put riders on them for yourself.	*{So tell Hezekiah for me that} I am offering him a deal on behalf of my master, the king of Assyria. I will give him 2,000 horses if he still has enough healthy soldiers to ride on them!*

ULT **And now, wager, please, with my master, with the king of Assyria. And I will give to you 2,000 horses if you are able to put riders on them for yourself**
UST {So tell Hezekiah for me that} I am offering him a deal on behalf of my master, the king of Assyria. I will give him 2,000 horses if he still has enough healthy soldiers to ride on them
(וְעַתָּה הִתְעָרֵב נָא אֶת־אֲדֹנִי אֶת־מֶלֶךְ אַשּׁוּר וְאֶתְּנָה לְךָ אַלְפַּיִם סוּסִים אִם־תּוּכַל לָתֵת לְךָ רֹכְבִים עֲלֵיהֶם)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [And now, please invite Hezekiah to make a wager with my master, the king of Assyria. Tell him that I will give him 2,000 horses if he is able to put riders on them for himself]

Support Reference: Quotes within Quotes

ULT **And now**
UST So tell Hezekiah for me that
(וְעַתָּה)

This is the beginning of something that the Rabshakeh is saying directly to Hezekiah. He implicitly wants the Judean officials to quote to Hezekiah what he says. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: [Tell Hezekiah from me, ‘And now]

Support Reference: Quotations and Quote Margins

ULT **And now**
UST So tell Hezekiah for me that
(וְעַתָּה)

And now was an expression that speakers in this culture commonly used to introduce an important point such as the implications of what they were just saying. Your language may have a comparable expression that you can use in your translation. See how you translated this expression in 3:23.

Support Reference: Connecting Words and Phrases

ULT wager … to you … you are able … for yourself
UST a deal … him … he still has enough healthy soldiers
(הִתְעָרֵב & לְךָ & תּוּכַל & לְךָ)

The implied "you" in the imperative **wager** and the pronouns **you** and **yourself** are singular in each instance because the Rabshakeh is addressing Hezekiah directly. The words "you" and "yourself" are singular in verse 24 for the same reason. So use singular forms in these verses in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
please	I am offering him
my master	my master
the king of	the king of
Assyria	Assyria
horses	horses

2 Kings 18:24

ULT	UST
But how would you turn back the face of a captain of one of the least servants of my master? So you trust for yourself in Egypt for chariots and for horsemen.'	*But also tell him that I know that even if I gave him those horses, he would not be able to defeat even one of the weakest soldiers in our army. Tell him I know that is why he is hoping that the king of Egypt will send chariots and soldiers on horseback to help him.*

ULT **But how would you turn back the face of a captain of one of the least servants of my master? So you trust for yourself in Egypt for chariots and for horsemen**
UST But also tell him that I know that even if I gave him those horses, he would not be able to defeat even one of the weakest soldiers in our army. Tell him I know that is why he is hoping that the king of Egypt will send chariots and soldiers on horseback to help him
(וְאֵיךְ תָּשִׁיבוּ אֵת פְּנֵי פַּחַת אַחַד עַבְדֵי אֲדֹנִי הַקְּטַנִּים וַתִּבְטַח לְךָ עַל־מִצְרַיִם לָרֶכֶב וּלְפָרָשִׁים)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [But ask him how he would turn back the face of a captain of one of the least servants of my master. Tell him I know that is why he is trusting for himself in Egypt for chariots and for horsemen]

Support Reference: Quotes within Quotes

ULT **But how would you turn back the face of a captain of one of the least servants of my master**
UST But also tell him that I know that even if I gave him those horses, he would not be able to defeat even one of the weakest soldiers in our army
(וְאֵיךְ תָּשִׁיבוּ אֵת פְּנֵי פַּחַת אַחַד עַבְדֵי אֲדֹנִי הַקְּטַנִּים)

The Rabshakeh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [But even then, you would not be able to turn back the face of a captain of one of the least servants of my master!]

Support Reference: Rhetorical Question

ULT **But how would you turn back the face of a captain of one of the least servants of my master**
UST But also tell him that I know that even if I gave him those horses, he would not be able to defeat even one of the weakest soldiers in our army
(וְאֵיךְ תָּשִׁיבוּ֙ אֵת פְּנֵ֣י פַּחַ֔ת אַחַ֖ד עַבְדֵ֣י אֲדֹנִ֑י הַקְּטַנִּֽים)

The Rabshakeh is using one part of a person, his **face**, to mean all of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But how would you turn back a captain of one of the least servants of my master] or [But how would you force a captain to retreat even if he was one of the least servants of my master]

Support Reference: Synecdoche

ULT **a captain of one of the least servants of my master**
UST even one of the weakest soldiers in our army
(פַּחַ֔ת אַחַ֖ד עַבְדֵ֣י אֲדֹנִ֑י הַקְּטַנִּֽים)

The Rabshakeh is using the possessive form to describe a **captain** who would be **one of the least servants** of the king of Assyria, that is, one of his weakest soldiers. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [a captain who was among the least servants of my master]

Support Reference: Possession

ULT **and for horsemen**
UST and soldiers on horseback
(וּלְפָרָשִׁ֑ים)

This is the end of what the Rabshakeh is saying directly to Hezekiah. In the next verse, the Rabshakeh quotes the end of the message from Sennacherib that he wants the officials to give to Hezekiah. If you have been marking levels of quotation with punctuation, use the appropriate closing punctuation at the end of this verse.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … servants of	in … army
my master	our
So you trust	Tell him I know that is why he is hoping that … will send … to help him
Egypt	the king of Egypt

ULT	UST
for chariots	chariots

2 Kings 18:25

ULT	UST
‘“Now have I come up against this place to destroy it without Yahweh? Yahweh said to me, ‘Go up against this land and destroy it.’”’”	*Furthermore, do not think that we have come to destroy Jerusalem without Yahweh’s help. It is Yahweh himself who told us to come here and destroy this land!”*

ULT **Now have I come up against this place to destroy it without Yahweh? Yahweh said to me, ‘Go up against this land and destroy it**

UST Furthermore, do not think that we have come to destroy Jerusalem without Yahweh’s help. It is Yahweh himself who told us to come here and destroy this land

(עַתָּה הֲמִבַּלְעֲדֵי יְהוָה עָלִיתִי עַל־הַמָּקוֹם הַזֶּה לְהַשְׁחִתּוֹ יְהוָה אָמַר אֵלַי עֲלֵה עַל־הָאָרֶץ הַזֹּאת וְהַשְׁחִיתָהּ)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [Tell Hezekiah that the king of Assyria says that he has not come up against this place to destroy it without Yahweh. Yahweh told him to go up against this land and destroy it]

Support Reference: Quotes within Quotes

ULT **Now have I come up against this place to destroy it without Yahweh? Yahweh said to me, ‘Go up against this land and destroy it**

UST Furthermore, do not think that we have come to destroy Jerusalem without Yahweh’s help. It is Yahweh himself who told us to come here and destroy this land

(עַתָּה הֲמִבַּלְעֲדֵי יְהוָה עָלִיתִי עַל־הַמָּקוֹם הַזֶּה לְהַשְׁחִתּוֹ יְהוָה אָמַר אֵלַי עֲלֵה עַל־הָאָרֶץ הַזֹּאת וְהַשְׁחִיתָהּ)

There are four levels of quotation in this verse. If you have decided to mark levels of quotation with punctuation, see what you did in the similar case of the four levels in verses 19 and 20.

Support Reference: Quote Markings

ULT **Now have I come up against this place to destroy it without Yahweh**

UST Furthermore, do not think that we have come to destroy Jerusalem without Yahweh’s help

(עַתָּה הֲמִבַּלְעֲדֵי יְהוָה עָלִיתִי עַל־הַמָּקוֹם הַזֶּה לְהַשְׁחִתּוֹ)

This is the beginning of something that Sennacherib is saying directly to Hezekiah. It is the rest of the message that the Rabshakeh began to quote in verses 19–21. The Rabshakeh implicitly wants the Judean officials to quote this to Hezekiah as something that Sennacherib has said. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: [Say to Hezekiah, ‘Thus says the great king, “Now have I come up]

Support Reference: Quotations and Quote Margins

ULT **Now have I come up against this place to destroy it without Yahweh**
UST Furthermore, do not think that we have come to destroy Jerusalem without Yahweh's help
(עַתָּה הֲמִבַּלְעֲדֵי יְהוָה עָלִיתִי עַל־הַמָּקוֹם הַזֶּה לְהַשְׁחִתוֹ)

The king of Assyria is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Do not think that I have come up against this place to destroy it without Yahweh!]

Support Reference: Rhetorical Question

ULT **without Yahweh**
UST without Yahweh's help
(הֲמִבַּלְעֲדֵי יְהוָה)

Sennacherib is not using the phrase **without Yahweh** to mean that Hezekiah should not think that he has come without Yahweh accompanying him. Rather, he means that he has come after receiving a command from Yahweh. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [without receiving a command to do so from Yahweh]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to destroy it	to destroy
Yahweh	Yahweh's help
Yahweh	It is Yahweh himself
land	land
and destroy it	and destroy

2 Kings 18:26

ULT	UST
And Eliakim, the son of Hilkiah, with Shebnah and Joah, said to the Rabshakeh, "Please speak to your servants in Aramaic, for we are understanding. But do not speak with us in Judean in the ears of the people who {are} on the wall."	*Then Eliakim told the Rabshakeh on behalf of himself and Shebna and Joah, "Sir, please speak to us in your own Aramaic language. We understand it. Do not keep speaking to us in our Judean language. The people who are standing on the wall can {hear and} understand you{, and you are frightening them}."*

ULT **to your servants**
UST to us
(אֶל־עֲבָדֶיךָ)

Eliakim, Shebna, and Joah are speaking of themselves in the third person as **your servants** to show respect. If it would be helpful in your language, you could translate this in a respectful form in the first person. Alternate translation: [to us, your servants,]

Support Reference: First, Second or Third Person

ULT **Please speak to your servants in Aramaic, for we are understanding**
UST Sir, please speak to us in your own Aramaic language. We understand it
(דַּבֶּר־נָא אֶל־עֲבָדֶיךָ אֲרָמִית כִּי שֹׁמְעִים אֲנָחְנוּ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since we, your servants, understand Aramaic, please speak to us in that language]

Support Reference: Connect — Reason-and-Result Relationship

ULT **in Judean**
UST in our Judean language
(יְהוּדִית)

Eliakim is using the name of the dialect of Hebrew that people spoke in the kingdom of Judah. Some versions use the name of the language rather than the name of this dialect and say "in Hebrew." If you have decided to use the same names in your translation that the biblical author does, you may wish to use the name Judean here. If not, you may wish to use the name Hebrew here.

Support Reference: How to Translate Names

> ULT **in the ears of the people who {are} on the wall**
> UST The people who are standing on the wall can {hear and} understand you{, and you are frightening them}
> (בְּאָזְנֵי הָעָם אֲשֶׁר עַל־הַחֹמָה)

Here, **ears** represent "hearing." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the hearing of the people who are on the wall] or [, since the people who are on the wall can hear us]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Eliakim	Eliakim
the son of	Eliakim
Hilkiah	Eliakim
your servants	us
in Aramaic	in your own Aramaic language
are understanding	understand it
in Judean	in our Judean language

2 Kings 18:27

ULT	UST
But the Rabshakeh said to them, "Did my master send me to speak these words to your master and to you? {Was it} not to the men sitting on the wall, who will eat their dung and drink their urine with you?"	*But the Rabshakeh told Eliakim, "You should not think that my master sent me to say these things only to your king and to you and not also to the people on the wall who are listening! {If you do not surrender, we will besiege the city, and soon} they will have nothing to eat but their own dung and nothing to drink but their own urine. The three of you will also have nothing else to eat or drink."*

ULT **Did my master send me to speak these words to your master and to you? {Was it} not to the men sitting on the wall, who will eat their dung and drink their urine with you**
UST You should not think that my master sent me to say these things only to your king and to you and not also to the people on the wall who are listening! {If you do not surrender, we will besiege the city, and soon} they will have nothing to eat but their own dung and nothing to drink but their own urine. The three of you will also have nothing else to eat or drink
(הַעַל אֲדֹנֶיךָ וְאֵלֶיךָ שְׁלָחַנִי אֲדֹנִי לְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה הֲלֹא עַל־הָאֲנָשִׁים הַיֹּשְׁבִים עַל־הַחוֹמָה לָאֱכֹל אֶת חריהם וְלִשְׁתּוֹת אֶת־שִׁינֵיהֶם עִמָּכֶם)

The Rabshakeh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [My master did not send me to speak these words only to your master and to you! He also sent me to speak them to the men sitting on the wall, who will eat their dung and drink their urine with you!]

Support Reference: Rhetorical Question

ULT **these words**
UST these things
(אֶת־הַדְּבָרִים הָאֵלֶּה)

See how you translated the similar expression in 1:7. Alternate translation: [this message]

Support Reference: Metonymy

ULT to your master and to you … with you
UST only to your king and to you … The three of you will also have nothing else to eat or drink
(הַעַל אֲדֹנֶיךָ וְאֵלֶיךָ & עִמָּכֶם)

Even though the author says that the Rabshakeh spoke to **them**, the word **your** and the word **you** in its first instance are singular because the Rabshakeh is replying directly to Eliakim, who spoke on behalf of all three Judean officials. The word **you** in its second instance is plural because the Rabshakeh is including Shebnah and Joah in what he says will happen. Use the appropriate singular and plural forms in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my master	my master
your master	your king
their dung	but their own dung

2 Kings 18:28

ULT	UST
And the Rabshakeh stood, and he called out in a great voice in Judean. And he spoke and said, "Hear the word of the great king, the king of Assyria.	*Then the Rabshakeh directly faced the people on the wall. He shouted to them in Judean, "Listen to this message from the great king, the king of Assyria.*

ULT **And the Rabshakeh stood**
UST Then the Rabshakeh directly faced the people on the wall
(וַיַּעֲמֹד֙ רַב־שָׁקֵ֔ה)

The author probably does not mean that the Rabshakeh had been sitting down and having a private conversation with the Judean officials and that he then **stood** up. If the conversation had been private, there would have been no need for Eliakim to ask him to speak in Aramaic so that the people on the wall would not understand. So the author probably means that the Rabshakeh stood in such a way that his speech to the people on the wall would seem even more forceful and intimidating. Alternate translation: [And the Rabshakeh assumed a dominating stance]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and said**
UST He shouted to them
(וַיֹּ֣אמֶר)

See how you decided at 1:10 to represent the phrase **and said** when it introduces a direct quotation.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he called out	He shouted to them
in Judean	in Judean
the … king	the … king
the king of	the king of
Assyria	Assyria

2 Kings 18:29

ULT	UST
Thus says the king, 'Do not let Hezekiah deceive you, for he is not able to deliver you from his hand.	*He says that you must not allow Hezekiah to deceive you. Hezekiah will not be able to rescue you from his army.*

ULT **Thus says the king, 'Do not let Hezekiah deceive you, for he is not able to deliver you from his hand**

UST He says that you must not allow Hezekiah to deceive you. Hezekiah will not be able to rescue you from his army

(כֹּה אָמַר הַמֶּלֶךְ אַל־יַשִּׁיא לָכֶם חִזְקִיָּהוּ כִּי־לֹא יוּכַל לְהַצִּיל אֶתְכֶם מִיָּדוֹ)

See the discussion in the introduction to this chapter of the multiple levels of quotation in verses 19–25. If it would be clearer in your language, you could translate all of this long quotation so that there are not quotations within quotations. Alternate translation: [The king says that you should not let Hezekiah deceive you, since he is not able to deliver you from his hand]

Support Reference: Quotes within Quotes

ULT **Do not let Hezekiah deceive you, for he is not able to deliver you from his hand**

UST you must not allow Hezekiah to deceive you. Hezekiah will not be able to rescue you from his army

(אַל־יַשִּׁיא לָכֶם חִזְקִיָּהוּ כִּי־לֹא יוּכַל לְהַצִּיל אֶתְכֶם מִיָּדוֹ)

Some ancient manuscripts read "his hand." The ULT follows that reading. Other ancient manuscripts read "my hand." 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 **Do not let Hezekiah deceive you, for he is not able to deliver you from his hand**
UST you must not allow Hezekiah to deceive you. Hezekiah will not be able to rescue you from his army
(אַל־יַשִּׁיא לָכֶם חִזְקִיָּהוּ כִּי־לֹא יוּכַל לְהַצִּיל אֶתְכֶם מִיָּדוֹ)

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 Hezekiah is not able to deliver you from my hand, do not let him deceive you]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you … you**
UST you … you
(לָכֶם & אֶתְכֶם)

The word **you** is plural in both of these instances because king of Assyria, speaking through the Rabshakeh, is addressing the Judeans who have gathered on the city wall. For the same reason, the words “you” and “your” and the implied “you” in imperatives are also plural throughout verses 30–32. So use plural forms in your translation if your language marks that distinction.

Support Reference: Forms of ‘You’ — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	He
Hezekiah	Hezekiah
Do … let … deceive	you must … allow … to deceive
to deliver	to rescue

2 Kings 18:30

ULT	UST
And do not let Hezekiah make you trust in Yahweh, saying, "Delivering, Yahweh will deliver us, and this city will not be given into the hand of the king of Assyria."'	*He says that you must not allow Hezekiah to persuade you to rely on Yahweh by telling you that Yahweh will certainly rescue you and that the army of Assyria will never capture this city!*

ULT **And do not let Hezekiah make you trust in Yahweh, saying, "Delivering, Yahweh will deliver us, and this city will not be given into the hand of the king of Assyria**
UST He says that you must not allow Hezekiah to persuade you to rely on Yahweh by telling you that Yahweh will certainly rescue you and that the army of Assyria will never capture this city
(וְאַל־יַבְטַח אֶתְכֶם חִזְקִיָּהוּ אֶל־יְהוָה לֵאמֹר הַצֵּל יַצִּילֵנוּ יְהוָה וְלֹא תִנָּתֵן אֶת־הָעִיר הַזֹּאת בְּיַד מֶלֶךְ אַשּׁוּר)

There are three levels of quotation here. The author is quoting what the Rabshakeh said (level 1), continuing from the previous verse. The Rabshakeh is quoting the king of Assyria (level 2), also continuing from the previous verse. The king is quoting Hezekiah (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 do not let Hezekiah make you trust in Yahweh, saying, "Delivering, Yahweh will deliver us, and this city will not be given into the hand of the king of Assyria**
UST He says that you must not allow Hezekiah to persuade you to rely on Yahweh by telling you that Yahweh will certainly rescue you and that the army of Assyria will never capture this city
(וְאַל־יַבְטַח אֶתְכֶם חִזְקִיָּהוּ אֶל־יְהוָה לֵאמֹר הַצֵּל יַצִּילֵנוּ יְהוָה וְלֹא תִנָּתֵן אֶת־הָעִיר הַזֹּאת בְּיַד מֶלֶךְ אַשּׁוּר)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [The king says that you should not let Hezekiah make you trust in Yahweh by telling you that delivering, Yahweh will deliver all of you, and this city will not be given into the hand of the king of Assyria]

Support Reference: Quotes within Quotes

ULT **Delivering, Yahweh will deliver us**
UST Yahweh will certainly rescue you
(הַצֵּל יַצִּילֵנוּ יְהוָה)

According to the king of Assyria, Hezekiah has been repeating forms of the verb **deliver** 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: [Yahweh will certainly deliver us]

Support Reference: Reduplication

ULT **Delivering, Yahweh will deliver us**
UST Yahweh will certainly rescue you
(הַצֵּל יַצִּילֵנוּ יְהוָה)

By **us**, Hezekiah means to include both himself and those to whom he is speaking, so use the inclusive form of that word if your language marks that distinction, here and in verse 32.

Support Reference: Exclusive and Inclusive 'We'

ULT **and this city will not be given**
UST and that … will never capture this city
(וְלֹא תִנָּתֵן אֶת־הָעִיר הַזֹּאת)

The expression **will not be given** contains 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 would be natural in your language. Alternate translation: [and he will not give this city]

Support Reference: Active or Passive

ULT **into the hand of**
UST will … capture
(בְּיַד)

See how you translated the similar expression in 3:10. Alternate translation: [into the control of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hezekiah	Hezekiah
do … let … make … trust	He says that you must … allow … to persuade … to rely

ULT	UST
Yahweh	Yahweh
Yahweh	Yahweh
will deliver us	will … rescue you
the king of	the army of
Assyria	Assyria

2 Kings 18:31

ULT	UST
Do not listen to Hezekiah, for thus says the king of Assyria: ‘Make a blessing with me, and come out to me, and eat, a man of his vine and a man of his fig tree, and drink, a man {from} the waters of his well,	*Do not let Hezekiah persuade you! The king of Assyria says that you should come out of the city and surrender to him. He says that if you do that, {instead of being very hungry as you are now,} you will be able to eat the grapes and figs you have grown and drink water from your own wells.*

ULT Do not listen to Hezekiah

UST Do not let Hezekiah persuade you
(אַל־תִּשְׁמְעוּ אֶל־חִזְקִיָּהוּ)

To translate the term “listen” here and in the next verse, see how you translated the similar expression in 10:6. Alternate translation: [Do not do what Hezekiah wants you to do here]

Support Reference: Assumed Knowledge and Implicit Information

ULT for thus says the king of Assyria: ‘Make a blessing with me, and come out to me, and eat, a man of his vine and a man of his fig tree, and drink, a man {from} the waters of his well

UST The king of Assyria says that you should come out of the city and surrender to him. He says that if you do that, {instead of being very hungry as you are now,} you will be able to eat the grapes and figs you have grown and drink water from your own wells
(כִּי־כֹה אָמַר מֶלֶךְ אַשּׁוּר עֲשׂוּ־אִתִּי בְרָכָה וּצְאוּ אֵלַי וְאִכְלוּ אִישׁ־גַּפְנוֹ וְאִישׁ תְּאֵנָתוֹ וּשְׁתוּ אִישׁ מֵי־בוֹרוֹ)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [the king of Assyria is telling you to make a blessing with him and come out to him. Then you will be able to eat, a man of his vine and a man of his fig tree, and drink, a man from the waters of his well]

Support Reference: Quotes within Quotes

ULT **Make a blessing with me**
UST and surrender to him
(עֲשׂוּ־אִתִּי בְרָכָה)

Here, **a blessing**, meaning a gift, represents "a peace agreement," since in this culture people exchanged gifts when they made peace agreements. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Make a peace agreement with me]

Support Reference: Metonymy

ULT **and eat, a man of his vine and a man of his fig tree, and drink, a man {from} the waters of his well**
UST He says that if you do that, {instead of being very hungry as you are now,} you will be able to eat the grapes and figs you have grown and drink water from your own wells
(וְאִכְלוּ אִישׁ־גַּפְנוֹ וְאִישׁ תְּאֵנָתוֹ וּשְׁתוּ אִישׁ מֵי־בוֹרוֹ)

See how you translated the similar expression in 3:23. Alternate translation: [and let each of you eat from his vine and fig tree, and let each of you drink from the waters of his well]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hezekiah	Hezekiah
the king of	The king of
Assyria	Assyria
a blessing	and surrender
his vine	the grapes
his fig tree	and figs
his well	from … wells

2 Kings 18:32

ULT	UST
until I come and take you to a land like your land, a land of grain and new wine, a land of bread and vineyards, a land of olive of oil and honey. So live, and do not die. And do not listen to Hezekiah when he misleads you, saying, "Yahweh will deliver us."	*He promises that you will be able to do that until his soldiers come and take you to a land that is like your land. It will be a land where you can grow grain to make bread and grow grapes to make wine. It will be a land that has groves of olive trees that produce oil and whose bees produce honey. The king encourages you to survive {by surrendering} rather than die {by continuing to resist}. He says that Hezekiah is deceiving you when he says that Yahweh will rescue you and so you must not believe him.*

ULT **until I come and take you to a land like your land, a land of grain and new wine, a land of bread and vineyards, a land of olive of oil and honey. So live, and do not die. And do not listen to Hezekiah when he misleads you, saying, "Yahweh will deliver us**

UST He promises that you will be able to do that until his soldiers come and take you to a land that is like your land. It will be a land where you can grow grain to make bread and grow grapes to make wine. It will be a land that has groves of olive trees that produce oil and whose bees produce honey. The king encourages you to survive {by surrendering} rather than die {by continuing to resist}. He says that Hezekiah is deceiving you when he says that Yahweh will rescue you and so you must not believe him

(עַד־בֹּאִי֙ וְלָקַחְתִּי אֶתְכֶ֔ם אֶל־אֶ֖רֶץ כְּאַרְצְכֶ֑ם אֶ֚רֶץ דָּגָ֣ן וְתִירֹ֔וש אֶ֥רֶץ לֶ֖חֶם וּכְרָמִ֑ים אֶ֚רֶץ זֵ֣ית יִצְהָ֔ר וּדְבַ֖שׁ וְחְיִ֥ו וְלֹ֣א תָמֻ֑תוּ וְאַל־תִּשְׁמְעוּ֙ אֶל־חִזְקִיָּ֔הוּ כִּֽי־יַסִּ֥ית אֶתְכֶ֖ם לֵאמֹ֣ר יְהוָ֑ה יַצִּ֥ילֵנוּ)

There are three levels of quotation here. The author is quoting what the Rabshakeh said (level 1), continuing from the previous verse. The Rabshakeh is quoting the king of Assyria (level 2), also continuing from the previous verse. The king is quoting Hezekiah (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 **until I come and take you to a land like your land, a land of grain and new wine, a land of bread and vineyards, a land of olive of oil and honey. So live, and do not die. And do not listen to Hezekiah when he misleads you, saying, "Yahweh will deliver us**
UST He promises that you will be able to do that until his soldiers come and take you to a land that is like your land. It will be a land where you can grow grain to make bread and grow grapes to make wine. It will be a land that has groves of olive trees that produce oil and whose bees produce honey. The king encourages you to survive {by surrendering} rather than die {by continuing to resist}. He says that Hezekiah is deceiving you when he says that Yahweh will rescue you and so you must not believe him
(עַד־בֹּאִי֙ וְלָקַחְתִּי אֶתְכֶם֙ אֶל־אֶ֣רֶץ כְּאַרְצְכֶ֔ם אֶ֥רֶץ דָּגָ֖ן וְתִירֹ֣שׁ אֶ֣רֶץ לֶ֔חֶם וּכְרָמִ֥ים אֶֽרֶץ־זֵ֖ית יִצְהָ֣ר וּדְבַ֑שׁ וִחְיוּ֙ וְלֹ֣א תָמֻ֔תוּ וְאַל־תִּשְׁמְעוּ֙ אֶל־חִזְקִיָּ֔הוּ כִּֽי־יַסִּ֥ית אֶתְכֶ֖ם לֵאמֹ֣ר יְהוָ֑ה יַצִּ֣ילֵנוּ)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [until he comes and takes you to a land like your land, a land of grain and new wine, a land of bread and vineyards, a land of olive of oil and honey. He tells you to live and not die. He says that you should not listen to Hezekiah when he misleads you by telling you that Yahweh will deliver all of you]

Support Reference: Quotes within Quotes

ULT **and vineyards**
UST and grow grapes
(וּכְרָמִים)

Since the rest of the items on this list are agricultural products, these **vineyards** may represent the products of vineyards. Alternate translation: [and grapes]

Support Reference: Metonymy

ULT **olive of oil**
UST groves of olive trees that produce oil
(זֵ֣ית יִצְהָ֑ר)

The phrase **olive of oil** describes cultivated olives, that is, olives from trees in orchards as opposed to wild olives, which yielded less and worse oil. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [cultivated olives]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a land	a land

ULT	UST
like your land	that is like your land
a land of	It will be a land where you can grow
grain	grain
and new wine	to make wine
a land of	to make bread
bread	to make bread
and vineyards	and grow grapes
a land of	It will be a land that has
olive of	groves of olive trees that produce oil
oil	groves of olive trees that produce oil
and honey	and whose bees produce honey
Hezekiah	He says that Hezekiah
Yahweh	Yahweh
will deliver us	will rescue you

2 Kings 18:33

ULT	UST
Delivering, did the gods of the nations deliver, a man his land from the hand of the king of Assyria?	*The king reminds you that none of the gods that the people of other nations worship have been able to prevent him from conquering those nations!*

ULT **Delivering, did the gods of the nations deliver, a man his land from the hand of the king of Assyria**

UST The king reminds you that none of the gods that the people of other nations worship have been able to prevent him from conquering those nations

(הַהַצֵּל הִצִּילוּ אֱלֹהֵי הַגּוֹיִם אִישׁ אֶת־אַרְצוֹ מִיַּד מֶלֶךְ אַשּׁוּר)

The king of Assyria 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: [None of the gods of the nations actually delivered the land where people worshiped it from the hand of the king of Assyria!]

Support Reference: Rhetorical Question

ULT **Delivering, did the gods of the nations deliver, a man his land from the hand of the king of Assyria**

UST The king reminds you that none of the gods that the people of other nations worship have been able to prevent him from conquering those nations

(הַהַצֵּל הִצִּילוּ אֱלֹהֵי הַגּוֹיִם אִישׁ אֶת־אַרְצוֹ מִיַּד מֶלֶךְ אַשּׁוּר)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [The king tells you to consider that none of the gods of the nations has delivered its land from the hand of the king of Assyria]

Support Reference: Quotes within Quotes

ULT **Delivering, did the gods of the nations deliver**
UST The king reminds you that none of the gods that the people of other nations worship have been able to prevent … from conquering
(הַהַצֵּל הִצִּילוּ אֱלֹהֵי הַגּוֹיִם)

The king is repeating forms of the verb **deliver** 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: [Did the gods of the nations actually deliver]

Support Reference: Reduplication

ULT **did the gods of the nations deliver, a man his land**
UST The king reminds you that none of the gods that the people of other nations worship have been able to prevent … from conquering those nations
(הִצִּילוּ אֱלֹהֵי הַגּוֹיִם אִישׁ אֶת־אַרְצוֹ)

The king is not suggesting that each of these **gods** is a **man** at best. He is using a common expression of this culture. See how you translated the similar expressions in 3:23 and, in this context, 18:31. Alternate translation: [did the gods of the nations deliver, any of them, its land] or [did any of the gods of the nations deliver its land]

Support Reference: Idiom

ULT **from the hand of the king of Assyria**
UST The king reminds you that … have been able to prevent him from conquering
(מִיַּד מֶלֶךְ אַשּׁוּר)

See how you translated the similar expression in 3:10. Alternate translation: [from the power of the king of Assyria and similarly in the next two verses]

Support Reference: Metonymy

ULT **from the hand of the king of Assyria**
UST The king reminds you that … have been able to prevent him from conquering
(מִיַּד מֶלֶךְ אַשּׁוּר)

The king of Assyria is speaking of himself in the third person because he is making a triumphant declaration. (The expression “my hand” in verses 34 and 35 is equivalent in this context.) If it would be helpful in your language, you could translate this in the first person. Alternate translation: [from my hand]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Delivering	The king reminds you that … have been able to prevent … from conquering
the gods of	none of the gods that … worship
the nations	the people of other nations
did … deliver	The king reminds you that … have been able to prevent … from conquering
his land	those nations
the king of	him
Assyria	him

2 Kings 18:34

ULT	UST
Where {were} the gods of Hamath and Arpad? Where {were} the gods of Sepharvaim, Hena, and Ivvah? Indeed, did they deliver Samaria from my hand?	*The gods of Hamath and Arpad did not come and rescue the people who lived there! The gods of Sepharvaim, Hena, and Ivvah did not come and rescue the people who lived there! And even the gods of Samaria did not prevent me from conquering it!*

ULT **Where {were} the gods of Hamath and Arpad? Where {were} the gods of Sepharvaim, Hena, and Ivvah? Indeed, did they deliver Samaria from my hand**

UST The gods of Hamath and Arpad did not come and rescue the people who lived there! The gods of Sepharvaim, Hena, and Ivvah did not come and rescue the people who lived there! And even the gods of Samaria did not prevent me from conquering it

(אַיֵּה֙ אֱלֹהֵ֣י חֲמָ֔ת וְאַרְפָּ֖ד אַיֵּ֣ה אֱלֹהֵ֣י סְפַרְוַ֑יִם הֵנַ֥ע וְעִוָּ֖ה כִּי־הִצִּ֥ילוּ אֶת־שֹׁמְר֛וֹן מִיָּדִֽי)

The king of Assyria is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: [The gods of Hamath and Arpad did nothing to help those people! The gods of Sepharvaim, Hena, and Ivvah did nothing to help those people! Indeed, the gods of Samaria did not deliver it from my hand!]

Support Reference: Rhetorical Question

ULT **Where {were} the gods of Hamath and Arpad? Where {were} the gods of Sepharvaim, Hena, and Ivvah? Indeed, did they deliver Samaria from my hand**

UST The gods of Hamath and Arpad did not come and rescue the people who lived there! The gods of Sepharvaim, Hena, and Ivvah did not come and rescue the people who lived there! And even the gods of Samaria did not prevent me from conquering it

(אַיֵּה֙ אֱלֹהֵ֣י חֲמָ֔ת וְאַרְפָּ֖ד אַיֵּ֣ה אֱלֹהֵ֣י סְפַרְוַ֑יִם הֵנַ֥ע וְעִוָּ֖ה כִּי־הִצִּ֥ילוּ אֶת־שֹׁמְר֛וֹן מִיָּדִֽי)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [The king points out that the gods of Hamath and Arpad did nothing to help those people, and the gods of Sepharvaim, Hena, and Ivvah did nothing to help those people, and in fact the gods of Samaria did not deliver it from his hand]

Support Reference: Quotes within Quotes

ULT **did they deliver Samaria**
UST the gods of Samaria did not prevent me from conquering it
(הִצִּ֥ילוּ אֶת־שֹׁמְרֹ֖ון)

The pronoun **they** does not refer to the gods that the king has just listed. It refers generally back to "the gods of the nations" in the previous verse and specifically to the gods that the people of the kingdom of Israel, called **Samaria** here, were worshiping. Alternate translation: [did the gods of Samaria deliver it]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{were} the gods of	The gods of
Hamath	Hamath
{were} the gods of	The gods of
did they deliver	the gods of … did not prevent me from conquering
Samaria	Samaria … it

2 Kings 18:35

ULT	UST
Who {are they} among all of the gods of the lands that have delivered their land from my hand, that Yahweh should deliver Jerusalem from my hand?'"	*The king reminds you that none of these gods prevented him from conquering the people who worshiped them. So do not think that Yahweh will prevent him from conquering Jerusalem."*

ULT **Who {are they} among all of the gods of the lands that have delivered their land from my hand, that Yahweh should deliver Jerusalem from my hand**

UST The king reminds you that none of these gods prevented him from conquering the people who worshiped them. So do not think that Yahweh will prevent him from conquering Jerusalem
(מִי בְּכָל־אֱלֹהֵי הָאֲרָצוֹת אֲשֶׁר־הִצִּילוּ אֶת־אַרְצָם מִיָּדִי כִּי־יַצִּיל יְהוָה אֶת־יְרוּשָׁלַם מִיָּדִי)

The king of Assyria is using the question form to emphasize that none of the gods of other nations have been able to rescue their lands from the Assyrian king. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You cannot name any of the gods of the lands that have delivered their land from my hand, so do not believe that Yahweh will deliver Jerusalem from my hand!]

Support Reference: Rhetorical Question

ULT **Who {are they} among all of the gods of the lands that have delivered their land from my hand, that Yahweh should deliver Jerusalem from my hand**

UST The king reminds you that none of these gods prevented him from conquering the people who worshiped them. So do not think that Yahweh will prevent him from conquering Jerusalem
(מִי בְּכָל־אֱלֹהֵי הָאֲרָצוֹת אֲשֶׁר־הִצִּילוּ אֶת־אַרְצָם מִיָּדִי כִּי־יַצִּיל יְהוָה אֶת־יְרוּשָׁלַם מִיָּדִי)

If you have decided to translate all of this long quotation in such a way that there would not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [The king emphasizes that none of the gods of the lands have delivered their lands from his hand, so you should not believe that Yahweh will deliver Jerusalem from his hand]

Support Reference: Quotes within Quotes

ULT **their land**
UST the people who worshiped them
(אֶת־אַרְצָם)

In this instance, the word **land** is singular in form, but it refers to all of the lands where these **gods** were worshiped. If it would be helpful in your language, you could use the plural form of "land." Alternate translation: [their lands]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the gods of	gods
the lands	these
have delivered	prevented him from conquering
their land	the people who worshiped them
Yahweh	Yahweh
should deliver	will prevent him from conquering
Jerusalem	Jerusalem

2 Kings 18:36

ULT	UST
But the people were silent and did not answer him a word, for it {was} a commandment of the king, saying, "You shall not answer him."	*King Hezekiah had told the people, "When the Rabshakeh speaks to you, do not answer him." So the people who were listening did not say anything in reply to him.*

ULT **But the people were silent and did not answer him a word, for it {was} a commandment of the king, saying, "You shall not answer him**

UST King Hezekiah had told the people, "When the Rabshakeh speaks to you, do not answer him." So the people who were listening did not say anything in reply to him

(וְהֶחֱרִישׁוּ הָעָם וְלֹא־עָנוּ אֹתוֹ דָּבָר כִּי־מִצְוַת הַמֶּלֶךְ הֵיא לֵאמֹר לֹא תַעֲנֻהוּ)

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 a commandment of the king, saying, "You shall not answer him," the people were silent and did not answer him a word]

Support Reference: Connect — Reason-and-Result Relationship

ULT **But the people were silent and did not answer him a word**

UST the people who were listening did not say anything in reply to him

(וְהֶחֱרִישׁוּ הָעָם וְלֹא־עָנוּ אֹתוֹ דָּבָר)

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: [But the people said nothing in response to him]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
did … answer	in reply
the king	King Hezekiah

2 Kings 18:37

ULT	UST
Then Eliakim, the son of Hilkiah, who {was} over the house, with Shebna the scribe and Joah, the son of Asaph, the recorder, came to Hezekiah, torn of clothes. And they declared to him the words of the Rabshakeh.	*Then Eliakim, Shebna, and Joah tore their clothes {because they were extremely distressed}. They went back to Hezekiah and told him what the Rabshakeh had said.*

ULT Then … came to Hezekiah, torn of clothes

UST Then … tore their clothes {because they were extremely distressed}. They went back to Hezekiah

(וַיָּבֹא & אֶל־חִזְקִיָּהוּ קְרוּעֵי בְגָדִים)

The expression **torn** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that would be natural in your language. Alternate translation: [tore their clothes and came to Hezekiah]

Support Reference: Active or Passive

ULT torn of clothes

UST Then … tore their clothes {because they were extremely distressed}

(קְרוּעֵי בְגָדִים)

See how you indicated the symbolic significance of this action in 2:12.

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Eliakim	Eliakim
the son of	Eliakim
Hilkiah	Eliakim
the house	Eliakim
the scribe	Shebna
the son of	and Joah
Asaph	and Joah
Hezekiah	Hezekiah
And they declared	and told

2 Kings 19

2 Kings 19 Introduction

Structure and Formatting

The story of Hezekiah continues in this chapter. He is one of the great kings of Judah, so the author is describing his reign in detail.

Religious and Cultural Concepts in This Chapter

Why did Sennacherib's sons kill him?

The author reports in 19:37 that after Sennacherib returned to Nineveh, while he was worshiping in the temple of the Assyrian god Nisrok, Adrammelek and Sharezer, two of his sons, assassinated him. They did that because of a bitter conflict over who would succeed him as king, as ancient Assyrian sources report. The crown prince Assur-nadin-shumi died, and Sennacherib at first named Adrammelech his heir. But later he replaced him with Esarhaddon, a younger son, for reasons that the sources do not specify. This made Adrammelek very angry, but Sennacherib refused to reinstate him. So he conspired with his brother Sharezer to assassinate their father. They had hoped to seize power for themselves, but they had to flee, and Esarhaddon became the next king.

Translation Issues in This Chapter

As in chapter 18, there are two long quotations in this chapter that contain multiple levels of quotation. They are in verses 10–13 and 20–34. Notes describe ways of indicating the speakers throughout these quotations. See what you did in the case of the quotations in the previous chapter, and present these quotations in the same way.

Images in the king of Assyria's boast

In 19:23, Yahweh uses vivid imagery to depict how the Assyrian king has been boasting of his military conquests. Here is an explanation of the various images that he uses.

- As Yahweh quotes him, Assyrian king is speaking as if he had actually gone up the highest and most remote mountains of **Lebanon** and cut down its tallest and most valuable trees.
- He is using **Lebanon** to represent the entire geographical area of which Israel is a part.
- He is using the giant **trees** that grow in Lebanon to represent huge, strong entities, so that his boast to have cut them down means that he has defeated powerful foes.
- By **the lodging place of its end**, he means the place where his army would stop at the end of a successful campaign to conquer the whole country, that is, Jerusalem. (The author says in 18:13 that Sennacherib sought first to conquer all of the other fortified cities in Judah, and then he attacked Jerusalem.)
- By **the forest of its garden** (that is, its forest that is like a garden), he means the place where the forest has been most transformed by cultivation into a park for human recreation and enjoyment. This seems to represent the grounds of the royal palace and temple, particularly in light of how extensively cedar and cypress wood was used in the construction of those buildings.

Consider how best to represent these images in your translation. A note to this verse suggests one possible way to do that.

2 Kings 19:1

ULT	UST
And it happened when King Hezekiah heard that he tore his clothes, and he covered himself with sackcloth, and he went {into} the house of Yahweh.	*When King Hezekiah heard what the Rabshakeh had said, {to show how distressed he was,} he tore his regular clothes and wore rough cloth instead. Then he went into {the courtyard of} Yahweh's temple {to pray}.*

ULT that he tore his clothes, and he covered himself with sackcloth
UST {to show how distressed he was,} he tore his regular clothes and wore rough cloth instead
(וַיִּקְרַע אֶת־בְּגָדָיו וַיִּתְכַּס בַּשָּׂק)

See how you indicated in 6:30 the symbolic significance of the actions of tearing one's **clothes** and wearing **sackcloth**.

Support Reference: Symbolic Action

ULT {into} the house of Yahweh
UST into {the courtyard of} Yahweh's temple
(בֵּית יְהוָה)

See how you translated the similar expression in 5:18. Alternate translation: [into the temple of Yahweh]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
King	King
Hezekiah	Hezekiah
with sackcloth	rough cloth
{into} the house of Yahweh	into {the courtyard of} Yahweh's temple

2 Kings 19:2

ULT	UST
And he sent Eliakim, who {was} over the house, and Shebna the scribe and the elders of the priests, having covered themselves with sackcloth, to Isaiah the prophet, the son of Amoz.	*Then Hezekiah sent Eliakim, Shebna, and some of the older priests to go and speak with the prophet Isaiah son of Amoz. All those men were also wearing rough cloth {to show their distress}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Eliakim	Eliakim
the house	Eliakim
the scribe	Shebna
and the elders of	and … older
the priests	some of the … priests
with sackcloth	rough cloth
Isaiah	Isaiah
the prophet	the prophet
the son of	son of
Amoz	Amoz

2 Kings 19:3

ULT	UST
And they said to him, "Thus says Hezekiah, 'This day {is} a day of trouble and chastisement and reproach, for sons have come to the birth canal, but {there is} no strength to give birth.	*The men told Isaiah, "King Hezekiah says that we are now in great trouble. Yahweh seems to be punishing us for our sins. Foreigners are insulting us {because we do not seem to have a God who can help us}. Our lives are in danger, like the lives of the mother and child when it is time for a woman to give birth but she does not have the strength to push her baby out.*

ULT **Thus says Hezekiah, 'This day {is} a day of trouble and chastisement and reproach, for sons have come to the birth canal, but {there is} no strength to give birth**
UST King Hezekiah says that we are now in great trouble. Yahweh seems to be punishing us for our sins. Foreigners are insulting us {because we do not seem to have a God who can help us}. Our lives are in danger, like the lives of the mother and child when it is time for a woman to give birth but she does not have the strength to push her baby out
(כֹּה אָמַר חִזְקִיָּהוּ יוֹם־צָרָה וְתוֹכָחָה וּנְאָצָה הַיּוֹם הַזֶּה כִּי בָאוּ בָנִים עַד־מַשְׁבֵּר וְכֹחַ אַיִן לְלֵדָה)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Hezekiah says that this day is a day of trouble and chastisement and reproach, for sons have come to the birth canal, but there is no strength to give birth]

Support Reference: Quotes within Quotes

ULT **sons have come to the birth canal, but {there is} no strength to give birth**
UST it is time for a woman to give birth but she does not have the strength to push her baby out
(בָּאוּ בָנִים עַד־מַשְׁבֵּר וְכֹחַ אַיִן לְלֵדָה)

Hezekiah is using or inventing a proverb in order to illustrate that the Judeans are in a life-and-death situation, but they do not have the resources to rescue themselves from it. Translate this proverb in a way that will be recognized as a proverb and be meaningful in your language and culture.

Support Reference: Proverbs

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hezekiah	King Hezekiah
day	now
{is} a day of	now
trouble	we are … in great trouble

ULT	UST
and reproach	Foreigners are insulting us {because we do not seem to have a God who can help us}
sons	it is time for a woman to give birth

2 Kings 19:4

ULT	UST
Perhaps Yahweh your God will have heard all of the words of the Rabshakeh, him whom the king of Assyria, his master, sent to taunt the living God, and he will chastise the words that Yahweh your God has heard. And may you lift up a prayer on behalf of the remnant {that is} found.'"	*The Rabshakeh insulted the only true God. That was what his master, the king of Assyria, sent him to do. Perhaps Yahweh your God heard everything that he said. Perhaps he will punish him for saying those things. King Hezekiah asks you to pray for those of us who are still alive here in Jerusalem."*

ULT **Perhaps Yahweh your God will have heard**
UST Perhaps Yahweh your God heard … Perhaps
(אוּלַי יִשְׁמַע יְהוָה אֱלֹהֶיךָ)

If you decided in the previous verse to translate this quotation in such a way that there would not be a quotation within a quotation, you can continue doing that here. In many languages it will not be necessary to make significant alterations. Alternate translation: [Hezekiah says that perhaps Yahweh your God will have heard]

Support Reference: Quotes within Quotes

ULT **all of the words of the Rabshakeh**
UST The Rabshakeh … everything that he said
(אֵת ׀ כָּל־דִּבְרֵי רַב־שָׁקֵה)

See how you translated the similar expression in 1:7. Alternate translation: [everything that the Rabshakeh said]

Support Reference: Metonymy

ULT **and he will chastise the words that Yahweh your God has heard**
UST Yahweh your God heard … he will punish him for saying those things
(וְהוֹכִיחַ בַּדְּבָרִים אֲשֶׁר שָׁמַע יְהוָה אֱלֹהֶיךָ)

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: [and he will chastise the words that he has heard]

Support Reference: Pronouns — When to Use Them

ULT **and he will chastise the words that Yahweh your God has heard**
UST Yahweh your God heard … he will punish him for saying those things
(וְהוֹכִיחַ בַּדְּבָרִים אֲשֶׁר שָׁמַע יְהוָה אֱלֹהֶיךָ)

The messengers are using the **words** that the Rabshakeh spoke to represent the Rabshakeh himself. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and he will chastise him for what he heard him say]

Support Reference: Metonymy

ULT **the remnant {that is} found**
UST those of us who are still alive here in Jerusalem
(הַשְּׁאֵרִית הַנִּמְצָאָה)

See how you translated the similar expression in 12:18. Alternate translation: [the remnant of Judeans who still survive]

Support Reference: Idiom

ULT **And may you lift up a prayer**
UST King Hezekiah asks you to pray
(וְנָשָׂאתָ תְפִלָּה)

The messengers are speaking as if a **prayer** were something that Isaiah could physically **lift up**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And may you say a prayer]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	your God
the king of	the king of
Assyria	Assyria
his master	his master
the … God	the … God
Yahweh	Yahweh
your God	your God
a prayer	King Hezekiah asks you to pray
the remnant	those of us who are still alive here in Jerusalem

2 Kings 19:5

ULT	UST
And the servants of King Hezekiah came to Isaiah,	*After the messengers from Hezekiah told Isaiah these things,*

ULT And the servants of King Hezekiah came to Isaiah
UST After the messengers from Hezekiah told Isaiah these things
(וַיָּבֹאוּ עַבְדֵי הַמֶּלֶךְ חִזְקִיָּהוּ אֶל־יְשַׁעְיָהוּ)

In this verse, the author is describing an event after describing in the previous two verses an event that followed it. If it would be helpful your language, you may wish to relate these events in the order in which they happened. You could do that by putting this sentence at the start of verse 3. You could also translate this verse in such a way as to show that this event preceded the events of the previous two verses and begin verse 6 with “then.” Alternate translation: [And when the servants of King Hezekiah had come to Isaiah]

Support Reference: Order of Events

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the servants of	the messengers from
King	Hezekiah
Hezekiah	Hezekiah
Isaiah	Isaiah

2 Kings 19:6

ULT	UST
and Isaiah said to them, "Thus you shall say to your master, 'Thus says Yahweh, "Do not be afraid from the face of the words that you have heard, {by} which the servants of the king of Assyria have blasphemed me.	*Isaiah told them to go back to the king and tell him that Yahweh said to him, "Those soldiers of the king of Assyria insulted me {by saying that I was no better than the false gods that other nations worship}. But you should not let what they said make you afraid.*

ULT **and Isaiah said to them, "Thus you shall say to your master, 'Thus says Yahweh, "Do not be afraid from the face of the words that you have heard, {by} which the servants of the king of Assyria have blasphemed me**

UST Isaiah told them to go back to the king and tell him that Yahweh said to him, "Those soldiers of the king of Assyria insulted me {by saying that I was no better than the false gods that other nations worship}. But you should not let what they said make you afraid

(וַיֹּאמֶר לָהֶם יְשַׁעְיָהוּ כֹּה תֹאמְרוּן אֶל־אֲדֹנֵיכֶם כֹּה ׀ אָמַר יְהוָה אַל־תִּירָא מִפְּנֵי הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ אֲשֶׁר גִּדְּפוּ נַעֲרֵי מֶלֶךְ־אַשּׁוּר אֹתִי)

There are three levels of quotation in this verse. The author is quoting what **Isaiah** said (level 1). Isaiah tells Hezekiah's officials what he wants them to say to their **master** Hezekiah (level 2). This includes a quotation from **Yahweh** (level 3). Use the appropriate punctuation in your language to mark these levels of quotation, here and at the end of the next verse. Alternatively, you could translate this so that there are not second-level or third-level quotations.

Support Reference: Quote Markings

ULT **and Isaiah said to them, "Thus you shall say to your master, 'Thus says Yahweh, "Do not be afraid from the face of the words that you have heard, {by} which the servants of the king of Assyria have blasphemed me**

UST Isaiah told them to go back to the king and tell him that Yahweh said to him, "Those soldiers of the king of Assyria insulted me {by saying that I was no better than the false gods that other nations worship}. But you should not let what they said make you afraid

(וַיֹּאמֶר לָהֶם יְשַׁעְיָהוּ כֹּה תֹאמְרוּן אֶל־אֲדֹנֵיכֶם כֹּה ׀ אָמַר יְהוָה אַל־תִּירָא מִפְּנֵי הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ אֲשֶׁר גִּדְּפוּ נַעֲרֵי מֶלֶךְ־אַשּׁוּר אֹתִי)

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 Isaiah told them to tell Hezekiah that Yahweh said he should not be afraid from the face of the words that he had heard, by which the servants of the king of Assyria had blasphemed him]

Support Reference: Quotes within Quotes

ULT **from the face of**
UST But you should … let … make you afraid
(מִפְּנֵי)

See how you translated the similar expression in 16:3. Alternate translation: [on account of]

Support Reference: Idiom

ULT **the servants of the king of Assyria**
UST Those soldiers of the king of Assyria
(נַעֲרֵי מֶלֶךְ־אַשּׁוּר)

Isaiah uses a specific word for **servants** that in other contexts can mean a "young man" or "boy." While Hezekiah told his officials to refer to the Rabshakeh by his official title, Isaiah is belittling the Assyrian officials. Your language may have a comparable expression that you can use in your translation. Alternate translation: [the lackeys of the king of Assyria]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Isaiah	Isaiah
your master	the king
Yahweh	Yahweh
Do … be afraid	But you should … let … make you afraid
the servants of	Those soldiers of
the king of	the king of
Assyria	Assyria
have blasphemed	insulted … by saying that I was no better than the false gods that other nations worship

2 Kings 19:7

ULT	UST
Behold me, putting a spirit in him, and he will hear a report, and he will return to his land, and I will make him fall by the sword in his land.”’”	*I am going to send a spirit to Sennacherib {that will make him anxious}. Then he will hear a rumor that will worry him so much that he will return to his own country. There some men will assassinate him.”*

ULT **Behold me, putting a spirit in him, and he will hear a report, and he will return to his land, and I will make him fall by the sword in his land**

UST I am going to send a spirit to Sennacherib {that will make him anxious}. Then he will hear a rumor that will worry him so much that he will return to his own country. There some men will assassinate him

(הִנְנִי נֹתֵן בּוֹ רוּחַ וְשָׁמַע שְׁמוּעָה וְשָׁב לְאַרְצוֹ וְהִפַּלְתִּיו בַּחֶרֶב בְּאַרְצוֹ)

If you decided in the previous verse to translate this quotation in such a way that there would not be quotations within a quotations, you can continue doing that here. Alternate translation: [Tell Hezekiah that Yahweh says that he is about to put a spirit on the king of Assyria, and he will hear a report, and he will return to his land, and Yahweh will make him fall by the sword in his land]

Support Reference: Quotes within Quotes

ULT **Behold me, putting**

UST I am going to send

(הִנְנִי נֹתֵן)

Yahweh is using a common expression of this 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: [I am about to put]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a spirit	a spirit … that will make him anxious
a report	a rumor
to his land	to his own country
by the sword	some men will assassinate him

ULT	UST
in his land	There

2 Kings 19:8

ULT	UST
And the Rabshakeh returned, and he found the king of Assyria fighting against Libnah, for he had heard that he had departed from Lachish.	*To report what had happened in Jerusalem, the Rabshakeh went to Libnah. He went there because he learned that the Assyrian army had left Lachish. The king of Assyria was then leading an attack against Libnah.*

ULT **and he found the king of Assyria fighting against Libnah, for he had heard that he had departed from Lachish**
UST He went there because he learned that the Assyrian army had left Lachish. The king of Assyria was then leading an attack against Libnah
(וַיִּמְצָא֙ אֶת־מֶ֣לֶךְ אַשּׁ֔וּר נִלְחָ֖ם עַל־לִבְנָ֑ה כִּ֥י שָׁמַ֛ע כִּ֥י נָסַ֖ע מִלָּכִֽישׁ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [and since he had heard that the king of Assyria had departed from Lachish, he found him fighting against Libnah]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and he found**
UST He went there
(וַיִּמְצָא֙)

The author does not mean that the Rabshakeh had to look for the **king of Assyria** and that he **found him** at **Libnah**. He means that he met him there. See how you translated the similar expression in 9:21. Alternate translation: [and he met]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he had heard that he had departed from Lachish**
UST he learned that the Assyrian army had left Lachish
(שָׁמַ֛ע כִּ֥י נָסַ֖ע מִלָּכִֽישׁ)

The pronoun **he** refers in the first instance to **the Rabshakeh**, and it refers in the second instance to **the king of Assyria**. It may be helpful to clarify this for your readers. Alternate translation: [the Rabshakeh had heard that the king had departed from Lachish]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	The king of

ULT	UST
Assyria	Assyria

2 Kings 19:9

ULT	UST
Then he heard concerning Tirhakah, the king of Cush, saying, "Behold, he has come out to fight with you." And he returned and sent messengers to Hezekiah, saying,	*Soon after that, King Sennacherib received a report that King Tirhakah of Cush was leading his army to attack them. {So he did not attack Jerusalem right away, but instead} he sent more messengers to King Hezekiah.*

ULT Then he heard
UST Soon after that, King Sennacherib received
(וַיִּשְׁמַע)

The pronoun **he** refers to the king of Assyria. It may be helpful to clarify this for your readers. Alternate translation: [Then the king of Assyria heard]

Support Reference: Pronouns — When to Use Them

ULT Behold
UST was leading his army
(הִנֵּה)

See how you translated the similar expression in 1:9.

Support Reference: Metaphor

ULT And he returned and sent
UST {So he did not attack Jerusalem right away, but instead} he sent more
(וַיָּשָׁב וַיִּשְׁלַח)

See how you translated the similar expression in 1:11. Alternate translation: [And once again he sent]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	King … of
Cush	Cush
messengers	messengers
Hezekiah	King Hezekiah

2 Kings 19:10

ULT	UST
“Thus you shall say to Hezekiah, the king of Judah, saying, ‘Do not let your God, in whom you are trusting, deceive you, saying, “Jerusalem will not be given into the hand of the king of Assyria.”	*The king told his messengers to tell Hezekiah, “Yahweh your God is promising you that my army will never capture Jerusalem. You trust Yahweh, but he is not telling the truth, so do not believe him.*

ULT **Thus you shall say to Hezekiah, the king of Judah, saying, ‘Do not let your God, in whom you are trusting, deceive you, saying, “Jerusalem will not be given into the hand of the king of Assyria**

UST The king told his messengers to tell Hezekiah, “Yahweh your God is promising you that my army will never capture Jerusalem. You trust Yahweh, but he is not telling the truth, so do not believe him

(כֹּה תֹאמְרוּן אֶל־חִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה לֵאמֹר אַל־יַשִּׁאֲךָ אֱלֹהֶיךָ אֲשֶׁר אַתָּה בֹטֵחַ בּוֹ לֵאמֹר לֹא תִנָּתֵן יְרוּשָׁלַ͏ִם בְּיַד מֶלֶךְ אַשּׁוּר׃)

See the discussion in the introduction to this chapter of the long quotation in verses 10–13. There are three levels of quotation in this verse. The author is quoting what the king of Assyria said to his messengers (level 1). The king is telling his messengers what he wants them to say to Hezekiah (level 2). This includes a quotation of something that the Assyrian king believes Yahweh is telling Hezekiah (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 **Thus you shall say to Hezekiah, the king of Judah, saying, ‘Do not let your God, in whom you are trusting, deceive you, saying, “Jerusalem will not be given into the hand of the king of Assyria**

UST The king told his messengers to tell Hezekiah, “Yahweh your God is promising you that my army will never capture Jerusalem. You trust Yahweh, but he is not telling the truth, so do not believe him

(כֹּה תֹאמְרוּן אֶל־חִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה לֵאמֹר אַל־יַשִּׁאֲךָ אֱלֹהֶיךָ אֲשֶׁר אַתָּה בֹטֵחַ בּוֹ לֵאמֹר לֹא תִנָּתֵן יְרוּשָׁלַ͏ִם בְּיַד מֶלֶךְ אַשּׁוּר׃)

If it would be clearer in your language, you could translate this so that there are not quotations within a quotations. Alternate translation: [Tell Hezekiah, the king of Judah, that he should not let his God, in whom he is trusting, deceive him by telling him that Jerusalem will not be given into my hand]

Support Reference: Quotes within Quotes

ULT **Jerusalem will not be given into the hand of the king of Assyria**
UST my army will never capture Jerusalem
(לֹא תִנָּתֵן יְרוּשָׁלַ͏ִם בְּיַד מֶלֶךְ אַשּׁוּר)

See how you translated the similar expression in 18:30. Alternate translation: [I will not give Jerusalem into the control of the king of Assyria] or [I will not allow the king of Assyria to conquer Jerusalem]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hezekiah	Hezekiah
the king of	Hezekiah
Judah	Hezekiah
your God	your God
are trusting	trust
Do … let … deceive you	but he is not telling the truth, so do … believe him
Jerusalem	Jerusalem
the king of	my army
Assyria	my army

2 Kings 19:11

ULT	UST
Behold, you, you have heard what the kings of Assyria have done to all of the lands by destroying them. So you, will you be delivered?	*You have certainly heard what the armies of the kings of Assyria have done to all the other lands they invaded. They have completely destroyed them. So do not think that you will escape!*

ULT **Behold, you, you have heard what the kings of Assyria have done to all of the lands by destroying them. So you, will you be delivered**
UST You have certainly heard what the armies of the kings of Assyria have done to all the other lands they invaded. They have completely destroyed them. So do not think that you will escape
(הִנֵּה ׀ אַתָּה שָׁמַעְתָּ אֵת אֲשֶׁר עָשׂוּ מַלְכֵי אַשּׁוּר לְכָל־הָאֲרָצוֹת לְהַחֲרִימָם וְאַתָּה תִּנָּצֵל)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [Remind him that he has personally heard what the kings of Assyria have done to all of the lands by destroying them. Tell him there is no reason why he should expect that, by contrast, his God will deliver him]

Support Reference: Quotes within Quotes

ULT **you, you have heard**
UST You have … heard
(אַתָּה שָׁמַעְתָּ)

See how you translated the similar expression “you, you know” in 4:1. Alternate translation: [you have heard personally]

Support Reference: Pronouns — When to Use Them

ULT **to all of the lands**
UST to all the other lands they invaded
(לְכָל־הָאֲרָצוֹת)

The king is saying **all** as an overstatement for emphasis. He is referring specifically to **to all of the lands** that the Assyrians have so far invaded. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [to every single one of the lands they have attacked]

Support Reference: Hyperbole

> ULT **So you, will you be delivered**
> UST So do not think that you will escape
> (וְאַתָּה תִּנָּצֵל)

See how you translated the expression “he, he came” in 5:25, which emphasizes a contrast as the expression here does. Alternate translation: [So will you, by contrast, be delivered] or [So for your part, will you be delivered]

Support Reference: Pronouns — When to Use Them

> ULT **So you, will you be delivered**
> UST So do not think that you will escape
> (וְאַתָּה תִּנָּצֵל)

The expression **will you be delivered** 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 would be natural in your language. Alternate translation: [So, by contrast, will Yahweh deliver you]

Support Reference: Active or Passive

> ULT **So you, will you be delivered**
> UST So do not think that you will escape
> (וְאַתָּה תִּנָּצֵל)

The king of Assyria is using the question form to emphasize that de does not believe that Yahweh will deliver Hezekiah. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [So do not think that you will be delivered] or [So do not think that Yahweh will deliver you]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the kings of	the armies of the kings of
Assyria	Assyria
the lands	lands they invaded
by destroying them	They have completely destroyed them
will you be delivered	will escape

2 Kings 19:12

ULT	UST
Did the gods of the nations that my fathers destroyed deliver them, Gozan or Haran or Rezeph or the sons of Eden who {were} in Tel Assar?	*The gods of other nations did not rescue them. Instead, the armies of previous kings of Assyria destroyed them. That is what happened to the people of Gozan, Haran, and Rezeph and the Edenites who lived in Tel Assar.*

ULT

Did the gods of the nations that my fathers destroyed deliver them, Gozan or Haran or Rezeph or the sons of Eden who {were} in Tel Assar

UST The gods of other nations did not rescue them. Instead, the armies of previous kings of Assyria destroyed them. That is what happened to the people of Gozan, Haran, and Rezeph and the Edenites who lived in Tel Assar

(הַהִצִּילוּ אֹתָם אֱלֹהֵי הַגּוֹיִם אֲשֶׁר שִׁחֲתוּ אֲבוֹתָי אֶת־גּוֹזָן וְאֶת־חָרָן וְרֶצֶף וּבְנֵי־עֵדֶן אֲשֶׁר בִּתְלַאשָּׁר)

The Assyrian king is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [The gods of the nations that my fathers destroyed, Gozan and Haran and Rezeph and the sons of Eden who were in Tel Assar, did not deliver any of them!]

Support Reference: Rhetorical Question

ULT

Did the gods of the nations that my fathers destroyed deliver them, Gozan or Haran or Rezeph or the sons of Eden who {were} in Tel Assar

UST The gods of other nations did not rescue them. Instead, the armies of previous kings of Assyria destroyed them. That is what happened to the people of Gozan, Haran, and Rezeph and the Edenites who lived in Tel Assar

(הַהִצִּילוּ אֹתָם אֱלֹהֵי הַגּוֹיִם אֲשֶׁר שִׁחֲתוּ אֲבוֹתָי אֶת־גּוֹזָן וְאֶת־חָרָן וְרֶצֶף וּבְנֵי־עֵדֶן אֲשֶׁר בִּתְלַאשָּׁר)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [Remind Hezekiah that the gods of the nations that my fathers destroyed did not deliver them, Gozan and Haran and Rezeph and the sons of Eden who were in Tel Assar.]

Support Reference: Quotes within Quotes

ULT **my fathers**
UST the armies of previous kings of Assyria
(אֲבוֹתָ֑י)

See how you translated the similar expression in 8:24. Alternate translation: [my ancestors]

Support Reference: Metaphor

ULT **or the sons of Eden**
UST and the Edenites
(וּבְנֵי־עֲדֶן)

See how you translated the similar expression in 8:12. Alternate translation: [the Edenites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the gods of	The gods of
the nations	other nations
my fathers	the armies of previous kings of Assyria
destroyed	destroyed them
Did … deliver	did not rescue
or Haran	Haran
or the sons of	and the Edenites
Eden	and the Edenites

2 Kings 19:13

ULT	UST
Where {is} the king of Hamath or the king of Arpad or the king of the city of Sepharvaim, Hena, or Ivvah?'"	*The Assyrians defeated and killed the kings of Hamath and Arpad and the cities of Sepharvaim, Hena, and Ivvah."*

ULT **Where {is} the king of Hamath or the king of Arpad or the king of the city of Sepharvaim, Hena, or Ivvah**
UST The Assyrians defeated and killed the kings of Hamath and Arpad and the cities of Sepharvaim, Hena, and Ivvah
(אַיּוֹ מֶלֶךְ־חֲמָת וּמֶלֶךְ אַרְפָּד וּמֶלֶךְ לָעִיר סְפַרְוָיִם הֵנַע וְעִוָּה)

The king of Assyria is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [The kings of Hamath and Arpad and of the cities of Sepharvaim, Hena, and Ivvah are all gone!]

Support Reference: Rhetorical Question

ULT **Where {is} the king of Hamath or the king of Arpad or the king of the city of Sepharvaim, Hena, or Ivvah**
UST The Assyrians defeated and killed the kings of Hamath and Arpad and the cities of Sepharvaim, Hena, and Ivvah
(אַיּוֹ מֶלֶךְ־חֲמָת וּמֶלֶךְ אַרְפָּד וּמֶלֶךְ לָעִיר סְפַרְוָיִם הֵנַע וְעִוָּה)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [Remind Hezekiah that Assyrians defeated the kings of Hamath and Arpad and of the cities of Sepharvaim, Hena, and Ivvah, so all those kings no longer rule.]

Support Reference: Quotes within Quotes

ULT **or the king of the city of Sepharvaim, Hena, or Ivvah**
UST and the cities of Sepharvaim, Hena, and Ivvah
(וּמֶלֶךְ לָעִיר סְפַרְוָיִם הֵנַע וְעִוָּה)

In this expression, the words **king** and **city** are singular in form, but they refer to the kings of all three of the cities listed. If it would be helpful in your language, you could use the plural forms in your translation. Alternate translation: [or the kings of the cities of Sepharvaim, Hena, or Ivvah]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} the king of	the kings of
Hamath	Hamath
or the king of	and
or the king of	and

2 Kings 19:14

ULT	UST
And Hezekiah took the writings from the hand of the messengers, and he read them. And he went up {to} the house of Yahweh, and Hezekiah spread it out to the face of Yahweh.	*The messengers gave Hezekiah a letter from the Assyrian king that said the same thing they had told him. Hezekiah read the letter. Then he went to the temple. The Assyrian king had written the letter on a scroll, and Hezekiah unrolled the scroll so that the writing would be visible as he prayed to Yahweh.*

ULT **And Hezekiah took the writings from the hand of the messengers, and he read them**
UST The messengers gave Hezekiah a letter from the Assyrian king that said the same thing they had told him. Hezekiah read the letter
(וַיִּקַּח חִזְקִיָּהוּ אֶת־הַסְּפָרִים מִיַּד הַמַּלְאָכִים וַיִּקְרָאֵם)

While the term **writings** and the pronoun **them** are plural, the author's use of the singular pronoun **it** in the next sentence shows that Hezekiah received one letter from the king of Assyria. (His messengers apparently read the contents of this letter out loud to Hezekiah and then gave him the written copy of the message for confirmation.) So in this context, the term **writings** has the sense of "the things that the king had written." You could indicate that explicitly in your translation if that would be helpful to your readers. You could also use singular forms instead of plural ones. Alternate translation: [Then the messengers handed Hezekiah a copy of what they had said, and he read the things that the king had written] or [Then Hezekiah took the letter from the hand of the messengers, and he read it]

Support Reference: Unusual Uses of the Plural

ULT **And he went up**
UST Then he went
(וַיַּעַל)

See how you translated the similar expression in 1:3. Alternate translation: [And he went]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and Hezekiah spread it out to the face of Yahweh**
UST The Assyrian king had written the letter on a scroll, and Hezekiah unrolled the scroll so that the writing would be visible as he prayed to Yahweh
(וַיִּפְרְשֵׂהוּ חִזְקִיָּהוּ לִפְנֵי יְהוָה)

When Hezekiah **spread** the letter **out** (unrolled the scroll on which it was written) so that the contents were visible to Yahweh, this was a symbolic action by which he was asking for help by calling Yahweh's attention to what Sennacherib had written, specifically the claim that Yahweh was no different from the gods of other nations. (Hezekiah did not believe that Yahweh would not know what was in the letter if he did not unroll the scroll. Sennacherib's messengers had stated the contents out loud before giving him this written version.) 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 Hezekiah spread it out before Yahweh as an appeal for help]

Support Reference: Symbolic Action

ULT **to the face of Yahweh**
UST so that the writing would be visible as he prayed to Yahweh
(לִפְנֵי יְהוָה)

See how you translated the similar expression in 4:12. Alternate translation: [in front of Yahweh] or [where Yahweh could see it]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hezekiah	Hezekiah
the messengers	The messengers
{to} the house of Yahweh	to the temple
Hezekiah	Hezekiah

2 Kings 19:15

ULT	UST
And Hezekiah prayed to the face of Yahweh and said, "Yahweh, the God of Israel, sitting {above} the cherubim, you {are} he, God, you alone, over all of the kingdoms of the earth. You, you made the heavens and the earth.	*Then Hezekiah prayed, "Yahweh, you are the God to whom we Israelites belong. You are present in a special way above the statues of the winged creatures that are above the sacred chest in your temple. You are the only true God. You rule all the kingdoms on this earth. You are the one who created everything on the earth and in the heavens.*

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

See how you translated the similar expression in 3:14. Alternate translation: [in the presence of Yahweh]

Support Reference: Metonymy

ULT **and said**
UST Then … prayed
(וַיֹּאמַר)

See how you decided at 1:10 to represent the phrase **and said** when it introduces a direct quotation.

Support Reference: Quotations and Quote Margins

ULT **You, you made**
UST You are the one who created
(אַתָּה עָשִׂיתָ)

See how you translated the similar expression "He, he built up" in 14:22. Alternate translation: [You are the one who made]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hezekiah	Hezekiah
And … prayed	Then … prayed
Yahweh	Then … prayed
Yahweh	Yahweh
the God of	you are the God to whom … belong

ULT	UST
Israel	we Israelites
{above} the cherubim	the statues of the winged creatures that are above the sacred chest in your temple
God	the … God
the kingdoms of	the kingdoms on
the earth	this earth
the heavens	and in the heavens
and the earth	everything on the earth

2 Kings 19:16

ULT	UST
Incline your ear, Yahweh, and hear. Open your eyes, Yahweh, and see. And hear the words of Sennacherib {by} which he has sent it to taunt the living God.	*So, Yahweh, please pay attention to me as I speak, and look at what the king of Assyria has written. Listen {as I read it aloud} to what King Sennacherib has said to insult you, the only true God.*

ULT **Incline your ear**
UST So … please pay attention to me
(הַטֵּה & אָזְנְךָ)

Hezekiah is speaking as if he wants Yahweh physically to **Incline** his **ear**, that is, to lean over the way someone would do to listen to someone who was located below him, such as a supplicant who was kneeling in front of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Listen carefully]

Support Reference: Metaphor

ULT **he has sent it**
UST to insult
(שְׁלָחוֹ)

The pronoun **it** refers to the message from the king of Assyria. It may be helpful to clarify this for your readers. Alternate translation: [he has sent this message]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Yahweh	and look at
Sennacherib	King Sennacherib
God	you, the … God

2 Kings 19:17

ULT	UST
Truly, Yahweh, the kings of Assyria have destroyed the nations and their land.	*Yahweh, it is true that the armies of the kings of Assyria have completely destroyed many people groups and the lands in which they were living.*

ULT and their land
UST and the lands in which they were living
(וְאֶת־אַרְצָם)

In this verse, the word **land** is singular in form, but it refers to all of the lands of these **nations** as a group. If it would be helpful in your language, you could use the plural form of "land." Alternate translation: [and their lands]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	it is true that
Yahweh	Yahweh
the kings of	the armies of the kings of
Assyria	Assyria
have destroyed	have completely destroyed
the nations	many people groups
and their land	and the lands in which they were living

2 Kings 19:18

ULT	UST
And they have put their gods in the fire, for they {are} not gods, but rather the work of the hands of man, wood and stone, and they have destroyed them.	*It is also true that they have burned up the idols of those nations. But those were not really gods. They were only wooden or stone statues. Humans made them, and that is why the Assyrians were able to destroy them so easily.*

ULT **And they have put their gods in the fire, for they {are} not gods, but rather the work of the hands of man, wood and stone, and they have destroyed them**

UST It is also true that they have burned up the idols of those nations. But those were not really gods. They were only wooden or stone statues. Humans made them, and that is why the Assyrians were able to destroy them so easily

(וְנָתְנוּ אֶת־אֱלֹהֵיהֶם בָּאֵשׁ כִּי֩ לֹ֨א אֱלֹהִ֜ים הֵ֗מָּה כִּ֣י אִם־מַעֲשֵׂ֤ה יְדֵי־אָדָם֙ עֵ֣ץ וָאָ֔בֶן וַיְאַבְּדֻֽם׃)

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 their gods are not gods, but rather the work of the hands of man, wood and stone, they have put them in the fire and destroyed them]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the work of the hands of man**

UST Humans made them

(מַעֲשֵׂ֤ה יְדֵי־אָדָם֙)

Hezekiah is using one part of people, their **hands**, to mean all of them in the act of making **gods** out of **wood** and **stone**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the work of craftsmen]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their gods	the idols of those nations
are … gods	were … really gods
the work of	made them
and stone	or stone statues
and they have destroyed them	and that is why the Assyrians were able to destroy them so easily

2 Kings 19:19

ULT	UST
And now, Yahweh our God, please save us from his hand, so that all of the kingdoms of the earth will know that you, Yahweh, {are} God, you alone."	*So now, Yahweh our God, please prevent the king of Assyria from conquering us. That way the people in all the kingdoms of the world will know that you, Yahweh, are the only true God."*

ULT **And now**
UST So now
(וְעַתָּה)

See how you translated the same expression in 3:23.

Support Reference: Connecting Words and Phrases

ULT **from his hand**
UST prevent the king of Assyria from conquering us
(מִיָּדוֹ)

See how you translated the similar expression in 3:10. Alternate translation: [from his power]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
our God	our God
please	please
save us	prevent the king of Assyria from conquering us
the kingdoms of	the kingdoms of
the earth	the world
so that … will know	That way … will know
Yahweh	Yahweh
{are} God	are the … God

2 Kings 19:20

ULT	UST
And Isaiah, the son of Amoz, sent to Hezekiah, saying, "Thus says Yahweh, the God of Israel, 'What you have prayed to me about Sennacherib, the king of Assyria, I have heard.'	*Then Isaiah sent a message to Hezekiah. He told him, "Yahweh, the God to whom we Israelites belong, says that he will do what you asked him to do when you prayed to him about Sennacherib, the king of Assyria.*

ULT saying, "Thus says Yahweh, the God of Israel, 'What you have prayed to me about Sennacherib, the king of Assyria, I have heard

UST He told him, "Yahweh, the God to whom we Israelites belong, says that he will do what you asked him to do when you prayed to him about Sennacherib, the king of Assyria

(לֵאמֹר כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר הִתְפַּלַּלְתָּ אֵלַי אֶל־סַנְחֵרִב מֶלֶךְ־אַשּׁוּר שָׁמָעְתִּי)

See the discussion in the introduction to this chapter of the long quotation in verses 20–34, in which there are multiple levels of quotation. If it would be clearer in your language, you could translate this verse so that there is not a quotation within a quotation. Alternate translation: [telling him that Yahweh, the God of Israel, said that he had heard what he had prayed to him about Sennacherib, the king of Assyria]

Support Reference: Quotes within Quotes

ULT I have heard

UST he will do what you asked him to do

(שָׁמָעְתִּי)

See how you translated the similar expression in 10:6. Alternate translation: [I will do]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Isaiah	Isaiah
the son of	Isaiah
Amoz	Isaiah
Hezekiah	Hezekiah
Yahweh	Yahweh
the God of	the God to whom … belong
Israel	we Israelites
you have prayed	you prayed
Sennacherib	Sennacherib
the king of	the king of

ULT	UST
Assyria	Assyria

2 Kings 19:21

ULT	UST
This {is} the word that Yahweh has spoken about him. 'The virgin, the daughter of Zion, despises you, she derides you. The daughter of Jerusalem shakes a head after you.	*Yahweh says that the people of Jerusalem will belittle him and make fun of him. They will shake their heads to ridicule him as he runs away from the city with his army.*

ULT This {is} the word that Yahweh has spoken about him. 'The virgin, the daughter of Zion, despises you, she derides you. The daughter of Jerusalem shakes a head after you
UST Yahweh says that the people of Jerusalem will belittle him and make fun of him. They will shake their heads to ridicule him as he runs away from the city with his army
(זֶה הַדָּבָר אֲשֶׁר־דִּבֶּר יְהוָה עָלָיו בָּזָה לְךָ לָעֲגָה לְךָ בְּתוּלַת בַּת־צִיּוֹן אַחֲרֶיךָ רֹאשׁ הֵנִיעָה בַּת יְרוּשָׁלָ͏ִם)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [This {is} the word that Yahweh has spoken about him. He says that the virgin, the daughter of Zion, despises him, she derides him. The daughter of Jerusalem shakes a head after him]

Support Reference: Quotes within Quotes

ULT The virgin, the daughter of Zion, despises you, she derides you. The daughter of Jerusalem shakes a head after you
UST the people of Jerusalem will belittle him and make fun of him. They will shake their heads to ridicule him as he runs away from the city with his army
(בָּזָה לְךָ לָעֲגָה לְךָ בְּתוּלַת בַּת־צִיּוֹן אַחֲרֶיךָ רֹאשׁ הֵנִיעָה בַּת יְרוּשָׁלָ͏ִם)

Isaiah is speaking as if the city of **Jerusalem** were actually a mother and its inhabitants were her **daughter**. (In the first instance of this image, he uses the term **Zion**, the mountain on which the city was located, to represent the city itself.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [The people of Jerusalem despise you, they deride you. The people of Jerusalem shake their heads after you]

Support Reference: Metaphor

> ULT **The virgin, the daughter of Zion, despises you, she derides you. The daughter of Jerusalem shakes a head after you**
> UST the people of Jerusalem will belittle him and make fun of him. They will shake their heads to ridicule him as he runs away from the city with his army
> (בָּזָה לְךָ֙ לָעֲגָ֣ה לְךָ֔ בְּתוּלַת֙ בַּת־צִיּ֔וֹן אַחֲרֶ֙יךָ֙ רֹ֣אשׁ הֵנִ֔יעָה בַּ֖ת יְרוּשָׁלָ֑ם)

Isaiah is using the present tense to describe something that is going to happen in the future in order to show that it will certainly happen and that it will happen soon. If it would be clearer in your language, you could use the future tense. Alternate translation: [The people of Jerusalem will despise you, they will deride you. The people of Jerusalem will shake their heads after you]

Support Reference: Irregular Use of Tenses

> ULT **The virgin, the daughter of Zion, despises you, she derides you. The daughter of Jerusalem shakes a head after you**
> UST the people of Jerusalem will belittle him and make fun of him. They will shake their heads to ridicule him as he runs away from the city with his army
> (בָּזָה לְךָ֙ לָעֲגָ֣ה לְךָ֔ בְּתוּלַת֙ בַּת־צִיּ֔וֹן אַחֲרֶ֙יךָ֙ רֹ֣אשׁ הֵנִ֔יעָה בַּ֖ת יְרוּשָׁלָ֑ם)

Yahweh, speaking through Isaiah, is speaking to someone whom he knows cannot hear him, the king of Assyria. He is doing this to communicate to Hezekiah that he feels very strongly about that king's arrogance and mockery. If it would be helpful in your language, here and through verse 28, you could translate these words as if Yahweh were speaking directly to Hezekiah about the king of Assyria. Alternate translation: [The virgin, the daughter of Zion, despises him, she derides him. The daughter of Jerusalem shakes her head after him] or [The people of Jerusalem will despise him, they will deride him. The people of Jerusalem will shake their heads after him]

Support Reference: Apostrophe

> ULT **The daughter of Jerusalem shakes a head after you**
> UST They will shake their heads to ridicule him as he runs away from the city with his army
> (אַחֲרֶ֙יךָ֙ רֹ֣אשׁ הֵנִ֔יעָה בַּ֖ת יְרוּשָׁלָ֑ם)

In this culture, shaking or wagging one's head at a person was a symbolic action by which people showed contempt and expressed mockery toward that person. 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: [The daughter will shake her head disdainfully and mockingly after you]

Support Reference: Symbolic Action

> ULT **after you**
> UST as he runs away from the city with his army
> (אַחֲרֶיךָ)

Isaiah assumes that his listeners will know that by **after you**, he means that the Assyrians will flee from Jerusalem and that the people of the city will make this gesture at them as they run away. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [at you as you flee] or [at him as he flees]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
The virgin	the people of
Zion	Jerusalem
Jerusalem	They
shakes	will shake … to ridicule him

2 Kings 19:22

ULT	UST
Whom have you mocked and taunted? And against whom have you raised a voice and lifted your eyes upward? Against the Holy {One} of Israel!	*Yahweh says that the Assyrian king should not have insulted and made fun of him, the holy God whom the Israelites worship. He should not have shouted at him or proudly looked up at the sky.*

ULT **Whom have you mocked and taunted? And against whom have you raised a voice and lifted your eyes upward? Against the Holy {One} of Israel**

UST Yahweh says that the Assyrian king should not have insulted and made fun of him, the holy God whom the Israelites worship. He should not have shouted at him or proudly looked up at the sky

(אֶת־מִי חֵרַפְתָּ וְגִדַּפְתָּ וְעַל־מִי הֲרִימוֹתָ קוֹל וַתִּשָּׂא מָרוֹם עֵינֶיךָ עַל־קְדוֹשׁ יִשְׂרָאֵל)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [Yahweh asks him whom he has mocked and taunted. Yahweh asks him against whom he has raised a voice and lifted his eyes upward. The answer is that he has done that against him, the Holy One of Israel!]

Support Reference: Quotes within Quotes

ULT **Whom have you mocked and taunted? And against whom have you raised a voice and lifted your eyes upward**

UST Yahweh says that the Assyrian king should not have insulted and made fun of him … He should not have shouted at him or proudly looked up at the sky

(אֶת־מִי חֵרַפְתָּ וְגִדַּפְתָּ וְעַל־מִי הֲרִימוֹתָ קוֹל וַתִּשָּׂא מָרוֹם עֵינֶיךָ)

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: [You must realize whom have you mocked and taunted! You must realize against whom have you raised a voice and lifted your eyes upward!]

Support Reference: Rhetorical Question

ULT **and lifted your eyes upward**
UST or proudly looked up at the sky
(וַתִּשָּׂא מָרוֹם עֵינֶיךָ)

The action of **lifting** his **eyes upward** was a symbolic action by which the king of Assyria showed arrogance and defiance toward Yahweh. 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 arrogantly lifted your eyes upward] or [and defiantly lifted your eyes upward]

Support Reference: Symbolic Action

ULT **the Holy {One} of Israel**
UST the holy God whom the Israelites worship
(קְדוֹשׁ יִשְׂרָאֵל)

Yahweh is using this possessive form to describe the holy God with whom the Israelites are in a covenant relationship. It may be helpful to clarify this for your readers. Alternate translation: [the holy God with whom you Israelites are in a covenant relationship]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
have you mocked	Yahweh says that the Assyrian king should not have insulted
the Holy {One} of	the holy God
Israel	whom the Israelites worship

2 Kings 19:23

ULT	UST
By the hand of your messengers you mocked the Lord and said, "With the multitude of my chariotry, I, I went up {to} the height of the mountains, the recesses of Lebanon. And I cut down the heights of its cedars, the choicest of its cypress trees, that I might enter the lodging place of its end, the forest of its garden.	*Yahweh says that the Assyrian king sent messengers to make fun of him. Through those messengers, {boasting about his military conquests,} he said that it was as if he had led his many chariots to the highest and most distant mountains in Lebanon. He said it was as if he and his soldiers had cut down the tallest cedar trees and best cypress trees in Lebanon. {Boasting that he would now conquer Jerusalem,} he said that it was as if he and his army would now go to the place where people most want to go in Lebanon. That is a place where workers have made a beautiful park in the midst of the forest.*

ULT **By the hand of your messengers you mocked the Lord and said, "With the multitude of my chariotry, I, I went up {to} the height of the mountains, the recesses of Lebanon. And I cut down the heights of its cedars, the choicest of its cypress trees, that I might enter the lodging place of its end, the forest of its garden**

UST Yahweh says that the Assyrian king sent messengers to make fun of him. Through those messengers, {boasting about his military conquests,} he said that it was as if he had led his many chariots to the highest and most distant mountains in Lebanon. He said it was as if he and his soldiers had cut down the tallest cedar trees and best cypress trees in Lebanon. {Boasting that he would now conquer Jerusalem,} he said that it was as if he and his army would now go to the place where people most want to go in Lebanon. That is a place where workers have made a beautiful park in the midst of the forest

(בְּיַד מַלְאָכֶיךָ חֵרַפְתָּ ׀ אֲדֹנָי וַתֹּאמֶר ברכב רִכְבִּי אֲנִי עָלִיתִי מְרוֹם הָרִים יַרְכְּתֵי לְבָנוֹן וְאֶכְרֹת קוֹמַת אֲרָזָיו מִבְחַר בְּרֹשָׁיו וְאָבוֹאָה מְלוֹן קְצֵה יַעַר כַּרְמִלּוֹ)

There are three levels of quotation here. The author is quoting what Isaiah told Hezekiah in his message (level 1), continuing from the previous verses. This includes what, according to Isaiah, Yahweh was saying to Hezekiah, also continuing from the previous verse (level 2). This includes a quotation from the king of Assyria (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 **By the hand of your messengers you mocked the Lord and said, “With the multitude of my chariotry, I, I went up {to} the height of the mountains, the recesses of Lebanon. And I cut down the heights of its cedars, the choicest of its cypress trees, that I might enter the lodging place of its end, the forest of its garden**

UST Yahweh says that the Assyrian king sent messengers to make fun of him. Through those messengers, {boasting about his military conquests,} he said that it was as if he had led his many chariots to the highest and most distant mountains in Lebanon. He said it was as if he and his soldiers had cut down the tallest cedar trees and best cypress trees in Lebanon. {Boasting that he would now conquer Jerusalem,} he said that it was as if he and his army would now go to the place where people most want to go in Lebanon. That is a place where workers have made a beautiful park in the midst of the forest

(בְּיַד מַלְאָכֶיךָ חֵרַפְתָּ ׀ אֲדֹנָי וַתֹּאמֶר ברכב רִכְבֵּי אֲנִי עָלֵיתִי מְרוֹם הָרִים יַרְכְּתֵי לְבָנוֹן וְאֶכְרֹת קוֹמַת אַרְזָיו מִבְחוֹר בְּרֹשָׁיו וְאָבוֹאָה מְלוֹן קִצֹּה יַעַר כַּרְמִלּוֹ)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [Yahweh says that by the hand of his messengers he mocked him and said boastfully that with the multitude of his chariotry, he went up to the height of the mountains, the recesses of Lebanon. He boasted that he cut down the heights of its cedars, the choicest of its cypress trees, that he might enter the lodging place of its end, the forest of its orchard]

Support Reference: Quotes within Quotes

ULT **With the multitude of my chariotry, I, I went up {to} the height of the mountains, the recesses of Lebanon. And I cut down the heights of its cedars, the choicest of its cypress trees, that I might enter the lodging place of its end, the forest of its garden**

UST that it was as if he had led his many chariots to the highest and most distant mountains in Lebanon. He said it was as if he and his soldiers had cut down the tallest cedar trees and best cypress trees in Lebanon. {Boasting that he would now conquer Jerusalem,} he said that it was as if he and his army would now go to the place where people most want to go in Lebanon. That is a place where workers have made a beautiful park in the midst of the forest

(ברכב רִכְבֵּי אֲנִי עָלֵיתִי מְרוֹם הָרִים יַרְכְּתֵי לְבָנוֹן וְאֶכְרֹת קוֹמַת אַרְזָיו מִבְחוֹר בְּרֹשָׁיו וְאָבוֹאָה מְלוֹן קִצֹּה יַעַר כַּרְמִלּוֹ)

See the discussion in the introduction to this chapter of the elaborate comparison that the Assyrian king is drawing in this verse. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I commanded my chariot forces and invaded this land, even though it was remote from me and secure. I defeated the most powerful and skillful opponents. Now I am going to enter Jerusalem and capture the royal palace and temple]

Support Reference: Metaphor

ULT **By the hand of your messengers**
UST Yahweh says that the Assyrian king sent messengers
(בְּיַד מַלְאָכֶיךָ)

See how you translated the similar expression in 9:36. Alternate translation: [Through the agency of your messengers]

Support Reference: Metonymy

ULT **and said, "With the multitude of my chariotry, I, I went up**
UST Through those messengers, {boasting about his military conquests,} he said that it was as if he had led his many chariots
(וַתֹּאמֶר ברכב רִכְבִּי אֲנִי עָלִיתִי)

The Assyrian king is stating the pronoun **I** separately, even though the verb translated as **I went up** already includes this meaning. He is doing that because 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 of showing the meaning here. Alternate translation: [and said boastfully, "With the multitude of my chariotry, I went up]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your messengers	messengers
you mocked	to make fun of
the Lord	him
my chariotry	his … chariots
Lebanon	in Lebanon
its cedars	cedar trees
its cypress trees	cypress trees in Lebanon

2 Kings 19:24

ULT	UST
I, I dug, and I drank foreign waters. And with the sole of my feet I will dry up all of the streams of Matsor.”	*Yahweh says that the Assyrian king is boasting that {in order to march through desolate regions,} he and his soldiers have dug wells in other countries to get water. He is also boasting that he will conquer Matsor{, which people also call Egypt,} as easily as a person can stamp out a small puddle of water.*

ULT **I, I dug, and I drank foreign waters. And with the sole of my feet I will dry up all of the streams of Matsor**

UST Yahweh says that the Assyrian king is boasting that {in order to march through desolate regions,} he and his soldiers have dug wells in other countries to get water. He is also boasting that he will conquer Matsor{, which people also call Egypt,} as easily as a person can stamp out a small puddle of water

(אֲנִי קַרְתִּי וְשָׁתֵיתִי מַיִם זָרִים וְאַחֲרֵב בְּכַף־פְּעָמַי כָּל יְאֹרֵי מָצוֹר)

This verse is the conclusion of the third-level quotation that begins in the previous verse. If you have decided to use punctuation to mark levels of quotation, end this verse with the appropriate punctuation for closing a third-level quotation.

Support Reference: Quote Markings

ULT **I, I dug, and I drank foreign waters. And with the sole of my feet I will dry up all of the streams of Matsor**

UST Yahweh says that the Assyrian king is boasting that {in order to march through desolate regions,} he and his soldiers have dug wells in other countries to get water. He is also boasting that he will conquer Matsor{, which people also call Egypt,} as easily as a person can stamp out a small puddle of water

(אֲנִי קַרְתִּי וְשָׁתֵיתִי מַיִם זָרִים וְאַחֲרֵב בְּכַף־פְּעָמַי כָּל יְאֹרֵי מָצוֹר)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [Yahweh says that the Assyrian king has boasted that he has dug wells and drunk foreign waters. He has also boasted that he will dry up all of the streams of Matsor with the sole of his feet]

Support Reference: Quotes within Quotes

ULT **I, I dug, and I drank foreign waters**
UST Yahweh says that the Assyrian king is boasting that {in order to march through desolate regions,} he and his soldiers have dug wells in other countries to get water
(אֲנִי קַרְתִּי וְשָׁתֵיתִי מַיִם זָרִים)

The Assyrian king is stating the pronoun **I** explicitly, even though the verb translated as **I dug** already includes this meaning, because he is boasting. See how you translated the similar expression in the previous verse.

Support Reference: Pronouns — When to Use Them

ULT **I, I dug, and I drank foreign waters**
UST Yahweh says that the Assyrian king is boasting that {in order to march through desolate regions,} he and his soldiers have dug wells in other countries to get water
(אֲנִי קַרְתִּי וְשָׁתֵיתִי מַיִם זָרִים)

The Assyrian king could be saying: (1) that he was able to dig wells and drink water from them in **foreign** countries. This would be a boast that his armies could successfully traverse arid, desolate areas. (Compare how the Israelite army and its allies nearly perished of thirst in 3:9–10.) Alternate translation: [I have wells in foreign countries and drank water from them] or (2) that he was able to dig wells and find water in places where no one suspected it would be. This might be a taunt at Hezekiah, who, according to 2 Chronicles 32:3–4, tried to eliminate the supply of water around the city of Jerusalem to thwart the Assyrians. Alternate translation: [I have been able to dig wells and find water in places my enemies did not expect]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And with the sole of my feet I will dry up all of the streams of Matsor**
UST He is also boasting that he will conquer Matsor{, which people also call Egypt,} as easily as a person can stamp out a small puddle of water
(וַאֲחָרֵב בְּכַף־פְּעָמַי כָּל יְאֹרֵי מָצוֹר)

The word **Matsor** is another name for Egypt. (The word is related to the word for “border.” Egypt was considered the border of Israel.) Alternate translation: [And with the sole of my feet I will dry up all of the streams of Egypt]

Support Reference: How to Translate Names

ULT **And with the sole of my feet I will dry up all of the streams of Matsor**
UST He is also boasting that he will conquer Matsor{, which people also call Egypt,} as easily as a person can stamp out a small puddle of water
(וַאֲחָרֵב בְּכַף־פְּעָמַי כֹּל יְאֹרֵי מָצוֹר)

In this verse, the word **sole** is singular in form, but the king is using it to refer to both of his feet. If it would be helpful in your language, you could use the plural or dual form of "sole." Alternate translation: [And with the soles of my feet I will dry up all of the streams of Egypt]

Support Reference: Collective Nouns

ULT **And with the sole of my feet I will dry up all of the streams of Matsor**
UST He is also boasting that he will conquer Matsor{, which people also call Egypt,} as easily as a person can stamp out a small puddle of water
(וַאֲחָרֵב בְּכַף־פְּעָמַי כֹּל יְאֹרֵי מָצוֹר)

The king is speaking as if he could actually **dry up all the streams of** Egypt with the soles of his **feet**, the way a person could stamp out a small puddle. The **streams** of Egypt, meaning the Nile and its tributary, represent something formidable, like the giant trees of Lebanon in the previous verse. The king is boasting that after conquering Jerusalem, he will conquer the Egyptian empire without great effort. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And next I will conquer Egypt without great effort]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … I will dry up	He is also boasting that he will conquer

2 Kings 19:25

ULT	UST
Have you not heard? From long ago, I did it; from days of antiquity, I formed it. Now I have brought it, that you should be for devastating fortified cities {into} ruined heaps.	*But Yahweh says that the Assyrian king should realize that he planned long ago for those things to happen. Now he is causing them to occur. That is why the king's army has been capturing and destroying many cities that were surrounded by high walls.*

ULT **Have you not heard? From long ago, I did it; from days of antiquity, I formed it. Now I have brought it, that you should be for devastating fortified cities {into} ruined heaps**
UST But Yahweh says that the Assyrian king should realize that he planned long ago for those things to happen. Now he is causing them to occur. That is why the king's army has been capturing and destroying many cities that were surrounded by high walls
(הֲלֹא־שָׁמַעְתָּ לְמֵרָחוֹק אֹתָהּ עָשִׂיתִי לִמְיֵמֵי קֶדֶם וַיְצַרְתִּיהָ עַתָּה הֲבִיאוֹתִיהָ וּתְהִי לַהְשׁוֹת גַּלִּים נִצִּים עָרִים בְּצֻרוֹת)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [Yahweh says that the Assyrian king must surely have heard that from long ago, he did it, that from days of antiquity, he formed it. Now Yahweh has brought it, that the king should be for devastating fortified cities into ruined heaps]

Support Reference: Quotes within Quotes

ULT **Have you not heard? From long ago, I did it; from days of antiquity, I formed it**
UST But Yahweh says that the Assyrian king should realize that he planned long ago for those things to happen
(הֲלֹא־שָׁמַעְתָּ לְמֵרָחוֹק אֹתָהּ עָשִׂיתִי לִמְיֵמֵי קֶדֶם וַיְצַרְתִּיהָ)

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Surely you must have heard that from long ago, I did it, that from days of antiquity, I formed it]

Support Reference: Rhetorical Question

ULT **From long ago, I did it; from days of antiquity, I formed it**
UST he planned long ago for those things to happen
(לְמֵרָחוֹק אֹתָהּ עָשִׂיתִי לְמִימֵי קֶדֶם וַיְצַרְתִּיהָ)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [I decided a long time ago that this would happen]

Support Reference: Parallelism

ULT **from days of antiquity**
UST long ago
(לְמִימֵי קֶדֶם)

See how you translated the similar expression in 10:36. Alternate translation: [from ancient times]

Support Reference: Metonymy

ULT **{into} ruined heaps**
UST the king's army has been capturing and destroying
(גַּלִּים נְצִיִּים)

The expression **ruined** 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 would be natural in your language. Alternate translation: [into heaps of ruins]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from days of	long ago
for devastating	the king's army has been capturing and destroying
ruined	the king's army has been capturing and destroying

2 Kings 19:26

ULT	UST
And their dwellers {are} short of hand; they feel dismay and feel shame. They are vegetation of the field or green of herb; grass of roofs, blasting to the face of growing up.	*The people who lived in those cities were not able to resist the Assyrians. This discouraged them and shamed them. The Assyrians destroyed them as easily as someone can cut down green plants that are growing in a field. The Assyrians destroyed them just as the heat of the sun destroys grass on the roof of a house before it can grow.*

ULT **And their dwellers {are} short of hand; they feel dismay and feel shame. They are vegetation of the field or green of herb; grass of roofs, blasting to the face of growing up**
UST The people who lived in those cities were not able to resist the Assyrians. This discouraged them and shamed them. The Assyrians destroyed them as easily as someone can cut down green plants that are growing in a field. The Assyrians destroyed them just as the heat of the sun destroys grass on the roof of a house before it can grow
(וְיֹשְׁבֵיהֶן֙ קִצְרֵי־יָ֔ד חַתּ֥וּ וַיֵּבֹ֖שׁוּ הָי֣וּ עֵ֣שֶׂב שָׂדֶ֔ה וְיֶ֥רֶק דֶּ֖שֶׁא חָצִ֣יר גַּגּ֑וֹת וּשְׁדֵמָ֖ה לִפְנֵ֥י קָמָֽה)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [Yahweh says that their dwellers are short of hand, they feel dismay and feel shame. They are vegetation of the field or green of herb; grass of roofs, blasting to the face of growing up]

Support Reference: Quotes within Quotes

ULT **{are} short of hand**
UST were not able to resist the Assyrians
(קִצְרֵי־יָ֔ד)

Yahweh is using **short of hand** as a common expression of this culture to mean “powerless.” 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: [are powerless]

Support Reference: Idiom

ULT **They are vegetation of the field or green of herb; grass of roofs, blasting to the face of growing up**
UST The Assyrians destroyed them as easily as someone can cut down green plants that are growing in a field. The Assyrians destroyed them just as the heat of the sun destroys grass on the roof of a house before it can grow
(הָיוּ עֵשֶׂב שָׂדֶה וְיֶרֶק דֶּשֶׁא חֲצִיר גַּגּוֹת וּשְׁדֵמָה לִפְנֵי קָמָה)

Yahweh is speaking as if the people whom the Assyrians are conquering are actually tender plants that are defenseless against certain threats. Plants growing in the **field** can be easily trampled, for example, while **grass** growing on the flat **roofs** of this culture could easily wither in the heat of the sun. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [They are as defenseless before the Assyrians as vegetation or green herbs out in the field or as grass on a flat roof, which withers in the heat of the sun]

Support Reference: Metaphor

ULT **or green of herb**
UST The Assyrians destroyed them as easily as someone can cut down green plants that are growing in a field
(וְיֶרֶק דֶּשֶׁא)

Yahweh is using the possessive form to describe an **herb** that is characterized by being **green**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [or green herbs]

Support Reference: Possession

ULT **grass of roofs, blasting to the face of growing up**
UST The Assyrians destroyed them just as the heat of the sun destroys grass on the roof of a house before it can grow
(חֲצִיר גַּגּוֹת וּשְׁדֵמָה לִפְנֵי קָמָה)

See how you translated the similar expression in 17:2. Alternate translation: [grass on roofs, which the sun blasts before it can grow up]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and feel shame	and shamed them

2 Kings 19:27

ULT	UST
But I know your dwelling and your going out and your coming in and your raging against me.	*But, Yahweh says, he knows where the king of Assyria lives. He knows when he leaves home and when he returns. He knows when the king yells at him angrily.*

ULT But I know your dwelling and your going out and your coming in and your raging against me

UST But, Yahweh says, he knows where the king of Assyria lives. He knows when he leaves home and when he returns. He knows when the king yells at him angrily

(וְשִׁבְתְּךָ֙ וְצֵאתְךָ֙ וּבֹאֲךָ֔ יָדָ֖עְתִּי וְאֵ֥ת הִתְרַגִּזְךָ֖ אֵלָֽי׃)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [But Yahweh says he knows the dwelling of the king of Assyria and his going out and his coming in and his raging against him]

Support Reference: Quotes within Quotes

ULT But I know your dwelling and your going out and your coming in and your raging against me

UST But, Yahweh says, he knows where the king of Assyria lives. He knows when he leaves home and when he returns. He knows when the king yells at him angrily

(וְשִׁבְתְּךָ֙ וְצֵאתְךָ֙ וּבֹאֲךָ֔ יָדָ֖עְתִּי וְאֵ֥ת הִתְרַגִּזְךָ֖ אֵלָֽי׃)

Yahweh is using two different conditions, either being at home or leaving or returning, to represent all conditions that the king of Assyria might be in. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [But I know everything about you, including how you rage against me]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I know	But, Yahweh says, he knows
and your raging	He knows when the king yells … angrily

2 Kings 19:28

ULT	UST
Because of your raging against me, and your arrogance has come up into my ears, I will put my hook in your nose and my bit in your lips, and I will make you return on the way by which you came.'	*Yahweh says that he has heard the king yelling at him angrily. As a result, he is going to force him to return to his own country {without conquering Jerusalem} by the same route that he took to get here. It will be as if Yahweh puts a hook in his nose and a bit in his mouth in order to make him go where he wants him to go.*

ULT **Because of your raging against me, and your arrogance has come up into my ears, I will put my hook in your nose and my bit in your lips, and I will make you return on the way by which you came**
UST Yahweh says that he has heard the king yelling at him angrily. As a result, he is going to force him to return to his own country {without conquering Jerusalem} by the same route that he took to get here. It will be as if Yahweh puts a hook in his nose and a bit in his mouth in order to make him go where he wants him to go
(יַעַן הִתְרַגְּזְךָ אֵלַי וְשַׁאֲנַנְךָ עָלָה בְאָזְנָי וְשַׂמְתִּי חַחִי בְאַפֶּךָ וּמְתָגִי בִּשְׂפָתֶיךָ וַהֲשִׁבֹתִיךָ בַּדֶּרֶךְ אֲשֶׁר־בָּאתָ בָּהּ)

The second-level quotation that begins in verse 21, in which Yahweh addresses the king of Assyria even though he cannot hear him, ends with this verse. If you have decided to use punctuation to mark levels of quotation, end this verse with the appropriate punctuation for closing a second-level quotation.

Support Reference: Quote Markings

ULT **Because of your raging against me, and your arrogance has come up into my ears, I will put my hook in your nose and my bit in your lips, and I will make you return on the way by which you came**
UST Yahweh says that he has heard the king yelling at him angrily. As a result, he is going to force him to return to his own country {without conquering Jerusalem} by the same route that he took to get here. It will be as if Yahweh puts a hook in his nose and a bit in his mouth in order to make him go where he wants him to go
(יַעַן הִתְרַגְּזְךָ אֵלַי וְשַׁאֲנַנְךָ עָלָה בְאָזְנָי וְשַׂמְתִּי חַחִי בְאַפֶּךָ וּמְתָגִי בִּשְׂפָתֶיךָ וַהֲשִׁבֹתִיךָ בַּדֶּרֶךְ אֲשֶׁר־בָּאתָ בָּהּ)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [Yahweh says that because of his raging against him, and his arrogance has come up into his ears, he will put his hook in his nose and his bit in his lips. And he will make him return on the way by which he came]

Support Reference: Quotes within Quotes

ULT **and your arrogance has come up into my ears**
UST Yahweh says that he has heard … angrily
(וְשַׁאֲנַנְךָ עָלָה בְאָזְנָי)

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 because your arrogance has come up into my ears]

Support Reference: Ellipsis

ULT **and your arrogance has come up into my ears**
UST Yahweh says that he has heard … angrily
(וְשַׁאֲנַנְךָ עָלָה בְאָזְנָי)

Here, **ears** represent hearing. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and your arrogance has come up into my hearing] or [and I have heard from heaven the arrogant things you have been saying]

Support Reference: Metonymy

ULT **I will put my hook in your nose and my bit in your lips, and I will make you return on the way by which you came**
UST he is going to force him to return to his own country {without conquering Jerusalem} by the same route that he took to get here. It will be as if Yahweh puts a hook in his nose and a bit in his mouth in order to make him go where he wants him to go
(וְשַׂמְתִּי חַחִי בְּאַפֶּךָ וּמִתְגִּי בִּשְׂפָתֶיךָ וַהֲשִׁבֹתִיךָ בַּדֶּרֶךְ אֲשֶׁר־בָּאתָ בָּהּ)

Yahweh is speaking as if he were actually going to put a **hook** in the **nose** of the king of Assyria and a **bit** in his **lips**, as if the king were an animal such as people would control by these means. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will control you by powerful means, and I will make you return on the way by which you came]

Support Reference: Metaphor

ULT **in your lips**
UST in his mouth
(בִּשְׂפָתֶיךָ)

Here, the king's **lips** represent his mouth. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [your mouth]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your raging and your arrogance	the king yelling angrily

2 Kings 19:29

ULT	UST
And this {will be} the sign for you. This year, you will eat wild grain, and in the second year, {its} offspring. But in the third year, sow and harvest, and plant vineyards and eat their fruit.	*Here is a sign for you, Hezekiah{, to show that this message is truly from Yahweh}. This year, you and your people will eat wild grain. Next year, you will eat the grain that grows from the seeds of those wild plants. But the following year, you Israelites will be able to plant grain and harvest it. You will be able to plant vineyards and eat the grapes.*

ULT **And this {will be} the sign for you**
UST Here is a sign for you, Hezekiah{, to show that this message is truly from Yahweh}
(וְזֶה־לְּךָ הָאוֹת)

Isaiah is now addressing Hezekiah directly. He is no longer speaking in the first person on behalf of Yahweh (although he will do that again in verses 32–34). It may be helpful to clarify this for your readers. Alternate translation: [And this {will be} the sign for you, Hezekiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and in the second year … But in the third year**
UST Next year … But the following year
(וּבַשָּׁנָה הַשֵּׁנִית & וּבַשָּׁנָה הַשְּׁלִישִׁית)

If your language would not represent number in forms such as **second** or **third**, you could represent these numbers in forms that your language would use. Alternate translation: [and in year two … But in year three] or [and next year … But in the year after that]

Support Reference: Ordinal Numbers

ULT **{its} offspring**
UST the grain that grows from the seeds of those wild plants
(סְחִישׁ)

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 will eat its offspring] or [you will eat what grows from that]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sign	a sign … to show that this message is truly from Yahweh
This year	This year
wild grain	wild grain
and in the … year	year
But in the … year	But the … year
sow	you Israelites will be able to plant grain
and harvest	and harvest it
and plant	You will be able to plant
vineyards	vineyards
their fruit	grapes

2 Kings 19:30

ULT	UST
And the remaining survival of the house of Judah will again {take} root downward, and it will make fruit upward.	*The people in Judah who remain alive will once again prosper and have many sons and daughters, like plants whose roots go deep down into the ground and that produce much fruit.*

ULT And the remaining survival of the house of Judah will again {take} root downward, and it will make fruit upward

UST The people in Judah who remain alive will once again prosper and have many sons and daughters, like plants whose roots go deep down into the ground and that produce much fruit

(וְיָסְפָה פְּלֵיטַת בֵּית־יְהוּדָה הַנִּשְׁאֶרֶה שֹׁרֶשׁ לְמָטָּה וְעָשָׂה פְּרִי לְמָעְלָה)

Isaiah is speaking as if the Judeans were actually a plant that would **{take} root** and **make fruit**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the Judeans who have survived and remain will establish themselves in their land again and have many children]

Support Reference: Metaphor

ULT And the remaining survival of the house of Judah will again

UST The people in Judah who remain alive … once again

(וְיָסְפָה פְּלֵיטַת בֵּית־יְהוּדָה הַנִּשְׁאֶרֶה)

If your language does not use an abstract noun for the idea of **survival**, you could express the same idea in another way, here and in the next verse. Alternate translation: [And the remaining survivors of the house of Judah]

Support Reference: Abstract Nouns

ULT the house of Judah

UST The people in Judah

(בֵּית־יְהוּדָה)

See how you translated the similar expression in 8:12. Alternate translation: [the descendants of Judah]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of Judah	The people in Judah

ULT	UST
fruit	many sons and daughters … fruit

2 Kings 19:31

ULT	UST
For a remnant will come out from Jerusalem, and a survival from Mount Zion. The zeal of Yahweh will do this.	*People will survive the Assyrian invasion. Afterwards, many of them will move from Jerusalem on Mount Zion to resettle other parts of Judah. Yahweh will eagerly make this happen.*

ULT and a survival from Mount Zion
UST People will survive the Assyrian invasion … on Mount Zion
(וּפְלֵיטָה מֵהַר צִיּוֹן)

Isaiah is leaving out some of the words that in many languages a sentence would 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 survivors will come out from Mount Zion]

Support Reference: Ellipsis

ULT The zeal of Yahweh will do this
UST Yahweh will eagerly make this happen
(קִנְאַת יְהוָה תַּעֲשֶׂה־זֹּאת)

Some ancient manuscripts read “The zeal of Yahweh will do this.” The ULT follows that reading. Other ancient manuscripts read “The zeal of Yahweh of armies will do this.” 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 zeal of Yahweh will do this
UST Yahweh will eagerly make this happen
(קִנְאַת יְהוָה תַּעֲשֶׂה־זֹּאת)

Isaiah is speaking of the **zeal** of Yahweh as if it were a living thing that could do the things he describes. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Yahweh will do this in his zeal] or [Yahweh will zealously do this]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a remnant	People will survive the Assyrian invasion

ULT	UST
from Jerusalem	from Jerusalem
from Mount Zion	on Mount Zion
Zion	Zion
The zeal of	eagerly
Yahweh	Yahweh

2 Kings 19:32

ULT	UST
Therefore, thus says Yahweh about the king of Assyria: 'He will not come to this city, and he will not shoot an arrow there, and he will not come before it {with} a shield, and he will not pour out a mound against it.	*Yahweh declares that the king of Assyria will not bring his army to this city. His soldiers will not shoot a single arrow at it. His soldiers will not appear outside of it carrying shields. They will not build a high mound of dirt against the city wall to try to get over it.*

ULT **Therefore, thus says Yahweh about the king of Assyria: 'He will not come to this city, and he will not shoot an arrow there, and he will not come before it {with} a shield, and he will not pour out a mound against it**

UST Yahweh declares that the king of Assyria will not bring his army to this city. His soldiers will not shoot a single arrow at it. His soldiers will not appear outside of it carrying shields. They will not build a high mound of dirt against the city wall to try to get over it

(לָכֵן כֹּה־אָמַר יְהוָה אֶל־מֶלֶךְ אַשּׁוּר לֹא יָבֹא אֶל־הָעִיר הַזֹּאת וְלֹא־יוֹרֶה שָׁם חֵץ וְלֹא־יְקַדְּמֶנָּה מָגֵן וְלֹא־יִשְׁפֹּךְ עָלֶיהָ סֹלְלָה)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Therefore Yahweh says about the king of Assyria that he will not come to this city, and he will not shoot an arrow there, and he will not come before it with a shield, and he will not pour out a mound against it]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the king of	the king of
Assyria	Assyria
{with} a shield	carrying shields

2 Kings 19:33

ULT	UST
He will return by the way on which he came, and he will not come to this city.' The declaration of Yahweh.	*Yahweh says that the king of Assyria will not lead his army to this city. Instead, they will return to their own country by the same route that they took to get here.*

ULT **He will return by the way on which he came, and he will not come to this city.' The declaration of Yahweh**

UST Yahweh says that the king of Assyria will not lead his army to this city. Instead, they will return to their own country by the same route that they took to get here

(בַּדֶּרֶךְ אֲשֶׁר־יָבֹא בָּהּ יָשׁוּב וְאֶל־הָעִיר הַזֹּאת לֹא יָבֹא נְאֻם־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 declares that he will return by the way on which he came, and he will not come to this city]

Support Reference: Quotes within Quotes

ULT **He will return by the way on which he came, and he will not come to this city**

UST the king of Assyria will not lead his army to this city. Instead, they will return to their own country by the same route that they took to get here

(בַּדֶּרֶךְ אֲשֶׁר־יָבֹא בָּהּ יָשׁוּב וְאֶל־הָעִיר הַזֹּאת לֹא יָבֹא)

Yahweh is describing one event before describing another event that would precede it. If it would be helpful your language, you may wish to relate these events in the order in which they happened. Alternate translation: [He will not come to this city, but he will return by the way on which he came]

Support Reference: Order of Events

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

2 Kings 19:34

ULT	UST
‘For I will cover over this city to save it, for my sake and for the sake of David my servant.’”	*Yahweh says that he will defend this city and prevent the Assyrians from destroying it. He will do that to show that he is the one true God and because of what he promised to his servant David{, that his descendants would always rule in Jerusalem}.”*

ULT **For I will cover over this city to save it, for my sake and for the sake of David my servant**

UST Yahweh says that he will defend this city and prevent the Assyrians from destroying it. He will do that to show that he is the one true God and because of what he promised to his servant David{, that his descendants would always rule in Jerusalem}

(וְגַנּוֹתִי אֶל־הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעֲנִי וּלְמַעַן דָּוִד עַבְדִּי)

This is a direct quotation from Yahweh that Isaiah is relaying to Hezekiah. If it would be helpful to your readers, you could indicate that Yahweh is the speaker. Alternate translation: [Yahweh says, ‘For I will cover over this city to save it, for my sake and for the sake of David my servant.’]

Support Reference: Quotations and Quote Margins

ULT **For I will cover over this city to save it, for my sake and for the sake of David my servant**

UST Yahweh says that he will defend this city and prevent the Assyrians from destroying it. He will do that to show that he is the one true God and because of what he promised to his servant David{, that his descendants would always rule in Jerusalem}

(וְגַנּוֹתִי אֶל־הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעֲנִי וּלְמַעַן דָּוִד עַבְדִּי)

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 cover over this city to save it, for his own sake and for the sake of David his servant]

Support Reference: Quotes within Quotes

ULT **For I will cover over this city**
UST Yahweh says that he will defend this city
(וְגַנּוֹתִי אֶל־הָעִיר הַזֹּאת)

Yahweh is speaking as if he were actually going to **cover over** the city of Jerusalem to protect it, as with a shield. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [For I will protect this city]

Support Reference: Metaphor

ULT **For I will cover**
UST Yahweh says that he will defend
(וְגַנּוֹתִי)

Here the word **For** introduces not a reason but an explanation. Alternate translation: [This will happen because]

Support Reference: Connecting Words and Phrases

ULT **and for the sake of David my servant**
UST and because of what he promised to his servant David{, that his descendants would always rule in Jerusalem}
(וּלְמַעַן דָּוִד עַבְדִּי)

This verse ends the long first-level quotation that begins at verse 20. It also contains a second-level quotation from Yahweh that concludes at the end of the verse. If you have decided to use punctuation to mark levels of quotation, end this verse with the appropriate punctuation for closing both a second-level and first-level quotation.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to save it	and prevent the Assyrians from destroying it
David	David{, that his descendants would always rule in Jerusalem}
my servant	his servant

2 Kings 19:35

ULT	UST
And it happened in that night that the angel of Yahweh went out and struck in the camp of Assyria 185,000. And they arose early in the morning and behold, all of them {were} dead corpses.	*That night, an angel representing Yahweh went to the place where the Assyrian soldiers had set up their tents. He killed 185,000 of the soldiers. When the rest of the soldiers woke up the next morning, they saw the dead bodies of all those soldiers.*

ULT **And it happened**
UST night
(וַיְהִי׀)

The author is using the phrase **And it happened** to introduce a new development within the event of the Assyrians invading Judah. 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 **Yahweh … and struck**
UST Yahweh … He killed
(יְהוָ֔ה וַיַּ֕ךְ)

See how you translated the similar expression in 3:23. Alternate translation: [and killed]

Support Reference: Assumed Knowledge and Implicit Information

ULT **185,000**
UST 185,000 of the soldiers
(מֵאָ֥ה שְׁמוֹנִ֖ים וַחֲמִשָּׁ֣ה אָלֶ֑ף)

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: [185,000 soldiers]

Support Reference: Ellipsis

ULT **And they arose early**
UST When the rest of the soldiers woke up
(וַיַּשְׁכִּימוּ)

The pronoun **they** refers to the soldiers in the Assyrian camp whom the angel of Yahweh did not kill. It may be helpful to clarify this for your readers. Alternate translation: [And the surviving soldiers arose early]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel of	an angel representing
Yahweh … and	Yahweh
Assyria	the Assyrian soldiers

2 Kings 19:36

ULT	UST
And he departed and went, and Sennacherib, the king of Assyria, returned and stayed in Nineveh.	*Then King Sennacherib had his soldiers take down their tents, and he led them away from Israel. They returned to Assyria, and Sennacherib remained in the city of Nineveh.*

ULT And he departed and went, and Sennacherib, the king of Assyria, returned and stayed in Nineveh

UST Then King Sennacherib had his soldiers take down their tents, and he led them away from Israel. They returned to Assyria, and Sennacherib remained in the city of Nineveh

(וַיִּסַּע וַיֵּלֶךְ וַיָּשָׁב סַנְחֵרִיב מֶלֶךְ־אַשּׁוּר וַיֵּשֶׁב בְּנִינְוֵה)

If it would be clearer in your language, you could name the king in the earlier part of the sentence and use the pronoun in the later part of the sentence. Alternate translation: [And Sennacherib, the king of Assyria, departed and went, and he returned and stayed in Nineveh]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sennacherib	They
the king of	They
Assyria	to Assyria
in Nineveh	in the city of Nineveh

2 Kings 19:37

ULT	UST
And it happened, he was prostrating himself {in} the house of Nisroch his god, and Adrammelech and Sharezer struck him with the sword, and they, they escaped {to} the land of Ararat. And Esarhaddon his son reigned in his place.	*One day King Sennacherib was worshiping in the temple of his god Nisroch. {Two of his sons,} Adrammelech and Sharezer, killed him with their swords. Then they escaped to the region of Ararat. Sennacherib's {other} son Esarhaddon became the next king of Assyria.*

ULT **And it happened**
UST One day
(וַיְהִי)

The author is using the phrase **And it happened** to introduce a new development within the event of the Assyrians invading Judah. Use a word, phrase, or other method in your language that is natural for introducing a new development.

Support Reference: Introduction of a New Event

ULT **and Adrammelech and Sharezer struck him with the sword**
UST {Two of his sons,} Adrammelech and Sharezer, killed him with their swords
(וְאַדְרַמֶּלֶךְ וְשַׂרְאֶצֶר הִכֻּהוּ בַּחָרֶב)

Some ancient manuscripts read "and Adrammelech and Sharezer struck him with the sword." The ULT follows that reading. Other ancient manuscripts read "and Adrammelech and Sharezer, his sons, struck him with the sword." 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 **struck him**
UST killed him
(הִכֻּהוּ)

See how you translated the similar expression in 3:23. Alternate translation: [killed him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and they, they escaped**
UST Then they escaped
(וְהֵמָּה נִמְלְטוּ)

See how you translated the similar expression in 5:25. Alternate translation: [and for their part, they escaped]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
was prostrating himself	was worshiping
{in} the house of	in the temple of
his god	his god
with the sword	with their swords
{to} the land of	to the region of
Ararat	Ararat
his son	Sennacherib's {other} son
And … reigned	became the … king of Assyria

2 Kings 20

2 Kings 20 Introduction

Structure and Formatting

In this chapter, the author concludes his detailed account of the reign of Hezekiah, one of the great kings of Judah.

Religious and Cultural Concepts in This Chapter

Why did Isaiah say to put figs on Hezekiah's sore?

In the ancient world, figs were a known remedy for sores and boils. Figs contain natural compounds and enzymes that have anti-inflammatory, soothing, and drawing effects. These can help bring a festering boil to a head and reduce swelling and infection. However, Hezekiah was so ill that he was near death, so it was improbable that the effects of the figs alone would have cured him. So agreeing to have his servants put the figs on his sore anyway was therefore an act of faith, trust, and obedience by Hezekiah. It showed that he was prepared to follow the instructions of Yahweh's prophet, even if it did not seem that the measures he specified would be sufficient. Isaiah had the king's servants use the best means available, so that they and he and the king were doing their part. But Hezekiah ultimately had to trust Yahweh for his healing.

2 Kings 20:1

ULT	UST
In those days, Hezekiah was sick to dying. And Isaiah, the son of Amoz, the prophet, came to him and said to him, "Thus says Yahweh, 'Command regarding your house, for you are dying, and you will not live.'"	*Around that time, Hezekiah became so sick that he was in danger of dying. The prophet Isaiah son of Amoz came to him and told him, "Yahweh says that you should tell the people in your palace what you want them to do after you die. You should do that because you are not going to recover from this illness. Instead, you are going to die."*

ULT **In those days**
UST Around that time
(בַּיָּמִים הָהֵם)

See how you translated the similar expression in 10:36. Alternate translation: [Around that time]

Support Reference: Metonymy

ULT **Thus says Yahweh, 'Command regarding your house, for you are dying, and you will not live**
UST Yahweh says that you should tell the people in your palace what you want them to do after you die. You should do that because you are not going to recover from this illness. Instead, you are going to die
(כֹּה־אָמַר יְהוָה צַו לְבֵיתֶךָ כִּי מֵת אַתָּה וְלֹא תִחְיֶה)

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 you should command regarding your house, for you are dying, and you will not live]

Support Reference: Quotes within Quotes

ULT **Command regarding your house, for you are dying, and you will not live**
UST you should tell the people in your palace what you want them to do after you die. You should do that because you are not going to recover from this illness. Instead, you are going to die
(צַו לְבֵיתֶךָ כִּי מֵת אַתָּה וְלֹא תִחְיֶה)

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 dying, and you will not live, command regarding your house]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Command regarding your house**
UST you should tell the people in your palace what you want them to do after you die
(צַו לְבֵיתֶךָ)

Here Hezekiah's **house** could represent: (1) his household affairs. Alternate translation: [Put your affairs in order] or (2) his royal dynasty. Hezekiah lived 15 years after this illness, but his son and successor Manasseh was 12 years old when he became king, indicating that Hezekiah did not have an heir at this time. He would therefore have had to identify someone as his successor. Alternate translation: [Name your successor]

Support Reference: Metonymy

ULT **you are dying, and you will not live**
UST you are not going to recover from this illness. Instead, you are going to die
(מֵת אַתָּה וְלֹא תִחְיֶה)

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 will surely die from this illness]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In … days	Around … time
Hezekiah	Hezekiah
Isaiah	Isaiah
the son of	son of
Amoz	Amoz
the prophet	The prophet
Yahweh	Yahweh
regarding your house	the people in your palace what you want them to do after you die

2 Kings 20:2

ULT	UST
And he turned his face to the wall, and he prayed to Yahweh, saying,	*Hezekiah turned his face toward the wall {so that he could have privacy} and prayed to Yahweh. He said,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he prayed	and prayed
Yahweh	Yahweh

2 Kings 20:3

ULT	UST
“Oh Yahweh, please remember that I have walked about to your face in faithfulness and with a whole heart, and I have done good in your eyes.” And Hezekiah wept a great weeping.	*“Yahweh, please do not forget that I have served you loyally and I have devoted myself entirely to you. I have done things that pleased you.” Then Hezekiah started to cry loudly.*

ULT **remember**
UST do not forget
(זְכָר)

Hezekiah is not suggesting that Yahweh does not **remember** these things and needs to be reminded of them. He is asking Yahweh to take them into consideration. Alternate translation: [consider] or [take into consideration]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I have walked about**
UST I have served
(הִתְהַלַּכְתִּי)

See how you translated the similar expression in 8:18. Alternate translation: [I have lived]

Support Reference: Metaphor

ULT **to your face**
UST you
(לְפָנֶיךָ)

See how you translated the similar expression in 3:14. Alternate translation: [in your presence]

Support Reference: Metonymy

ULT **in faithfulness**
UST loyally
(בֶּאֱמֶת)

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

Support Reference: Abstract Nouns

> ULT **and with a whole heart**
> UST and I have devoted myself entirely to you
> (וּבְלֵבָב שָׁלֵם)

Here the **heart** represents a person's intentions and commitments. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and in complete devotion]

Support Reference: Metaphor

> ULT **and I have done good in your eyes**
> UST I have done things that pleased you
> (וְהַטּוֹב בְּעֵינֶיךָ עָשִׂיתִי)

See how you translated the similar expression in 1:13. Alternate translation: [and I have done what you consider to be good]

Support Reference: Idiom

> ULT **And Hezekiah wept a great weeping**
> UST Then Hezekiah started to cry loudly
> (וַיִּבְךְּ חִזְקִיָּהוּ בְּכִי גָדוֹל)

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 Hezekiah wept bitterly]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
please	please
in faithfulness	loyally
and … good	things that pleased
Hezekiah	Hezekiah
a … weeping	loudly

2 Kings 20:4

ULT	UST
And it happened, Isaiah had not gone out {of} the middle courtyard, and the word of Yahweh was to him, saying,	*Isaiah {left the king, but} before he had crossed the middle courtyard of the palace, Yahweh gave him a message. He said,*

ULT and the word of Yahweh was to him
UST Yahweh gave him a message
(וּדְבַר־יְהוָה הָיָה אֵלָיו)

The author is using a common expression of his culture to mean that Yahweh spoke a message to Isaiah. 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 15:10. Alternate translation: [and Yahweh spoke a message to him]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Isaiah	Isaiah {left the king … }
{of} the … courtyard	the … courtyard of the palace
and the word of Yahweh	Yahweh … a message

2 Kings 20:5

ULT	UST
“Return, and you shall say to Hezekiah, the leader of my people, ‘Thus says Yahweh, the God of David your father, “I have heard your prayer. I have seen your weeping. Behold me, healing you. On the third day, you will go up {to} the house of Yahweh.	*“Go back to Hezekiah, the king of Judah, and tell him that I, Yahweh, the God whom his ancestor King David worshiped, have heard what he prayed. I have seen how he has been crying. Tell him that I will heal him. Two days from now, he will be able to go to my temple.*

ULT **Return, and you shall say to Hezekiah, the leader of my people, ‘Thus says Yahweh, the God of David your father, “I have heard your prayer. I have seen your weeping. Behold me, healing you. On the third day, you will go up {to} the house of Yahweh**
UST Go back to Hezekiah, the king of Judah, and tell him that I, Yahweh, the God whom his ancestor King David worshiped, have heard what he prayed. I have seen how he has been crying. Tell him that I will heal him. Two days from now, he will be able to go to my temple
(שׁוּב וְאָמַרְתָּ֞ אֶל־חִזְקִיָּ֣הוּ נְגִיד־עַמִּ֗י כֹּה־אָמַ֤ר יְהוָה֙ אֱלֹהֵ֣י דָוִ֣ד אָבִ֔יךָ שָׁמַ֥עְתִּי אֶת־תְּפִלָּתֶ֖ךָ רָאִ֣יתִי אֶת־דִּמְעָתֶ֑ךָ הִנְנִ֤י רֹפֵא֙ לָ֔ךְ בַּיּ֥וֹם הַשְּׁלִישִׁ֖י תַּעֲלֶ֥ה בֵּית־יְהוָֽה)

There are three levels of quotation here. The author is quoting what Yahweh said (level 1). Yahweh is quoting what he wants Isaiah to say to Hezekiah. (level 2). This includes a quotation from Yahweh himself. (level 3). Use the appropriate punctuation in your language to mark these levels of quotation, in this verse and at the end of the next verse. Alternatively, you could translate this so that there are not second-level or third-level quotations.

Support Reference: Quote Markings

ULT **Return, and you shall say to Hezekiah, the leader of my people, ‘Thus says Yahweh, the God of David your father, “I have heard your prayer. I have seen your weeping. Behold me, healing you. On the third day, you will go up {to} the house of Yahweh**
UST Go back to Hezekiah, the king of Judah, and tell him that I, Yahweh, the God whom his ancestor King David worshiped, have heard what he prayed. I have seen how he has been crying. Tell him that I will heal him. Two days from now, he will be able to go to my temple
(שׁוּב וְאָמַרְתָּ֞ אֶל־חִזְקִיָּ֣הוּ נְגִיד־עַמִּ֗י כֹּה־אָמַ֤ר יְהוָה֙ אֱלֹהֵ֣י דָוִ֣ד אָבִ֔יךָ שָׁמַ֥עְתִּי אֶת־תְּפִלָּתֶ֖ךָ רָאִ֣יתִי אֶת־דִּמְעָתֶ֑ךָ הִנְנִ֤י רֹפֵא֙ לָ֔ךְ בַּיּ֥וֹם הַשְּׁלִישִׁ֖י תַּעֲלֶ֥ה בֵּית־יְהוָֽה)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Return and tell Hezekiah, the leader of my people, that I, Yahweh, the God of David his father, have heard his prayer and have seen his weeping. I am going to heal him. On the third day, he will go up {to} my temple]

Support Reference: Quotes within Quotes

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

See how you translated the similar expression in 8:24. Alternate translation: [your ancestor]

Support Reference: Metaphor

ULT **Behold me, healing you**
UST Tell him that I will heal him
(הִנְנִי רֹפָא לָךְ)

See how you translated the similar expression in 19:7. Alternate translation: [I am going to heal you]

Support Reference: Idiom

ULT **you will go up**
UST he will be able to go
(תַּעֲלֶה)

See how you translated the similar expression in 1:3. Alternate translation: [you will go]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **On the third day**
UST Two days from now
(בַּיּוֹם הַשְּׁלִישִׁי)

In this culture, the current day was considered the first day, the next day was considered the second day, and the day after that was considered **the third day**. In your translation, describe these days as your language and culture naturally would. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 30:1. Alternate translation: [On the day after tomorrow]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{to} the house of Yahweh**
UST to my temple
(בֵּית יְהוָה)

See how you translated the similar expression in 5:18. Alternate translation: [to the temple of Yahweh]

Support Reference: Metaphor

> ULT **{to} the house of Yahweh**
> UST to my temple
> (בֵּית יְהוָה)

Yahweh is speaking of himself in the third person because he is making a solemn declaration. If it would be helpful in your language, you could translate this in the first person. Alternate translation, as in the UST: [to my temple]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hezekiah	Hezekiah
the leader of	the king of
Yahweh	I, Yahweh
the God of	the God whom … worshiped
David	King David
your father	his ancestor
your prayer	what he prayed
your weeping	how he has been crying
On the … day	Two days from now
{to} the house of Yahweh	to my temple

2 Kings 20:6

ULT	UST
And I will add 15 years to your days, and I will deliver you and this city from the palm of the king of Assyria. And I will cover over this city for my sake and for the sake of David my servant.”’”	*Tell him that I will enable him to live for 15 more years. Promise him that I will prevent the king of Assyria from defeating him and conquering this city. I will defend this city to show that I am the one true God and because of what I promised to my servant David.”*

ULT **And I will add 15 years to your days, and I will deliver you and this city from the palm of the king of Assyria. And I will cover over this city for my sake and for the sake of David my servant**

UST Tell him that I will enable him to live for 15 more years. Promise him that I will prevent the king of Assyria from defeating him and conquering this city. I will defend this city to show that I am the one true God and because of what I promised to my servant David

(וְהֹסַפְתִּי עַל־יָמֶיךָ חֲמֵשׁ עֶשְׂרֵה שָׁנָה וּמִכַּף מֶלֶךְ־אַשּׁוּר אַצִּילְךָ וְאֶת הָעִיר הַזֹּאת וְגַנּוֹתִי עַל־הָעִיר הַזֹּאת לְמַעֲנִי וּלְמַעַן דָּוִד עַבְדִּי)

If you decided in the previous verse to translate this quotation in such a way that there would not be quotations within a quotations, you can continue doing that here. Alternate translation: [Tell Hezekiah that I say that I will add 15 years to his days and that I will deliver him and this city from the palm of the king of Assyria. And I will cover over this city for my sake and for the sake of David my servant]

Support Reference: Quotes within Quotes

ULT **to your days**

UST Tell him that I will enable him to live

(עַל־יָמֶיךָ)

See how you translated the similar expression in 10:36. Alternate translation: [to your lifetime]

Support Reference: Metonymy

ULT **and … from the palm of the king of Assyria**

UST Promise him that I will prevent the king of Assyria from defeating him and conquering

(וּמִכַּף מֶלֶךְ־אַשּׁוּר)

See how you translated the similar expression in 3:10. Alternate translation: [from the power of the king of Assyria]

Support Reference: Metonymy

ULT **And I will cover over this city**
UST I will defend this city
(וְגַנּוֹתִי֙ עַל־הָעִ֣יר הַזֹּ֔את)

See how you translated the similar expression in 19:34. Alternate translation: [And I will protect this city]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
years	for … years
your days	Tell him that I will enable him to live
I will deliver you	Promise him that I will prevent … from defeating him and conquering
the king of	the king of
Assyria	Assyria
David	to … David
my servant	my servant

2 Kings 20:7

ULT	UST
And Isaiah said, “Bring a cake of figs.” And they brought {it}, and they put {it} on the sore, and he lived.	*Isaiah {came back and told Hezekiah what Yahweh had said, then he} told Hezekiah’s servants, “Make a paste from figs.” The servants made the fig paste and put it on the sore place on Hezekiah’s body. Then he recovered.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Isaiah	Isaiah
figs	figs

2 Kings 20:8

ULT	UST
Now Hezekiah had said to Isaiah, “What {is} the sign that Yahweh will heal me, that I will go up on the third day to the house of Yahweh?”	*Hezekiah had asked Isaiah {when he told him that Yahweh would heal him}, “Will Yahweh please give me a sign to show that he is going to heal me and that two days from now I will be able to go to his temple?”*

ULT on the third day to the house of Yahweh
UST two days from now … to his temple
(בַּיּוֹם הַשְּׁלִישִׁי בֵּית יְהוָה)

See how you translated the similar expression in 20:5. Alternate translation: [on the day after tomorrow to the temple of Yahweh]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hezekiah	Hezekiah
Isaiah	Isaiah
{is} the sign	a sign
Yahweh	he
on the … day	two days from now
to the house of Yahweh	to his temple

2 Kings 20:9

ULT	UST
And Isaiah said, “This {is} the sign for you from Yahweh that Yahweh will do the thing that he has spoken. The shadow has gone forward ten steps. If it shall go back ten steps?”	*Isaiah had replied, “Yahweh will do something that will prove to you that he will do what he promised. The shadow has gone ten steps down the stairway {that serves as a sundial}. Do you want him to make it go back up those ten steps?”*

ULT The shadow has gone forward ten steps

UST The shadow has gone ten steps down the stairway {that serves as a sundial}
(הָלַךְ הַצֵּל עֶשֶׂר מַעֲלוֹת)

Since the author explains in verse 11 that these **steps** were the “steps of Ahaz,” that is, a sundial that Hezekiah’s father King Ahaz had built, you do not need to explain here what these steps were.

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Isaiah	Isaiah
{is} the sign	something that will prove
Yahweh	Yahweh will do
Yahweh	he

2 Kings 20:10

ULT	UST
And Hezekiah said, “It is easy for the shadow to stretch out ten steps. No, but let the shadow go backward ten steps.”	*Hezekiah replied, “It would be easy to move the shadow farther down the steps {because that is how it always moves}. So do not ask Yahweh to do that. Instead, ask him to make it go back up those ten steps.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hezekiah	Hezekiah

2 Kings 20:11

ULT	UST
And Isaiah the prophet called to Yahweh, and he made the shadow go back on the steps that it had gone down on the steps of Ahaz, backward ten steps.	*So Isaiah prayed earnestly to Yahweh, and Yahweh caused the shadow to go ten steps back up the stairs that King Ahaz had his workers build {as a sundial}.*

ULT and he made … go back
UST and Yahweh caused … to go
(וַיָּשֶׁב)

The pronoun **he** refers to Yahweh. It may be helpful to clarify this for your readers. Alternate translation: [and Yahweh made]

Support Reference: Pronouns — When to Use Them

ULT on the steps of Ahaz
UST the stairs that King Ahaz had his workers build {as a sundial}
(בְּמַעֲלוֹת אָחָז)

The phrase **the steps of Ahaz** describes a structure that King Ahaz, the father of Hezekiah, built to track the passage of time. It showed the time of day by the position of the shadow that a pole cast on a series of **steps** below the pole. Such a structure is sometimes called a "shadow clock." It is similar to what many cultures know as a sundial. If your readers would not be familiar with such a structure, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [on the steps of the shadow clock that King Ahaz had built] or [on the sundial of King Ahaz]

Support Reference: Translate Unknowns

ULT backward ten steps
UST ten steps back up
(אֲחֹרַנִּית עֶשֶׂר מַעֲלוֹת)

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 shadow went backward ten steps]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Isaiah	Isaiah

ULT	UST
the prophet	Isaiah
And … called	So … prayed earnestly
Yahweh	Yahweh
Ahaz	that King Ahaz had his workers build {as a sundial}

2 Kings 20:12

ULT	UST
At that time, Berodach Baladan, the son of Baladan, the king of Babylon, sent writings and a gift to Hezekiah, for he had heard that Hezekiah was sick.	*Berodach Baladan had become the king of Babylon after his father Baladan died. Around this time, he learned that King Hezekiah had been very sick. So he sent messengers to him. They brought a gift to Hezekiah, along with a letter {that said how glad Berodach Baladan was that Hezekiah had recovered}.*

ULT **At that time**
UST Around this time
(בָּעֵת הַהִיא)

The author is using the time reference **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

ULT **Berodach Baladan, the son of Baladan, the king of Babylon, sent writings and a gift to Hezekiah, for he had heard that Hezekiah was sick**
UST Berodach Baladan had become the king of Babylon after his father Baladan died … he learned that King Hezekiah had been very sick. So he sent messengers to him. They brought a gift to Hezekiah, along with a letter {that said how glad Berodach Baladan was that Hezekiah had recovered}
(שָׁלַח בְּרֹאדַךְ בַּלְאֲדָן בֶּן־בַּלְאֲדָן מֶלֶךְ־בָּבֶל סְפָרִים וּמִנְחָה אֶל־חִזְקִיָּהוּ כִּי שָׁמַע כִּי חָלָה חִזְקִיָּהוּ)

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 Berodach-Baladan, the son of Baladan, the king of Babylon, had heard that Hezekiah was sick, he sent letters and a gift to Hezekiah]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Berodach Baladan**
UST Berodach Baladan
(בְּרֹאדַךְ בַּלְאֲדָן)

Some ancient manuscripts read “Berodach Baladan.” The ULT follows that reading. Other ancient manuscripts and the parallel passage in Isaiah 39:1 read “Merodach Baladan.” 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 **writings**
UST along with a letter {that said how glad Berodach Baladan was that Hezekiah had recovered}
(סְפָרִים)

See how you translated the similar expression in 19:14. Alternate translation: [a letter]

Support Reference: Unusual Uses of the Plural

ULT **that Hezekiah was sick**
UST that King Hezekiah had been very sick
(כִּי חָלָה חִזְקִיָּהוּ)

Since the author has already used the name Hezekiah earlier in this sentence, it may be more natural in your language to use a pronoun here. Alternate translation: [that he was sick]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
At … time	Around … time
the son of	his father
the king of	had become the king of
Babylon	Babylon
Hezekiah	him … Hezekiah
Hezekiah	King Hezekiah

2 Kings 20:13

ULT	UST
And Hezekiah listened to them, and he showed them the whole house of his treasure, the silver and the gold and the spices and the fine oil and the house of his armor and everything that was found in his treasuries. There was not a thing that Hezekiah did not show them in his house or in all of his realm.	*When the messengers arrived, Hezekiah listened when they read the letter to him from Berodach Baladan. Then he showed them all the valuable possessions he was keeping in his palace. He showed them the silver and the gold, the spices, the special olive oil, and the weapons for his soldiers. He showed them all the valuable things that were in his storerooms and in other places in his kingdom.*

ULT **And Hezekiah listened to them**
UST When the messengers arrived, Hezekiah listened when they read the letter to him from Berodach Baladan
(וַיִּשְׁמַע עֲלֵיהֶם֙ חִזְקִיָּ֔הוּ)

Some ancient manuscripts read “And Hezekiah listened to them.” The ULT follows that reading. Other ancient manuscripts and the parallel passage in Isaiah 39:2 read “And Hezekiah rejoiced over them.” 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 everything that was found in his treasuries**
UST all … that were in his storerooms
(וְאֵת֙ כָּל־אֲשֶׁ֣ר נִמְצָ֔א בְּאוֹצְרֹתָ֑יו)

See how you translated the similar expression in 12:18. Alternate translation: [and everything that was in his treasuries]

Support Reference: Idiom

ULT **There was not a thing that Hezekiah did not show them in his house or in all of his realm**

UST He showed them all the valuable things … in his storerooms and in other places in his kingdom

(לֹא־הָיָה דָבָר אֲשֶׁר לֹא־הֶרְאָם חִזְקִיָּהוּ בְּבֵיתוֹ וּבְכָל־מֶמְשַׁלְתּוֹ)

This is a double negative, consisting of two instances of the negative particle **not**. If it would be clearer in your language, you could use a positive expression to translate this. Alternate translation: [Hezekiah showed them everything in his palace and in his realm]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hezekiah	Hezekiah
house of	he was keeping in his palace
the silver	the silver
and the gold	and the gold
and the … oil	the … olive oil
and the house of	and the weapons for his soldiers
his armor	the weapons for his soldiers
Hezekiah	He
in his house	in his storerooms

2 Kings 20:14

ULT	UST
And Isaiah the prophet came to King Hezekiah and said to him, “What did these men say, and from where did they come to you?” And Hezekiah said, “They came from a distant land, from Babylon.”	*Then the prophet Isaiah went to Hezekiah and asked him, “Where did those men come from, and what did they say to you?” Hezekiah replied, “They came from a country that is far from here. They came from Babylon.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Isaiah	Isaiah
the prophet	the prophet
King	Hezekiah
Hezekiah	Hezekiah
Hezekiah	Hezekiah
from a … land	from a country
from Babylon	from Babylon

2 Kings 20:15

ULT	UST
And he said, “What did they see in your house?” And Hezekiah said, “They saw everything that {is} in my house. There was not a thing in my treasuries that I did not show them.”	*Isaiah asked, “What did they see in your palace?” Hezekiah replied, “I showed them everything in my palace. I showed them all the valuable things that are in my storerooms.”*

ULT **There was not a thing in my treasuries that I did not show them**
UST I showed them all the valuable things that are in my storerooms
(לֹא־הָיָה דָבָר אֲשֶׁר לֹא־הֶרְאִיתָם בְּאֹצְרֹתָי)

See how you translated the similar expression in 20:13. Alternate translation: [I showed them everything in my treasuries]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in your house	in your palace
Hezekiah	Hezekiah
{is} in my house	in my palace

2 Kings 20:16

ULT	UST
And Isaiah said to Hezekiah, "Hear the word of Yahweh.	*Then Isaiah told him, "Yahweh is telling you*

ULT Hear the word of Yahweh
UST Yahweh is telling you
(שְׁמַע דְּבַר־יְהוָה)

See how you translated the similar expression in 1:7. Alternate translation: [Hear a message from Yahweh]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Isaiah	Isaiah
Hezekiah	him
the word of Yahweh	Yahweh is telling you

2 Kings 20:17

ULT	UST
‘Behold, days are coming when everything that {is} in your house and that your fathers have stored up to this day will be carried away to Babylon. A thing will not be left,’ says Yahweh.	*that there will be a time when the Babylonian army will take away all the valuable things in your palace. That includes the things that your ancestors have put there over the years. They will leave nothing valuable here. This is what Yahweh is telling you.*

ULT **Behold, days are coming when everything that {is} in your house and that your fathers have stored up to this day will be carried away to Babylon. A thing will not be left,’ says Yahweh**

UST that there will be a time when the Babylonian army will take away all the valuable things in your palace. That includes the things that your ancestors have put there over the years. They will leave nothing valuable here. This is what Yahweh is telling you

(הִנֵּה֙ יָמִ֣ים בָּאִ֔ים וְנִשָּׂ֗א ׀ כָּל־אֲשֶׁ֤ר בְּבֵיתֶךָ֙ וַאֲשֶׁ֣ר אָצְרוּ֙ אֲבֹתֶ֔יךָ עַד־הַיּ֥וֹם הַזֶּ֖ה בָּבֶ֑לָה לֹ֥א־יִוָּתֵ֖ר דָּבָ֥ר אָמַ֛ר יְהוָֽה)

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, days are coming when all that is in your house and that your fathers have stored up to this day will be carried away to Babylon. A thing will not be left]

Support Reference: Quotes within Quotes

ULT **Behold**

UST that

(הִנֵּה֙)

See how you translated the similar expression in 1:9.

Support Reference: Metaphor

ULT **days are coming**

UST there will be a time when

(יָמִ֣ים בָּאִ֔ים)

See how you translated the similar expression in 10:36. Alternate translation: [a time is coming]

Support Reference: Metonymy

ULT **when everything that {is} in your house and that your fathers have stored up to this day will be carried away to Babylon**
UST the Babylonian army will take away all the valuable things in your palace. That includes the things that your ancestors have put there over the years
(וְנִשָּׂא ׀ כָּל־אֲשֶׁר בְּבֵיתֶךָ וַאֲשֶׁר אָצְרוּ אֲבֹתֶיךָ עַד־הַיּוֹם הַזֶּה בָּבֶלָה)

The expression **will be carried away** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that would be natural in your language. Alternate translation: [when soldiers will carry away to Babylon everything that {is} in your house and that your fathers have stored up to this day]

Support Reference: Active or Passive

ULT **your fathers**
UST your ancestors
(אֲבֹתֶיךָ)

See how you translated the similar expression in 8:24. Alternate translation: [your ancestors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	a time when
{is} in your house	the valuable things in your palace
your fathers	your ancestors
day	over the years
to Babylon	the Babylonian army
Yahweh	Yahweh

2 Kings 20:18

ULT	UST
‘And they will take some of your sons who will come forth from you, whom you will beget, and they will be eunuchs in the palace of the king of Babylon.’”	*He is also telling you that the Babylonian army will force some of your own descendants to go to Babylon. There they will be eunuchs in the royal palace.”*

ULT **And they will take some of your sons who will come forth from you, whom you will beget, and they will be eunuchs in the palace of the king of Babylon**
UST He is also telling you that the Babylonian army will force some of your own descendants to go to Babylon. There they will be eunuchs in the royal palace
(וּמִבָּנֶ֙יךָ֙ אֲשֶׁ֣ר יֵצְא֔וּ מִמְּךָ֖ אֲשֶׁ֣ר תּוֹלִ֑יד יקח וְהָי֤וּ סָרִיסִים֙ בְּהֵיכַ֣ל מֶלֶךְ־בָּבֶֽל)

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 also says that soldiers will take away some of your sons who will come forth from you, whom you will beget, and those sons will be eunuchs in the palace of the king of Babylon]

Support Reference: Quotes within Quotes

ULT **And … some of your sons who will come forth from you, whom you will beget**
UST some of your own descendants
(וּמִבָּנֶ֙יךָ֙ אֲשֶׁ֣ר יֵצְא֔וּ מִמְּךָ֖ אֲשֶׁ֣ר תּוֹלִ֑יד)

See how you translated the similar expression in 8:12. Alternate translation: [some of the men of later generations who will descend from you, whose ancestor you will be]

Support Reference: Metaphor

ULT **And … some of your sons who will come forth from you, whom you will beget**
UST some of your own descendants
(וּמִבָּנֶ֙יךָ֙ אֲשֶׁ֣ר יֵצְא֔וּ מִמְּךָ֖ אֲשֶׁ֣ר תּוֹלִ֑יד)

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: [some of your actual biological descendants]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … some of your sons	some of your own descendants

ULT	UST
you will beget	some of your own descendants
eunuchs	eunuchs
in the palace of	in the … palace
the king of	royal
Babylon	to Babylon. There

2 Kings 20:19

ULT	UST
And Hezekiah said to Isaiah, "The word of Yahweh that you have spoken {is} good." For he said, "Is it not, if peace and stability will be in my days?"	*Then Hezekiah replied to Isaiah, "I accept what Yahweh has said in the message you have delivered." He said that because he was thinking, "Even if that happens, the people of my kingdom will live peacefully and safely for as long as I am alive."*

ULT **The word of Yahweh that you have spoken {is} good**
UST I accept what Yahweh has said in the message you have delivered
(טֹוב דְּבַר־יְהוָה אֲשֶׁר דִּבַּרְתָּ)

Hezekiah does not mean that the content of this message from Yahweh is objectively **good**. He means that he accepts and submits to what Yahweh has decided. 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 **For he said**
UST He said that because he was thinking
(וַיֹּאמֶר)

See how you translated the similar expression in 11:15. Alternate translation: [For he thought]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Is it not, if peace and stability will be in my days**
UST Even if that happens, the people of my kingdom will live peacefully and safely for as long as I am alive
(הֲלֹוא אִם־שָׁלֹום וֶאֱמֶת יִהְיֶה בְיָמָי)

Hezekiah is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [Is it not good, if peace and stability will be in my days?]

Support Reference: Ellipsis

ULT **Is it not, if peace and stability will be in my days**
UST Even if that happens, the people of my kingdom will live peacefully and safely for as long as I am alive
(הֲלֹוא אִם־שָׁלֹום וֶאֱמֶת יִהְיֶה בְיָמָי)

Hezekiah is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [It is good, since peace and stability will be in my days.]

Support Reference: Rhetorical Question

ULT **if peace and stability will be in my days**
UST Even if that happens, the people of my kingdom will live peacefully and safely for as long as I am alive
(אִם־שָׁלֹום וֶאֱמֶת יִהְיֶה בְיָמָי)

If your language does not use abstract nouns for the ideas of **peace** and **stability**, you could express the same idea in another way. Alternate translation: [if my kingdom will be peaceful and stabile in my days]

Support Reference: Abstract Nouns

ULT **in my days**
UST for as long as I am alive
(בְיָמָי)

See how you translated the similar expression in 10:36. Alternate translation: [during my lifetime]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hezekiah	Hezekiah
Isaiah	Isaiah
The word of Yahweh	what Yahweh has said in the message
{is} good	I accept
peace	peacefully
in my days	for as long as I am alive

2 Kings 20:20

ULT	UST
Now the rest of the matters of Hezekiah and all of his might, and how he made the pool and the conduit and brought water into the city, 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 Hezekiah did, including the victories that his armies won. That book also describes how he had his workers build a reservoir in the city and a tunnel to bring water into that reservoir.*

ULT **Now the rest of the matters of Hezekiah and all of his might, and how he made the pool and the conduit and brought water into the city, 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 Hezekiah did, including the victories that his armies won. That book also describes how he had his workers build a reservoir in the city and a tunnel to bring water into that reservoir

(וְיֶתֶר דִּבְרֵי חִזְקִיָּהוּ וְכָל־גְּבוּרָתוֹ וַאֲשֶׁר עָשָׂה אֶת־הַבְּרֵכָה וְאֶת־הַתְּעָלָה וַיְבֵא אֶת־הַמַּיִם הָעִירָה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה)

In this verse and the next verse, the author is concluding the story of Hezekiah. To translate this verse, see how you translated the similar phrases in 1:18.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hezekiah	Hezekiah
his might	including the victories that his armies won
the days of	during their reigns
the kings of	the kings of
Judah	Judah

2 Kings 20:21

ULT	UST
And Hezekiah lay down with his fathers, and Manasseh his son reigned in his place.	*When Hezekiah died, his son Manasseh became the next king of Judah.*

ULT And Hezekiah lay down with his fathers
UST When Hezekiah died
(וַיִּשְׁכַּב חִזְקִיָּהוּ עִם־אֲבֹתָיו)

See how you translated the same expression in 8:24. Alternate translation: [And Hezekiah passed away] or [And Hezekiah died]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hezekiah	Hezekiah
his fathers	When … died
Manasseh	Manasseh
his son	his son
and … reigned	became the … king of Judah

2 Kings 21

2 Kings 21 Introduction

Structure and Formatting

In this chapter, the author continues to tell what the kings were like who ruled over the kingdom of Judah.

1. King Manasseh of Judah (1–18)
2. King Amon of Judah (19–26)

Religious and Cultural Concepts in This Chapter

How could such a good king as Hezekiah have had such a bad son as Manasseh?

The author says in 18:5 that Hezekiah “trusted in Yahweh the God of Israel” more than any of the kings of Judah who lived before him or after him. By contrast, he says that Hezekiah’s son Manasseh was even more evil than the pagan nations that had lived in Canaan before the Israelites. How could such a good king have had such a bad son? Manasseh was only 12 years old when his father died and he became king. He was still young and impressionable, and he seems to have come under the influence of a group of Judean leaders who had consistently opposed Hezekiah’s reforms. The book of Isaiah describes how these leaders continued to worship foreign gods and cultivate foreign alliances (Isaiah 2:6–9, 20:5, 30:1–7). They seem to have done all they could to influence Manasseh to become like them and, unfortunately, they seem to have succeeded.

2 Kings 21:1

ULT	UST
Manasseh {was} a son of 12 years when he reigned, and he reigned 55 years in Jerusalem. And the name of his mother {was} Hephzibah.	*Manasseh was 12 years old when he began to rule. He ruled Judah for 55 years in Jerusalem. His mother was Hephzibah.*

ULT **Manasseh {was} a son of 12 years when he reigned, and he reigned 55 years in Jerusalem. And the name of his mother {was} Hephzibah**

UST Manasseh was 12 years old when he began to rule. He ruled Judah for 55 years in Jerusalem. His mother was Hephzibah

(בֶּן־שְׁתֵּים עֶשְׂרֵה שָׁנָה מְנַשֶּׁה בְמָלְכוֹ וַחֲמִשִּׁים וְחָמֵשׁ שָׁנָה מָלַךְ בִּירוּשָׁלִָם וְשֵׁם אִמּוֹ חֶפְצִי־בָהּ׃)

In this verse and the next verse, the author is introducing **Manasseh** as a participant in the story as the new king of Judah. Since there were no more kings of Israel, from this point on the author no longer refers to a year in the reign of the king of Israel to identify when a king began to reign Judah. So to translate this verse, see how you translated the similar expressions in 8:26 and similar verses.

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Manasseh	Manasseh
{was} a son of	old
years	was … years
when he reigned	when he began to rule
he reigned	He ruled Judah
years	for … years
in Jerusalem	in Jerusalem

2 Kings 21:2

ULT	UST
And he did evil in the eyes of Yahweh, like the abominations of the nations that Yahweh had driven out from the face of the sons of Israel.	*He did many things that Yahweh had told the Israelites were evil. He imitated the disgusting practices of the nations that Yahweh had forced to leave the land of Canaan so that the Israelites could settle there.*

ULT **And he did evil in the eyes of Yahweh**
UST He did many things that Yahweh had told the Israelites were evil
(וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה)

To translate the expression **in the eyes of Yahweh** here and in verse 6, see how you translated the similar expression in 3:2. Alternate translation: [And he did what Yahweh considered to be evil]

Support Reference: Idiom

ULT **from the face of**
UST so that … could settle there
(מִפְּנֵי)

See how you translated the similar expression in 16:3. Alternate translation: [on account of]

Support Reference: Idiom

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

See how you translated the similar expression in 8:12. Alternate translation: [the Israelites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	many things … were evil
Yahweh	Yahweh
like the abominations of	He imitated the disgusting practices of
the nations	the nations
Yahweh	Yahweh
the sons of Israel	the Israelites

2 Kings 21:3

ULT	UST
And he returned and built the high places that Hezekiah his father had destroyed. And he set up altars for Baal, and he made an Asherah, just as Ahab, the king of Israel, had done. And he prostrated himself to the whole army of the heavens, and he served them.	*His father Hezekiah had destroyed the shrines where the Judeans had worshiped on the tops of hills. But Manasseh commanded his workers to rebuild those shrines. He had his workers build altars for Baal. He also had them set up a pole for the worship of the goddess Asherah, as King Ahab of Israel had previously done. Manasseh also bowed down to the sun, moon, and stars to worship them.*

ULT **And he returned and built**
UST But Manasseh commanded his workers to rebuild those shrines
(וַיָּשָׁב וַיִּבֶן)

See how you translated the similar expression in 1:11. Alternate translation: [And he once more built] or [And he rebuilt]

Support Reference: Hendiadys

ULT **to the whole army of the heavens**
UST to the sun, moon, and stars
(לְכָל־צְבָא הַשָּׁמַיִם)

To translate the expression **the whole army of the heavens** here and in verse 5, see how you translated the similar expression in 17:16. Alternate translation: [to all the lights in the sky] or [to the heavenly bodies here]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hezekiah	Hezekiah
his father	His father
had destroyed	had destroyed
And he set up	He had his workers build
altars	altars
for Baal	for Baal
an Asherah	a pole for the worship of the goddess Asherah
Ahab	Ahab
the king of	King … of
Israel	Israel

ULT	UST
And he prostrated himself the heavens and he served	Manasseh also bowed down to the sun, moon, and stars to worship

2 Kings 21:4

ULT	UST
And he built altars in the house of Yahweh, {about} which Yahweh had said, "In Jerusalem I will put my name."	*He directed his workers to build altars {for worshiping foreign gods} and to put them inside Yahweh's temple, even though Yahweh had said, "Jerusalem will be the place where people worship me."*

ULT in the house of Yahweh
UST inside Yahweh's temple
(בְּבֵית יְהוָה)

See how you translated the similar expression in 5:18. Alternate translation: [in the temple of Yahweh]

Support Reference: Metaphor

ULT In Jerusalem I will put my name
UST Jerusalem will be the place where people worship me
(בִּירוּשָׁלַם אָשִׂים אֶת־שְׁמִי)

Here, the **name** of Yahweh represents people calling on him by name as their God and thus worshiping him. If it would be helpful in your language, here and in verse 7, you could use an equivalent expression or plain language. If you have already translated the book of 1 Kings, see how you translated the similar expression in 1 Kings 8:16. Alternate translation: [I will make Jerusalem a special place for people to worship me]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
altars	altars {for worshiping foreign gods}
in the house of Yahweh	inside Yahweh's temple
Yahweh	Yahweh's
In Jerusalem	Jerusalem

2 Kings 21:5

ULT	UST
And he built altars for the whole army of the heavens in the two courts of the house of Yahweh.	*He also had his workers make altars for the sun, moon, and stars and put them in the courtyards for the priests and the people in the temple area.*

ULT in the two courts of the house of Yahweh
UST in the courtyards for the priests and the people in the temple area
(בִּשְׁתֵּי חַצְרוֹת בֵּית־יְהוָה)

By **the two courts**, the author is referring to the inner court, where the priests offered sacrifices, and the outer court, where other Judeans could go. It may be helpful to clarify this for your readers. Alternate translation: [in the inner and outer courtyards of the temple of Yahweh]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
altars	altars
the heavens	for the sun, moon, and stars
courts of	in the courtyards
the house of Yahweh	in the temple area

2 Kings 21:6

ULT	UST
And he made his son pass through the fire, and he practiced divination, and he observed signs, and he made a ritual pit and familiar spirits. He multiplied doing evil in the eyes of Yahweh, making {him} angry.	*He even burned his own son as a sacrifice to a false god. He performed rituals to practice sorcery. He allowed people to dig pits so they could use them try to contact people who had died. People also used those pits to try to talk to spirits that they thought could tell them things that people otherwise could not know. He did very many things that Yahweh had told the Israelites were evil, and that made Yahweh very angry.*

ULT **And he made his son pass through the fire**
UST He even burned his own son as a sacrifice to a false god
(וְהֶעֱבִיר אֶת־בְּנוֹ בָּאֵשׁ)

See how you translated the similar expression in 16:3. Alternate translation: [And he burned his son completely as an offering to an idol]

Support Reference: Idiom

ULT **a ritual pit**
UST pits so they could use them try to contact people who had died
(אֹוב)

A **ritual pit** was a hole in the ground that was used in ceremonies to try to contact the spirits of dead people. If your readers would not be familiar with what a ritual pit was, in your translation you could use the name of a similar thing that your readers would recognize, or you could use a general expression. If you have already translated the book of 1 Samuel, see how you translated the same expression in 1 Samuel 28:3. Alternate translation: [a place to use to try to contact dead people]

Support Reference: Translate Unknowns

ULT and familiar spirits
UST People also used those pits to try to talk to spirits that they thought could tell them things that people otherwise could not know
(וְיִדְּעֹנִֽים)

The expression **familiar spirits** describes supernatural beings that people in this culture believed existed and could help them gain secret knowledge. If your readers would not be familiar with this, in your translation you could use the name of a similar thing that your readers would recognize, or you could use a general expression. If you have already translated the book of 1 Samuel, see how you translated the same expression in 1 Samuel 28:3. Alternate translation: [for spirits that people believed could give them secret knowledge]

Support Reference: Translate Unknowns

ULT He multiplied doing evil
UST He did very many things … were evil
(הִרְבָּה לַעֲשׂוֹת הָרַע)

The author is using **multiplied doing evil** as a common expression of his culture to mean "did very many evil 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: [He did evil after evil] or [He did very many evil things]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his son	his own son
and he practiced divination	He performed rituals to practice sorcery
and he observed signs	He performed rituals to practice sorcery
a ritual pit	pits so they could use them try to contact people who had died
and familiar spirits	People also used those pits to try to talk to spirits that they thought could tell them things that people otherwise could not know
He multiplied	very many
evil	things … were evil
Yahweh	Yahweh
making {him} angry	and that made … very angry

2 Kings 21:7

ULT	UST
And he put the image of Asherah that he made in the house {about} which Yahweh had said to David and to Solomon his son, "In this house and in Jerusalem, which I have chosen from all of the tribes of Israel, I will put my name forever.	*He placed the pole for the worship of the goddess Asherah inside the temple building. That was the place about which Yahweh had said to David and his son Solomon, "I will make Jerusalem, and especially this temple, places where people will always worship me. I chose Jerusalem for that purpose from among all of the cities in the land of Israel.*

ULT **In this house and in Jerusalem, which I have chosen from all of the tribes of Israel, I will put my name forever**

UST I will make Jerusalem, and especially this temple, places where people will always worship me. I chose Jerusalem for that purpose from among all of the cities in the land of Israel
(בַּבַּיִת הַזֶּה וּבִירוּשָׁלַ͏ִם אֲשֶׁר בָּחַרְתִּי מִכֹּל שִׁבְטֵי יִשְׂרָאֵל אָשִׂים אֶת־שְׁמִי לְעוֹלָם)

If you have already translated the book of 1 Kings, see how you translated the similar expression "for my name to be there" in 1 Kings 8:16. In the context of the expression here **I will put my name**, the term **name** could refer to: (1) Yahweh providing a place for people to call on him by name as their God and thus worship him. Alternate translation: [I will make this temple in Jerusalem, which I have chosen from all of the tribes of Israel, a special place for people to worship me] or (2) Yahweh providing a place that would promote his reputation. Alternate translation: [I will make this temple in Jerusalem, which I have chosen from all of the tribes of Israel, a place that will promote my reputation]

Support Reference: Metonymy

ULT **from all of the tribes of Israel**

UST from among all of the cities in the land of Israel
(מִכֹּל שִׁבְטֵי יִשְׂרָאֵל)

Here the **tribes of Israel** represent their territories. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the whole territory of Israel]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the image of	the pole for the worship of
Asherah	the goddess Asherah
in the house	inside the temple building

ULT	UST
Yahweh	Yahweh
David	David
Solomon	Solomon
his son	his son
and in Jerusalem	Jerusalem
I have chosen	I chose … for that purpose
the tribes of	the cities in the land of
Israel	Israel
forever	always

2 Kings 21:8

ULT	UST
And I will not add to make the foot of Israel wander from the ground that I gave to their fathers if only they will take care to act according to all that I have commanded them and to all of the law that my servant Moses commanded them."	*And if the Israelite people carefully obey all my commands and all the laws that I gave to them through my servant Moses, I will not make them wander again. They will be able to stay in this land that I gave to their ancestors."*

ULT **And I will not add to make the foot of Israel wander**
UST I will not make them wander again
(וְלֹא אֹסִיף לְהָנִיד֙ רֶ֣גֶל יִשְׂרָאֵ֔ל)

Yahweh, envisioning all the Israelites as if they were a single person, their ancestor **Israel**, is using one part of that person, his **foot**, to mean all of him in the act of wandering. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And I will not add to make the Israelites wander]

Support Reference: Synecdoche

ULT **And I will not add to make the foot of Israel wander**
UST I will not make them wander again
(וְלֹא אֹסִיף לְהָנִיד֙ רֶ֣גֶל יִשְׂרָאֵ֔ל)

Yahweh is using **I will not add to make** as a common expression of this culture to mean "I will not again make." 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 not make the Israelites wander again]

Support Reference: Idiom

ULT **to their fathers**
UST to their ancestors
(לַאֲבוֹתָ֑ם)

See how you translated the similar expression in 8:24. Alternate translation: [to their ancestors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	them
to their fathers	to their ancestors

ULT	UST
they will take care	carefully
the law	the laws
my servant	my servant
Moses	Moses

2 Kings 21:9

ULT	UST
But they were not careful, and Manasseh misled them to do more evil than the nations that Yahweh had destroyed from the face of the sons of Israel.	*But the people did not carefully obey Yahweh. Manasseh persuaded them to commit sins that were even worse than the sins that the people of the nations committed whom Yahweh destroyed so that the Israelites could settle in the land of Canaan.*

ULT **from the face of the sons of Israel**

UST so that the Israelites could settle in the land of Canaan

(מִפְּנֵי בְּנֵי יִשְׂרָאֵל)

See how you translated the similar expression in 21:2. Alternate translation: [on account of the Israelites]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Manasseh	Manasseh
evil	sins
the nations	the people of the nations
Yahweh	Yahweh
had destroyed	destroyed
the sons of Israel	the Israelites

2 Kings 21:10

ULT	UST
And Yahweh spoke by the hand of his servants the prophets, saying,	*Yahweh sent prophets to warn Manasseh and the people of Judah. They said,*

ULT by the hand of his servants the prophets
UST sent prophets
(בְּיַד־עֲבָדָיו הַנְּבִיאִים)

See how you translated the similar expression in 9:36. Alternate translation: [through the agency of his servants the prophets]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
his servants	prophets
the prophets	prophets

2 Kings 21:11

ULT	UST
“Because Manasseh, the king of Judah, has done these evil abominations more than all that the Amorite did who {was} to his face, and he has also made Judah sin with his idols,	*“{Yahweh is angry with} King Manasseh of Judah because he has done disgusting evil things. They are worse than the things the Amorites did who lived in the land before the Israelites. Manasseh has also influenced the people of Judah to sin against Yahweh by worshiping the idols that he has made.*

ULT **the Amorite did who {was} to his face**
UST the Amorites did who lived in the land before the Israelites
(עָשָׂה הָאֱמֹרִי אֲשֶׁר לְפָנָיו)

The author is not referring to a specific **Amorite**. He means the Amorites in general. (The verb translated as **did** is plural.) 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 did who were to his face]

Support Reference: Generic Noun Phrases

ULT **who {was} to his face**
UST who lived in the land before the Israelites
(אֲשֶׁר לְפָנָיו)

See how you translated the similar expression in 17:2. Alternate translation: [who was before him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Manasseh	King
the king of	Manasseh of
Judah	Judah
evil	evil things
abominations	disgusting
the Amorite	the Amorites
Judah	the people of Judah
and he has … made … sin	Manasseh has … influenced … to sin against Yahweh
with his idols	by worshiping the idols that he has made

2 Kings 21:12

ULT	UST
therefore, thus says Yahweh, the God of Israel, 'Behold me, bringing disaster on Jerusalem and Judah that everyone hearing it, the two of his ears will tingle.	*Therefore Yahweh, the God whom we Israelite people worship, says that he is going to make something terrible happen to Jerusalem and the rest of Judah. It will be so terrible that it will shock everyone who hears about it.*

ULT **therefore, thus says Yahweh, the God of Israel, 'Behold me, bringing disaster on Jerusalem and Judah that everyone hearing it, the two of his ears will tingle**
UST Therefore Yahweh, the God whom we Israelite people worship, says that he is going to make something terrible happen to Jerusalem and the rest of Judah. It will be so terrible that it will shock everyone who hears about it
(לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הִנְנִי מֵבִיא רָעָה עַל־יְרוּשָׁלַם וִיהוּדָה אֲשֶׁר כָּל־שמעיו תְּצַלֶּלְנָה שְׁתֵּי אָזְנָיו)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [therefore Yahweh, the God of Israel, says to behold him, bringing disaster on Jerusalem and Judah that everyone hearing it, the two of his ears will tingle]

Support Reference: Quotes within Quotes

ULT **that everyone hearing it, the two of his ears will tingle**
UST It will be so terrible that it will shock everyone who hears about it
(אֲשֶׁר כָּל־שמעיו תְּצַלֶּלְנָה שְׁתֵּי אָזְנָיו)

Yahweh is using a physical sensation that people will have (their **ears** will **tingle**) to represent the emotion that people will feel when they hear about this disaster. 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 1 Samuel, see how you translated the similar expression in 1 Samuel 3:11. Alternate translation: [that will horrify everyone who hears about it]

Support Reference: Metonymy

ULT **Behold me, bringing**
UST he is going to make … happen
(הִנְנִי מֵבִיא)

See how you translated the similar expression in 19:7. Alternate translation: [I am about to bring]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the God of	the God whom … worship
Israel	we Israelite people
Jerusalem	Jerusalem
and Judah	and the rest of Judah

2 Kings 21:13

ULT	UST
And I will stretch over Jerusalem the measuring line of Samaria and the plumb line of the house of Ahab. And I will wipe Jerusalem away, just as one wipes a dish, he wipes {it} and turns {it} on its face.	*He says that he will judge and punish the people of Jerusalem by the same standards that he used to judge the people of Samaria and the descendants of Ahab. When people wipe a plate clean, they turn it over to make sure that they have left nothing on it. In the same way, Yahweh will destroy Jerusalem and make sure that there is nothing left of it.*

ULT **And I will stretch over Jerusalem the measuring line of Samaria and the plumb line of the house of Ahab**

UST He says that he will judge and punish the people of Jerusalem by the same standards that he used to judge the people of Samaria and the descendants of Ahab

(וְנָטֵיתִי עַל־יְרוּשָׁלַ֙͏ִם אֶת־קָ֣ו שֹׁמְר֔וֹן וְאֶת־מִשְׁקֹ֖לֶת בֵּ֣ית אַחְאָ֑ב)

A **measuring line** is a cord with markings on it that is used to determine length. A **plumb line** is a weight on the end of a cord that is used to determine whether a wall is straight upright. Alternate translation: [And I will measure Jerusalem with the same marked cord that I used to measure Samaria, and I will determine whether Jerusalem is upright by using the same weight on the end of a cord that I used to determine whether the house of Ahab was upright]

Support Reference: Translate Unknowns

ULT **And I will stretch over Jerusalem the measuring line of Samaria and the plumb line of the house of Ahab**

UST He says that he will judge and punish the people of Jerusalem by the same standards that he used to judge the people of Samaria and the descendants of Ahab

(וְנָטֵיתִי עַל־יְרוּשָׁלַ֙͏ִם אֶת־קָ֣ו שֹׁמְר֔וֹן וְאֶת־מִשְׁקֹ֖לֶת בֵּ֣ית אַחְאָ֑ב)

If builders using a **measuring line** or **plumb line** discovered that a structure was not the right size or that a wall was leaning, they would tear down the structure or wall. Yahweh is using these instruments to represent the standards by which he judged and punished the people of **Samaria** (the northern kingdom of Israel) and the descendants of **Ahab**. If it would be helpful in your language, you could state the meaning plainly. The UST models one way to do that.

Support Reference: Metaphor

ULT **And I will wipe Jerusalem away, just as one wipes a dish, he wipes {it} and turns {it} on its face**

UST When people wipe a plate clean, they turn it over to make sure that they have left nothing on it. In the same way, Yahweh will destroy Jerusalem and make sure that there is nothing left of it

(וּמָחִיתִי אֶת־יְרוּשָׁלַ͏ִם כַּאֲשֶׁר־יִמְחֶה אֶת־הַצַּלַּחַת מָחָה וְהָפַךְ עַל־פָּנֶיהָ)

The point of this comparison is that just as a person who ensures that he has wiped a **dish** thoroughly by turning it over and wiping both sides, so Yahweh will **wipe Jerusalem away** thoroughly and completely. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [And I will wipe Jerusalem away just as thoroughly as a person wipes a dish who turns it over to make sure that he has wiped both sides]

Support Reference: Simile

ULT **and turns {it} on its face**

UST they turn it over to make sure that they have left nothing on it

(וְהָפַךְ עַל־פָּנֶיהָ)

Yahweh is using the term **face** to mean the "front" of this **dish**. 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 turns it over and also wipes the back]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	the people of Jerusalem
Samaria	the people of Samaria
the house of	the descendants of
Ahab	Ahab
Jerusalem	Jerusalem

2 Kings 21:14

ULT	UST
And I will abandon the remnant of my inheritance, and I will give them into the hand of their enemies. And they will become spoil and plunder for all of their enemies,	*Some of its people will survive, but he will not help them, even though he had chosen the Israelites as his special people. Instead, he will allow their enemies to conquer them and take them and all of their valuable possessions away from their land.*

ULT **And I will abandon the remnant of my inheritance, and I will give them into the hand of their enemies. And they will become spoil and plunder for all of their enemies … because they have done evil in my eyes and they have been making me angry from the day that their fathers came out from Egypt and to this day**

UST Some of its people will survive, but he will not help them, even though he had chosen the Israelites as his special people. Instead, he will allow their enemies to conquer them and take them and all of their valuable possessions away from their land … He will do this because his people have done things that he has told them are very evil. This has made him very angry. They have been making him angry ever since the time when their ancestors left Egypt

(וְנָטַשְׁתִּי אֵת שְׁאֵרִית נַחֲלָתִי וּנְתַתִּים בְּיַד אֹיְבֵיהֶם וְהָיוּ לְבַז וְלִמְשִׁסָּה לְכָל־אֹיְבֵיהֶם: יַעַן אֲשֶׁר עָשׂוּ אֶת־הָרַע בְּעֵינַי וַיִּהְיוּ מַכְעִסִים אֹתִי מִן־הַיּוֹם אֲשֶׁר יָצְאוּ אֲבוֹתָם מִמִּצְרַיִם וְעַד הַיּוֹם הַזֶּה) (21:14-15)

If it would be more natural in your language, you could create a verse bridge and put verse 15 before verse 14, since verse 15 gives the reason for the result that verse 14 describes. Alternate translation: [And because they have done evil in my eyes and they have been making me angry from the day that their fathers came out from Egypt and to this day, I will abandon the remnant of my inheritance, and I will give them into the hand of their enemies. And they will become spoil and plunder for all of their enemies]

Support Reference: Verse Bridges

ULT **And I will abandon the remnant of my inheritance, and I will give them into the hand of their enemies. And they will become spoil and plunder for all of their enemies**
UST Some of its people will survive, but he will not help them, even though he had chosen the Israelites as his special people. Instead, he will allow their enemies to conquer them and take them and all of their valuable possessions away from their land
(וְנָטַשְׁתִּי אֵת שְׁאֵרִית נַחֲלָתִי וּנְתַתִּים בְּיַד אֹיְבֵיהֶם וְהָיוּ לְבַז וְלִמְשִׁסָּה לְכָל־אֹיְבֵיהֶם)

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 abandon the remnant of his inheritance, and he will give them into the hand of their enemies. And they will become spoil and plunder for all of their enemies]

Support Reference: Quotes within Quotes

ULT **my inheritance**
UST even though he had chosen the Israelites as his special people
(נַחֲלָתִי)

Yahweh is speaking of the people of Israel as if they were something that he had inherited as a lasting possession. He is referring to the Israelites as the people who were supposed to belong to him 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: [my people, who were supposed to belong to me perpetually]

Support Reference: Metaphor

ULT **and I will give them into the hand of their enemies**
UST Instead, he will allow their enemies to conquer them
(וּנְתַתִּים בְּיַד אֹיְבֵיהֶם)

See how you translated the similar expression in 3:10. Alternate translation: [and I will allow their enemies to have power over them]

Support Reference: Metonymy

ULT **And they will become spoil and plunder for all of their enemies**
UST and take them and all of their valuable possessions away from their land
(וְהָיוּ לְבַז וְלִמְשִׁסָּה לְכָל־אֹיְבֵיהֶם)

The terms **spoil** and **plunder** 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: [And all of their enemies will plunder them completely]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the remnant of	Some of its people will survive
my inheritance	even though he had chosen the Israelites as his special people
their enemies	their enemies
spoil	and take them … away
and plunder	and all of their valuable possessions
their enemies	from their land

2 Kings 21:15

ULT	UST
because they have done evil in my eyes and they have been making me angry from the day that their fathers came out from Egypt and to this day.’”	*He will do this because his people have done things that he has told them are very evil. This has made him very angry. They have been making him angry ever since the time when their ancestors left Egypt.”*

ULT **because they have done evil in my eyes and they have been making me angry from the day that their fathers came out from Egypt and to this day**

UST He will do this because his people have done things that he has told them are very evil. This has made him very angry. They have been making him angry ever since the time when their ancestors left Egypt

(יַ֗עַן אֲשֶׁ֨ר עָשׂ֜וּ אֶת־הָרַ֤ע בְּעֵינַי֙ וַיִּהְי֣וּ מַכְעִסִ֔ים אֹתִ֕י מִן־הַיּ֗וֹם אֲשֶׁ֤ר יָצְאוּ֙ אֲבוֹתָ֣ם מִמִּצְרַ֔יִם וְעַד־הַיּ֥וֹם הַזֶּֽה׃)

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 this because they have done evil in his eyes and they have been making him angry from the day that their fathers came out from Egypt and to this day]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	things … are very evil
the day	the time
their fathers	their ancestors
from Egypt	Egypt
day	ever since

2 Kings 21:16

ULT	UST
And Manasseh also poured out very much innocent blood, until he filled Jerusalem mouth to mouth, besides his sin {by} which he made Judah sin by doing evil in the eyes of Yahweh.	*Manasseh also had his soldiers kill very many innocent people throughout the city of Jerusalem. He did this in addition to committing sins that influenced the people of Judah to commit sins by doing things that Yahweh had told the Israelites were evil.*

ULT **And Manasseh also poured out very much innocent blood**
UST Manasseh also had his soldiers kill very many innocent people
(וְגַם דָּם נָקִי שָׁפַךְ מְנַשֶּׁה הַרְבֵּה מְאֹד)

The author is using the expression **poured out … blood** to represent killing, since blood pours out of people when they are killed violently. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And Manasseh also killed very many innocent people] or [And Manasseh also had very many innocent people killed]

Support Reference: Metonymy

ULT **until he filled Jerusalem mouth to mouth**
UST throughout the city of Jerusalem
(עַד אֲשֶׁר־מִלֵּא אֶת־יְרוּשָׁלַם פֶּה לָפֶה)

The author is using the term **mouth** to mean “end” or “side.” 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. See how you translated the similar expression in 10:21. Alternate translation: [until he filled Jerusalem from one end to the other] or [until he filled Jerusalem completely]

Support Reference: Idiom

ULT **until he filled Jerusalem mouth to mouth**
UST throughout the city of Jerusalem
(עַד אֲשֶׁר־מִלֵּא אֶת־יְרוּשָׁלַם פֶּה לָפֶה)

The author is speaking as if Jerusalem had been a container and Manasseh had actually **filled** it with blood. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [until people had been killed violently in every part of Jerusalem]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Manasseh	Manasseh
innocent	innocent people
Jerusalem	the city of Jerusalem
his sin	committing sins
Judah	the people of Judah
he made … sin	influenced … to commit sins
evil	things … were evil
Yahweh	Yahweh

2 Kings 21:17

ULT	UST
Now the rest of the matters of Manasseh and all that he did and his sin that he sinned, 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 Manasseh did, including the many sins that he committed.*

ULT **Now the rest of the matters of Manasseh and all that he did and his sin that he sinned, 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 Manasseh did, including the many sins that he committed
(וְיֶתֶר דִּבְרֵי מְנַשֶּׁה וְכָל־אֲשֶׁר עָשָׂה וְחַטָּאתוֹ אֲשֶׁר חָטָא הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה)

In this verse and the next verse, the author is concluding the story of Manasseh. To translate this verse, see how you translated the similar phrases in 1:18.

Support Reference: End of Story

ULT **and his sin that he sinned**
UST including the many sins that he committed
(וְחַטָּאתוֹ אֲשֶׁר חָטָא)

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 sins that he committed]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Manasseh	Manasseh
and his sin	including the many sins
he sinned	he committed
the days	during their reigns
of the kings of	the kings of
Judah	Judah

2 Kings 21:18

ULT	UST
And Manasseh lay down with his fathers, and he was buried in the garden of his house, in the garden of Uzza. And Amon his son reigned in his place.	*When Manasseh died, the Judeans buried him in the garden outside his palace. A man whose name was Uzza had previously owned that land. Manasseh's son Amon became the next king of Judah.*

ULT And Manasseh lay down with his fathers
UST When Manasseh died
(וַיִּשְׁכַּב מְנַשֶּׁה עִם־אֲבֹתָיו)

See how you translated the same expression in 8:24. Alternate translation: [And Manasseh passed away] or [And Manasseh died]

Support Reference: Euphemism

ULT and he was buried
UST the Judeans buried him
(וַיִּקָּבֵר)

The expression **was buried** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and people buried him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Manasseh	Manasseh
his fathers	When … died
and he was buried	the Judeans buried him
his house	his palace
his son	Manasseh's son
And … reigned	became the … king of Judah

2 Kings 21:19

ULT	UST
Amon {was} a son of 22 years when he reigned, and he reigned two years in Jerusalem. And the name of his mother {was} Meshullemeth, the daughter of Haruz, from Jotbah.	*Amon was 22 years old when he became king. He ruled Judah from Jerusalem for two years. His mother was Meshullemeth daughter of Haruz. She was from the city of Jotbah.*

ULT **Amon {was} a son of 22 years when he reigned, and he reigned two years in Jerusalem. And the name of his mother {was} Meshullemeth, the daughter of Haruz, from Jotbah**

UST Amon was 22 years old when he became king. He ruled Judah from Jerusalem for two years. His mother was Meshullemeth daughter of Haruz. She was from the city of Jotbah
(בֶּן־עֶשְׂרִים וּשְׁתַּיִם שָׁנָה אָמוֹן בְּמָלְכוֹ וּשְׁתַּיִם שָׁנִים מָלַךְ בִּירוּשָׁלִָם וְשֵׁם אִמּוֹ מְשֻׁלֶּמֶת בַּת־חָרוּץ מִן־יָטְבָה)

In this verse and the next three verses, the author is introducing **Amon** as a participant in the story as the new king of **Judah**. To translate this verse, see how you translated the similar expressions in 8:26.

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} a son of	old
years	was … years
when he reigned	when he became king
he reigned	He ruled Judah
years	for … years
in Jerusalem	from Jerusalem

2 Kings 21:20

ULT	UST
And he did evil in the eyes of Yahweh, just as Manasseh his father had done.	*He did many things that Yahweh had told the Israelites were evil, just as his father Manasseh had done.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	many things … were evil
Yahweh	Yahweh
Manasseh	Manasseh
his father	his father

2 Kings 21:21

ULT	UST
And he walked in every way that his father had walked. And he served the idols that his father had served, and he prostrated himself to them.	*He behaved just as his father had behaved. He worshiped the same idols that his father had worshiped. He bowed down to those idols to worship them.*

ULT And he walked in every way that his father had walked
UST He behaved just as his father had behaved
(וַיֵּ֖לֶךְ בְּכָל־הַדֶּ֣רֶךְ אֲשֶׁר־הָלַ֣ךְ אָבִ֑יו)

See how you translated the similar expression in 8:18. Alternate translation: [And he lived just as his father had lived]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his father	his father
And he served	He worshiped
the idols	the same idols
his father	his father
had served	had worshiped
and he prostrated himself	He bowed down … to worship them

2 Kings 21:22

ULT	UST
And he abandoned Yahweh, the God of his fathers, and he did not walk in the way of Yahweh.	*He did not worship Yahweh, the God whom his ancestors had worshiped. He did not behave as Yahweh has said people should behave.*

ULT and he did not walk in the way of Yahweh

UST He did not behave as Yahweh has said people should behave

(וְלֹא הָלַךְ בְּדֶרֶךְ יְהוָה)

See how you translated the similar expression in 8:18. Alternate translation: [and he did not live as Yahweh wants people to live]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the God of	the God whom … had worshiped
his fathers	his ancestors
Yahweh	Yahweh

2 Kings 21:23

ULT	UST
And the servants of Amon conspired against him, and they killed the king in his house.	*Amon's officials plotted against him. They assassinated him in his palace.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the servants of	officials
and they killed	They assassinated
the king	him
in his house	in his palace

2 Kings 21:24

ULT	UST
But the people of the land struck all having conspired against King Amon, and the people of the land made Josiah his son reign in his place.	*But then the people of Judah killed all those who had assassinated King Amon. They appointed his son Josiah to be their next king.*

ULT But the people of the land struck
UST But then the people of Judah killed all those
(וַיַּךְ עַם־הָאָרֶץ אֶת)

See how you translated the similar expression in 3:23. Alternate translation: [But the people of the land killed]

Support Reference: Assumed Knowledge and Implicit Information

ULT and the people of the land made Josiah his son reign
UST They appointed his son Josiah to be their … king
(וַיַּמְלִיכוּ עַם־הָאָרֶץ אֶת־יֹאשִׁיָּהוּ בְנוֹ)

Since the author has already used the expression **the people of the land** earlier in this sentence, it may be more natural in your language to use a pronoun here. Alternate translation: [and they made Josiah his son reign]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	Judah
King	King
the land	They
Josiah	Josiah
his son	his son
and … made … reign	appointed … to be their … king

2 Kings 21:25

ULT	UST
Now the rest of the matters of Amon 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 Amon did.*

ULT **Now the rest of the matters of Amon 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 Amon did

(וְיֶתֶר דִּבְרֵי אָמוֹן אֲשֶׁר עָשָׂה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה)

In this verse and the next verse, the author is concluding the story of Amon. To translate this verse, see how you translated the similar phrases in 1:18.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the days	during their reigns
of the kings of	the kings of
Judah	Judah

2 Kings 21:26

ULT	UST
And one buried him in his tomb in the garden of Uzza. And Josiah his son reigned in his place.	*The Judeans buried Amon in the tomb in the garden that Uzza had formerly owned. Amon's son Josiah became the next king.*

ULT And one buried him
UST The Judeans buried Amon
(וַיִּקְבְּרֻ֥הוּ)

Here 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 he was buried]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And one buried	The Judeans buried
in his tomb	in the tomb
Josiah	Josiah
his son	Amon's son
And … reigned	became the … king

2 Kings 22

2 Kings 22 Introduction

Structure and Formatting

This chapter begins the story of Josiah, another of the great kings of Judah. Because he is so important, the author describes the history of his reign at length, in chapters 22 and 23.

Translation Issues in This Chapter

Long quotation in verses 15–20

There is a long quotation in verses 15–20 that contains multiple levels of quotation. Notes describe ways of indicating the speakers throughout this quotation. See what you did in the case of the similar long quotations in chapters 18 and 19, and present this quotation in the same way.

2 Kings 22:1

ULT	UST
Josiah {was} a son of 8 years when he reigned, and he reigned 31 years in Jerusalem. And the name of his mother {was} Yedidah, the daughter of Adaiah, from Bozkath.	*Josiah was 8 years old when he became the king of Judah. He ruled from Jerusalem for 31 years. His mother was Jedidah daughter of Adaiah. She was from the city of Bozkath.*

ULT **Josiah {was} a son of 8 years when he reigned, and he reigned 31 years in Jerusalem. And the name of his mother {was} Yedidah, the daughter of Adaiah, from Bozkath**

UST Josiah was 8 years old when he became the king of Judah. He ruled from Jerusalem for 31 years. His mother was Jedidah daughter of Adaiah. She was from the city of Bozkath

(בֶּן־שְׁמֹנֶה שָׁנָה יֹאשִׁיָּהוּ בְמָלְכוֹ וּשְׁלֹשִׁים וְאַחַת שָׁנָה מָלַךְ בִּירוּשָׁלִָם וְשֵׁם אִמּוֹ יְדִידָה בַת־עֲדָיָה מִבָּצְקַת)

In this verse and the next verse, the author is introducing **Josiah** as a participant in the story as the new king of **Judah**. To translate this verse, see how you translated the similar expressions in 8:26.

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Josiah	Josiah
{was} a son of	old
years	was … years
when he reigned	when he became the king of Judah
he reigned	He ruled
years	for … years
in Jerusalem	from Jerusalem

2 Kings 22:2

ULT	UST
And he did right in the eyes of Yahweh, and he walked in every way of David his father, and he did not turn away, right or left.	*Josiah did things that pleased Yahweh. He behaved in the same godly manner as his ancestor King David had behaved. He did not behave differently at all.*

ULT **And he did right in the eyes of Yahweh, and he walked in every way of David his father, and he did not turn away, right or left**

UST Josiah did things that pleased Yahweh. He behaved in the same godly manner as his ancestor King David had behaved. He did not behave differently at all

(וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה וַיֵּלֶךְ בְּכָל־דֶּרֶךְ דָּוִד אָבִיו וְלֹא־סָר יָמִין וּשְׂמֹאול)

The author is continuing to introduce Josiah. See how you translated the similar expressions in 3:2 and 8:18. Alternate translation: [And he did what Yahweh considered to be right, and he lived just as David his ancestor had lived, and he did not stop living that way in any regard]

Support Reference: Introduction of New and Old Participants

ULT **and he did not turn away, right or left**

UST He did not behave differently at all

(וְלֹא־סָר יָמִין וּשְׂמֹאול)

Within this image, the author is using two basic directions in which Josiah could have turned, **right** and **left**, to mean every direction. If you decide to retain the image in your translation, if it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and he did not turn away in any direction]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
right	things that pleased
Yahweh	Yahweh
David	King David
his father	his ancestor
right	at all

2 Kings 22:3

ULT	UST
And it happened in the eighteenth year of King Josiah, the king sent Shaphan, the son of Azaliah, the son of Meshullam, the scribe, to the house of Yahweh, saying,	*After Josiah had been ruling for almost eighteen years, he sent his secretary Shaphan, whose father was Azaliah and whose grandfather was Meshullam, to Yahweh's temple. He told him,*

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

The author is using this phrase to introduce a new event. See how you translated it in 2:1.

Support Reference: Introduction of a New Event

ULT **to the house of Yahweh**
UST to Yahweh's temple
(בֵּית יְהוָה)

See how you translated the similar expression in 5:18. Alternate translation: [to the temple of Yahweh]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
year	for … years
of King	had been ruling
Josiah	Josiah
the king	he
the son of	whose father was
the son of	and whose grandfather was
the scribe	his secretary
to the house of Yahweh	to Yahweh's temple

2 Kings 22:4

ULT	UST
“Go up to Hilkiah, the great priest, and he shall complete the silver having been brought {into} the house of Yahweh, which the keepers of the threshold have collected from the people.	*“The priests who supervise the courtyard entrance have collected money from the people and brought it into the temple. Go and tell the high priest Hilkiah to get that money, count it, and put it in bags.*

ULT **Go up**
UST Go
(עֲלֵה)

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

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and he shall complete the silver**
UST to get … money, count it, and put it in bags
(וְיִתֻּם אֶת־הַכָּסֶף)

Josiah is using **complete the silver** as a common expression of his culture to mean that Hilkiah should “prepare” the silver that has been collected to be paid out to workers. In other words, he should determine the weight of the silver and put it in bags of a given weight and value. 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 shall prepare the silver to use as payment]

Support Reference: Idiom

ULT **the silver having been brought {into} the house of Yahweh**
UST and brought it into the temple … money
(אֶת־הַכֶּסֶף הַמּוּבָא בֵּית יְהוָה)

The expression **having been brought** 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 would be natural in your language. Alternate translation: [that the priests have brought into the house of Yahweh]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hilkiah	Hilkiah
the … priest	the … priest

ULT	UST
and he shall complete	to get … count it, and put it in bags
the silver	money
{into} the house of Yahweh	into the temple
keepers … the threshold	the courtyard entrance
keepers … the threshold	the courtyard entrance

2 Kings 22:5

ULT	UST
And let them give it into the hand of the doers of the work, the ones appointed over the house of Yahweh. And they shall give it to the doers of the work that {is} in the house of Yahweh, to strengthen the damage of the house,	*Tell him to give the money to the men who are supervising the work of repairing the temple. They are to use it to pay the men who are doing the actual work of making the repairs that the temple needs.*

ULT **into the hand of**
UST to
(עַל־יַד)

To translate the term “hand” here and in verse 7, see how you translated the similar expression in 12:11. Alternate translation: [into the custody of]

Support Reference: Metonymy

ULT **into the hand of**
UST to
(עַל־יַד)

In this verse, the word **hand** is singular in form, but it refers to the hands of all of the men who had been appointed to supervise the work. If you decide to keep the image of a **hand** that represents custody, if it would be helpful in your language, you could use the plural form of the word. Alternate translation: [into the hands]

Support Reference: Collective Nouns

ULT **the ones appointed over the house of Yahweh**
UST the men who are supervising … the temple
(הַמְפֻקָּדִים בבית יְהוָה)

The expression **appointed** 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 would be natural in your language. Alternate translation: [the ones responsible for the house of Yahweh]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the work	the work of repairing
the ones appointed	the men who are supervising
over the house of Yahweh	the temple
the work	the … work

ULT	UST
{is} in the house of Yahweh	actual
of the house	the temple

2 Kings 22:6

ULT	UST
to the craftsmen and to the builders and to the masons, and to buy wood and stones of hewing to strengthen the house.”	*They must use it to pay carpenters and builders and masons and to buy timber and stones that workers have shaped. The skilled workers will use that timber and stone to repair the temple.”*

ULT and stones of hewing

UST and stones that workers have shaped

(וְאַבְנֵי מַחְצֵב)

See how you translated the similar expression in 12:12. Alternate translation: [and stones that workers had cut into shape]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and stones of	and stones
the house	the temple

2 Kings 22:7

ULT	UST
However, the silver given to their hand shall not be reckoned with them, because they are acting in faithfulness.	*The men who supervise the work are completely honest. So you do not need to require them to report how they spend the money you give them.*

ULT **the silver given to their hand shall not be reckoned with them, because they are acting in faithfulness**

UST The men who supervise the work are completely honest. So you do not need to require them to report how they spend the money you give them

(לֹא־יֵחָשֵׁב אִתָּם הַכֶּסֶף הַנִּתָּן עַל־יָדָם כִּי בֶאֱמוּנָה הֵם עֹשִׂים)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [since they are acting in faithfulness, the silver given to their hand shall not be reckoned with them]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the silver given to their hand shall not be reckoned with them**

UST you do not need to require them to report how they spend the money you give them

(לֹא־יֵחָשֵׁב אִתָּם הַכֶּסֶף הַנִּתָּן עַל־יָדָם)

The expressions **give** and **shall be not reckoned** contain passive verbal forms. If your language would not use those forms, you could express the ideas in active form or in another way that would be natural in your language. Alternate translation: [you shall not reckon with them the silver you give into their hand]

Support Reference: Active or Passive

ULT **in faithfulness**

UST are completely honest

(בֶאֱמוּנָה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the silver	the money

ULT	UST
in faithfulness	are completely honest

2 Kings 22:8

ULT	UST
And Hilkiah the great priest said to Shaphan the scribe, "I have found a scroll of the Law in the house of Yahweh." And Hilkiah gave the scroll to Shaphan, and he read it.	*{So Shaphan did that, and later} Hilkiah reported to him, "I have found a scroll in the temple that records the laws that God gave to Moses." Hilkiah gave the scroll to Shaphan, and he read it.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hilkiah	Hilkiah
the … priest	Hilkiah
the scribe	him
a scroll of	a scroll … that records
the Law	the laws that God gave to Moses
in the house of Yahweh	in the temple
Hilkiah	Hilkiah
the scroll	the scroll

2 Kings 22:9

ULT	UST
And Shaphan the scribe went to the king, and he brought a word back {to} the king and said, "Your servants have poured out the silver found in the house, and they have given it into the hand of the doers of the work, the ones appointed {over} the house of Yahweh."	*Then Shaphan went to King Josiah and told him, "I gave the priests your instructions, and they have emptied the chest in which they were collecting money for the temple. They have given the money to the men who are supervising the work of repairing the temple."*

ULT **a word**
UST and told
(דָּבָר)

See how you translated the similar expression in 1:7. Alternate translation: [a report]

Support Reference: Metonymy

ULT **Your servants**
UST I gave the priests your instructions, and they
(עֲבָדֶיךָ)

Shaphan is speaking of himself and his fellow officials in the third person as **Your servants** 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: [We, your servants,]

Support Reference: First, Second or Third Person

ULT **the silver found in the house**
UST the chest in which they were collecting money for the temple
(אֶת־הַכֶּסֶף הִנְמְצָא בַבַּיִת)

See how you translated the similar expression in 12:18. Alternate translation: [the silver that was in the house]

Support Reference: Idiom

ULT **into the hand of the doers of the work, the ones appointed {over} the house of Yahweh**
UST to the men who are supervising the work of repairing the temple
(עַל־יַד עֹשֵׂי הַמְּלָאכָה הַמְּפֻקָּדִים בֵּית יְהוָה)

See how you translated these same expressions in 22:5. Alternate translation: [into the custody of the doers of the work, the ones responsible for the house of Yahweh]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the scribe	Shaphan
the king	King Josiah
{to} the king	and told him
Your servants	I gave the priests your instructions, and they
the silver	the chest in which they were collecting money
in the house	for the temple
the work	the work of repairing
the ones appointed	the men who are supervising
{over} the house of Yahweh	the temple

2 Kings 22:10

ULT	UST
And Shaphan the scribe declared to the king, saying, "Hilkiah the priest has given a scroll to me." And Shaphan read it to the face of the king.	*Then Shaphan also told the king, "Hilkiah gave me this scroll." And Shaphan read to the king what the scroll recorded.*

ULT to the face of the king
UST to the king
(לִפְנֵי הַמֶּלֶךְ)

See how you translated the similar expression in 3:14. Alternate translation: [in the presence of the king]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the scribe	Shaphan
And … declared	Then … also told
to the king	the king
Hilkiah	Hilkiah
the priest	Hilkiah
a scroll	this scroll
the king	the king

2 Kings 22:11

ULT	UST
And it happened when the king heard the words of the scroll of the Law that he tore his clothes.	*When the king heard the laws that Shaphan was reading to him from the scroll, he tore his robes {to show how concerned he was that Yahweh would punish the Judeans}.*

ULT that he tore his clothes

UST he tore his robes {to show how concerned he was that Yahweh would punish the Judeans}
(וַיִּקְרַע אֶת־בְּגָדָיו)

See how you indicated the significance of this action in 2:12. Alternate translation: [that he tore his clothes to show his great distress]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
the scroll of	the scroll
the Law	the laws

2 Kings 22:12

ULT	UST
And the king commanded Hilkiah the priest and Ahikam, the son of Shaphan, and Akbor, the son of Micaiah, and Shaphan the scribe and Asaiah, the servant of the king, saying,	*Then King Josiah gave special instructions to Hilkiah, Ahikam son of Shaphan, Akbor son of Micaiah, Shaphan his royal secretary, and Asaiah, his special advisor. He told them,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King Josiah
Hilkiah	to Hilkiah
the priest	Hilkiah
the son of	son of
the son of	son of
the scribe	his royal secretary
the servant of	special advisor
the king	his

2 Kings 22:13

ULT	UST
“Go, seek Yahweh for me and for the people and for all of Judah concerning the words of this scroll having been found. For great {is} the heat of Yahweh, that which is kindled against us because our fathers did not listen to the words of this scroll, to act according to everything written concerning us.”	*“Now that Hilkiah has found this scroll, I want you to go and ask Yahweh what I and the people of Jerusalem and the rest of Judah should do about what it says. Our ancestors did not obey the commandments that this scroll records. They should have done everything that Moses wrote we should do. So Yahweh must be very angry with us.”*

ULT **and for the people**
UST and the people of Jerusalem
(וּבְעַד־הָעָם)

Josiah assumes that these officials will know that by **the people**, he means the people of the city of Jerusalem. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and for the people of Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

ULT **this scroll having been found**
UST Now that Hilkiah has found this scroll
(הַסֵּפֶר הַנִּמְצָא הַזֶּה)

The expression **having been 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 would be natural in your language. Alternate translation: [this scroll that Hilkiah found]

Support Reference: Active or Passive

ULT **great {is} the heat of Yahweh, that which is kindled against us**
UST Yahweh must be very angry with us
(גְּדוֹלָה חֲמַת יְהוָה אֲשֶׁר־הִיא נִצְּתָה בָּנוּ)

See how you translated the similar expression “the nose of Yahweh burned against Israel” in 13:3. Alternate translation: [great is the anger of Yahweh, that which is has been provoked against us]

Support Reference: Idiom

ULT **great {is} the heat of Yahweh, that which is kindled against us**
UST Yahweh must be very angry with us
(גְּדוֹלָה֙ חֲמַ֣ת יְהוָ֔ה אֲשֶׁר־הִיא֙ נִצֶּתֶ֣ת בָּ֔נוּ)

The expression **is 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 would be natural in your language. Alternate translation: [great {is} the heat of Yahweh, that which is burning against us] or [great is the anger of Yahweh that we have provoked]

Support Reference: Active or Passive

ULT **did not listen to the words of this scroll**
UST did not obey the commandments that this scroll records
(לְא־שָׁמְע֔וּ & עַל־דִּבְרֵ֖י הַסֵּ֣פֶר הַזֶּ֑ה)

By **did not listen to the words of this scroll**, King Josiah means that the ancestors of the Judeans did not obey what was written in the scroll. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [did not do what this scroll said to do]

Support Reference: Assumed Knowledge and Implicit Information

ULT **according to everything written**
UST everything that Moses wrote
(כְּכָל־הַכָּת֖וּב)

The expression **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 would be natural in your language. Alternate translation: [everything that it records]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seek	and ask
Yahweh	Yahweh
Judah	Judah
scroll	scroll
Yahweh	Yahweh
our fathers	Our ancestors
scroll	scroll

2 Kings 22:14

ULT	UST
And Hilkiah the priest went with Ahikam and Akbor and Shaphan and Asaiah to Huldah the prophetess, the wife of Shallum, the son of Tikvah, the son of Harhas, the keeper of the clothes (now she was living in Jerusalem, in the Second Quarter), and they spoke to her.	*So Hilkiah, Ahikam, Akbor, Shaphan, and Asaiah went to consult a woman whose name was Huldah. She was a prophetess, and she lived in the Second Quarter of Jerusalem. She was married to Shallum, whose father was Tikvah and whose grandfather was Harhas. Shallum took care of the garments that the priests wore in the temple. Those five men told Huldah about the scroll that Hilkiah had found.*

ULT **the keeper of the clothes**
UST Shallum took care of the garments that the priests wore in the temple
(שֹׁמֵר הַבְּגָדִים)

This could mean: (1) that Shallum was responsible to care for the vestments of the priests, like the official described in 10:22. Alternate translation: [the official who cared for the priests' vestments] or (2) that Shallum was responsible to care for the king's royal robes. Alternate translation: [the official who cared for the king's royal robes]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the Second Quarter**
UST in the Second Quarter of
(בַּמִּשְׁנֶה)

The word that the ULT translates as **the Second Quarter** means "second" or "second part." Many scholars believe that it described a newer, expanded district of Jerusalem that was built to the north of the original city as the city grew, possibly during the reign of King Hezekiah or his successors. Some translations call this the "New Quarter" or the "Second District." If a translation of the Bible exists in your region, you may wish to use the name that it uses. If a translation of the Bible does not exist in your region, you may wish to use the name that the ULT uses.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hilkiah	Hilkiah
the priest	Hilkiah
the prophetess	She was a prophetess
the son of	whose father was

ULT	UST
the son of	and whose grandfather was
the keeper of	Shallum took care of
in Jerusalem	Jerusalem

2 Kings 22:15

ULT	UST
And she said to them, "Thus says Yahweh, the God of Israel, 'Say to the man who sent you to me,	*In response, she told them, "Yahweh, the God whom we Israelites worship, says that wants you to say something to the man who sent you to me.*

ULT **And she said to them, "Thus says Yahweh, the God of Israel, 'Say to the man who sent you to me**

UST In response, she told them, "Yahweh, the God whom we Israelites worship, says that wants you to say something to the man who sent you to me

(וַתֹּאמֶר אֲלֵיהֶם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אִמְרוּ לָאִישׁ אֲשֶׁר־שָׁלַח אֶתְכֶם אֵלָי)

See the discussion in the introduction to this chapter of the long quotation in verses 15–20, in which there are multiple levels of quotation. If it would be clearer in your language, you could translate this verse so that there is not a quotation within a quotation. 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 she told them, "Yahweh, the God of Israel, wants you to tell the man who sent you to me]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the God of	the God
Israel	whom we Israelites worship

2 Kings 22:16

ULT	UST
“Thus says Yahweh, ‘Behold me, bringing disaster to this place and upon its inhabitants, all of the words of the scroll that the king of Judah has read,	*Yahweh says that he is going to make something terrible happen to this city and to the people who live here. He is going to punish them in the way that the scroll King Josiah read describes.*

ULT **Thus says Yahweh, ‘Behold me, bringing disaster to this place and upon its inhabitants, all of the words of the scroll that the king of Judah has read**
UST Yahweh says that he is going to make something terrible happen to this city and to the people who live here. He is going to punish them in the way that the scroll King Josiah read describes
(כֹּה אָמַר יְהוָה הִנְנִי מֵבִיא רָעָה אֶל־הַמָּקוֹם הַזֶּה וְעַל־יֹשְׁבָיו אֵת כָּל־דִּבְרֵי הַסֵּפֶר אֲשֶׁר קָרָא מֶלֶךְ יְהוּדָה)

There are four levels of quotation here. The author is quoting what Huldah said, continuing from the previous verse (level 1). This includes instructions from Yahweh, also continuing from the previous verse (level 2). These instructions include something that Yahweh wants the officials to say (level 3). And that includes a further quotation from Yahweh (level 4). 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 **Thus says Yahweh, ‘Behold me, bringing disaster to this place and upon its inhabitants, all of the words of the scroll that the king of Judah has read**
UST Yahweh says that he is going to make something terrible happen to this city and to the people who live here. He is going to punish them in the way that the scroll King Josiah read describes
(כֹּה אָמַר יְהוָה הִנְנִי מֵבִיא רָעָה אֶל־הַמָּקוֹם הַזֶּה וְעַל־יֹשְׁבָיו אֵת כָּל־דִּבְרֵי הַסֵּפֶר אֲשֶׁר קָרָא מֶלֶךְ יְהוּדָה)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [that he says that he is about to bring disaster to this place and upon its inhabitants, all of the words of the scroll that the king of Judah has read]

Support Reference: Quotes within Quotes

ULT **Thus says Yahweh**
UST Yahweh says that
(כֹּה אָמַר יְהוָה)

Yahweh is speaking of himself in the third person because he is making a solemn declaration. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [This is what I have to say to you]

Support Reference: First, Second or Third Person

ULT **Behold me, bringing disaster**
UST he is going to make something terrible happen
(הִנְנִי מֵבִיא רָעָה)

See how you translated the similar expression in 21:12. Alternate translation: [I am about to bring disaster]

Support Reference: Idiom

ULT **all of the words of the scroll that the king of Judah has read**
UST He is going to punish them in the way that the scroll King Josiah read describes
(אֵת כָּל־דִּבְרֵי הַסֵּפֶר אֲשֶׁר קָרָא מֶלֶךְ יְהוּדָה)

See how you translated the similar expression in 1:7. Alternate translation: [all of the punishments described in the scroll that the king of Judah has read]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the scroll	the scroll
the king of	King
Judah	Josiah

2 Kings 22:17

ULT	UST
because they abandoned me and burned incense to other gods, so that they made me angry by all of the works of their hands. So my heat is kindled against this place, and it will not extinguish.’”’	*He is going to do that because they stopped worshiping him and burned incense to {honor} other gods. They made many idols, and that made him very angry. He is so angry with them that he is going punish them.*

ULT **because they abandoned me and burned incense to other gods, so that they made me angry by all of the works of their hands. So my heat is kindled against this place, and it will not extinguish**

UST He is going to do that because they stopped worshiping him and burned incense to {honor} other gods. They made many idols, and that made him very angry. He is so angry with them that he is going punish them

(תַּחַת ׀ אֲשֶׁר עֲזָבוּנִי וַיְקַטְּרוּ֙ לֵאלֹהִ֣ים אֲחֵרִ֔ים לְמַ֨עַן֙ הַכְעִיסֵ֔נִי בְּכֹ֖ל מַעֲשֵׂ֣ה יְדֵיהֶ֑ם וְנִצְּתָ֤ה חֲמָתִי֙ בַּמָּק֣וֹם הַזֶּ֔ה וְלֹ֥א תִכְבֶּֽה)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [because they abandoned him and burned incense to other gods, so that they have made him angry by all of the works of their hands. So his heat is kindled against this place, and it will not extinguish]

Support Reference: Quotes within Quotes

ULT **and burned incense to other gods**

UST and burned incense to {honor} other gods

(וַיְקַטְּרוּ֙ לֵאלֹהִ֣ים אֲחֵרִ֔ים)

Yahweh is using one act of worship, burning **incense**, to mean worship in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and worshiped other gods]

Support Reference: Synecdoche

ULT **by all of the works of their hands**
UST They made many idols
(בְּכֹל מַעֲשֵׂה יְדֵיהֶם)

Yahweh is using the phrase **the works of their hands** to mean the idols that the Judeans made with their **hands**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [by all the idols that they made] or [by making all those idols]

Support Reference: Metonymy

ULT **So my heat is kindled against this place, and it will not extinguish**
UST He is so angry with them that he is going punish them
(וְנִצְּתָה חֲמָתִי בַּמָּקוֹם הַזֶּה וְלֹא תִכְבֶּה)

Here, **this place** represents the people who live in that place. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [So my heat is kindled against the people who live in this place, and it will not extinguish]

Support Reference: Metonymy

ULT **So my heat is kindled against this place, and it will not extinguish**
UST He is so angry with them that he is going punish them
(וְנִצְּתָה חֲמָתִי בַּמָּקוֹם הַזֶּה וְלֹא תִכְבֶּה)

See how you translated the similar expression in 22:13. Alternate translation: [So I have become very angry with the people who live in this place, and I will not stop being angry]

Support Reference: Metaphor

ULT **and it will not extinguish**
UST that he is going punish them
(וְלֹא תִכְבֶּה)

This verse is the conclusion of the second-level, third-level, and fourth-level quotations that began in the previous two verses. If you have decided to use punctuation to mark levels of quotation, end this verse with the appropriate punctuation for closing those levels of quotation.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and burned incense	and burned incense to {honor}
to … gods	gods

ULT	UST
the works of	made

2 Kings 22:18

ULT	UST
But to the king of Judah, the one having sent you to seek Yahweh, thus you shall say to him, 'Thus says Yahweh, the God of Israel, {about} the words that you heard,	*But there is something further that you are to tell the king of Judah, who sent you to ask Yahweh about what the scroll said. Yahweh, the God whom we Israelites worship, says that*

ULT **But to the king of Judah, the one having sent you to seek Yahweh, thus you shall say to him, 'Thus says Yahweh, the God of Israel, {about} the words that you heard**
UST But there is something further that you are to tell the king of Judah, who sent you to ask Yahweh about what the scroll said. Yahweh, the God whom we Israelites worship, says that
(וְאֶל־מֶלֶךְ יְהוּדָה הַשֹּׁלֵחַ אֶתְכֶם לִדְרֹשׁ אֶת־יְהוָה כֹּה תֹאמְרוּ אֵלָיו כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הַדְּבָרִים אֲשֶׁר שָׁמָעְתָּ)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [But tell the king of Judah, the one having sent you to seek Yahweh, that Yahweh, the God of Israel, says to him regarding the words that he heard]

Support Reference: Quotes within Quotes

ULT **{about} the words that you heard**
UST about what the scroll said
(הַדְּבָרִים אֲשֶׁר שָׁמָעְתָּ)

Huldah is referring to the **words** that Josiah **heard** when Shaphan read to him from the scroll. It may be helpful to clarify this for your readers. Alternate translation: [regarding what the scroll said would happen if the Israelites forsook him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	the king of
Judah	Judah
to seek	to ask
Yahweh	Yahweh
Yahweh	Yahweh
the God of	the God whom … worship
Israel	we Israelites

2 Kings 22:19

ULT	UST
“Because your heart is tender and you humbled yourself from the face of Yahweh when you heard what I spoke against this place and against its dwellers, that they would become a horror and a curse, and you tore your clothes and wept to my face, now I, I have also heard.” The declaration of Yahweh.	*he is going to treat him mercifully. Yahweh will do that because he was so sad and he acted humbly toward me when he heard what Yahweh said he was going to do to punish this city and the people who live here. Yahweh said that he was going to do something so terrible that it would horrify people. People would curse other places by saying they wanted them to become like Jerusalem. But when King Josiah heard that, he wept and tore his robes {to show his distress}. He knew that Yahweh was watching him. That is why Yahweh declares that he is going to treat him mercifully.*

ULT **Because your heart is tender and you humbled yourself from the face of Yahweh when you heard what I spoke against this place and against its dwellers, that they would become a horror and a curse, and you tore your clothes and wept to my face, now I, I have also heard.” The declaration of Yahweh**

UST he is going to treat him mercifully. Yahweh will do that because he was so sad and he acted humbly toward me when he heard what Yahweh said he was going to do to punish this city and the people who live here. Yahweh said that he was going to do something so terrible that it would horrify people. People would curse other places by saying they wanted them to become like Jerusalem. But when King Josiah heard that, he wept and tore his robes {to show his distress}. He knew that Yahweh was watching him. That is why Yahweh declares that he is going to treat him mercifully

(יַעַן רַךְ־לְבָבְךָ וַתִּכָּנַע ׀ מִפְּנֵי יְהוָה בְּשָׁמְעֲךָ אֲשֶׁר דִּבַּרְתִּי עַל־הַמָּקוֹם הַזֶּה וְעַל־יֹשְׁבָיו לִהְיוֹת לִשַּׁמָּה וְלִקְלָלָה וַתִּקְרַע אֶת־בְּגָדֶיךָ וַתִּבְכֶּה לְפָנָי וְגַם אָנֹכִי שָׁמַעְתִּי נְאֻם־יְהוָה)

There are three levels of quotation here. The author is quoting what Huldah said to the officials (level 1), continuing from verse 15. This includes what the officials are supposed to say to King Josiah, continuing from the previous verse (level 2). This includes a quotation from Yahweh, which begins in this verse (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 **Because your heart is tender and you humbled yourself from the face of Yahweh when you heard what I spoke against this place and against its dwellers, that they would become a horror and a curse, and you tore your clothes and wept to my face, now I, I have also heard.” The declaration of Yahweh**

UST he is going to treat him mercifully. Yahweh will do that because he was so sad and he acted humbly toward me when he heard what Yahweh said he was going to do to punish this city and the people who live here. Yahweh said that he was going to do something so terrible that it would horrify people. People would curse other places by saying they wanted them to become like Jerusalem. But when King Josiah heard that, he wept and tore his robes {to show his distress}. He knew that Yahweh was watching him. That is why Yahweh declares that he is going to treat him mercifully

(יַ֣עַן רַךְ־לְבָבְךָ֗ וַתִּכָּנַ֤ע ׀ מִפְּנֵי֙ יְהוָ֔ה בְּשָׁמְעֲךָ֖ אֲשֶׁ֣ר דִּבַּ֑רְתִּי עַל־הַמָּקוֹם֙ הַזֶּ֔ה וְעַל־יֹשְׁבָ֖יו לִֽהְיוֹת֙ לְשַׁמָּ֣ה וְלִקְלָלָ֔ה וַתִּקְרַ֥ע אֶת־בְּגָדֶ֖יךָ וַתִּבְכֶּ֣ה לְפָנָ֑י וְגַם֙ אָנֹכִ֣י שָׁמַ֔עְתִּי נְאֻם־יְהוָֽה)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [that because his heart is tender and he humbled himself in his presence when he heard what he spoke against this place and against its dwellers, that they would become a horror and a curse, and he tore his clothes and wept to his face, he declares that now he, he has also heard]

Support Reference: Quotes within Quotes

ULT **your heart is tender**

UST he was so sad

(רַךְ־לְבָבְךָ)

Here the **heart** represents a person’s feelings and disposition. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [your conscience is sensitive] or [you grieved for the sins of the Judeans]

Support Reference: Metaphor

ULT **from the face of Yahweh … to my face**

UST toward me … He knew that Yahweh was watching him

(מִפְּנֵי יְהוָה & לְפָנָי)

See how you translated the similar expression in 3:14. Alternate translation: [in the presence of Yahweh … in my presence]

Support Reference: Metonymy

> ULT **from the face of Yahweh**
> UST toward me
> (מִפְּנֵי יְהוָֹה)

Yahweh is speaking of himself in the third person because he is making a solemn declaration. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [from my face] or [in my presence]

Support Reference: First, Second or Third Person

> ULT **a horror**
> UST that it would horrify people
> (לְשַׁמָּה)

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

Support Reference: Abstract Nouns

> ULT **and a curse**
> UST People would curse other places by saying they wanted them to become like Jerusalem
> (וְלִקְלָלָה)

Yahweh means that people would **curse** others by saying that they wanted the same thing to happen to them that had happened to the Judeans. Alternate translation: [and an example that people will use to curse others]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **now I, I have also heard**
> UST he is going to treat him mercifully
> (וְגַם אָנֹכִי שָׁמַעְתִּי)

Yahweh is stating the pronoun **I** separately, even though the verb translated as **I have … heard** already includes this meaning. He is doing that to emphasize his personal awareness of what Josiah has done and said. 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 “I, I also know” in 2:3. Alternate translation: [for my part, I have heard]

Support Reference: Pronouns — When to Use Them

ULT I have … heard
UST he is going to treat him mercifully
(שָׁמַעְתִּי)

Yahweh means implicitly that he has **heard** the humble, repentant things that Josiah has said (and also seen his acts of humility and repentance). You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [I have heard the humble, repentant things you have said and seen your humble, repentant actions]

Support Reference: Assumed Knowledge and Implicit Information

ULT The declaration of Yahweh
UST That is why Yahweh declares that he is going to treat him mercifully
(נְאֻם־יְהוָה)

Yahweh is speaking of himself in the third person because he is making an authoritative proclamation. If it would be helpful in your language, you could translate this in the first person. See how you translated the same expression in 9:26. Alternate translation: [This is what I, Yahweh, declare]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and you humbled yourself	and he acted humbly
Yahweh	me
a horror	that it would horrify people
and a curse	People would curse other places by saying they wanted them to become like Jerusalem
and wept	But when King Josiah heard that, he wept
Yahweh	Yahweh

2 Kings 22:20

ULT	UST
“Therefore, behold me, gathering you to your fathers, and you will be gathered to your graves in peace, and your eyes will not see all of the disaster that I am bringing upon this place.”’” And they brought a word back {to} the king.	*Yahweh wants you to tell Josiah that because he was sorry for the sins of Judah, Yahweh is going to allow him to die peacefully. The Judeans will bury him in the same place where people buried his ancestors. Yahweh is still going to cause something terrible to happen to Jerusalem and the people who live in it. But Josiah will not be alive to see that.” The officials returned to King Josiah and reported what Huldah had told them.*

ULT **Therefore, behold me, gathering you to your fathers, and you will be gathered to your graves in peace, and your eyes will not see all of the disaster that I am bringing upon this place**

UST Yahweh wants you to tell Josiah that because he was sorry for the sins of Judah, Yahweh is going to allow him to die peacefully. The Judeans will bury him in the same place where people buried his ancestors. Yahweh is still going to cause something terrible to happen to Jerusalem and the people who live in it. But Josiah will not be alive to see that

(לָכֵן֮ הִנְנִי֒ אֹסִפְךָ֙ עַל־אֲבֹתֶ֔יךָ וְנֶאֱסַפְתָּ֖ אֶל־קִבְרֹתֶ֑יךָ בְּשָׁלוֹם֙ וְלֹא־תִרְאֶ֣ינָה עֵינֶ֔יךָ בְּכֹ֖ל הָרָעָ֣ה אֲשֶׁר־אֲנִ֥י מֵבִ֛יא עַל־הַמָּקוֹם֥ הַזֶּ֖ה)

If you have decided to translate all of this long quotation in such a way that there will not be quotations within quotations, you can continue doing that in this verse. Alternate translation: [Tell him that Yahweh says that he is going to gather him to his fathers, and he will be gathered to his graves in peace, and his eyes will not see all of the disaster that he will bring upon this place]

Support Reference: Quotes within Quotes

ULT **behold me, gathering you to your fathers**

UST Yahweh is going to allow him to die

(הִנְנִי֒ אֹסִפְךָ֙ עַל־אֲבֹתֶ֔יךָ)

See how you translated the similar expression in 20:5. Alternate translation: [I am going to gather you to your fathers]

Support Reference: Idiom

ULT **behold me, gathering you to your fathers**
UST Yahweh is going to allow him to die
(הִנְנִי אֹסִפְךָ עַל־אֲבֹתֶיךָ)

See how you translated the similar expression in 8:24. Alternate translation: [I am going to allow you to die]

Support Reference: Euphemism

ULT **and you will be gathered to your graves**
UST The Judeans will bury him in the same place where people buried his ancestors
(וְנֶאֱסַפְתָּ אֶל־קִבְרֹתֶיךָ)

Yahweh is likely using the plural form **graves** because he means that Josiah will be buried in the royal family plot, where there are many graves of earlier kings. It may be more natural in your language to use a singular form. Alternate translation: [and you will be buried in your grave] or [and you will be buried in the royal family plot]

Support Reference: Unusual Uses of the Plural

ULT **and you will be gathered to your graves**
UST The Judeans will bury him in the same place where people buried his ancestors
(וְנֶאֱסַפְתָּ אֶל־קִבְרֹתֶיךָ)

The expression **will be gathered** 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 would be natural in your language. Alternate translation: [and the Judeans will bury you in your grave]

Support Reference: Active or Passive

ULT **in peace**
UST peacefully
(בְּשָׁלוֹם)

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

Support Reference: Abstract Nouns

ULT **and your eyes will not see**
UST But Josiah will not be alive to see that
(וְלֹא־תִרְאֶינָה עֵינֶיךָ)

Yahweh using one part of Josiah, his **eyes**, to mean all of him in the act of potentially seeing the **disaster** that he will bring upon Jerusalem. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and you will not see] or [and you will not personally witness]

Support Reference: Synecdoche

ULT **that I am bringing upon this place**
UST Yahweh is still going to cause … to happen to Jerusalem and the people who live in it
(אֲשֶׁר־אֲנִי מֵבִיא עַל־הַמָּקוֹם הַזֶּה)

This is the conclusion of the second-level and third-level quotations that began in the previous two verses. It is also the end of the first-level quotation that began in verse 15. If you have decided to use punctuation to mark levels of quotation, end this verse with the appropriate punctuation for closing those levels of quotation.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gathering you	allow him to die
your fathers	allow him to die
and you will be gathered	The Judeans will bury him
your graves	the same place where people buried his ancestors
in peace	peacefully
{to} the king	King Josiah

2 Kings 23

2 Kings 23 Introduction

Structure and Formatting

In this chapter, the author concludes the story of Josiah, and he then continues to tell what the kings were like who ruled the kingdom of Judah.

1. King Josiah of Judah (22:1–23:30)
2. King Jehoahaz of Judah (23:31–35)
3. King Jehoiakim of Judah (23:36–24:7)

Religious and Cultural Concepts in This Chapter

Why did Neco not want Jehoahaz to be king?

Pharaoh Neco removed Jehoahaz from being the king of Judah because, for one thing, he wanted to show that he was the one who was in control of that kingdom. By picking the next king himself and changing his name, Neco was telling the Judeans, “You must not make your own king without my permission.” Neco also may have believed that Jehoahaz would have been a stronger and more independent ruler, so he made his brother Eliakim the king instead. This was Neco’s way of making sure Judah stayed weak and under his rule.

How did Jehoahaz get to Riblah?

The Bible does not say exactly how Jehoahaz got to Riblah, where Pharaoh Neco put him in prison. Some interpreters suggest that Neco summoned Jehoahaz and so Jehoahaz went to Riblah by himself, hoping to show respect or obedience to Pharaoh. Others suggest that Pharaoh Neco’s soldiers captured Jehoahaz and brought him to Riblah as a prisoner because Neco had ordered them to do that. Either way, Jehoahaz appeared

before Neco at Riblah, in the region of Hamath, where Neco deposed him as king and made him his prisoner.

Translation Issues in This Chapter

The Mount of Destruction

In 23:13, when the author refers to the "Mount of Destruction," he is making a word play on the name of that mountain. Because olive trees grew there, and because olive oil was used for anointing, it was known as the Mount of Anointing. The author changes one vowel and an "h" to a "th" in the word for "anointing" to get a word that means "destruction." He is calling the mountain by that name in order to emphasize that the corrupt worship represented by the pagan shrines that Solomon built there led to the destruction of the kingdom. If you have decided to use the same names that the author does in each place in the book, you may want to say "the Mount of Destruction" in your translation. However, since it is difficult to translate a play on words in one language into another language, you may want to call this mountain by its familiar name, the Mount of Olives, so that your readers will know that the author is referring to that mountain near Jerusalem. You could explain in a footnote what name the biblical author uses in Hebrew.

2 Kings 23:1

ULT	UST
And the king sent, and they gathered to him all of the elders of Judah and Jerusalem.	*King Josiah then sent messengers to summon all the elders of Jerusalem and of the other places in the kingdom of Judah.*

ULT And the king sent, and they gathered to him
UST King Josiah then sent messengers to summon
(וַיִּשְׁלַח הַמֶּלֶךְ וַיֶּאֱסְפוּ אֵלָיו)

The pronoun **they** refers to messengers whom King Josiah **sent** out. It may be helpful to clarify this for your readers. Alternate translation: [And the king sent out messengers who gathered to him]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King Josiah
and they gathered	to summon
the elders of	the elders of
Judah	and of the other places in the kingdom of Judah
and Jerusalem	Jerusalem

2 Kings 23:2

ULT	UST
And the king went up {to} the house of Yahweh, and every man of Judah and all of the dwellers of Jerusalem with him, and the priests and the prophets, and all of the people from small and to great. And he read in their ears all of the words of the scroll of the covenant having been found in the house of Yahweh.	*Those elders, along with many ordinary people from Judah and Jerusalem, gathered in the temple courtyard with the king. Many priests and prophets also came. A great crowd representing all the kinds of people in the city was there. While they all listened, the king read to them from the scroll that had been in the temple. He all of the laws that Yahweh had given the Israelites when he made his solemn agreement with them.*

ULT **And the king went up**
UST gathered … the king
(וַיַּעַל הַמֶּלֶךְ)

See how you translated the similar expression in 1:3. Alternate translation: [And the king went]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **{to} the house of Yahweh**
UST in the temple courtyard
(בֵּית־יְהוָֹה)

See how you translated the similar expression in 5:18. Alternate translation: [to the temple of Yahweh]

Support Reference: Metaphor

ULT **and every man of Judah and all of the dwellers of Jerusalem**
UST Those elders, along with many ordinary people from Judah and Jerusalem
(וְכָל־אִישׁ יְהוּדָהׇ וְכֹל־יֹשְׁבֵי יְרוּשָׁלַ͏ִם)

The author is saying **every** and **all** as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [and people from throughout Judah and the various parts of Jerusalem]

Support Reference: Hyperbole

ULT **and every man of Judah**
UST Those elders, along with many ordinary people from Judah
(וְכָל־אִישׁ יְהוּדָה)

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [and every man and woman of Judah]

Support Reference: When Masculine Words Include Women

ULT **and all of the people from small and to great**
UST A great crowd representing all the kinds of people in the city was there
(וְכָל־הָעָם לְמִקְטָן וְעַד־גָּדוֹל)

The author is providing a further description of the crowd of people from **Judah** and **Jerusalem** who gathered at the temple. By naming two extremes, **small** and **great** (poor and rich, or ordinary and powerful, or young and old), he means those extremes and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [including people from a wide range of ages and classes]

Support Reference: Merism

ULT **in their ears**
UST While they all listened
(בְּאָזְנֵיהֶם)

See how you translated the similar expression in 18:26. Alternate translation: [in their hearing]

Support Reference: Metonymy

ULT **having been found**
UST that had been
(הַנִּמְצָא)

The expression **having been 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 would be natural in your language. Alternate translation: [that Hilkiah had found]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
{to} the house of Yahweh	in the temple courtyard
Judah	Judah

ULT	UST
Jerusalem	Jerusalem
and the priests	Many priests
and the prophets	and prophets also came
the scroll of	from the scroll
the covenant	he made his solemn agreement with them
in the house of Yahweh	in the temple

2 Kings 23:3

ULT	UST
And the king stood by the pillar, and he cut a covenant to the face of Yahweh to walk after Yahweh and to keep his commandments and his testimonies and his statutes with all of the heart and with all of the soul, to raise up the words of this covenant written on that scroll. And all of the people stood in the covenant.	*Then the king stood next to a pillar {on the temple porch} and he made a solemn agreement with Yahweh that he would live as Yahweh wanted him to live. He promised to obey all of Yahweh's laws sincerely and devotedly. In that way, the solemn agreement that the scroll from the temple described became the law of Israel once again. The Judean people who had gathered at the temple courtyard promised to obey that solemn agreement.*

ULT And the king stood by the pillar

UST Then the king stood next to a pillar {on the temple porch}

(וַיַּעֲמֹ֣ד הַמֶּ֔לֶךְ עַל־הָעַמּ֖וּד)

The author says in 11:14 that it was a "custom" for a new king to stand "by the pillar," apparently a certain one of the pillars on the temple porch, as a visible sign of his loyalty to Yahweh. Josiah had already been the king for 18 years, but he was now symbolizing that he and his people were making a new start by together pledging their loyalty to Yahweh. 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 the king stood by the pillar to show that he and his people were making a new start]

Support Reference: Symbolic Action

ULT and he cut a covenant

UST and he made a solemn agreement

(וַיִּכְרֹ֤ת אֶת־הַבְּרִית)

See how you translated the similar expression in 11:4. Alternate translation: [and he made a covenant]

Support Reference: Idiom

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

See how you translated the similar expression in 3:14. Alternate translation: [in the presence of Yahweh]

Support Reference: Metonymy

ULT **to walk after Yahweh**
UST that he would live as Yahweh wanted him to live
(לָלֶכֶת אַחַר יְהוָה)

See how you translated the similar expression in 8:18. Alternate translation: [to live as Yahweh wished]

Support Reference: Metaphor

ULT **his commandments and his testimonies and his statutes**
UST all of Yahweh's laws
(מִצְוֹתָיו וְאֶת־עֵדוֹתָיו וְאֶת־חֻקֹּתָיו)

The terms **commandments**, **testimonies**, and **statutes** mean similar things. The author is using the three 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 his commandments]

Support Reference: Doublet

ULT **with all of the heart and with all of the soul**
UST sincerely and devotedly
(בְּכָל־לֵב וּבְכָל־נֶפֶשׁ)

The author 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. If you have already translated the book of 1 Kings, see how you translated the similar expression in 1 Kings 2:4. Alternate translation: [wholeheartedly] or [with his entire being]

Support Reference: Metaphor

ULT **to raise up the words of this covenant**
UST In that way, the solemn agreement that … described became the law of Israel once again
(לְהָקִים אֶת־דִּבְרֵי הַבְּרִית הַזֹּאת)

The author is speaking as if the **words of this covenant** were objects that Josiah could **raise up**. He means that Josiah pledged to make happen what the covenant said should happen. If it would be helpful in your language, you could state the meaning plainly. If you have already translated the book of 1 Kings, see how you translated the similar expression in 1 Kings 2:4. Alternate translation: [to make happen what the covenant said] or [to bring the covenant back into effect]

Support Reference: Metaphor

ULT **written on that scroll**
UST that the scroll from the temple described
(הַכְּתֻבִים עַל־הַסֵּפֶר הַזֶּה)

The expression **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 would be natural in your language. Alternate translation: [that that scroll recorded]

Support Reference: Active or Passive

ULT **And all of the people stood in the covenant**
UST The Judean people who had gathered at the temple courtyard promised to obey that solemn agreement
(וַיַּעֲמֹד כָּל־הָעָם בַּבְּרִית)

The author is using **stood in the covenant** as a common expression of his culture to mean "agreed to the covenant" or "became parties to the 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. Alternate translation: [And all of the people joined in the covenant] or [And all of the people agreed to the terms of the covenant]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
the pillar	a pillar {on the temple porch}
a covenant	a solemn agreement
Yahweh	Yahweh

ULT	UST
Yahweh	Yahweh
his testimonies	all of Yahweh’s laws
his statutes	all of Yahweh’s laws
the soul	and devotedly
covenant	solemn agreement
scroll	the scroll
in the covenant	that solemn agreement

2 Kings 23:4

ULT	UST
And the king commanded Hilkiah the great priest and the priests of the second rank and the keepers of the threshold to bring out from the temple of Yahweh all of the vessels having been made for Baal and for Asherah and for the whole army of the heavens. And he burned them outside of Jerusalem in the fields of Kidron, and he brought their ashes {to} Bethel.	*Then the king gave a command to the high priest Hilkiah, the other leading priests, and the priests who supervised the courtyard entrance. He told them to remove from the temple all the objects that people had been using to worship Baal, Asherah, and the sun, moon, and stars. They took those outside the city to the Kidron Valley and burned them completely there. Then they took all the ashes to the city of Bethel.*

ULT **having been made**
UST that people had been using to worship
(הֶֽעָשׂוּיִם)

The expression **having been 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 would be natural in your language. Alternate translation: [that previous kings had made] or [that previous kings had commanded their workers to make]

Support Reference: Active or Passive

ULT **and for the whole army of the heavens**
UST and the sun, moon, and stars
(וּלְכֹל֙ צְבָ֣א הַשָּׁמַ֔יִם)

See how you translated the similar expression in 17:16. Alternate translation: [and for all the lights in the sky] or [and for the heavenly bodies]

Support Reference: Metaphor

ULT **and he brought their ashes {to} Bethel**
UST Then they took all the ashes to the city of Bethel
(וַיִּשָּׂא אֶת־עֲפָרָם בֵּית־אֵל)

Bringing the **ashes** of the burned idolatrous objects to the city of **Bethel**, which was outside the borders of Judah but under Judean control, was a symbolic action by which Josiah showed that he wanted no trace of these objects to remain in his kingdom. Furthermore, since idolatry in Israel had begun when Jeroboam placed a calf image in Bethel, this was a symbolic way of sending idolatry back to where it began in order to end it definitively. 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 sent their ashes out of Judah to Bethel, where Israel's idolatry had begun]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
Hilkiah	Hilkiah
the … priest	the … priest
and the priests of	the … priests
and the keepers of	and the priests who supervised
the threshold	the courtyard entrance
from the temple of	from the temple
Yahweh	from the temple
for Baal	Baal
and for Asherah	Asherah
the heavens	and the sun, moon, and stars
of Jerusalem	the city
{to} Bethel	to the city of Bethel
{to} Bethel	to the city of Bethel

2 Kings 23:5

ULT	UST
And he made cease the idol-priests whom the kings of Judah had appointed that one should burn incense in the high places in the cities of Judah and the environs of Jerusalem and the ones burning incense to Baal, to the sun and to the moon and to the constellations and to the whole army of the heavens.	*Previous kings of Judah had appointed many pagan priests to burn incense at hilltop shrines near many cities in Judah and in the area around Jerusalem. Those priests had been offering sacrifices to Baal and to the sun, moon, and stars. King Josiah stopped them from doing those things.*

ULT to the sun and to the moon and to the constellations and to the whole army of the heavens

UST and to the sun, moon, and stars
(לַשֶּׁמֶשׁ וְלַיָּרֵחַ וְלַמַּזָּלוֹת וּלְכֹל צְבָא הַשָּׁמָיִם)

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 the sun and to the moon and to the constellations, yes, to the whole army of the heavens]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the idol-priests	many pagan priests
the idol-priests	many pagan priests
the kings of	Previous kings of
Judah	Judah
had appointed	had appointed
that one should burn incense	to burn incense
Judah	Judah
Jerusalem	Jerusalem
and the ones burning incense	Those priests had been offering sacrifices
to Baal	to Baal
the heavens	and to the sun, moon, and stars

2 Kings 23:6

ULT	UST
And he brought out the Asherah from the house of Yahweh to outside of Jerusalem, to the Valley of Kidron, and he burned it in the Valley of Kidron. And he crushed {it} to dust, and he threw its dust over the grave of the sons of the people.	*Josiah ordered his servants to remove the pole for the worship of the goddess Asherah that was inside the temple building. He told them to take it outside Jerusalem to the Kidron Valley and burn it. He ordered them to pound the ashes to powder and scatter the powder in a graveyard for ordinary people that was in that area.*

ULT **and he threw its dust over the grave of the sons of the people**
UST and scatter the powder in a graveyard for ordinary people
(וַיִּשְׁלֵךְ אֶת־עֲפָרָהּ עַל־קִבְרֵ֖י בְּנֵ֥י הָעָֽם)

Since any contact with a dead body, including walking over a grave, made a person ceremonially unclean (Numbers 19:16), throwing the **dust** of the **Asherah** pole that had been in the temple onto a **grave** was a symbolic action by which Josiah rendered the remains of this object unclean and completely unsuitable for use in worship. If it would be helpful to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: [and he threw its dust over the grave of the sons of the people to make it defiled]

Support Reference: Symbolic Action

ULT **the grave of**
UST in a graveyard for
(קִבְרֵ֖י)

In this verse, the word **grave** is singular in form, but it refers to all of the graves in this area outside Jerusalem. It appears that people who could not afford a tomb cut into rock were buried in a common plot there. If it would be helpful in your language, you could use the plural form of "grave." Alternate translation: [the graves of]

Support Reference: Collective Nouns

ULT **the sons of the people**
UST ordinary people
(בְּנֵ֥י הָעָֽם)

See how you translated the similar expression in 2:16. Alternate translation: [the common people]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Asherah	the pole for the worship of the goddess Asherah
from the house of Yahweh	that was inside the temple building
of Jerusalem	Jerusalem
the grave of	in a graveyard for
the sons of	ordinary people

2 Kings 23:7

ULT	UST
And he tore down the houses of the cultic prostitutes that {were} by the house of Yahweh, where women were weaving houses there for Asherah.	*There were male prostitutes living in small houses near the temple. In those houses, women also wove articles that people used in the worship of Asherah. Josiah tore down those houses {and ended the activities that took place in them}.*

ULT **where women were weaving houses there for Asherah**
UST In those houses, women also wove articles that people used in the worship of Asherah
(אֲשֶׁר הַנָּשִׁים אֹרְגוֹת שָׁם בָּתִּים לָאֲשֵׁרָה)

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you can shorten it. You can do the same with the similar expression in the next verse. Alternate translation: [where women were weaving houses for Asherah]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **where women were weaving houses there for Asherah**
UST In those houses, women also wove articles that people used in the worship of Asherah
(אֲשֶׁר הַנָּשִׁים אֹרְגוֹת שָׁם בָּתִּים לָאֲשֵׁרָה)

Since actual **houses** are not something that people make by **weaving**, the author seems to be using the term to represent something else. Interpreters are not entirely sure what this was, but many suggest that these were either fabric coverings for images of Asherah or small, decorated tents representing dwellings for Asherah. If it would be helpful in your language, you could suggest one of these meanings in your translation. You could also use a general expression. Alternate translation: [where women wove coverings for Asherah images] or [where women did weaving for Asherah]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the houses of	living in small houses
the cultic prostitutes	There were male prostitutes
{were} by the house of Yahweh	near the temple
houses	articles

ULT	UST
for Asherah	that people used in the worship of Asherah

2 Kings 23:8

ULT	UST
And he brought all of the priests from the cities of Judah, and he defiled the high places where the priests had burned incense there, from Geba to Beersheba. And he tore down the high places of the gates that {were at} the entrance of the gate of Joshua, the commander of the city, which {was} on the left of a man at the gate of the city.	*Josiah also brought to Jerusalem all the priests who had been burning incense at hilltop shrines near other cities in Judah. He ordered his servants to demolish all of those hilltop shrines, everywhere in his kingdom. There were similar shrines in Jerusalem near the gate of Joshua, the governor of Jerusalem. That gate was to the left of the main city gate. Josiah ordered his servants to destroy those shrines as well.*

ULT **from Geba to Beersheba**
UST everywhere in his kingdom
(מִגֶּבַע עַד־בְּאֵר שָׁבַע)

The author is referring to all of the territory of Judah by naming two extremes, the city of Geba at its northern edge and the city of 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 Judah]

Support Reference: Merism

ULT **the high places of the gates**
UST There were similar shrines in Jerusalem … those shrines as well
(אֶת־בָּמוֹת הַשְּׁעָרִים)

The author is using the expression **high places** to represent the kind of shrines that people built on high places, that is, on hilltops. Since these were in cities, at their **gates**, they would not necessarily have been in the highest location in a given area. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the gate shrines]

Support Reference: Metonymy

ULT **a man**
UST the main … gate
(אִישׁ)

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [a person]

Support Reference: When Masculine Words Include Women

ULT **at the gate of the city**
UST the main city gate
(בְּשַׁעַר הָעִיר)

The author assumes that readers will understand that by **the gate**, he means the main gate of Jerusalem. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [at the main gate of the city]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	the priests
Judah	in Judah
and he defiled	He ordered his servants to demolish all of those hilltop shrines
the priests	the priests
had burned incense	who had been burning incense
Beersheba	everywhere in his kingdom
the gates	in Jerusalem
the gate of	the gate of
Joshua	Joshua
the commander of	the governor of
at the gate of	the main … gate

2 Kings 23:9

ULT	UST
(However, the priests of the high places did not go up to the altar of Yahweh in Jerusalem. Rather, they ate unleavened bread in the midst of their brothers.)	*(Josiah did not allow the priests he had brought to Jerusalem from the hilltop shrines to offer sacrifices on the altar in the temple courtyard in Jerusalem. But he did allow them to eat the food that the priests received as their share of sacrifices that people brought.)*

ULT **However, the priests of the high places did not go up to the altar of Yahweh in Jerusalem. Rather, they ate unleavened bread in the midst of their brothers**
UST Josiah did not allow the priests he had brought to Jerusalem from the hilltop shrines to offer sacrifices on the altar in the temple courtyard in Jerusalem. But he did allow them to eat the food that the priests received as their share of sacrifices that people brought
(אַךְ לֹא־יַעֲלוּ֙ כֹּהֲנֵ֣י הַבָּמ֔וֹת אֶל־מִזְבַּ֖ח יְהוָ֑ה בִּירוּשָׁלִָ֔ם כִּ֣י אִם־אָכְל֗וּ מַצּוֹת֙ בְּתוֹךְ֙ אֲחֵיהֶֽם)

The author is providing background information about the priests he described in the previous verse. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **the priests of the high places did not go up to the altar of Yahweh in Jerusalem**
UST not … the priests he had brought to Jerusalem from the hilltop shrines to offer sacrifices on the altar in the temple courtyard in Jerusalem
(לֹא֙ יַעֲל֣וּ כֹהֲנֵ֣י הַבָּמ֔וֹת אֶל־מִזְבַּ֖ח יְהוָ֑ה בִּירוּשָׁלִָֽם)

Not allowing the **priests** who had previously served at the **high places** was a symbolic action by which Josiah kept any trace of false worship away from the Jerusalem temple. These priests were descendants of Aaron who had been burning incense to Yahweh, but they had been doing so at unauthorized locations. This worship was therefore impure, and those who had led the people in it had to be kept away from Yahweh's altar. 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.

Support Reference: Symbolic Action

ULT **did not go up to the altar of Yahweh**
UST not … to offer sacrifices on the altar in the temple courtyard
(לֹא יַעֲלוּ & אֶל־מִזְבַּח יְהוָה)

The author is using **go up to the altar** as a common expression of his culture to mean "offer sacrifices on the altar." 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: [serve at the altar of Yahweh] or [offer sacrifices on the altar of Yahweh]

Support Reference: Idiom

ULT **Rather, they ate unleavened bread**
UST But he did allow them to eat the food that … received as their share of sacrifices that people brought
(כִּי אִם־אָכְלוּ מַצּוֹת)

The author is using one kind of food that the priests received as their share of sacrifices, the **unleavened bread** that they made from grain offerings, to mean all of the food that the priests received from sacrifices for their support. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [However, they were allowed to live off the food from the priests' share of the sacrifices]

Support Reference: Synecdoche

ULT **in the midst of their brothers**
UST the priests
(בְּתוֹךְ אֲחֵיהֶם)

The author is speaking as if the other priests were actually the **brothers** of these priests who had been serving at hilltop shrines. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [together with their fellow priests]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests of	the priests
the altar of	the altar
Yahweh	in the temple courtyard
in Jerusalem	in Jerusalem

ULT	UST
unleavened bread	the food that … received as their share of sacrifices that people brought

2 Kings 23:10

ULT	UST
And he defiled Topheth, which {was} in the Valley of Ben Hinnom, so that a man could not make his son or his daughter pass through the fire to Molech.	*There was a place that people called Topheth in the Valley of Ben Hinnom where people used to burn their children as sacrifices to the false god Molech. Josiah had his servants destroy that place {so that no one would do that anymore}.*

ULT **so that a man could not make his son or his daughter pass through the fire to Molech**
UST where people used to burn their children as sacrifices to the false god Molech … so that no one would do that anymore
(לְבִלְתִּי לְהַעֲבִיר אִישׁ אֶת־בְּנוֹ וְאֶת־בִּתּוֹ בָּאֵשׁ לַמֹּלֶךְ)

See how you translated the similar expression in 16:3. Alternate translation: [so that no one could burn up his son or his daughter completely as an offering to Molech]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he defiled	Josiah had his servants destroy that place
his son	their children
to Molech	to the false god Molech

2 Kings 23:11

ULT	UST
And he removed the horses that the kings of Judah had dedicated to the sun from the entrance of the house of Yahweh, by the chamber of Nathan Melech the eunuch, which {was} in the precincts. And he burned the chariots of the sun with fire.	*Previous kings of Judah had dedicated horses to pull chariots in processions in honor of the sun. There were stables for those horses near the entrance to the temple. A royal official whose name was Nathan Melech was responsible for the horses, and he lived in an apartment near the stables. King Josiah had his servants take the horses away from the temple and destroy the chariots by burning them.*

ULT **And he burned the chariots of the sun with fire**
UST and destroy the chariots by burning them
(וְאֶת־מַרְכְּבוֹת הַשֶּׁמֶשׁ שָׂרַף בָּאֵשׁ)

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you can use an expression that would be natural. Alternate translation: [And he burned up the chariots of the sun]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the horses	horses
the kings of	Previous kings of
Judah	Judah
had dedicated	had dedicated
the house of Yahweh	to the temple
the eunuch	A royal official … was responsible for the horses
the chariots of	the chariots

2 Kings 23:12

ULT	UST
And the king tore down the altars that {were} on the roof, the upper chamber of Ahaz, that the kings of Judah had made and the altars that Manasseh had made in the two courts of the house of Yahweh. And he ran from there and threw their dust into the Valley of Kidron.	*Previous kings of Judah had built altars {for worshiping the sun, moon, and stars} on the palace roof. They were near the room that King Ahaz had made for himself. King Manasseh had also built altars in the two courtyards in the temple area. Josiah commanded his servants to destroy all those altars. He told them to take the debris from the altars away quickly and throw it down into the Kidron Valley.*

ULT **that {were} on the roof, the upper chamber of Ahaz**
UST on the palace roof. They were near the room that King Ahaz had made for himself
(אֲשֶׁר עַל־הַגַּג עֲלִיַּת אָחָז)

This could mean: (1) that these **altars** were on the **roof** of an **upper chamber** that **Ahaz** had built somewhere in the palace complex. Alternate translation: [that were on the roof of the upper chamber of Ahaz] or (2) that these **altars** were on the **roof** of the palace, near an **upper chamber** that **Ahaz** had built. Alternate translation: [that were on the palace roof near the upper chamber of Ahaz]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And he ran from there and threw their dust into the Valley of Kidron**
UST He told them to take the debris from the altars away quickly and throw it down into the Kidron Valley
(וַיָּרֶץ מִשָּׁם וְהִשְׁלִיךְ אֶת־עֲפָרָם אֶל־נַחַל קִדְרוֹן)

The verbs **ran** and **threw** together express a single idea. The word **ran** tells in what way Josiah removed the dust and **threw** it into the Kidron Valley (or had his servants do this). If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [And he hastened to have their dust thrown into the Valley of Kidron]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	Josiah
And … the altars	altars {for worshiping the sun, moon, and stars}
Ahaz	King Ahaz
the kings of	Previous kings of

ULT	UST
Judah	Judah
and the altars	also … altars
Manasseh	King Manasseh
courts of	the … courtyards
the house of Yahweh	in the temple area

2 Kings 23:13

ULT	UST
And the king defiled the high places that {were} on the face of Jerusalem, which {were} on the right of the Mount of Destruction, which Solomon, the king of Israel, had built for Ashtoreth, the abomination of the Sidonians, and for Chemosh, the abomination of Moab, and for Milcom, the abomination of the sons of Ammon.	*King Solomon had built shrines east of Jerusalem, on the south side of the Mount of Destruction, for the disgusting gods that other people groups worshiped. He built a shrine for Ashtoreth, whom the Sidonians worshiped. He built one for Chemosh, whom the Moabites worshiped. And he built one for Milcom, whom the Ammonites worshiped. Josiah commanded his servants to ruin those shrines.*

ULT **that {were} on the face of Jerusalem**
UST east of Jerusalem
(אֲשֶׁר ׀ עַל־פְּנֵי יְרוּשָׁלִַם)

See how you translated the similar expression in 4:12. Alternate translation: [that were in front of Jerusalem] or [that were opposite Jerusalem]

Support Reference: Metonymy

ULT **which {were} on the right of**
UST on the south side
(אֲשֶׁר֙ מִימִ֣ין)

The author is speaking of directions in the way characteristic of his culture, in which people described 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 these **high places** were on the south side of the mountain. Alternate translation: [that were on the south side of]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Mount of Destruction**
UST of the Mount of Destruction
(לְהַר־הַמַּשְׁחִית)

See the discussion of this name in the introduction to this chapter. Alternate translation: [the Mount of Olives]

Support Reference: How to Translate Names

> ULT **the sons of Ammon**
> UST whom the Ammonites worshiped
> (בְּנֵי־עַמֹּון)

See how you translated the similar expression in 8:12. Alternate translation: [the Ammonites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	Josiah
defiled	commanded his servants to ruin those shrines
Jerusalem	Jerusalem
Destruction	Destruction
Solomon	Solomon
the king of	King
Israel	King
for Ashtoreth	He built a shrine for Ashtoreth
the abomination of	for the disgusting gods that other people groups worshiped
the Sidonians	whom the Sidonians worshiped
the abomination of	for the disgusting gods that other people groups worshiped
Moab	whom the Moabites worshiped
the abomination of	for the disgusting gods that other people groups worshiped
the sons of	whom the Ammonites worshiped
Ammon	whom the Ammonites worshiped

2 Kings 23:14

ULT	UST
And he shattered the pillars, and he cut down the Asherahs, and he filled their place with bones of man.	*He also had them smash the stone pillars that represented Baal. He had them cut down {and burn} the poles that people had set up for worshiping the goddess Asherah. And he had them scatter human bones on the ground there {to make those places ritually unclean}.*

ULT **and he filled their place with bones of man**

UST And he had them scatter human bones on the ground there {to make those places ritually unclean}

(וַיְמַלֵּא אֶת־מְקוֹמָם עַצְמוֹת אָדָם)

Since contact with a dead body caused ritual uncleanness, putting human bones on the sites of these high places made them unsuitable for any further use in worship. See how you explained the significance of Josiah's similar action of scattering the dust of the vessels of Baal and Asherah on human graves in 23:6.

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the pillars	the stone pillars that represented Baal
the Asherahs	the poles that people had set up for worshiping the goddess Asherah

2 Kings 23:15

ULT	UST
And also the altar that {was} in Bethel, the high place that Jeroboam, the son of Nebat, made, who caused Israel to sin, both that altar and the high place, he tore down, and he burned the high place. He crushed {them} to dust, and he burned the Asherah.	*Jeroboam son of Nebat had made an altar and a shrine at Bethel. He had influenced the Israelites to sin {by worshiping idols} when he did that. Josiah had his servants tear down the altar and the shrine, and he had them burn the shrine and crush what remained into dust. He also had them burn the pole that people had been using to worship Asherah.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the altar	an altar
{was} in Bethel	at Bethel
{was} in Bethel	at Bethel
the high place	and a shrine
Jeroboam	Jeroboam
the son of	son of
Israel	the Israelites
caused … to sin	had influenced … to sin {by worshiping idols}
altar	altar
and the high place	and the shrine
the high place	the shrine
the Asherah	the pole that people had been using to worship Asherah

2 Kings 23:16

ULT	UST
And Josiah turned and saw the graves that {were} there on the mountain, and he sent and took bones from the graves and burned {them} on the altar. So he defiled it, according to the word of Yahweh that the man of God proclaimed who had proclaimed these things.	*Then Josiah looked around and saw some tombs on a nearby hill. He commanded his servants to take bones out of those tombs and burn them on the altar. This made the altar ritually unclean. Josiah did exactly what Yahweh had told a prophet {many years before} to say would happen.*

ULT according to the word of Yahweh
UST Josiah did exactly … Yahweh had told … many years before
(כִּדְבַר יְהוָה)

See how you translated the similar expression in 1:7. Alternate translation: [according to the message from Yahweh]

Support Reference: Metonymy

ULT that the man of God proclaimed who had proclaimed these things
UST what … a prophet … to say would happen
(אֲשֶׁר קָרָא אִישׁ הָאֱלֹהִים אֲשֶׁר קָרָא אֶת־הַדְּבָרִים הָאֵלֶּה)

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [about these things that the man of God had proclaimed]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Josiah	Josiah
the graves	some tombs
the graves	those tombs
the altar	the altar
So he defiled it	This made the altar ritually unclean
according to the word of Yahweh	Josiah did exactly … Yahweh had told … many years before
the man of God	a prophet
proclaimed	to say would happen
had proclaimed	to say would happen

2 Kings 23:17

ULT	UST
And he said, “What {is} this monument that I am seeing?” And the men of the city said to him, “The grave of the man of God who came from Judah and proclaimed these things that you have done against the altar of Bethel.”	*Then Josiah {saw a tomb and} asked, “Whose tomb is that?” The people of Bethel replied, “It is the tomb of the prophet who came from Judah and predicted these things that you have just done to this altar.”*

ULT The grave of the man of God
UST It is the tomb of the prophet
(הַקֶּבֶר אִישׁ־הָאֱלֹהִים)

The men of the city 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: [That monument is the grave of the man of God]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The grave of	It is the tomb of
the man of God	the prophet
from Judah	from Judah
and proclaimed	and predicted
the altar of	altar
Bethel	this

2 Kings 23:18

ULT	UST
And he said, "Let him stay. Let not a man disturb his bones." And they rescued his bones, with the bones of the prophet who came from Samaria.	*Josiah replied, "Leave the bones of that prophet in his tomb." So the people did not remove his bones or the bones of the old prophet who had lived in that area {and who had deceived the other prophet so that he died}.*

ULT Let him stay. Let not a man disturb his bones
UST Leave the bones of that prophet in his tomb
(הַנִּיחוּ לוֹ אִישׁ אַל־יָנַע עַצְמֹתָיו)

Josiah is using two phrases to say basically the same thing, first positively and then negatively. The repetition emphasizes the idea that the phrases convey. If it would be helpful to your readers, you could combine the phrases and express the emphasis in another way. Alternate translation: [Let no one disturb his bones at all]

Support Reference: Parallelism

ULT And they rescued his bones
UST So the people did not remove his bones
(וַיְמַלְּטוּ עַצְמֹתָיו)

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: [So the men of the city rescued his bones]

Support Reference: Pronouns — When to Use Them

ULT the prophet who came from Samaria
UST the old prophet who had lived in that area {and who had deceived the other prophet so that he died}
(הַנָּבִיא אֲשֶׁר־בָּא מִשֹּׁמְרוֹן)

To translate the name **Samaria**, meaning the northern kingdom of Israel, here and in the next verse, see how you decided to represent it in 17:24. Alternate translation: [the prophet who was from the northern kingdom]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Let … disturb	in his tomb
the prophet	the old prophet

ULT	UST
from Samaria	in that area {and who had deceived the other prophet so that he died}

2 Kings 23:19

ULT	UST
And Josiah also removed all of the houses of the high places that {were} in the cities of Samaria, which the kings of Israel had made, provoking anger. And he did to them like all of the works that he had done in Bethel.	*Josiah also ordered his servants to destroy all the hilltop shrines that were near cities in what had been the kingdom of Israel. The kings of Israel had built those shrines and made Yahweh very angry. Josiah had his servants tear down those shrines {and burn them and crush the remains and then scatter human bones on the sites}, just as he had done to the shrine at Bethel.*

ULT **the houses of the high places**
UST the hilltop shrines
(בָּתֵּי הַבָּמוֹת)

See how you translated the similar expression in 5:18. Alternate translation: [the shrines on high places]

Support Reference: Metaphor

ULT **provoking anger**
UST and made Yahweh very angry
(לְהַכְעִיס)

The author assumes that readers will understand that by **provoking anger**, he means that the **kings of Israel** provoked Yahweh's anger when they made these shrines. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [provoking Yahweh's anger]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Josiah	Josiah
the houses of	shrines
Samaria	in what had been the kingdom of Israel
the kings of	The kings of
Israel	Israel
provoking anger	and made Yahweh very angry
provoking anger	and made Yahweh very angry
the works	he had done

ULT	UST
in Bethel	to the shrine at Bethel

2 Kings 23:20

ULT	UST
And he sacrificed on the altars all of the priests of the high places who {were} there, and he burned bones of man on them. Then he returned to Jerusalem.	*Josiah also ordered his servants to kill all the priests of those hilltop shrines right on the altars {where they had offered sacrifices to false gods}. Then he had them burn human bones on those altars {so that no one could use them for worship again}. After that, Josiah went back to Jerusalem.*

ULT **And he sacrificed**

UST Josiah also ordered his servants to kill
(וַיִּזְבַּח)

The author does not mean that Josiah **sacrificed** these **priests** to Yahweh. He did not offer them on these **altars** as human sacrifices. Rather, he means that Josiah slaughtered them right on their pagan altars as if they had been sacrifices. It may be helpful to clarify this for your readers. Alternate translation: [And he slaughtered]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he sacrificed	Josiah also ordered his servants to kill
the altars	the altars {where they had offered sacrifices to false gods}
the priests	the priests of
to Jerusalem	to Jerusalem

2 Kings 23:21

ULT	UST
And the king commanded all of the people, saying, "Do Passover for Yahweh your God, as written in this scroll of the covenant."	*Then the king commanded the people, "Celebrate the Passover festival to honor Yahweh your God. That is what the Law of Moses says to do {every year}."*

ULT as written in this scroll of the covenant
UST That is what the Law of Moses says to do {every year}
(כַּכָּתוּב עַל סֵפֶר הַבְּרִית הַזֶּה)

The expression **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 would be natural in your language. Alternate translation: [as this scroll of the covenant specifies]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
Passover	the Passover festival
for Yahweh	to honor Yahweh
your God	your God
scroll of	That is what the Law of Moses says to do {every year}
the covenant	That is what the Law of Moses says to do {every year}

2 Kings 23:22

ULT	UST
Now like this Passover was not done from the days of the judges who judged Israel or all of the days of the kings of Israel or the kings of Judah,	*During all the years when the judges ruled Israel, and during all the years when kings reigned in Israel and Judah, the Israelites had not celebrated Passover like that.*

ULT **Now like this Passover was not done**
UST the Israelites had not celebrated Passover like that
(כִּי לֹא נַעֲשָׂה כַּפֶּסַח הַזֶּה)

The author is providing background information to help readers understand the significance of what Josiah did in this instance. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **like this Passover was not done**
UST the Israelites had not celebrated Passover like that
(לֹא נַעֲשָׂה כַּפֶּסַח הַזֶּה)

The expression **had not been done** contains 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 would be natural in your language. Alternate translation: [no one had observed the Passover in this way]

Support Reference: Active or Passive

ULT **from the days of the judges**
UST During all the years … the judges
(מִימֵי הַשֹּׁפְטִים)

See how you translated the similar expression in 10:36. Alternate translation: [from the time of the judges]

Support Reference: Metonymy

> ULT **the judges who judged Israel**
> UST when the judges ruled Israel
> (הַשֹּׁפְטִים אֲשֶׁר שָׁפְטוּ אֶת־יִשְׂרָאֵל)

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 Israelite judges]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
like … Passover	Passover like
from the days of	During all the years
the judges	the judges
judged	ruled
Israel	Israel
the days of	the years when
the kings of	kings reigned in
Israel	Israel
or the kings of	and
Judah	Judah

2 Kings 23:23

ULT	UST
except in the eighteenth year of King Josiah this Passover was done for Yahweh in Jerusalem.	*But now, after Josiah had been ruling for almost 18 years, the people of Jerusalem celebrated this Passover festival to honor Yahweh.*

ULT except in the eighteenth year of King Josiah this Passover was done for Yahweh in Jerusalem
UST But now, after Josiah had been ruling for almost 18 years, the people of Jerusalem celebrated this Passover festival to honor Yahweh
(כִּי אִם־בִּשְׁמֹנֶה עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ יֹאשִׁיָּהוּ נַעֲשָׂה הַפֶּסַח הַזֶּה לַיהוָה בִּירוּשָׁלִָם)

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, combining verses 22 and 23. Alternate translation: [The only occasion on which the Israelites celebrated Passover during the whole time that the judges judged Israel and kings ruled in Israel and Judah was in the eighteenth year of King Josiah, when the people of Jerusalem observed Passover for Yahweh]

Support Reference: Connect — Exception Clauses

ULT this Passover was done
UST celebrated this Passover festival
(נַעֲשָׂה הַפֶּסַח הַזֶּה)

The expression **was done** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that would be natural in your language. Alternate translation: [the people observed this Passover]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
year	for … years
of King	after … had been ruling
Josiah	Josiah
Passover	Passover festival
for Yahweh	to honor Yahweh
in Jerusalem	the people of Jerusalem

2 Kings 23:24

ULT	UST
And Josiah also removed the ritual pits and the familiar spirits and the teraphim and the idols and all of the abominations that were seen in the land of Judah and in Jerusalem, in order to raise up the words of the Law written in the scroll that Hilkiah the priest found in the house of Yahweh.	*Furthermore, Josiah made the people who lived in Jerusalem and in other places in Judah stop doing detestable things. He forbade people to dig pits to try to contact people who had died or to try to talk to spirits that they thought could tell them secret things. He made the people throw away their household idols. He destroyed all the other kinds of idols. Hilkiah the priest had found a scroll in the temple that recorded the law of Moses. Josiah did all those things so that what the scroll recorded would become the law of Israel once again.*

ULT **the ritual pits and the familiar spirits**
UST people to dig pits to try to contact people who had died or to try to talk to spirits that they thought could tell them secret things
(אֶת־הָאֹבוֹת וְאֶת־הַיִּדְּעֹנִים)

See how you translated these expressions in 21:6.

Support Reference: Translate Unknowns

ULT **and the teraphim**
UST their household idols
(וְאֶת־הַתְּרָפִים)

The term **teraphim** describes idols that people in this culture kept in their homes. If your readers would not be familiar with what these were, in your translation you could use the name of a similar thing that your readers would recognize, or you could use a general expression. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 15:23. Alternate translation: [and the household idols]

Support Reference: Translate Unknowns

ULT **that were seen**
UST detestable things
(אֲשֶׁר נִרְאוּ)

The author is using the term **seen** in a way characteristic of his language and culture to mean that these **abominations** could be seen, that is, they were present in **Judah** and **Jerusalem**. If it would be helpful in your language, you could state the meaning plainly. See how you translated the comparable expression "that was found" in 20:13. Alternate translation: [that were]

Support Reference: Idiom

ULT **in order to raise up … in**
UST Josiah did all those things so that what … recorded would become the law of Israel once again
(לְמַעַן הָקִים & עַל)

See how you translated the similar expression in 23:3. Alternate translation: [in order to bring back into effect]

Support Reference: Metaphor

ULT **written in the scroll**
UST a scroll … what the scroll recorded
(הַכְּתֻבִים עַל־הַסֵּפֶר)

See how you translated the similar expression in 23:3. Alternate translation: [that the scroll recorded]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Josiah	Josiah … He … He … He
the ritual pits	people to dig pits to try to contact people who had died
and the familiar spirits	or to try to talk to spirits that they thought could tell them secret things
and the idols	all the other kinds of idols
the abominations	detestable things
of … in the land	and in other places in
Judah	Judah
and in Jerusalem	the people who lived in Jerusalem
the Law	that recorded the law of Moses

ULT	UST
the scroll	a scroll … the scroll
Hilkiah	Hilkiah
the priest	the priest
in the house of Yahweh	in the temple

2 Kings 23:25

ULT	UST
And to his face a king was not like him, who returned to Yahweh with all of his heart and with all of his soul and with all of his strength, according to all of the Law of Moses. And after him, one has not arisen like him.	*Josiah sincerely, devotedly, and powerfully led the Judeans to worship Yahweh once again. He obeyed all the laws of Moses. No previous king was as devoted to Yahweh as he was, and no later king was that devoted either.*

ULT **to his face**
UST previous
(לְפָנָ֔יו)

See how you translated the similar expression in 17:2. Alternate translation: [before him]

Support Reference: Metonymy

ULT **with all of his heart and with all of his soul and with all of his strength**
UST sincerely, devotedly, and powerfully
(בְּכָל־לְבָבוֹ֙ וּבְכָל־נַפְשׁ֔וֹ וּבְכָל־מְאֹדֹ֖ו)

See how you translated the similar expression in 23:3. Alternate translation: [energetically with his entire being]

Support Reference: Metaphor

ULT **one has not arisen like him**
UST no … was that devoted either
(לֹא־קָ֥ם כָּמֹ֖הוּ)

The author is speaking as if a later king might have physically **arisen**, or gone up into the air or to an elevated location. In contexts such as this, this expression describes a person assuming a powerful position. If you have already translated the book of 1 Kings, see how you translated the similar expression in 1 Kings 14:7. Alternate translation: [one like him has not come to power] or [one like him has not reigned]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a king	king
returned	led the Judeans to worship … once again
Yahweh	Yahweh
his soul	devotedly

ULT	UST
the Law of Moses	the laws of Moses

2 Kings 23:26

ULT	UST
However, Yahweh did not turn from the great burning of his nose {with} which his nose burned against Judah because of all of the provocations {by} which Manasseh had provoked him.	*Even so, King Manasseh had done many things that had made Yahweh extremely angry with the people of Judah, and he continued to be very angry.*

> ULT **Yahweh did not turn from the great burning of his nose {with} which his nose burned against Judah**
> UST with the people of Judah, and he continued to be very angry
> (לְֹא־שָׁב יְהוָֹה מֵחֲרוֹן אַפּוֹ הַגָּדוֹל אֲשֶׁר־חָרָה אַפּוֹ בִּיהוּדָה)

See how you translated the similar expression in 13:13. Alternate translation: [Yahweh remained very angry with the anger that he felt against Judah]

Support Reference: Idiom

> ULT **Yahweh did not turn from the great burning of his nose {with} which his nose burned against Judah**
> UST with the people of Judah, and he continued to be very angry
> (לְֹא־שָׁב יְהוָֹה מֵחֲרוֹן אַפּוֹ הַגָּדוֹל אֲשֶׁר־חָרָה אַפּוֹ בִּיהוּדָה)

The author is using a construction in which a verb (**burned**) and its object (**burning**) come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, whether or not you retain some or all of the image in your translation, your language may have another way of saying this. Alternate translation: [Yahweh's anger continued to burn greatly against Judah] or [Yahweh continued to feel very great anger against Judah]

Support Reference: Poetry

> ULT **all of the provocations {by} which Manasseh had provoked him**
> UST King Manasseh had done many things that had made Yahweh extremely angry
> (כָּל־הַכְּעָסִים אֲשֶׁר הִכְעִיסוֹ מְנַשֶּׁה)

In this instance as well, the author is using a construction in which a verb (**provoked**) and its object (**provocations**) 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: [all that things that Manasseh had done that made him angry]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he
against Judah	with the people of Judah
the provocations	had done … things
Manasseh	King Manasseh
had provoked him	had made Yahweh extremely angry

2 Kings 23:27

ULT	UST
And Yahweh had said, "I will also remove Judah away from my face, just as I removed Israel. And I will reject this city that I chose, Jerusalem, and the house {about} which I said, 'My name will be there.'"	*He had said, "I will allow an enemy to take the people of Judah away to a foreign country, just as an enemy took the people of Israel away. And I will reject Jerusalem, the city that I chose to be the place for the temple in which I said people would worship me."*

ULT **And Yahweh had said, "I will also remove Judah away from my face, just as I removed Israel**
UST He had said, "I will allow an enemy to take the people of Judah away to a foreign country, just as an enemy took the people of Israel away
(וַיֹּאמֶר יְהוָה גַּם אֶת־יְהוּדָה אָסִיר מֵעַל פָּנַי כַּאֲשֶׁר הֵסַרְתִּי אֶת־יִשְׂרָאֵל)

The author seems to be rephrasing what Yahweh said in 21:13, "I will stretch over Jerusalem the measuring line of Samaria." So it would be appropriate to use a verbal form in your language, as the ULT does, that shows that this is something Yahweh had said in the past, not something that he said even after Josiah made all of his reforms.

Support Reference: Irregular Use of Tenses

ULT **away from my face**
UST to a foreign country
(מֵעַל פָּנַי)

See how you translated the similar expression in 13:23. Alternate translation: [away from this land]

Support Reference: Metonymy

ULT **I said, 'My name will be there**
UST I said people would worship me
(אָמַרְתִּי יִהְיֶה שְׁמִי שָׁם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [I said that my name would be there]

Support Reference: Quotes within Quotes

> ULT **My name will be there**
> UST people would worship me
> (יִהְיֶה שְׁמִי שָׁם)

See how you translated the similar expression in 21:7. Alternate translation: [It will be a special place for people to worship me]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	He
Judah	the people of Judah
Israel	the people of Israel
And I will reject	And I will reject
Jerusalem	Jerusalem
and the house	to be the place for the temple

2 Kings 23:28

ULT	UST
Now the rest of the matters of Josiah 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 Josiah did.*

ULT **Now the rest of the matters of Josiah 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 Josiah did

(וְיֶתֶר דִּבְרֵי יֹאשִׁיָּהוּ וְכָל־אֲשֶׁר עָשָׂה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה)

In this verse and the next two verses, the author is concluding the story of Josiah. To translate this verse, see how you translated the similar phrases in 1:18.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Josiah	Josiah
the days	during their reigns
of the kings of	the kings of
Judah	Judah

2 Kings 23:29

ULT	UST
In his days, Pharaoh Neco, the king of Egypt, went up to the king of Assyria at the Euphrates River. And King Josiah went to meet him, but he killed him at Megiddo when he saw him.	*While Josiah was the king of Judah, Pharaoh Neco of Egypt led his army north to the Euphrates River to help the king of Assyria. King Josiah led his army to fight the army of Egypt. The two armies fought at the city of Megiddo, and Josiah died in the battle there.*

ULT **In his days**
UST While Josiah was the king of Judah
(בְּיָמָ֔יו)

See how you translated the similar expression in 8:20. Alternate translation: [During his reign]

Support Reference: Metonymy

ULT **to meet him**
UST to fight the army of Egypt
(לִקְרָאתֹ֑ו)

In this context, the word **meet** has the sense of "oppose." Josiah was not coming to greet or support Neco but to fight him in order to keep him from marching his army through Judean territory. It may be helpful to clarify this for your readers. Alternate translation: [to oppose him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but he killed him**
UST and Josiah died
(וַיְמִיתֵ֖הוּ)

The pronoun **he** refers to Neco, while the pronoun **him** refers to Josiah. It may be helpful to clarify this for your readers. Alternate translation: [but Neco killed Josiah]

Support Reference: Pronouns — When to Use Them

ULT **when he saw him**
UST in the battle there
(כִּרְאֹתֹו אֹתֹו)

In this context, the word **saw** has the sense of "encounter." Josiah and Neco did not have a face-to-face meeting at or after which Neco killed Josiah. When their armies fought, Josiah was killed in the battle. It may be helpful to clarify this for your readers. Alternate translation: [when he encountered him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In his days	While Josiah was the king of Judah
Pharaoh	Pharaoh
the king of Egypt	Pharaoh … of Egypt
the king of	the king of
Assyria	Assyria
the Euphrates River	the Euphrates River
King	King
Josiah	Josiah
Josiah	Josiah
but he killed him	and Josiah died

2 Kings 23:30

ULT	UST
And his servants caused him to ride dead from Megiddo and brought him {to} Jerusalem. And they buried him in his grave. And the people of the land took Jehoahaz, the son of Josiah, and they anointed him and made him king in place of his father.	*His soldiers put his body in a chariot and transported it back to Jerusalem. There the Judeans buried him in his own tomb. Then the people of Judah chose Josiah's son Jehoahaz to be their next king. They poured olive oil on his head to show that they were appointing him as their king.*

ULT And they buried him
UST There the Judeans buried him
(וַיִּקְבְּרֻהוּ)

Here the author is using the pronoun **they** in a general sense, not to refer to specific people such as Josiah's **servants** or soldiers, who are the subject in the previous sentence. Use an expression for this that would be natural in your language. Alternate translation: [And he was buried] or [And people buried him]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his servants	His soldiers
{to} Jerusalem	to Jerusalem
And they buried him	There the Judeans buried him
in his grave	in his own tomb
the land	Judah
the son of	son
Josiah	Josiah's
and they anointed	They poured olive oil on
and made … king	to be their … king … to show that they were appointing … as their king
his father	next

2 Kings 23:31

ULT	UST
Jehoahaz {was} a son of 23 years when he reigned, and he reigned three months in Jerusalem. And the name of his mother {was} Hamutal, the daughter of Jeremiah, from Libnah.	*Jehoahaz was 23 years old when he became the king of Judah, but he ruled from Jerusalem for only three months. His mother was Hamutal daughter of Jeremiah. She was from the city of Libnah.*

ULT **Jehoahaz {was} a son of 23 years when he reigned, and he reigned three months in Jerusalem. And the name of his mother {was} Hamutal, the daughter of Jeremiah, from Libnah**

UST Jehoahaz was 23 years old when he became the king of Judah, but he ruled from Jerusalem for only three months. His mother was Hamutal daughter of Jeremiah. She was from the city of Libnah

(בֶּן־עֶשְׂרִים וְשָׁלֹשׁ שָׁנָה יְהוֹאָחָז בְּמָלְכֹו וּשְׁלֹשָׁה חֳדָשִׁים מָלַךְ בִּירוּשָׁלִָם וְשֵׁם אִמֹּו חֲמוּטַל בַּת־יִרְמְיָהוּ מִלִּבְנָה)

In this verse and the next verse, the author is introducing **Jehoahaz** as a participant in the story as the new king of **Judah**. To translate this verse, see how you translated the similar expressions in 8:26.

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} a son of	old
years	was … years
when he reigned	when he became the king of Judah
he reigned	but he ruled
months	for … months
in Jerusalem	from Jerusalem
Jeremiah	Jeremiah

2 Kings 23:32

ULT	UST
And he did evil in the eyes of Yahweh, like all that his fathers had done.	*Jehoahaz did many things that Yahweh had told the Israelites were evil, just as many of his ancestors had done.*

ULT And he did evil in the eyes of Yahweh
UST Jehoahaz did many things that Yahweh had told the Israelites were evil
(וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה)

See how you translated the similar expression in 3:2. Alternate translation: [And he did what Yahweh considered to be evil]

Support Reference: Idiom

ULT his fathers
UST many of his ancestors
(אֲבֹתָיו)

See how you translated the similar expression in 8:24. Alternate translation: [his ancestors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	many things … were evil
Yahweh	Yahweh
his fathers	many of his ancestors

2 Kings 23:33

ULT	UST
And Pharaoh Neco bound him in Riblah, in the land of Hamath, from reigning in Jerusalem. And he imposed tribute on the land, 100 kikkars of silver and a kikkar of gold.	*At the city of Riblah in the district of Hamath, Pharaoh Neco made Jehoahaz his prisoner so that he would no longer rule in Jerusalem. Neco then forced the people of Judah to pay to him a tribute of about 3.3 metric tons of silver and 33 kilograms of gold.*

ULT 100 kikkars of silver and a kikkar of gold

UST about 3.3 metric tons of silver and 33 kilograms of gold

(מֵאָה כִכַּר־כֶּסֶף וְכִכַּר זָהָב)

See how you decided to represent the weight of a kikkar in 5:5.

Support Reference: Biblical Weight

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharaoh	Pharaoh
And … bound him	made Jehoahaz his prisoner
in the land of	in the district of
Hamath	Hamath
from reigning	so that he would no longer rule
in Jerusalem	in Jerusalem
tribute	a tribute of
the land	the people of Judah
silver	silver
gold	gold

2 Kings 23:34

ULT	UST
And Pharaoh Neco made Eliakim, the son of Josiah, reign in place of Josiah his father, and he changed his name {to} Jehoiakim. But he took Jehoahaz, and he came {to} Egypt, and he died there.	*Pharaoh Neco appointed another son of Josiah, Eliakim, to be the next king of Judah instead. He changed Eliakim's name to Jehoiakim. But he took Jehoahaz away to Egypt, and later Jehoahaz died there.*

ULT and he changed his name {to} Jehoiakim
UST He changed Eliakim's name to Jehoiakim
(וַיַּסֵּב אֶת־שְׁמוֹ יְהוֹיָקִים)

Changing Eliakim's name was a symbolic action by which Neco asserted his sovereignty over Judah and its ruler. (Since Eliakim means "God will establish" while Jehoiakim means "Yahweh will establish," it is possible that Neco allowed Eliakim to choose his own new name. The symbolic significance was in the fact that Neco forced him to change his name.) If it would be helpful to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: [and he changed his name to Jehoiakim to assert his sovereignty over him]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharaoh	Pharaoh
Eliakim	Eliakim
the son of	another son of
Josiah	Josiah
And … made … reign	appointed … to be the … king of Judah instead
Josiah	next
his father	next
{to} Jehoiakim	to Jehoiakim
{to} Egypt	to Egypt

2 Kings 23:35

ULT	UST
And Jehoiakim gave the silver and the gold to Pharaoh, but he assessed the land to give the silver according to the mouth of Pharoah. {From} a man according to his assessment, he exacted the silver and the gold {from} the people of the land to give to Pharoah Neco.	*In order to pay Neco the silver and gold that he had demanded, Jehoiakim collected a tax from the people of Judah. He collected more from the rich people and less from the poor people. After he had collected the silver and gold from them, he paid it to Neco.*

ULT **but he assessed the land**
UST collected a tax from the people of Judah
(אַךְ הֶעֱרִיךְ אֶת־הָאָרֶץ)

Here, **the land** represents the people who lived in the land of Judah. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [but he assessed the people of the land] or [but he determined how much each person should pay]

Support Reference: Metonymy

ULT **the silver according to the mouth of Pharoah**
UST the silver … that he had demanded
(אֶת־הַכֶּסֶף עַל־פִּי פַּרְעֹה)

Here, Pharoah's **mouth** represents what he said by using his mouth. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the amount of silver that Pharaoh had demanded]

Support Reference: Metonymy

ULT **And … the silver**
UST the silver
(וְהַכֶּסֶף)

The author is using one thing that Neco had demanded, the **silver**, to mean both things that Neco demanded, the silver and the gold. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the silver and gold]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehoiakim	Jehoiakim
And … the silver	the silver

ULT	UST
and the gold	and gold
to Pharaoh	Neco
the land	from the people of Judah
the silver	the silver
the silver	the silver
and the gold	and gold
the land	from them

2 Kings 23:36

ULT	UST
Jehoiakim {was} a son of 25 years when he reigned, and he reigned 11 years in Jerusalem. And the name of his mother {was} Zebidah, the daughter of Pedaiah, from Rumah.	*Jehoiakim was 25 years old when he became the king of Judah, and he ruled from Jerusalem for 11 years. His mother was Zebidah daughter of Pedaiah. She was from the city of Rumah.*

ULT **Jehoiakim {was} a son of 25 years when he reigned, and he reigned 11 years in Jerusalem. And the name of his mother {was} Zebidah, the daughter of Pedaiah, from Rumah**

UST Jehoiakim was 25 years old when he became the king of Judah, and he ruled from Jerusalem for 11 years. His mother was Zebidah daughter of Pedaiah. She was from the city of Rumah

(בֶּן־עֶשְׂרִים וְחָמֵשׁ שָׁנָה יְהוֹיָקִים בְּמָלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלִָם וְשֵׁם אִמּוֹ זבידה בַּת־פְּדָיָה מִן־רוּמָה)

In this verse and the next verse, the author is introducing **Jehoiakim** as a participant in the story as the new king of **Judah**. To translate this verse, see how you translated the similar expressions in 8:26.

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehoiakim	Jehoiakim
{was} a son of	old
years	was … years
when he reigned	when he became the king of Judah
he reigned	and he ruled
years	for … years
in Jerusalem	from Jerusalem

2 Kings 23:37

ULT	UST
And he did evil in the eyes of Yahweh, like all that his fathers had done.	*He did many things that Yahweh had told the Israelites were evil, just as many of his ancestors had done.*

ULT And he did evil in the eyes of Yahweh
UST He did many things that Yahweh had told the Israelites were evil
(וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה)

See how you translated the similar expression in 3:2. Alternate translation: [And he did what Yahweh considered to be evil]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	many things … were evil
Yahweh	Yahweh
his fathers	many of his ancestors

2 Kings 24

2 Kings 24 Introduction

Structure and Formatting

In this chapter (continuing from the previous chapter and into the next chapter), the author tells what the last three kings were like who ruled the kingdom of Judah.

1. King Jehoiakim of Judah (23:36–24:7)
2. King Jehoiachin of Judah (24:8–17)
3. King Zedekiah of Judah (24:18–25:7)

2 Kings 24:1

ULT	UST
In his days, Nebuchadnezzar, the king of Babylon, came up, and Jehoiakim was a servant to him {for} three years. Then he returned and rebelled against him.	*While Jehoiakim was ruling Judah, King Nebuchadnezzar of Babylon led his army to invade Judah. {They defeated the Judean army, and as a result, Jehoiakim became his subject king}. But after three years, Jehoiakim rebelled {and depended on Egypt again}.*

ULT **In his days**
UST While Jehoiakim … ruling Judah
(בְּיָמָיו)

See how you translated the similar expression in 8:20. Alternate translation: [During his reign]

Support Reference: Metonymy

ULT **came up**
UST led his army to invade Judah. {They defeated the Judean army, and as a result … }
(עָלָה)

See how you translated the similar expression in 1:3. Alternate translation: [came] or [invaded]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **Then he returned**
UST and depended on Egypt again
(וַיָּשָׁב)

The author is speaking as if Jehoiakim had been away somewhere and **returned**. He means that he decided to become a vassal of Egypt once again and so stopped serving Nebuchadnezzar. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Then he resumed his previous loyalty to Egypt]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In his days	While Jehoiakim … ruling Judah
Nebuchadnezzar	Nebuchadnezzar
the king of	King … of
Babylon	Babylon
Jehoiakim	Jehoiakim
a servant	became … subject king

ULT	UST
for … years	But after … years
and rebelled	Jehoiakim rebelled

2 Kings 24:2

ULT	UST
And Yahweh sent against him raiding bands of Chaldeans and raiding bands of Aram and raiding bands of Moab and raiding bands of the sons of Ammon. And he sent them against Judah to destroy it, according to the word of Yahweh that he had spoken by the hand of his servants the prophets.	*Then Yahweh allowed Chaldean {that is, Babylonian}, Aramean, Moabite, and Ammonite raiders to come into the land of Judah and steal the people's crops and valuable possessions. Yahweh had said through his prophets that he would punish the Judeans, and that is just what happened.*

ULT **Chaldeans**
UST Chaldean {that is, Babylonian}
(כַּשְׂדִּים)

The term **Chaldeans** is another name for the people group also known as Babylonians. If you have decided to use the same names in your translation that the biblical author does in each place, you may wish to use the name Chaldeans here. If you have decided to use the same names for people and groups throughout your translation, you may wish to use the name Babylonians here.

Support Reference: How to Translate Names

ULT **and raiding bands of Aram and raiding bands of Moab**
UST Aramean, Moabite … raiders … and steal the people's crops and valuable possessions
(וְאֶת־גְּדוּדֵי אֲרָם וְאֶת ׀ גְּדוּדֵי מוֹאָב)

See how you translated the similar expression in 1:1. Alternate translation: [and raiding bands of Arameans and raiding bands of Moabites]

Support Reference: Metonymy

ULT **the sons of Ammon**
UST Ammonite
(בְּנֵי־עַמּוֹן)

See how you translated the similar expression in 8:12. Alternate translation: [Ammonites]

Support Reference: Metaphor

ULT according to the word of Yahweh
UST Yahweh had said … that … and that is just what happened
(כִּדְבַר יְהוָה)

Since the author has already used the name Yahweh earlier in this verse, it may be more natural in your language to use a pronoun here. Alternate translation: [according to his word]

Support Reference: Pronouns — When to Use Them

ULT by the hand of his servants the prophets
UST through his prophets
(בְּיַד עֲבָדָיו הַנְּבִיאִים)

See how you translated the similar expression in 9:36. Alternate translation: [through the agency of his servants the prophets]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Chaldeans	Chaldean {that is, Babylonian}
Aram	Aramean
Moab	Moabite
the sons of	Ammonite
Ammon	Ammonite
against Judah	the Judeans
to destroy it	he would punish
according to the word of Yahweh	Yahweh had said … that … and that is just what happened
his servants	his
the prophets	prophets

2 Kings 24:3

ULT	UST
Surely at the mouth of Yahweh it was against Judah, to remove {them} away from his face for the sins of Manasseh, according to all that he did,	*These things happened to the people of Judah because Yahweh had decreed that they would. He had decided to allow an enemy to take the people of Judah away to a foreign country because of the many sins that King Manasseh had committed.*

ULT at the mouth of Yahweh
UST These things happened … because Yahweh had decreed that they would
(עַל־פִּי יְהוָה)

See how you translated the similar expression in 23:35. Alternate translation: [to fulfill what Yahweh had said]

Support Reference: Metonymy

ULT it was against Judah
UST to the people of Judah
(הָיְתָה בִּיהוּדָה)

The author is speaking in a way that is characteristic of his culture by using a feminine verb, **it was**, to refer to a general situation. If it would be helpful to your readers, you could use a comparable expression from your language, or you could state the meaning plainly. Alternate translation: [this came upon Judah] or [all of this happened to Judah]

Support Reference: Idiom

ULT away from his face
UST to a foreign country
(מֵעַל פָּנָיו)

See how you translated the similar expression in 13:23. Alternate translation: [away from their land]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
against Judah	to the people of Judah
for the sins of	because of the … sins

ULT	UST
Manasseh	King Manasseh

2 Kings 24:4

ULT	UST
and also {for} the innocent blood that he poured out, for he had filled Jerusalem {with} innocent blood, and Yahweh was not willing to forgive.	*Manasseh had also had his soldiers kill very many innocent people throughout the city of Jerusalem. Yahweh would not forgive that.*

ULT {for} the innocent blood that he poured out
UST Manasseh had … had his soldiers kill very many innocent people
(דַּם־הַנָּקִי אֲשֶׁר שָׁפָךְ)

See how you translated the similar expression in 21:16. Alternate translation: [because he had killed many innocent people]

Support Reference: Metonymy

ULT for he had filled Jerusalem {with} innocent blood
UST Manasseh had … had his soldiers kill very many innocent people throughout the city of Jerusalem
(וַיְמַלֵּא אֶת־יְרוּשָׁלַ͏ִם דָּם נָקִי)

See how you translated the similar expression in 21:16. Alternate translation: [for he had killed innocent people violently in every part of Jerusalem]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
innocent	very many innocent people
Jerusalem	the city of Jerusalem
innocent	very many innocent people
Yahweh	Yahweh
to forgive	forgive that

2 Kings 24:5

ULT	UST
Now the rest of the matters of Jehoiakim 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 Jehoiakim did.*

ULT **Now the rest of the matters of Jehoiakim 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 Jehoiakim did

(וְיֶתֶר דִּבְרֵי יְהוֹיָקִים וְכָל־אֲשֶׁר עָשָׂה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה)

In this verse and the next verse, the author is concluding the story of Jehoiakim. To translate this verse, see how you translated the similar phrases in 1:18.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehoiakim	Jehoiakim
the days	during their reigns
of the kings of	the kings of
Judah	Judah

2 Kings 24:6

ULT	UST
And Jehoiakim lay down with his fathers, and Jehoiachin his son reigned in his place.	*When Jehoiakim died, his son Jehoiachin became the next king.*

ULT And Jehoiakim lay down with his fathers
UST When Jehoiakim died
(וַיִּשְׁכַּב יְהוֹיָקִים עִם־אֲבֹתָיו)

See how you translated the same expression in 8:24. Alternate translation: [And Jehoiakim passed away] or [And Jehoiakim died]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehoiakim	Jehoiakim
his fathers	When … died
Jehoiachin	Jehoiachin
his son	his son
and … reigned	became the … king

2 Kings 24:7

ULT	UST
And the king of Egypt did not resume again to go out from his land, because the king of Babylon took all that had been to the king of Egypt from the wadi of Egypt to the Euphrates River.	*The king of Babylon led his soldiers to conquer the whole area that the Egyptians had formerly controlled, from the brook at the boundary of Egypt to the Euphrates River. After that, the king of Egypt did not lead his soldiers anywhere outside of his country.*

ULT **And the king of Egypt did not resume again to go out from his land, because the king of Babylon took all that had been to the king of Egypt from the wadi of Egypt to the Euphrates River**

UST The king of Babylon led his soldiers to conquer the whole area that the Egyptians had formerly controlled, from the brook at the boundary of Egypt to the Euphrates River. After that, the king of Egypt did not lead his soldiers anywhere outside of his country

(וְלֹא־הֹסִיף עוֹד֙ מֶ֣לֶךְ מִצְרַ֔יִם לָצֵ֖את מֵאַרְצ֑וֹ כִּֽי־לָקַ֞ח מֶ֤לֶךְ בָּבֶל֙ מִנַּ֣חַל מִצְרַ֔יִם עַד־נְהַר־פְּרָ֖ת כֹּ֥ל אֲשֶׁר־הָיָ֖תָה לְמֶ֥לֶךְ מִצְרָֽיִם׃)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [And since the king of Babylon took all that had been to the king of Egypt from the wadi of Egypt to the Euphrates River the king of Egypt did not resume again to go out from his land]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And the king of Egypt did not resume again to go out from his land**

UST the king of Egypt did not lead his soldiers anywhere outside of his country

(וְלֹא־הֹסִיף עוֹד֙ מֶ֣לֶךְ מִצְרַ֔יִם לָצֵ֖את מֵאַרְצ֑וֹ)

It might seem that the expression **did not resume again** contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [And the king of Egypt did not go out from his land anymore]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of Egypt	the king of Egypt
from his land	anywhere outside of his country
the king of	The king of
Babylon	Babylon
to the king of Egypt	the Egyptians
from the wadi of	from the brook at the boundary of

ULT	UST
Egypt	Egypt
Euphrates	Euphrates
the Euphrates River	the Euphrates River

2 Kings 24:8

ULT	UST
Jehoiachin {was} a son of 18 years when he reigned, and he reigned in Jerusalem three months. And the name of his mother {was} Nehushta, the daughter of Elnathan, from Jerusalem.	*Jehoiachin was 18 years old when he became the king of Judah. He ruled in Jerusalem for only three months. His mother was Nehushta daughter of Elnathan. She was from the city of Jerusalem.*

ULT **Jehoiachin {was} a son of 18 years when he reigned, and he reigned in Jerusalem three months. And the name of his mother {was} Nehushta, the daughter of Elnathan, from Jerusalem**

UST Jehoiachin was 18 years old when he became the king of Judah. He ruled in Jerusalem for only three months. His mother was Nehushta daughter of Elnathan. She was from the city of Jerusalem

(בֶּן־שְׁמֹנֶה עֶשְׂרֵה שָׁנָה יְהוֹיָכִין בְּמָלְכוֹ וּשְׁלֹשָׁה חֳדָשִׁים מָלַךְ בִּירוּשָׁלִָם וְשֵׁם אִמּוֹ נְחֻשְׁתָּא בַת־אֶלְנָתָן מִירוּשָׁלִָם)

In this verse and the next verse, the author is introducing **Jehoiachin** as a participant in the story as the new king of **Judah**. To translate this verse, see how you translated the similar expressions in 8:26.

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehoiachin	Jehoiachin
{was} a son of	old
years	was … years
when he reigned	when he became the king of Judah
he reigned	He ruled
in Jerusalem	in Jerusalem
months	for … months
from Jerusalem	She was from the city of Jerusalem

2 Kings 24:9

ULT	UST
And he did evil in the eyes of Yahweh, like all that his father had done.	*Jehoiachin did many things that Yahweh had told the Israelites were evil, just as his father had done.*

ULT And he did evil in the eyes of Yahweh
UST Jehoiachin did many things that Yahweh had told the Israelites were evil
(וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה)

See how you translated the similar expression in 3:2. Alternate translation: [And he did what Yahweh considered to be evil]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	many things … were evil
Yahweh	Yahweh
his father	his father

2 Kings 24:10

ULT	UST
At that time, the servants of Nebuchadnezzar, the king of Babylon, came up {to} Jerusalem, and the city entered into siege.	*While Jehoiachin was the king, King Nebuchadnezzar of Babylon ordered his commanders to lead their soldiers to attack Jerusalem. They surrounded the city {and tried to conquer it}.*

ULT and the city entered into siege
UST They surrounded the city {and tried to conquer it}
(וְתָבֹא הָעִיר בַּמָּצוֹר)

The author is using **entered into siege** as a common expression of his culture to mean that the **servants of Nebuchadnezzar** (his military commanders) besieged the city. 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 city came under siege] or [and they besieged the city]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
At … time	While Jehoiachin was the king
the servants of	ordered his commanders
Nebuchadnezzar	Nebuchadnezzar
the king of	King … of
Babylon	Babylon
{to} Jerusalem	Jerusalem
into siege	They surrounded … and tried to conquer it

2 Kings 24:11

ULT	UST
And Nebuchadnezzar, the king of Babylon, came to the city while his servants were besieging against it.	*While they were still doing that, Nebuchadnezzar himself came to the city {with even more of his soldiers}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Nebuchadnezzar	Nebuchadnezzar himself
the king of	Nebuchadnezzar himself
Babylon	Nebuchadnezzar himself
while his servants	While they
were besieging	were still doing that

2 Kings 24:12

ULT	UST
And Jehoiachin, the king of Judah, went out to the king of Babylon, he and his mother and his servants and his commanders and his eunuchs. And the king of Babylon took him in the year of eight to his reigning.	*Then King Jehoiachin and his mother, advisors, military officers, and palace officials all surrendered to King Nebuchadnezzar. Nebuchadnezzar had been king for eight years when he captured Jehoiachin.*

ULT in the year of eight to his reigning
UST had been king for eight years
(בִּשְׁנַת שְׁמֹנֶה לְמָלְכוֹ)

See how you translated the similar expression in 8:25. Alternate translation: [in the eighth year of his reign]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jehoiachin	Jehoiachin
the king of	King
Judah	King
the king of	King
Babylon	Nebuchadnezzar
and his servants	advisors
and his commanders	military officers
and his eunuchs	and palace officials
the king of	Nebuchadnezzar
Babylon	Nebuchadnezzar
in the year of	for … years
to his reigning	had been king

2 Kings 24:13

ULT	UST
And he brought out from there all of the treasuries of the house of Yahweh and the treasuries of the house of the king, and he cut off all of the furnishings of gold that Solomon, the king of Israel, had made for the temple of Yahweh, just as Yahweh had spoken.	*Just as Yahweh had said would happen, Nebuchadnezzar's soldiers seized everything that was in the storerooms of Yahweh's temple and the king's palace. They also stripped off all the gold with which King Solomon's workers had overlaid surfaces and furniture in the temple.*

ULT **all of the treasuries of the house of Yahweh and the treasuries of the house of the king**
UST everything that was in the storerooms of Yahweh's temple and the king's palace
(אֶת־כָּל־אוֹצְרוֹת בֵּית יְהוָה וְאוֹצְרוֹת בֵּית הַמֶּלֶךְ)

The plural form **treasuries** suggests that these terms represent the valuable items that were in the treasury of each building. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all of the valuable items that were in the treasury of the house of Yahweh and the treasury of the house of the king]

Support Reference: Metonymy

ULT **the house of Yahweh**
UST Yahweh's temple
(בֵּית יְהוָה)

See how you translated the similar expression in 5:18. Alternate translation: [the temple of Yahweh]

Support Reference: Metaphor

ULT **and he cut off all of the furnishings of gold**
UST They also stripped off all the gold … surfaces and furniture
(וַיְקַצֵּץ אֶת־כָּל־כְּלֵי הַזָּהָב)

As the use of the verb translated as **cut off** in 16:17 and 18:16 indicates, the author means that Nebuchadnezzar had his men cut the **gold** off of these **furnishings**. It may be helpful to clarify this for your readers. Alternate translation: [and he cut the gold off all of the furnishings]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the treasuries of	that was in the storerooms of
the house of Yahweh	Yahweh's temple

ULT	UST
the house of	the … palace
the king	king’s
gold	the gold
Solomon	Solomon’s workers
the king of	King
Israel	King
for the temple of	in the temple
Yahweh	in the temple
Yahweh	Yahweh

2 Kings 24:14

ULT	UST
And he exiled all of Jerusalem and all of the commanders and all of the mighty of valor, exiling 10,000 and every craftsman and smith. One was not left except the poor of the people of the land.	*They forced 10,000 people to leave Jerusalem and go to Babylon. These people included the military officers and the wealthy Judeans. They also included the skilled workers and the metalworkers. The Babylonians left only the poorest people in Judah.*

ULT **And he exiled all of Jerusalem and all of the commanders and all of the mighty of valor, exiling 10,000 and every craftsman and smith**

UST They forced 10,000 people to leave Jerusalem and go to Babylon. These people included the military officers and the wealthy Judeans. They also included the skilled workers and the metalworkers

(וְהַגְלָה אֶת־כָּל־יְרוּשָׁלִַם וְאֶת־כָּל־הַשָּׂרִים וְאֵת ׀ כָּל־גִּבּוֹרֵי הַחַיִל עשרה אֲלָפִים גּוֹלֶה וְכָל־הֶחָרָשׁ וְהַמַּסְגֵּר)

If it would be more natural in your language, you may want to put the information about **every craftsman and smith** with the information about the **commanders** and **warriors**. Alternate translation: [And he exiled all of Jerusalem and all of the commanders and all of the mighty of valor and every craftsman and smith, exiling 10,000]

Support Reference: Information Structure

ULT **And he exiled all of Jerusalem and all of the commanders and all of the mighty of valor … and every craftsman and smith**

UST They forced … to leave Jerusalem … These people included the military officers and the wealthy Judeans. They also included the skilled workers and the metalworkers

(וְהַגְלָה אֶת־כָּל־יְרוּשָׁלִַם וְאֶת־כָּל־הַשָּׂרִים וְאֵת ׀ כָּל־גִּבּוֹרֵי הַחַיִל & וְכָל־הֶחָרָשׁ וְהַמַּסְגֵּר)

By **all of Jerusalem**, the author means everyone in the city in the categories he then describes. In other words, the phrases that follow limit the meaning of that phrase. Alternate translation: [And he exiled all of Jerusalem, that is, all of the commanders and all of the mighty of valor and every craftsman and smith] or [And he exiled all of the commanders and the mighty of valor and every craftsman and smith from Jerusalem]

Support Reference: Hyperbole

ULT **the mighty of valor**
UST the wealthy Judeans
(גִּבּוֹרֵי הַחַיִל)

While this expression can describe great soldiers, that does not seem to be the meaning in this context. The author says in verse 16 that the Babylonians exiled 7,000 such people, and the Judean army would have had many more great soldiers than that. So the meaning seems instead to be the same as in 15:20, that these were wealthy and powerful citizens. See how you translated the expression there in order to determine how to translate it here and the similar one in verse 16 (“the men of valor”). Alternate translation: [the wealthy citizens]

Support Reference: Assumed Knowledge and Implicit Information

ULT **10,000**
UST 10,000 people
(עשרה 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, here and in verse 16. Alternate translation: [10,000 people]

Support Reference: Ellipsis

ULT **One was not left except the poor of the people of the land**
UST The Babylonians left only the poorest people in Judah
(לֹא נִשְׁאַר זוּלַת דַּלַּת עַם־הָאָרֶץ)

If it would appear in your language that the author was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [The only ones left were the poor of the people of the land]

Support Reference: Connect — Exception Clauses

ULT **the poor of the people of the land**
UST the poorest people in Judah
(דַּלַּת עַם־הָאָרֶץ)

The author is using the adjective **poor** 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 poor people who lived in the land]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he exiled	They forced … to leave
Jerusalem	Jerusalem
the commanders	These people included the military officers
the mighty of	the wealthy Judeans
exiling	and go to Babylon
the land	in Judah

2 Kings 24:15

ULT	UST
And he exiled Jehoiachin to Babylon. And the mother of the king and the wives of the king and his eunuchs and the leaders of the land he led {into} exile from Jerusalem to Babylon,	*They took King Jehoiachin away to Babylon. They also took the queen mother, Jehoiachin's wives, his royal officials, and many other prominent Judeans. They made them all leave Jerusalem and go to Babylon.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he exiled	They took … away
Jehoiachin	King Jehoiachin
to Babylon	to Babylon
the king	the queen
the king	Jehoiachin's
his eunuchs	his royal officials
the leaders of	many other prominent Judeans
the land	many other prominent Judeans
{into} exile	They made them all leave
from Jerusalem	Jerusalem
to Babylon	and go to Babylon

2 Kings 24:16

ULT	UST
and all of the men of valor, 7,000, and the craftsman and the smith, 1,000, the whole, the mighty, the makers of war. And the king of Babylon brought them {into} exile to Babylon.	*In total, they took to Babylon 7,000 wealthy people, 1,000 skilled workers and metalworkers{, and 2,000 royal and noble people}. In that way, Nebuchadnezzar removed from Judah everyone who could have made a rebellion against him.*

ULT **and the craftsman and the smith**
UST skilled workers and metalworkers
(וְהֶחָרָשׁ וְהַמַּסְגֵּר)

The author is not referring to a specific **craftsman** or **smith**. He means those workers 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 the craftsmen and the smiths]

Support Reference: Generic Noun Phrases

ULT **the whole, the mighty, the makers of war**
UST everyone who could have made a rebellion against him
(הַכֹּל גִּבּוֹרִים עֹשֵׂי מִלְחָמָה)

This seems to be a summary statement of all the categories of people listed in verses 14–16 whom the Babylonians took into exile. The idea seems to be that Nebuchadnezzar exiled all the Judeans who together could have made **war** against him. Alternate translation: [all those who together had the capacity to make war against him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the mighty	everyone
the makers of	who could have made
the king of	Nebuchadnezzar
Babylon	Nebuchadnezzar
{into} exile	In that way … removed
to Babylon	from Judah

2 Kings 24:17

ULT	UST
And the king of Babylon made Mattaniah, his uncle, king in his place, and he changed his name {to} Zedekiah.	*Then Nebuchadnezzar appointed Jehoiachin's uncle Mattaniah to be the king of Judah instead of him. He changed Mattaniah's name to Zedekiah.*

ULT his uncle
UST Jehoiachin's uncle
(דֹּדָ֔וֹ)

The pronoun **his** refers to Jehoiachin, not to Nebuchadnezzar, the **king of Babylon**. It may be helpful to clarify this for your readers. Alternate translation: [Jehoiachin's uncle]

Support Reference: Pronouns — When to Use Them

ULT and he changed his name
UST He changed Mattaniah's name
(וַיַּסֵּב אֶת־שְׁמֹ֖וֹ)

See how you indicated the symbolic significance of this action in 23:34.

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	Nebuchadnezzar
Babylon	Nebuchadnezzar
And … made … king	Then … appointed … to be the king of Judah
{to} Zedekiah	to Zedekiah

2 Kings 24:18

ULT	UST
Zedekiah {was} a son of 21 years when he reigned, and he reigned 11 years in Jerusalem. And the name of his mother {was} Hamutal, the daughter of Jeremiah, from Libnah.	*Zedekiah was 21 years old when he became king, and he ruled in Jerusalem for eleven years. His mother was Hamutal daughter of Jeremiah. She was from the city of Libnah.*

ULT **Zedekiah {was} a son of 21 years when he reigned, and he reigned 11 years in Jerusalem. And the name of his mother {was} Hamutal, the daughter of Jeremiah, from Libnah**

UST Zedekiah was 21 years old when he became king, and he ruled in Jerusalem for eleven years. His mother was Hamutal daughter of Jeremiah. She was from the city of Libnah
(בֶּן־עֶשְׂרִים וְאַחַת שָׁנָה צִדְקִיָּהוּ בְמָלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלָ͏ִם וְשֵׁם אִמּוֹ חמיטל בַּת־יִרְמְיָהוּ מִלִּבְנָה)

In this verse and the next verse, the author is introducing **Zedekiah** as a participant in the story as the new king of **Judah**. To translate this verse, see how you translated the similar expressions in 8:26.

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zedekiah	Zedekiah
{was} a son of	old
years	was … years
when he reigned	when he became king
he reigned	and he ruled
years	for … years
in Jerusalem	in Jerusalem
Jeremiah	Jeremiah

2 Kings 24:19

ULT	UST
And he did evil in the eyes of Yahweh, like all that Jehoiakim had done.	*Zedekiah did many things that Yahweh had told the Israelites were evil, just as {his older brother} Jehoiakim had done.*

ULT And he did evil in the eyes of Yahweh
UST Zedekiah did many things that Yahweh had told the Israelites were evil
(וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה)

See how you translated the similar expression in 3:2. Alternate translation: [And he did what Yahweh considered to be evil]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	many things … were evil
Yahweh	Yahweh
Jehoiakim	{his older brother} Jehoiakim

2 Kings 24:20

ULT	UST
For because of the nose of Yahweh it was against Jerusalem and against Judah, until he cast them away from his face. And Zedekiah rebelled against the king of Babylon.	*Yahweh made these things happen to the people who lived in Jerusalem and other parts of Judah because he was very angry with them. He finally allowed the Babylonians to force them to leave their country. That happened when Zedekiah rebelled against the king of Babylon.*

ULT the nose of Yahweh
UST Yahweh … he was very angry with them
(אַף יְהוָה)

See how you translated the similar expression in 13:3. Alternate translation: [the anger of Yahweh]

Support Reference: Idiom

ULT it was against Jerusalem and against Judah
UST made these things happen to the people who lived in Jerusalem and other parts of Judah
(הָיְתָה בִירוּשָׁלַ͏ִם וּבִיהוּדָה)

See how you translated the similar expression in 24:3. Alternate translation: [this came upon Jerusalem and Judah] or [this happened to Jerusalem and Judah]

Support Reference: Idiom

ULT until he cast them away from his face
UST He finally allowed the Babylonians to force them to leave their country
(עַד־הִשְׁלִכוֹ אֹתָם מֵעַל פָּנָיו)

See how you translated the similar expression "to remove {them} away from his face" in 24:3. Alternate translation: [until he removed them from their land]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
against Jerusalem	to the people who lived in Jerusalem
and against Judah	and other parts of Judah
Zedekiah	Zedekiah
And … rebelled	That happened when … rebelled

ULT	UST
against the king of Babylon	against the king of Babylon

2 Kings 25

2 Kings 25 Introduction

Structure and Formatting

1. King Zedekiah of Judah (24:18–25:7)
2. Destruction of Jerusalem by the Babylonians (25:8–21)
3. The remaining Judeans flee to Egypt (25:22–26)
4. The Babylonian king shows favor to imprisoned King Jehoiachin (25:27–30)

In this chapter, by completing his account of the reign of Zedekiah, the author concludes the story of the kings who ruled the kingdom of Judah. He also concludes the entire story that is told throughout the books of 1 and 2 Samuel and 1 and 2 Kings. That is the story of how the Israelites of both kingdoms disobeyed Yahweh so seriously that Yahweh allowed enemies to conquer them and take them into exile away from their land. As the author describes the conquest and destruction of Judah and the exile of its people, he does not say specifically that this was the result of the people breaking their covenant with Yahweh, as he did in the case of the northern kingdom in 17:7–23. That is because he has already made that point by quoting Yahweh's decree of judgment in 21:10–15 and saying in 23:26 that Yahweh did not rescind that decree even after the thorough reforms of Josiah. The overall message of this long historical account is nevertheless clear. Yahweh was not at fault when the Israelites were conquered and exiled from their land. Instead, this happened because the people disobeyed Yahweh and broke their covenant with him.

2 Kings 25:1

ULT	UST
And it happened in the ninth year of his reigning, in the tenth month, on ten of the month, Nebuchadnezzar, the king of Babylon, came, he and all of his army, against Jerusalem. And he encamped against it, and they built a siege mound against it all around.	*{Because Zedekiah had rebelled,} King Nebuchadnezzar led his whole army to attack Jerusalem. They arrived there after Zedekiah had been ruling for nine years, on the tenth day of the tenth month of that year. They surrounded the city and built earthen ramps against its walls to help them attack it.*

ULT **And it happened**
UST They arrived there
(וַיְהִי)

The author is using this phrase to introduce a new event. See how you translated it in 2:1.

Support Reference: Introduction of a New Event

ULT **in the ninth year of his reigning, in the tenth month**
UST after Zedekiah had been ruling for nine years … of the tenth month of that year
(בִּשְׁנַת הַתְּשִׁיעִית לְמָלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי)

If your language would not represent a number in a form such as **ninth** or **tenth**, you could represent these numbers in a form that your language would use. Alternate translation: [in year nine of his reign, in month ten]

Support Reference: Ordinal Numbers

ULT **of his reigning**
UST after Zedekiah had been ruling
(לְמָלְכוֹ)

The pronoun **his** refers to Zedekiah, not to Nebuchadnezzar. It may be helpful to clarify this for your readers. Alternate translation: [of Zedekiah's reign]

Support Reference: Pronouns — When to Use Them

> ULT **on ten of the month**
> UST on the tenth day
> (בֶּעָשׂוֹר לַחֹדֶשׁ)

The author is using the adjective **ten** as a noun to mean a certain day. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [on day ten of the month] or [on the tenth day of the month]

Support Reference: Nominal Adjectives

> ULT **and they built**
> UST and built
> (וַיִּבְנוּ)

The pronoun **they** refers to Nebuchadnezzar's **army**. It may be helpful to clarify this for your readers. Alternate translation: [and his army built] or [and his soldiers built]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in … year	for … years
of his reigning	after Zedekiah had been ruling
in the … month	of the … month of that year
the month	on the … day
Nebuchadnezzar	Nebuchadnezzar
the king of	King
Babylon	King
Jerusalem	Jerusalem
a siege mound	earthen ramps

2 Kings 25:2

ULT	UST
And the city entered into siege until the eleventh year of King Zedekiah.	*The Babylonians kept attacking the city {for the next two years,} until Zedekiah had been ruling for eleven years.*

ULT **And the city entered into siege**
UST The Babylonians kept attacking the city {for the next two years … }
(וַתָּבֹא הָעִיר בַּמָּצוֹר)

See how you translated the similar expression in 24:10. Alternate translation: [And the city came under siege] or [And they besieged the city]

Support Reference: Idiom

ULT **the eleventh year**
UST for eleven years
(עַשְׁתֵּי עֶשְׂרֵה שָׁנָה)

If your language would not represent a number in a form such as **eleventh**, you could represent this number in a form that your language would use. Alternate translation: [year 11]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
into siege	The Babylonians kept attacking … for the next two years
the … year	for … years
of King	had been ruling
Zedekiah	Zedekiah

2 Kings 25:3

ULT	UST
On nine of the month, then famine seized the city, and {there} was no bread for the people of the land.	*Because the Babylonians had surrounded the city, the people could not bring in any food. By the ninth day of the {fourth month} of that year, they had no food left.*

ULT On nine of the month
UST By the ninth day of the {fourth month} of that year
(בְּתִשְׁעָה לַחֹדֶשׁ)

The author is using the adjective **nine** as a noun to mean a certain day. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [on day nine of the month] or [on the ninth day of the month]

Support Reference: Nominal Adjectives

ULT On nine of the month
UST By the ninth day of the {fourth month} of that year
(בְּתִשְׁעָה לַחֹדֶשׁ)

The author assumes that readers will know that by **the month**, he means the fourth month of the year he is describing. Zechariah 8:9 indicates that later generations fasted during the fourth month of each year because that was the month in which the Babylonians conquered Jerusalem. So the author could expect readers to know what month he meant. You could indicate the month explicitly in your translation if that would be helpful to your readers. Alternate translation: [On the ninth day of the fourth month]

Support Reference: Assumed Knowledge and Implicit Information

ULT then famine seized the city
UST Because the Babylonians had surrounded the city, the people could not bring in any food
(וַיֶּחֱזַק הָרָעָב בָּעִיר)

The author is speaking of **famine** as if it were a living thing that could have **seized the city**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the famine in the city became very severe]

Support Reference: Personification

> ULT **bread**
> UST food
> (לֶחֶם)

See how you translated the similar expression in 4:8. Alternate translation: [food]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the month	of the {fourth month} of that year
famine	the people could not bring in any food
then … seized	the people could not bring in any food
bread	food
the land	they

2 Kings 25:4

ULT	UST
And the city was breached, and all of the men of war at night the way of the gate between the two walls that {were} near the garden of the king (now the Chaldeans {were} against the city all around), and he went the way of the Arabah.	*Then the Chaldean soldiers {that is, the Babylonian soldiers} broke through the city wall and entered the city. {King Zedekiah and} the Judean soldiers tried to escape at night {when the Chaldeans would not see them}. They used the gate near the king's garden to go through the inner and outer walls of the city. Zedekiah {and the soldiers} tried to escape through the Jordan River valley. But the Chaldeans had surrounded the city{, and some of their soldiers saw where they went}.*

ULT **And the city was breached**
UST Then the Chaldean soldiers {that is, the Babylonian soldiers} broke through the city wall and entered the city
(וַתִּבָּקַע הָעִיר)

The expression **was breached** 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 would be natural in your language. Alternate translation: [And the Babylonians breached the city] or [And the Chaldeans breached the city]

Support Reference: Active or Passive

ULT **at night**
UST at night {when the Chaldeans would not see them}
(הַלָּיְלָה)

The author is leaving out a word (or perhaps the word was lost in the process of scribal transmission) that in many languages a sentence would need in order to be complete. You can supply this word from the context if that would be clearer in your language. Alternate translation: [fled at night]

Support Reference: Ellipsis

ULT **now the Chaldeans {were} against the city all around**
UST But the Chaldeans had surrounded the city{, and some of their soldiers saw where they went}
(וְכַשְׂדִּים עַל־הָעִיר סָבִיב)

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 Chaldeans**
UST But the Chaldeans
(וְכַשְׂדִּים)

To translate the term **Chaldeans** here and in the rest of this chapter, see how you decided to translate it in 24:2. Alternate translation: [now the Babylonians]

Support Reference: How to Translate Names

ULT **and he went**
UST Zedekiah {and the soldiers} tried to escape
(וַיֵּלֶךְ)

As the next verse indicates, the pronoun **he** refers to King Zedekiah. It may be helpful to clarify this for your readers. Since it is clear that the king fled the city with **all the men of war**, you could also use a plural pronoun here. Alternate translation: [and King Zedekiah went] or [and they went]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the gate	the gate
the king	king’s
now the Chaldeans	But the Chaldeans
the Arabah	the Jordan River valley

2 Kings 25:5

ULT	UST
But the army of the Chaldeans pursued after the king, and they overtook him in the plains of Jericho. And all of his army were scattered away from him.	*So some Chaldean soldiers chased after King Zedekiah. They caught up to him in the plains around the city of Jericho. His soldiers ran away {instead of fighting to defend him}.*

ULT **were scattered**
UST ran away
(נָפֹצוּ)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Chaldeans	some Chaldean
the king	King Zedekiah
Jericho	the city of Jericho
were scattered	ran away

2 Kings 25:6

ULT	UST
And they captured the king, and they brought him up to the king of Babylon, to Riblah. And they pronounced judgment on him.	*So the Babylonian soldiers were able to capture King Zedekiah. They brought him to Nebuchadnezzar, who was in the city of Riblah. Nebuchadnezzar declared that Zedekiah was guilty of rebelling against him.*

ULT and they brought him up
UST They brought him
(וַיַּעֲלוּ אֹתָו)

See how you translated the similar expression in 1:3. Alternate translation: [and they brought him]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT And they pronounced judgment on him
UST Nebuchadnezzar declared that Zedekiah was guilty of rebelling against him
(וַיְדַבְּרוּ אִתּוֹ מִשְׁפָּט)

The pronoun **they** could refer to a council or court of officials that Nebuchadnezzar assembled to put Zedekiah on trial for rebellion. However, the parallel passage in Jeremiah 39:5 reads "and he pronounced judgment on him." So the author may be 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 judgment was pronounced on him]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they captured	So the Babylonian soldiers were able to capture
the king	King Zedekiah
the king of	Nebuchadnezzar
Babylon	Nebuchadnezzar
judgment	was guilty of rebelling against him

2 Kings 25:7

ULT	UST
And they slaughtered the sons of Zedekiah to his eyes. And he blinded the eyes of Zedikiah, and he bound him with two bronze chains, and he brought him {to} Babylon.	*Then he forced Zedekiah to watch as his soldiers killed all of his sons. Then the soldiers gouged out Zedekiah's eyes. They put bronze chains on his hands and feet and brought him as a prisoner to the city of Babylon.*

ULT **And they slaughtered the sons of**
UST as his soldiers killed all of … sons
(וְאֶת־בְּנֵי & שָׁחֲטוּ)

The pronoun **they** refers to Nebuchadnezzar's soldiers. It may be helpful to clarify this for your readers. Alternate translation: [And Nebuchadnezzar's soldiers slaughtered]

Support Reference: Pronouns — When to Use Them

ULT **to his eyes**
UST Then he forced Zedekiah to watch
(לְעֵינָיו)

Here, **eyes** represent "sight." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in his sight]

Support Reference: Metonymy

ULT **And he blinded the eyes of … and he bound him … and he brought him**
UST Then the soldiers gouged out … eyes. They put … on his hands and feet and brought him as a prisoner
(וְאֶת־עֵינֵי & עִוֵּר וַיַּאַסְרֵהוּ & וַיְבִאֵהוּ)

The author is using one person who was involved in doing these things, Nebuchadnezzar, who commanded them, to mean everyone who was involved. If it would be helpful in your language, you could use plural pronouns, which would refer back to Nebuchadnezzar's soldiers. Alternate translation: [And they blinded … and they bound him … and they brought him]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they slaughtered	as his soldiers killed
And … the sons of	all of … sons
Zedekiah	his

ULT	UST
Zedikiah	Zedekiah’s
and he bound him	They put … on his hands and feet
with two bronze chains	bronze chains
{to} Babylon	to the city of Babylon

2 Kings 25:8

ULT	UST
And in the fifth month, on seven of the month, it {was} the year of 19, the year to King Nebuchadnezzar, the king of Babylon, Nebuzaradan, the chief of the guards, the servant of the king of Babylon, came to Jerusalem.	*Nebuzaradan was one of King Nebuchadnezzar's officials. He commanded the royal bodyguards. He arrived in Jerusalem on the seventh day of the fifth month of that year. That was after Nebuchadnezzar had been ruling for 19 years.*

ULT **And in the fifth month**
UST of the fifth month of that year
(וּבַחֹדֶשׁ הַחֲמִישִׁי)

If your language would not represent a number in a form such as **fifth**, you could represent this number in a form that your language would use. Alternate translation: [And in month five]

Support Reference: Ordinal Numbers

ULT **on seven of the month**
UST on the seventh day
(בְּשִׁבְעָה לַחֹדֶשׁ)

The author is using the adjective **seven** as a noun to mean a certain day. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [on day seven of the month] or [on the seventh day of the month]

Support Reference: Nominal Adjectives

ULT **it {was} the year of 19, the year to King Nebuchadnezzar**
UST That was after Nebuchadnezzar had been ruling for 19 years
(הִיא שְׁנַת תִּשַׁע־עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ נְבֻכַדְנֶאצַּר)

See how you translated the similar expression in 8:25. Alternate translation: [it was the nineteenth year of King Nebuchadnezzar]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And in the … month	of the … month of that year
the month	the … day
{was} the year of	for … years
the year to	for … years
King	after … had been ruling

ULT	UST
Nebuchadnezzar	Nebuchadnezzar
the king of	Nebuchadnezzar
Babylon	Nebuchadnezzar
the chief of	He commanded
the guards	the royal bodyguards
the servant of	was one of … officials
the king of	King Nebuchadnezzar’s
Babylon	King Nebuchadnezzar’s
to Jerusalem	in Jerusalem

2 Kings 25:9

ULT	UST
And he burned the house of Yahweh and the house of the king. And all of the houses of Jerusalem and every house of the great, he burned with fire.	*He ordered his soldiers to burn down Yahweh's temple, the king's palace, and all the important buildings in Jerusalem.*

ULT the house of Yahweh
UST Yahweh's temple
(אֶת־בֵּית־יְהוָה)

See how you translated the similar expression in 5:18. Alternate translation: [the temple of Yahweh]

Support Reference: Metaphor

ULT And all of the houses of Jerusalem and every house of the great
UST and all the important buildings in Jerusalem
(וְאֵת כָּל־בָּתֵּי יְרוּשָׁלִַם וְאֶת־כָּל־בֵּית גָּדוֹל)

As in 24:14, the second phrase limits the meaning of the first phrase. Alternate translation: [And all of the houses of Jerusalem, that is, every house of the great]

Support Reference: Hyperbole

ULT and every house of the great
UST all the important buildings
(וְאֶת־כָּל־בֵּית גָּדוֹל)

The author is using the adjective **great** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [every house that belonged to a great person] or [every great house]

Support Reference: Nominal Adjectives

ULT he burned with fire
UST He ordered his soldiers to burn down
(שָׂרַף בָּאֵשׁ)

See how you translated the similar expression in 23:11. Alternate translation: [he burned up]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of Yahweh	Yahweh's temple
and the house of	the … palace
the king	king's
the houses of	buildings
Jerusalem	in Jerusalem
house of the	buildings

2 Kings 25:10

ULT	UST
And all of the army of the Chaldeans who {were with} the chief of the guards tore down the walls of Jerusalem all around.	*Then the Chaldean soldiers who had come to Jerusalem with Nebuzaradan tore down the walls all around Jerusalem.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Chaldeans	Chaldean
{were with} the chief of	with Nebuzaradan
the guards	with Nebuzaradan
Jerusalem	Jerusalem

2 Kings 25:11

ULT	UST
But the rest of the people left in the city and the ones having fallen, who had fallen to the king of Babylon, and the rest of the multitude, Nebuzaradan, the chief of the guards, exiled.	*After that, he and his soldiers took to Babylon the people who were still alive in Jerusalem. They also took other people who lived in the region of Judah. Some Judeans had previously surrendered to the Babylonian army, and they took them away too.*

ULT **left**
UST who were still alive
(הַנִּשְׁאָרִים)

The expression **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 would be natural in your language. Alternate translation: [remaining]

Support Reference: Active or Passive

ULT **and the ones having fallen, who had fallen to the king of Babylon**
UST Some Judeans had previously surrendered to the Babylonian army
(וְאֶת־הַנֹּפְלִים אֲשֶׁר נָפְלוּ עַל־הַמֶּלֶךְ בָּבֶל)

See how you translated the similar expression in 7:4. Alternate translation: [and the ones having gone over, who had gone over to the king of Babylon] or [and the ones having deserted, who had deserted to the king of Babylon]

Support Reference: Idiom

ULT **and the ones having fallen, who had fallen to the king of Babylon**
UST Some Judeans had previously surrendered to the Babylonian army
(וְאֶת־הַנֹּפְלִים אֲשֶׁר נָפְלוּ עַל־הַמֶּלֶךְ בָּבֶל)

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [and the ones who had deserted to the king of Babylon]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and the rest of the multitude**
UST also … other people who lived in the region of Judah
(וְאֵת יֶתֶר הָהָמוֹן)

By **the multitude**, the author probably means the people of Judah who lived in places other than Jerusalem. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and the Judeans who lived in places other than Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	the Babylonian army
Babylon	the Babylonian army
the guards	After that, he and his soldiers
exiled	took to Babylon … They … took … and they took them away too

2 Kings 25:12

ULT	UST
But the chief of the guards let some of the poor of the land remain as vinedressers and as farmers.	*But Nebuzaradan allowed some of the very poor people to stay in Judah to take care of the vineyards and to plant crops in the fields.*

ULT But … some of the poor of the land
UST But … some of the very poor people
(וּמִדַּלַּ֥ת הָאָ֖רֶץ)

See how you translated the similar expression in 24:14. Alternate translation: [the poor people who lived in the land]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the chief of	Nebuzaradan
the guards	Nebuzaradan
the land	some of the … people

2 Kings 25:13

ULT	UST
And the Chaldeans broke up the pillars of bronze that {were in} the house of Yahweh and the stands and the sea of bronze that {were} in the house of Yahweh, and they carried their bronze to Babylon.	*The Chaldean soldiers broke into pieces the bronze pillars, the bronze carts, and the giant water basin that people called the sea, all of which were in the temple courtyard, and they took all the bronze to Babylon.*

ULT **And … the pillars of bronze that {were in} the house of Yahweh and the stands and the sea of bronze that {were} in the house of Yahweh**

UST the bronze pillars, the bronze carts, and the giant water basin that people called the sea, all of which were in the temple courtyard

(וְאֶת־עַמּוּדֵי הַנְּחֹשֶׁת אֲשֶׁר בֵּית־יְהוָה וְאֶת־הַמְּכֹנֹות וְאֶת־יָם הַנְּחֹשֶׁת אֲשֶׁר בְּבֵית־יְהוָה)

It might seem that repeating the information that these things were in **the house of Yahweh** would be to express extra information in a way that would not be natural in your language. If so, you can provide the information only once. Alternate translation: [the pillars of bronze and the stands and the sea of bronze that were in the house of Yahweh]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Chaldeans	The Chaldean soldiers
And … the pillars of	the … pillars
bronze	bronze
{were in} the house of Yahweh	were in the temple courtyard
bronze	bronze
{were} in the house of Yahweh	were in the temple courtyard
their bronze	all the bronze
to Babylon	to Babylon

2 Kings 25:14

ULT	UST
And they took the pots and the shovels and the trimmers and the palms and all of the articles of bronze with which they served.	*They also took the pots, shovels, wick snuffers, incense dishes, and other bronze items that the priests used for their work in the temple.*

ULT **and the palms**
UST incense dishes
(וְאֶת־הַכַּפּוֹת)

The author is using the term **palms** to mean some implement that the priests used in the temple area that had a cupped shape. If you have already translated the book of 1 Kings, see how you translated the similar expression in 1 Kings 7:50. This could mean: (1) Alternate translation: [incense dishes] or (2) Alternate translation: [spoons] or [ladles]

Support Reference: Idiom

ULT **they served**
UST the priests used
(יְשָׁרְתוּ)

The pronoun **they** refers to the priests who **served** at the temple. It may be helpful to clarify this for your readers. Alternate translation: [the priests served] or [the priests did their work]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bronze	bronze
they served	the priests used

2 Kings 25:15

ULT	UST
And the chief of the guards took the firepans and the bowls that {were} gold gold and that {were} silver silver.	*The soldiers also took away the pans for carrying hot coals, the small bowls, and all the other items that were pure gold or pure silver.*

ULT **And … the firepans and the bowls that {were} gold gold and that {were} silver silver**
UST also … the pans for carrying hot coals, the small bowls, and all the other items that were pure gold or pure silver
(וְאֶת־הַמַּחְתּוֹת וְאֶת־הַמִּזְרָקוֹת אֲשֶׁר זָהָב זָהָב וַאֲשֶׁר־כֶּסֶף כֶּסֶף)

The author is repeating the words **gold** and **silver** in order to indicate that these articles were made of pure gold and pure silver. The description of them in 1 Kings 7:50 says that plainly, and you could do the same here in your translation. Alternate translation: [the firepans and the bowls that were pure gold and that were pure silver]

Support Reference: Reduplication

ULT **And … the firepans and the bowls that {were} gold gold and that {were} silver silver**
UST also … the pans for carrying hot coals, the small bowls, and all the other items that were pure gold or pure silver
(וְאֶת־הַמַּחְתּוֹת וְאֶת־הַמִּזְרָקוֹת אֲשֶׁר זָהָב זָהָב וַאֲשֶׁר־כֶּסֶף כֶּסֶף)

Since the **firepans** and **bowls** were both **gold**, the author seems to be using these articles to represent all of the articles that the priests used that were either pure gold or pure silver. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [all of the articles that were pure gold or pure silver]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the chief of	The soldiers
the guards	The soldiers
{were} gold	were … gold
gold	pure
{were} silver	silver
silver	pure

2 Kings 25:16

ULT	UST
The two pillars, the one sea, and the stands that Solomon had made for the house of Yahweh, a weight was not for the bronze of all of these vessels.	*There was too much bronze for the Babylonians to weigh in the two pillars, the carts, and the giant water basin that people called the sea. King Solomon had commanded his workers to make those things for Yahweh's temple.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The … pillars	the … pillars
Solomon	King Solomon
for the house of Yahweh	for Yahweh's temple
for the bronze of	There was too much bronze for the Babylonians to weigh

2 Kings 25:17

ULT	UST
The height of one pillar {was} 18 cubits, and the capital on it {was} bronze. And the height of the capital {was} three cubits, and a network and pomegranates {were} on the capital all around. The whole {was} bronze. And like these {were} to the second pillar, with a network.	*Each of the pillars was eight and one quarter meters tall. The bronze top of each pillar was one and one third meters tall. Solomon's master craftsman had decorated the tops with bronze strands that he had formed into the shape of nets. He had also made bronze decorations in the shape of pomegranates for the pillar tops.*

ULT **And like these {were} to the second pillar, with a network**
UST Each of the pillars … that he had formed into the shape of nets
(וְכָאֵלֶּה לָעַמּוּד הַשֵּׁנִי עַל־הַשְּׁבָכָה)

The demonstrative pronoun **these** refers not just to the **pomegranates** but to all of the features and dimensions of the first pillar. It may be helpful to clarify this for your readers. Alternate translation: [And the second pillar had the same features and dimensions, including a network]

Support Reference: Pronouns — When to Use Them

ULT **{were} to the second pillar**
UST Each of the pillars
(לָעַמּוּד הַשֵּׁנִי)

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: [to the other pillar]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
pillar	the pillars
{was} bronze	bronze
and pomegranates	He had also made … decorations in the shape of pomegranates
{was} bronze	with bronze strands … bronze
{were} to the … pillar	the pillars

2 Kings 25:18

ULT	UST
And the chief of the guards took Seraiah, the high priest, and Zephaniah, the priest of the second rank, and the three guards of the threshold.	*Nebuzaradan took some prisoners. These included the high priest Seraiah, Zephaniah, who was another leading priest, and the three priests who had supervised the courtyard entrance.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the chief of the	Nebuzaradan
guards	Nebuzaradan
the high priest	the high priest
Zephaniah	Zephaniah
the priest of	who was … priest
guards of the	the … priests who had supervised
threshold	the courtyard entrance

2 Kings 25:19

ULT	UST
And from the city he took a eunuch because he {was} the overseer over the men of war and five men from the seers of the face of the king who were found in the city and the scribe, the commander of the army, the one mustering the people of the land and 60 men from the people of the land found in the city.	*The prisoners also included the royal official responsible for the army, five of the king's advisors who had not fled, the commander who recorded the names of Judean men as they came to serve as soldiers, and 60 men who were serving as soldiers and were still in the city.*

ULT and five men from the seers of the face of the king
UST five of the king's advisors
(וְחָמִשָּׁה אֲנָשִׁים מֵרֹאֵי פְנֵי־הַמֶּלֶךְ)

The author is using the phrase **seers of the face of the king** to describe royal advisors, since they regularly spoke with the king in person. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [five royal advisors]

Support Reference: Metonymy

ULT who were found in the city … found in the city
UST who had not fled … and were still in the city
(אֲשֶׁר נִמְצְאוּ בָעִיר & הַנִּמְצָאִים בָּעִיר)

See how you translated the similar expression in 12:18. Alternate translation: [who were in the city … who were in the city]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
eunuch	the royal official
{was} the overseer	responsible for the army
from the seers of	the king's
the king	the king's
the scribe	who recorded the names of
the commander of	the commander
the land	Judean
the land	who were serving as soldiers

2 Kings 25:20

ULT	UST
And Nebuzaradan, the chief of the guards, took them and made them go to the king of Babylon, to Riblah.	*Nebuzaradan took them all as prisoners to the king of Babylon at the city of Riblah.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the chief of	Nebuzaradan
the guards	Nebuzaradan
the king of	the king of
Babylon	Babylon

2 Kings 25:21

ULT	UST
And the king of Babylon struck them and killed them in Riblah in the land of Hamath. And Judah went into exile away from its land.	*There at the city of Riblah, in the province of Hamath, the king of Babylon had his soldiers kill all of the prisoners. That is what happened when the Babylonians forcefully took the people of Judah away from their land.*

ULT **And the king of Babylon struck them and killed them**
UST the king of Babylon had his soldiers kill all of the prisoners
(וַיַּךְ אֹתָם֙ מֶ֣לֶךְ בָּבֶ֔ל וַיְמִיתֵ֖ם)

The verbs **struck** and **killed** together express a single idea. The verb **struck** tells in what way the king of Babylon **killed** these men. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [violently killed] or [executed]

Support Reference: Hendiadys

ULT **And the king of Babylon struck them and killed them**
UST the king of Babylon had his soldiers kill all of the prisoners
(וַיַּךְ אֹתָם֙ מֶ֣לֶךְ בָּבֶ֔ל וַיְמִיתֵ֖ם)

It is unlikely that **the king of Babylon** did this personally. The author is likely using the king, who ordered this, to represent everyone who was involved, including the soldiers who carried out his order. Alternate translation: [the king of Babylon ordered his soldiers to execute them]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	the king of
Babylon	Babylon
and killed them	had his soldiers kill
in the land of	in the province of
Hamath	Hamath
Judah	the people of Judah
And … went into exile	That is what happened when the Babylonians forcefully took … away
its land	their land

2 Kings 25:22

ULT	UST
Now {as for} the people having been left in the land of Judah, whom Nebuchadnezzar, the king of Babylon, left, he appointed Gedaliah, the son of Ahikam, the son of Shaphan, over them.	*King Nebuchadnezzar allowed some people to continue living in Judah. He appointed Gedaliah to be their governor. Gedaliah was the son of Ahikam and the grandson of Shaphan.*

ULT **Now {as for} the people having been left in the land of Judah, whom Nebuchadnezzar, the king of Babylon, left, he appointed Gedaliah, the son of Ahikam, the son of Shaphan, over them**

UST King Nebuchadnezzar allowed some people to continue living in Judah. He appointed Gedaliah to be their governor. Gedaliah was the son of Ahikam and the grandson of Shaphan

(וְהָעָם הַנִּשְׁאָר בְּאֶרֶץ יְהוּדָה אֲשֶׁר הִשְׁאִיר נְבוּכַדְנֶאצַּר מֶלֶךְ בָּבֶל וַיַּפְקֵד עֲלֵיהֶם אֶת־גְּדַלְיָהוּ בֶּן־אֲחִיקָם בֶּן־שָׁפָן)

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 **having been left**

UST to continue living

(הַנִּשְׁאָר)

The expression **having been 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 would be natural in your language. Alternate translation: [who remained]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the land of	in Judah
Judah	in Judah
Nebuchadnezzar	Nebuchadnezzar
the king of	King
Babylon	King
he appointed	He appointed
the son of	was the son of
the son of	and the grandson of

2 Kings 25:23

ULT	UST
And all of the captains of the armies, they and the men, heard that the king of Babylon had appointed Gedaliah, and they came to Gedaliah {at} Mizpah, and Ishmael, the son of Nethaniah, and Johanan, the son of Kareah, and Seraiah, the son of Tanhumeth the Netophathite, and Jaazaniah, the son of the Maacathite, they and their men.	*{There were} some Judean army commanders and their soldiers {whom the Babylonians had not captured. When they} found out that Nebuchadnezzar had appointed Gedaliah as the governor of Judah, the commanders and soldiers went to meet with him at the city of Mizpah. These commanders were Ishmael son of Nethaniah, Johanan son of Kareah, Seraiah son of Tanhumeth from the city of Netophah, and Jaazaniah, the son of a man from the region of Maacah.*

ULT **And all of the captains of the armies … heard**
UST {There were} some Judean army commanders … {whom the Babylonians had not captured. When they} found out
(וַיִּשְׁמְעוּ֙ כָּל־שָׂרֵ֣י הַחֲיָלִ֔ים)

As in 24:14 and 25:9, what the author says later in this verse limits the meaning of the general term **all** that he uses at the beginning of the verse. Alternate translation: [And all of the captains of armies whom the Babylonians had not captured]

Support Reference: Hyperbole

ULT **and Ishmael**
UST These commanders were Ishmael
(וְיִשְׁמָעֵ֤אל)

The author is using the term translated as **and** to introduce a list of the **captains of armies** who brought their men to Gedaliah at Mizpah. If that would not be clear in your language, you may want to use a different connecting word to introduce the list. Alternate translation: [namely, Ishmael]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	Nebuchadnezzar
Babylon	Nebuchadnezzar
had appointed	had appointed … as the governor of Judah
{at} Mizpah	at the city of Mizpah
and Ishmael	These commanders were Ishmael
the son of	son of

ULT	UST
the son of	son of
the son of	son of
the son of	the son of

2 Kings 25:24

ULT	UST
And Gedaliah swore to them and to their men and said to them, “Do not be afraid of the servants of the Chaldeans. Dwell in the land and serve the king of Babylon, and it will be well with you.”	*Gedaliah solemnly promised them that they could remain in Judah without being afraid of the Chaldean soldiers. He told them that if they obeyed the king of Babylon, they could live peacefully in the land.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … swore	solemnly promised
Do … be afraid	being afraid
of the servants of	of the … soldiers
the Chaldeans	Chaldean
in the land	in Judah
and serve	He told them that if they obeyed
the king of	the king of
Babylon	Babylon
and it will be well	could live peacefully in the land

2 Kings 25:25

ULT	UST
But it happened in the seventh month, Ishmael, the son of Nethaniah, the son of Elishama, from the seed of the kingdom, came, and ten men with him, and he struck Gedaliah, and he died, and the Judeans and the Chaldeans who were with him at Mizpah.	*But in the seventh month of that year, Ishmael son of Nethaniah went to Mizpah with ten of his soldiers. Ishmael was a descendant of King David through his grandfather Elishama. Ishmael and his men assassinated Gedaliah. They also assassinated the Judeans who were serving in his government and the Chaldean officials who were there.*

ULT But it happened
UST But
(וַיְהִי)

The author is using the phrase **And it happened** to introduce a new development in this event. Use a word, phrase, or other method in your language that is natural for introducing a new development. See how you translated the phrase in the similar context in 2:9.

Support Reference: Introduction of a New Event

ULT in the seventh month
UST in the seventh month of that year
(בַּחֹדֶשׁ הַשְּׁבִיעִי)

If your language would not represent a number in a form such as **seventh**, you could represent these numbers in a form that your language would use. Alternate translation: [in month seven]

Support Reference: Ordinal Numbers

ULT from the seed of the kingdom
UST Ishmael was a descendant of King David
(מִזֶּרַע הַמְּלוּכָה)

See how you translated this expression in 11:1. Alternate translation: [who was of royal descent]

Support Reference: Metaphor

ULT and he struck
UST Ishmael and his men assassinated
(וַיַּכּוּ)

See how you translated the similar expression in 3:24. Alternate translation: [and he attacked]

Support Reference: Assumed Knowledge and Implicit Information

ULT and the Judeans and the Chaldeans
UST They also assassinated the Judeans who were serving in his government and the Chaldean officials
(וְאֶת־הַיְּהוּדִים וְאֶת־הַכַּשְׂדִּים)

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 also struck and killed the Judeans and the Chaldeans]

Support Reference: Ellipsis

ULT and the Judeans
UST They also assassinated the Judeans who were serving in his government
(וְאֶת־הַיְּהוּדִים)

Since the author says in the next verse that "all the people" fled to Egypt after this, he does not mean here that Ishmael and his men killed all of the "people having been left in the land of Judah" mentioned in verse 22 who were living in the area of Mizpah. Rather, he is using the term **Judeans** to mean people who were serving the Babylonians with Gedaliah in his government. It may be helpful to clarify this for your readers. The UST models one way to do that.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the … month	in the … month of that year
Ishmael	Ishmael
the son of	son of
the son of	through his grandfather
from the seed of	Ishmael was a descendant of
the kingdom	King David
and the Judeans	They also assassinated the Judeans who were serving in his government
and the Chaldeans	and the Chaldean officials

ULT	UST
at Mizpah	to Mizpah

2 Kings 25:26

ULT	UST
Then all of the people from small and to great and the captains of the armies arose and went {to} Egypt, for they were afraid from the face of the Chaldeans.	*This made the Judeans who were still living in the land very afraid of what the Chaldeans would do to them. So a large number of them fled to Egypt. The army commanders also fled there.*

ULT **Then all of the people from small and to great and the captains of the armies arose and went {to} Egypt, for they were afraid from the face of the Chaldeans**
UST This made the Judeans who were still living in the land very afraid of what the Chaldeans would do to them. So a large number of them fled to Egypt. The army commanders also fled there
(וַיָּקֻמוּ כָל־הָעָם מִקָּטֹן וְעַד־גָּדוֹל וְשָׂרֵי הַחֲיָלִים וַיָּבֹאוּ מִצְרַיִם כִּי יָרְאוּ מִפְּנֵי כַשְׂדִּים)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Then, because they were afraid from the face of the Chaldeans, all of the people from small and to great and the captains of the armies arose and went {to} Egypt]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Then all of the people from small and to great and the captains of the armies arose**
UST the Judeans who were still living in the land … a large number of them fled … The army commanders also fled
(וַיָּקֻמוּ כָל־הָעָם מִקָּטֹן וְעַד־גָּדוֹל וְשָׂרֵי הַחֲיָלִים)

See how you translated the similar expression in 3:24. Alternate translation: [Then all of the people from small and to great and the captains of the armies took action]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all of the people from small and to great**
UST the Judeans who were still living in the land … a large number of them
(כָּל־הָעָם מִקָּטֹן וְעַד־גָּדוֹל)

See how you translated the similar expression in 23:2. Alternate translation: [people from a wide range of ages and classes]

Support Reference: Merism

ULT from the face of the Chaldeans
UST of what the Chaldeans would do to them
(מִפְּנֵי כַשְׂדִּים)

See how you translated the similar expression in 16:3. Alternate translation: [on account of the Chaldeans]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{to} Egypt	to Egypt … there
they were afraid	This made … very afraid
the Chaldeans	the Chaldeans

2 Kings 25:27

ULT	UST
And it happened in year 37 of the exile of Jehoiachin, the king of Judah, in month 12, on 27 of the month, Evil Merodach, the king of Babylon, in the year of his reigning, lifted the head of Jehoiachin, the king of Judah, from the house of imprisonment.	*After the Babylonians took King Jehoiachin of Judah to Babylon, 37 years went by. Then Nebuchadnezzar's son Evil Merodach became the king of Babylon. On the twenty-seventh day of the twelfth month of his first year as king, he released Jehoiachin from prison.*

ULT **And it happened**

UST went by

(וַיְהִי׀)

The author is using this phrase to introduce a new event. See how you translated it in 2:1.

Support Reference: Introduction of a New Event

ULT **in year 37 of the exile of Jehoiachin, the king of Judah, in month 12, on 27 of the month**

UST After the Babylonians took King Jehoiachin of Judah to Babylon, 37 years … On the twenty-seventh day of the twelfth month

(בִּשְׁלֹשִׁים וְשֶׁבַע שָׁנָה לְגָלוּת יְהוֹיָכִין מֶלֶךְ־יְהוּדָה בִּשְׁנֵים עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וְשִׁבְעָה לַחֹדֶשׁ)

See how you translated the similar expression in 8:25. Alternate translation: [in the thirty-seventh year of the exile of Jehoiachin, the king of Judah, in the twelfth month, on the twenty-seventh day of the month]

Support Reference: Ordinal Numbers

ULT **lifted the head of Jehoiachin**

UST he released Jehoiachin

(נָשָׂא & אֶת־רֹאשׁ יְהוֹיָכִין)

The author is using **lifted the head** as a common expression of his culture to mean that Evil Merodach brought Jehoiachin from a lower position to a higher position. In this context, it means specifically that he "released Jehoiachin" from prison. 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 Genesis, see how you translated the similar expression in Genesis 40:13. Alternate translation: [set free Jehoiachin]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
year	years
of the exile of	After the Babylonians took … to Babylon
Jehoiachin	Jehoiachin
the king of	King … of
Judah	Judah
month	of the … month
of the month	On the … day
Evil Merodach	Nebuchadnezzar's son Evil Merodach
the king of	Jehoiachin
Babylon	Babylon
in the year of	of his first year
his reigning	as king
Jehoiachin	Jehoiachin
the king of	Then … became the king of
Judah	Jehoiachin
from the house of	from prison

2 Kings 25:28

ULT	UST
And he spoke good {things} to him, and he put his seat above the seat of the kings who {were} with him in Babylon.	*He reassured Jehoiachin that he would treat him well, and he gave him a position of greater honor than the other {captive} kings whom the Babylonians had {conquered and} brought to their royal court.*

ULT **good {things}**
UST that he would treat him well
(טֹבוֹת)

The author is using the adjective **good**, which is plural, as a noun to mean things of a certain kind. The ULT shows that by supplying the word **things**. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent word or phrase. Alternate translation: [kindly]

Support Reference: Nominal Adjectives

ULT **and he put his seat above the seat of the kings**
UST and he gave him a position of greater honor than the … {captive} kings
(וַיִּתֵּן אֶת־כִּסְאוֹ מֵעַל כִּסֵּא הַמְּלָכִים)

The author may not mean that Jehoiachin's seat was **above** or physically higher than that of other kings. He may be saying **above** to mean "more honorable." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he gave him a more honored place than the other kings]

Support Reference: Metaphor

ULT **the seat of the kings**
UST than the … {captive} kings
(כִּסֵּא הַמְּלָכִים)

In this verse, the word **seat** is singular in form, but it refers to the seats of all of these **kings**. If it would be helpful in your language, you could use the plural form of "text." Alternate translation: [the seats of the kings]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good {things}	that he would treat him well

ULT	UST
the kings	{captive} kings
in Babylon	the Babylonians had {conquered and} brought to their royal court

2 Kings 25:29

ULT	UST
And he changed the clothes of his imprisonment, and he ate bread regularly to his face all of the days of his life.	*He gave Jehoiachin new clothes to replace the clothes that he had been wearing in prison, and he allowed Jehoiachin to eat meals with him every day for the rest of his life.*

ULT **And he changed the clothes of his imprisonment**
UST He gave Jehoiachin new clothes to replace the clothes that he had been wearing in prison
(וְשִׁנָּא אֵת בִּגְדֵי כִלְאֹו)

The pronoun **he** refers to Evil Merodach, while the pronoun **his** refers to Jehoiachin. It may be helpful to clarify this for your readers. Alternate translation: [And Evil Merodach changed the clothes of Jehoiachin's imprisonment] or [And Evil Merodach allowed Jehoiachin to wear the clothes of a courtier rather than those of a prisoner]

Support Reference: Pronouns — When to Use Them

ULT **And he changed the clothes of his imprisonment**
UST He gave Jehoiachin new clothes to replace the clothes that he had been wearing in prison
(וְשִׁנָּא אֵת בִּגְדֵי כִלְאֹו)

Giving Jehoiachin different clothes to wear was a symbolic action by which Evil Merodach showed that Jehoiachin's status had changed from prisoner to honored guest. 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 changed the clothes of his imprisonment to show that he was no longer a prisoner]

Support Reference: Symbolic Action

ULT **and he ate bread regularly to his face**
UST and he allowed Jehoiachin to eat meals with him every day
(וְאָכַל לֶחֶם תָּמִיד לְפָנָיו)

The pronoun **he** refers to Jehoiachin, while the pronoun **his** refers to Evil Merodach. It may be helpful to clarify this for your readers. Alternate translation: [and Jehoiachin ate bread regularly to the face of Evil Merodach]

Support Reference: Pronouns — When to Use Them

ULT **bread**
UST meals … day
(לֶחֶם)

See how you translated the similar expression in 4:8. Alternate translation: [meals]

Support Reference: Synecdoche

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

See how you translated the similar expression in 3:14. Alternate translation: [in his presence]

Support Reference: Metonymy

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

To translate this expression here and in the next verse, see how you translated the similar expression in 10:36. Alternate translation: [throughout his lifetime]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	meals … day
the days of	for the rest of

2 Kings 25:30

ULT	UST
And his allowance, a continual allowance, was given to him from the king, a matter of a day in its day, all of the days of his life.	*The king of Babylon also gave Jehoiachin money to buy the things he needed. He gave him a regular amount that was sufficient for his needs. The king continued to do for as long as Jehoiachin lived.*

ULT **And his allowance, a continual allowance, was given to him from the king**
UST The king of Babylon also gave Jehoiachin money to buy the things he needed. He gave him a regular amount
(וַאֲרֻחָתוֹ אֲרֻחַת תָּמִיד נִתְּנָה־לּוֹ מֵאֵת הַמֶּלֶךְ)

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [And a continual allowance was given to him from the king]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **And his allowance, a continual allowance, was given to him from the king**
UST The king of Babylon also gave Jehoiachin money to buy the things he needed. He gave him a regular amount
(וַאֲרֻחָתוֹ אֲרֻחַת תָּמִיד נִתְּנָה־לּוֹ מֵאֵת הַמֶּלֶךְ)

The expression **was 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 would be natural in your language. Alternate translation: [And the king gave him a continual allowance]

Support Reference: Active or Passive

ULT **the king, a matter of a day in its day**
UST The king of Babylon … He … that was sufficient for his needs
(הַמֶּלֶךְ דְּבַר־יוֹם בְּיוֹמוֹ)

The author is using **the matter of a day in its day** as a common expression of his culture to mean "at a fixed daily rate." (He does not necessarily mean that the **allowance** was paid out each day, but that it was calculated at a daily rate.) 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 Nehemiah, see how you translated the same expression in Nehemiah 11:23. Alternate translation: [at a fixed daily rate]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	The king of Babylon … He
a day	that was sufficient for his needs
in its day	that was sufficient for his needs
the days of	The king continued to do for as long as

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Abstract Nouns

Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it.

Remember that nouns are words that refer to a person, place, thing, or idea. Abstract nouns are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships between those ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, “I believe in the forgiveness of sin.” But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns “forgiveness” and “sin,” but they would express the same meaning in other ways. For example, they would express, “I believe that God is willing to forgive people after they have sinned,” by using verb phrases instead of nouns for those ideas.

Reason This Is a Translation Issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas. Instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun. For example, “What is its **weight**?” could be expressed as “How much does it **weigh**?” or “How **heavy** is it?”

Examples From the Bible

> From **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)

The abstract noun “childhood” refers to when someone was a child.

> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

The abstract nouns “godliness” and “contentment” refer to being godly and content. The abstract noun “gain” refers to something that benefits or helps someone.

> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

The abstract noun “salvation” here refers to being saved.

> The Lord does not move slowly concerning his promises, as some consider **slowness** to be (2 Peter 3:9a ULT)

The abstract noun “slowness” refers to the lack of speed with which something is done.

> He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

The abstract noun “purposes” refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.

Examples of Translation Strategies Applied

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun. Alternative translations are indented below the Scripture example.

> … from **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)
>
> > Ever since **you were a child** you have known the sacred writings.
>
> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)
>
> > But **being godly** and **content** is very **beneficial**. But we **benefit** greatly when we **are godly** and **content**. But we **benefit** greatly when we **honor and obey God** and when we are **happy with what we have**.
>
> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

> > Today the people in this house **have been saved** …
> > Today God **has saved** the people in this house …

The Lord does not move slowly concerning his promises, as some consider **slowness** to be. (2 Peter 3:9a ULT)

> > The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.

He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

> > He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

2 Kings References:

4:40; 5:1; 5:1; 5:19; 9:17; 12:15; 19:30; 20:3; 20:19; 22:7; 22:19; 22:20

Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

Description

Some languages have both active and passive forms of sentences.

- In the active form, the subject does the action and is always mentioned.
- In the passive form, the action is done to the subject, and the one who does the action is not always mentioned.

In the examples of active and passive sentences below, we have bolded the subject.

- active: **My father** built the house in 2010.
- passive: **The house** was built by my father in 2010.
- passive: **The house** was built in 2010. (This does not tell who did the action.)

Reasons This Is a Translation Issue

All languages use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use it.

Purposes for the Passive

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples From the Bible

> Then their shooters shot at your soldiers from off the wall, and some of the king's servants **were killed**, and your servant Uriah the Hittite **was killed** too. (2 Samuel 11:24 ULT)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

> When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

Translation Strategies

If your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that you might consider.

(1) Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action.
(2) Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like “they” or “people” or “someone.”
(3) Use a different verb.

Examples of Translation Strategies Applied

(1) Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21b ULT)
>
> > **The king’s servants gave** Jeremiah a loaf of bread every day from the street of the bakers.

(2) Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like “they” or “people” or “someone.”

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)
>
> > It would be better for him if **they were to put** a millstone around his neck and **throw** him into the sea.
> > It would be better for him if **someone were to put** a

> > heavy stone around his neck and **throw** him into the sea.

(3) Use a different verb in an active sentence.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21 ULT)
>
> > He **received** a loaf of bread every day from the street of the bakers.

2 Kings References:

1:8; 2:8; 2:9; 2:10; 2:14; 2:22; 3:17; 3:20; 3:21; 4:32; 5:1; 5:17; 5:27; 6:5; 6:11; 6:13; 7:10; 8:7; 8:24; 8:29; 9:8; 9:15; 9:34; 10:19; 10:21; 11:2; 11:2; 11:3; 11:8; 11:15; 11:16; 12:4; 12:5; 12:9; 12:10; 12:11; 12:11; 12:13; 12:13; 12:16; 13:13; 14:4; 14:6; 14:6; 14:10; 14:12; 14:16; 14:26; 15:4; 15:35; 15:38; 16:20; 17:18; 18:10; 18:30; 18:37; 19:10; 19:11; 19:25; 20:17; 21:18; 22:4; 22:5; 22:7; 22:13; 22:13; 22:13; 22:20; 23:2; 23:3; 23:4; 23:21; 23:22; 23:23; 23:24; 25:4; 25:5; 25:11; 25:22; 25:30

Apostrophe

Description

An apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

Reason This Is a Translation Issue

Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to, or think that the speaker is crazy to talk to things or people who cannot hear.

Examples from the Bible

> Mountains of Gilboa, let there not be dew or rain on you. (2 Samuel 1:21a ULT)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling these mountains that he wanted them to have no dew or rain, he showed how sad he was.

> Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. (Luke 13:34a ULT)

Jesus was expressing his feelings for the people of Jerusalem in front of his disciples and a group of Pharisees. By speaking directly to Jerusalem as though its people could hear him, Jesus showed how deeply he cared about them.

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, … on you they will burn human bones.'" (1 Kings 13:2 ULT)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. But if this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells **them** his message or feelings about the people or thing that cannot hear him. See the example below.

Examples of Translation Strategies Applied

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, … on you they will burn human bones.'" (1 Kings 13:2 ULT)
>
> > He said this about the altar: "This is what Yahweh says **about this altar.** 'See, … they will burn people's bones on **it**.'"
>
> **Mountains of Gilboa**, let there not be dew or rain on **you.** (2 Samuel 1:21a ULT)
>
> > **As for these mountains of Gilboa**, let there not be dew or rain on **them**.

2 Kings References:

19:21

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things he says.

Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is explicit information.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called assumed knowledge.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

Often, the audience understands this implicit information by combining what they already know (assumed knowledge) with the explicit information that the speaker tells them directly.

Reasons This Is a Translation Issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different from the biblical languages and is made for an audience that lives in a very different time and place than the people in the Bible, many times the assumed knowledge or the implicit information is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, it is helpful if you include this information in the text or in a footnote.

Examples From the Bible

> Then a scribe came to him and said, “Teacher, I will follow you wherever you go.” Jesus said to him, “Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head.” (Matthew 8:19-20 ULT)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here “I am the Son of Man” but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

> Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in **Tyre and Sidon** which were done in you, they would have repented long ago in sackcloth and ashes. But I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you. (Matthew 11:21-22 ULT)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

> Jesus said to him, “Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head.” (Matthew 8:20 ULT)

The assumed knowledge was that the foxes slept in their holes and birds slept in their nests.

> > Jesus said to him, “Foxes **have holes to live in**, and the birds of the sky **have nests to live in**, but the Son of Man has nowhere to lay his head and sleep.”
>
> It will be more tolerable for **Tyre and Sidon** at the day of judgment than for you (Matthew 11:22 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.

> > At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At the day of judgment, It will be more tolerable for those **wicked cities, Tyre and Sidon,** than for you.
>
> Why do your disciples violate the traditions of the elders? For **they do not wash their hands** when they eat bread. (Matthew 15:2 ULT)

The assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.

> > Why do your disciples violate the traditions of the elders? For **they do not go through the ceremonial**

> > **handwashing ritual of righteousness** when they eat bread.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

> Then a scribe came to him and said, “Teacher, I will follow you wherever you go.” Jesus said to him, “Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head.” (Matthew 8:19-20 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live without a house.

> > Jesus said to him, “Foxes have holes, and the birds of the sky have nests, but **I, the Son of Man**, have **no home to rest in. If you want to follow me, you will live as I live**.”
>
> It will be more tolerable for Tyre and Sidon at the day of judgment than for you (Matthew 11:22 ULT)

The implicit information is that God would not only judge the people; he would punish them. This can be made explicit.

> > At the day of judgment, God will **punish Tyre and Sidon**, cities whose people were very wicked, **less severely than he will punish you**.
> > or:
> > At the day of judgment, God will **punish you more severely** than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.

2 Kings References:

front:intro; 1:3; 1:3; 1:3; 1:9; 1:13; 1:13; 1:17; 2:1; 2:7; 2:14; 2:16; 2:22; 3:7; 3:9; 3:19; 3:23; 3:24; 3:24; 3:25; 3:27; 4:4; 4:5; 4:22; 4:29; 4:29; 4:29; 4:30; 4:35; 5:24; 5:26; 6:1; 6:10; 6:17; 6:18; 6:21; 6:22; 7:5; 7:9; 8:1; 8:21; 8:21; 8:21; 8:22; 8:28; 9:1; 9:7; 9:7; 9:10; 9:15; 9:20; 9:21; 9:24; 9:24; 9:30; 10:1; 10:4; 10:6; 10:9; 10:9; 10:12; 10:13; 10:15; 10:25; 10:25; 10:27; 10:32; 11:1; 11:6; 11:6; 11:7; 11:11; 11:11; 12:4; 12:20; 12:20; 13:4; 13:6; 13:7; 13:17; 13:17; 13:19; 13:21; 13:23; 14:5; 14:7; 14:7; 14:8; 14:10; 14:10; 14:11; 14:20; 14:27; 15:5; 15:10; 15:14; 15:16; 15:16; 15:20; 15:20; 15:25; 15:30; 15:35; 16:5; 16:6; 16:9; 16:14; 16:15; 16:17; 17:9; 17:14; 17:23; 17:34; 17:34; 17:41; 18:8; 18:12; 18:20; 18:25; 18:28; 18:31; 18:32; 19:6; 19:8; 19:20; 19:21; 19:24; 19:29; 19:35; 19:37; 20:3; 20:5; 20:19; 20:19; 21:5; 21:24; 22:13; 22:13; 22:14; 22:18; 22:19; 22:19; 23:8; 23:12; 23:13; 23:19; 23:20; 23:29; 23:29; 24:13; 24:14; 24:16; 25:3; 25:11; 25:25; 25:25; 25:26

Background Information

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called background information. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

Example — The bolded phrases in the story below are all background information.

Peter and John went on a hunting trip because **their village was going to have a feast the next day**. **Peter was the best hunter in the village.He once killed three wild pigs in one day!** They walked for hours through low bushes until they heard a wild pig. The pig ran, but they managed to shoot the pig and kill it. Then they tied up its legs with some rope **they had brought with them** and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that it was his own pig. Peter had mistakenly killed his cousin's pig.

Background information often tells about something that had happened earlier or something that would happen much later. Examples of these are: "their village was going to have a feast the next day," "He once killed three wild pigs in one day," and "that they had brought with them."

Often background information uses "be" verbs like "was" and "were," rather than action verbs. Examples of these are "their village was going to have a feast the next day," and "Peter **was** the best hunter in the village."

Background information can also be marked with words that tell the reader that this information is not part of the event line of the story. In this story, some of these words are "because," "once," and "had."

A writer may use background information:

- to help their listeners be interested in the story
- to help their listeners understand something in the story
- to help the listeners understand why something is important in the story
- to tell the setting of a story

> - Setting includes:
> - where the story takes place
> - when the story takes place
> - who is present when the story begins
> - what is happening when the story begins

Reasons This Is a Translation Issue

- Languages have different ways of marking background information and storyline information.
- You (the translator) need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- You will need to translate the story in a way that marks the background information in a way that your own readers will understand the order of events, which information is background information, and which is storyline information.

Examples From the Bible

> Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram **was 86 years old** when Hagar bore Ishmael to Abram. (Genesis 16:15-16 ULT)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

> And Jesus himself **was beginning about 30 years old**. He **was the son (as it was assumed)** of Joseph, of Heli, (Luke 3:23 ULT)

The verses before this tell about when Jesus was baptized. This sentence introduces a section of background information about Jesus' age and ancestors (Luke 3:23-38). The story resumes in chapter 4 where it tells about Jesus going to the wilderness.

> Then **it happened on a Sabbath** that he **was going through the grain fields**, and his disciples **were picking and eating the heads of grain**, **rubbing them in their hands**. But some of the Pharisees said … (Luke 6:1-2a ULT)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the phrase, "But some of the Pharisees said …."

Translation Strategies

To keep translations clear and natural you will need to study how people tell stories in your language. Observe how your language marks background information. You may need to write down some stories in order to study this. Observe what kinds of verbs your language uses for background information and what kinds of words or other markers signal that something is background information. Do these same things when you translate, so that your translation is clear and natural and people can understand it easily.

(1) Use your language's way of showing that certain information is background information.
(2) Reorder the information so that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies Applied

(1) Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULT English translations.

> **And** Jesus himself **was** beginning about 30 years old. He **was** the son **(as it was assumed)** of Joseph, of Heli. (Luke 3:23 ULT)

As here, English sometimes uses the word “and” to show that there is some kind of change in the story. The verb “was” shows that it is background information. A set of parentheses is also a way to mark background information. Here, “as it was assumed” gives background information to the phrase, “He was the son.” People assumed that Joseph was Jesus‘ father, although his true father was God.

> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The bolded phrase happened before John rebuked Herod. In English, the helping verb “had” in “had done” shows that Herod did those things before John rebuked him.

(2) Reorder the information so that earlier events are mentioned first.

> Hagar gave birth to Abram’s son, and Abram named his son, whom Hagar bore, Ishmael. **Abram was 86 years old when Hagar bore Ishmael to Abram**. (Genesis 16:16 ULT)
>
> > “**When Abram was 86 years old**, Hagar gave birth to his son, and Abram named his son Ishmael.”

> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The translation below reorders John's rebuke and Herod's actions.

> > "Now Herod the tetrarch married his brother's wife, Herodias, and **he did many other evil things**, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison."

2 Kings References:

3:4; 4:38; 6:8; 8:1; 8:7; 9:14; 9:16; 10:1; 10:6; 10:24; 13:14; 13:20; 13:22; 16:6; 23:9; 23:22; 25:4; 25:22

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

2 Kings References:

14:13

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**.

2 Kings References:

6:25; 7:1; 7:16

Biblical Weight

Description

The following terms are the most common units of weight in the Bible. The term “shekel” means “weight,” and many other weights are described in terms of the shekel. Some of these weights were used for money. The metric values in the table below are not exactly equal to the biblical measures. The biblical measures differed in exact amount from time to time and place to place. The equivalents below are only an attempt to give an average measurement.

Original Measure	Shekels	Grams	Kilograms
shekel	1 shekel	11 grams	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	0.57 grams	-
mina	50 shekels	550 grams	1/2 kilogram
talent	3,000 shekels	-	34 kilograms

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
4. If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one gerah as “.57 grams,” readers might think that the measurement is exact. It would be better to say “half a gram.”
5. Sometimes it can be helpful to use the word “about” to show that a measurement is not exact. For example, 2 Samuel 21:16 says that Goliath’s spear weighed 300 shekels. Instead of translating this as “3300 grams” or “3.3 kilograms,” it can be translated as “about three and one half kilograms.”
6. When God tells people how much something should weigh, and when people use those weights, do not say “about” in the translation. Otherwise, it will give the impression that God did not care exactly how much the thing should weigh.

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this, you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

> The bronze from the wave offering weighed **70 talents and 2,400 shekels**. (Exodus 38:29 ULT)

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> > “The bronze from the wave offering weighed **70 talents and 2,400 sekeles**.”

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

> > "The bronze from the wave offering weighed **2,400 kilograms**."

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

> > "The bronze from the wave offering weighed **5,300 pounds**."

(4) Use the measurements from the ULT and include measurements that your people know in the text or a footnote. The following shows both measurements in the text.

> > "The bronze from the wave offering weighed **70 talents (2,380 kilograms)** and **2,400 shekels (26.4 kilograms)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a footnote. The following shows the ULT measurements in notes.

> > “The bronze from the offering weighed **70 talents and 2,400 shekels**. 1”

The footnote would look like:

> > [1] This was a total of about 2,400 kilograms.

2 Kings References:

5:5; 5:5; 5:22; 6:25; 15:19; 15:20; 18:14; 23:33

Collective Nouns

Description

A collective noun is a singular noun that refers to a group of something. Examples: a **family, clan,** or **tribe** is a group of people who are related to each other; a **flock** is a group of birds or sheep; a **fleet** is a group of ships; and an **army** is a group of soldiers.

Many collective nouns are used exclusively as a singular replacement for a group as in the examples above. Frequently in the Bible the name of an ancestor is used, through a process of metonymy, as a collective noun referencing the group of his descendants. In the Bible, sometimes the singular noun will take a singular verb form, other times it will take a plural verb form. This may depend on how the author is thinking about the group, or whether the action is being done as a group or as individuals.

Reason This is a Translation Issue

There are several issues that require care when translating collective nouns. Further care is needed because the language you are translating into may not use collective nouns in the same way as the language you are translating from. Issues include:

1. The source language may have a collective noun for a group that the target language does not and vice-versa. You may have to translate a collective noun with a plural noun in your language, or you may need to translate a plural noun with a collective noun in your language.
2. Subject-verb agreement. Different languages or dialects may have different rules about using singular or plural verbs with collective nouns. Examples (from Wikipedia):
    - a singular noun with a singular verb: The team *is* in the dressing room.
    - a singular noun with a plural verb which is correct in British, but not American, English: The team *are* fighting among themselves. The team *have* finished the project.
3. Pronoun agreement. Similar to the previous, care needs to be taken to use the correct pronoun plurality and possibly gender or noun class to agree with the number/gender/class of the noun used. See the biblical examples below.
4. Clarity of referent. Especially if there is a mismatch in your translation between the verb and noun or pronoun concerning any of the factors above, readers may be confused about who or what is being referenced.

Examples from the Bible

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

The word in bold is written in singular form in both Hebrew and English, but it refers to a group of warriors that fight together.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

The word in bold is singular and refers to a group of sheep.

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

Note in this example that the noun is singular but the pronoun is plural. This may or may not be allowed or natural in your language.

> Do not let **your heart** be troubled. **You** believe in God; believe also in me. (John 14:1 ULT)

In this verse, the words translated “your” and “you” are plural, referring to many people. The word “heart” is singular in form, but it refers to all of their hearts as a group.

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

The word **hair** is singular, but it refers to many hairs, not just one.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

Here, “Israel” is singular, but means “the Israelites” by metonymy.

Translation Strategies

If your language has a collective (singular) noun that refers to the same group as referenced by the collective noun in the source text, then translate the word using that term. If not, here are some strategies to consider:

(1) Translate the collective noun with a plural noun.
(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.
(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.
(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Examples of Translation Strategies Applied

(1) Translate the collective noun with a plural noun.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the Israelites** go? I do not know Yahweh; and moreover, I will not let **the Israelites** go.”

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

And he shall take the **hairs** of the head of his separation. And he shall put **them** on the fire that is under the sacrifice of the peace offerings.

(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

And Joab and all the **army men who were** with him arrived

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

And he went out again beside the sea, and all the **people of the crowd were** coming to him, and he was teaching **them**.

(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

and though the **group of sheep** is cut off from the fold and there are no cattle in the stalls.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the people of Israel** go? I do not know Yahweh; and moreover, I will not let **the people of Israel** go.”

(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

> Now this John had his clothing from the **hairs** of a camel and a leather belt around his waist (Matthew 3:4a ULT)

Now this John had his clothing from the **hair** of a camel and a leather belt around his waist

> You shall not make for yourself a carved figure nor any likeness that {is} in **the heavens** above, or that {is} in the earth beneath, or that {is} in **the waters** under the earth. (Deuteronomy 5:8 ULT)

You shall not make for yourself a carved figure nor any likeness that is in **heaven** above, or that is in the earth beneath, or that is in **the water** under the earth.

2 Kings References:

7:7; 12:15; 16:15; 16:17; 17:14; 17:16; 17:29; 17:34; 18:4; 18:35; 19:13; 19:17; 19:24; 22:5; 23:6; 25:28

Connect — Background Information

Time Relationship

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Background Clause

Description

A background clause is one that describes something that is ongoing. Then, in the same sentence, another clause indicates an event that begins to happen during that time. These events are also simultaneous events, but they have the further relationship of background event and main event because the event that is already happening serves as the background for the other event, the one that is in focus. The background event simply provides the time frame or other context for the main event or events.

Reason This Is a Translation Issue

Languages indicate a shift in time in different ways. You (the translator) need to understand how these shifts in time are indicated in the original languages in order to communicate them clearly in your own language. Background clauses often indicate a time that began long before the event that is in focus. Translators need to understand how both the source language and the target language communicate background events. Some English words that indicate background events are “now,” “when,” “while,” and “during.” Those words can also indicate simultaneous events. To tell the difference, ask yourself if all of the events seem to be equal in importance and started at about the same time. If so, they are probably simultaneous events. But if an event(s) is ongoing and another event(s) just started, then the ongoing event(s) is probably background to the other event(s). Some common phrases that indicate background events are “in those days” and “at that time.”

Examples From OBS and the Bible

> **When** Solomon was old, he also worshiped their gods. (OBS Story 18 Frame 3)

Solomon began to worship foreign gods at a time when he was old. Being old is the background event. Worshiping other gods is the main event.

> And his parents went **every year** to Jerusalem to the Feast of the Passover. And when he was 12 years old, they went up according to the custom of the feast. (Luke 2:41-42 ULT)

The first event—going to Jerusalem—is ongoing and started long ago. We know this because of the words “every year.” Going to Jerusalem is the background event. Then an event begins that started during the time “when he was twelve years old.” So the main event is the specific time Jesus and his family traveled to Jerusalem for the Passover festival **when he was twelve years old.**

> And it came about that, **while** they were there, the days were fulfilled for her to give birth. (Luke 2:6 ULT)

Being in Bethlehem is the background event. The birth of the baby is the main event.

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

This example begins with five background clauses (marked by commas), signalled as background by the words “while” and “during.” Then the main event happens: “the word of God came to John.”

Translation Strategies

If the way that the Background Clauses are marked is also clear in your language, then translate the Background Clauses as they are.

(1) If the connecting word does not make it clear that what follows is a Background Clause, use a connecting word that communicates this more clearly.
(2) If your language marks Background Clauses in a different way than using connecting words (such as by using different verb forms), then use that way.

Examples of Translation Strategies Applied

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

(1) If the connecting word does not make it clear that what follows is a background clause, use a connecting word that communicates this more clearly.

> **It happened during the time that** Pontius Pilate was governor of Judea, **and during the time that** Herod was tetrarch of Galilee, **and during the time that** his brother Philip was tetrarch of the region of Ituraea and Trachonitis, **and during the time that** Lysanias was tetrarch of Abilene, **and also during the time that** Annas and Caiaphas were high priests—**that** the word of God came to John son of Zechariah in the wilderness.

(2) If your language marks background clauses in a different way than using connecting words, such as with different verb forms, then use that way.

> Pontius Pilate **was governing** Judea, and Herod **was ruling over** Galilee, and his brother Philip **was ruling over** the region of Ituraea and Trachonitis, and Lysanias **was ruling over** Abilene, and Annas and Caiaphas **were being** high priests—the word of God **came** to John son of Zechariah in the wilderness.

Example of Differences in Time Relationship Connecting Words:

Category	Example
Background setting	Yahweh's word was rare **in those days**;
Background repeated	there was no frequent prophetic vision.
Introduction of main event	**At that time**, **when** Eli
Background	**whose** eyesight had begun to grow dim so that he could not see well,
Simultaneous background	was lying down in his own bed.
Simultaneous background	The lamp of God **had not yet** gone out,
Simultaneous background	**and** Samuel was lying down to sleep in the temple of Yahweh,
Simultaneous background	where the ark of God was.
Main event	**Yahweh called to Samuel**,
Sequential event	who said, "Here I am." (1 Sam 3:1-4 ULT)

In the above example, the first two lines talk about a condition that was going on for a long time. This is the general, long-term background. We know this from the phrase "in those days." After the introduction of the main event ("At that time,"), there are several lines of

simultaneous background. The first one is introduced by “when,” and then three more follow, with the last connected by “and.” The background clause introduced by “where” explains a little more about the background clause before it. Then the main event happens, followed by more events. Translators will need to think about the best way to show these relationships in their language.

2 Kings References:

10:12; 17:5

Connect — Contrast Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Contrast Relationship

Description

A contrast relationship is a logical relationship in which one event or item is in contrast or opposition to another.

Reason This Is a Translation Issue

In Scripture, many events did not happen as the people involved intended or expected them to happen. Sometimes people acted in ways that were not expected, whether good or bad. Often it was God at work, changing the events. These events were often pivotal. It is important that translators understand and communicate these contrasts. In English, contrast relationships are often indicated by the words “but,” “although,” “even though,” “though,” “yet,” or “however.”

Examples From OBS and the Bible

> You tried to do evil when you sold me as a slave, **but** God used the evil for good! (Story 8 Frame 12 OBS)

Joseph’s brothers’ evil plan to sell Joseph is contrasted with God’s good plan to save many people. The word “but” marks the contrast.

> For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

Jesus contrasts the proud way that human leaders behave with the humble way that he behaves. The contrast is marked by the word “yet.”

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

It was unexpected that the Israelites, who had been slaves in Egypt, would be able to conquer and lay claim to the promised land.

Translation Strategies

If your language uses contrast relationships in the same way as in the text, then use them as they are.

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.
(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.
(3) If your language shows a contrast relationship in a different way, then use that way.

Examples of Translation Strategies Applied

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.

> For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)
>
> > For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at

> > table? **Unlike that person**, I am among you as one who serves.

(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)
>
> > The hill country will also be yours. It is a forest, **but** you will clear it and it will become yours to its farthest borders. They have chariots of iron, and they are strong, **but** you will drive out the Canaanites.

(3) If your language shows a contrast relationship in a different way, then use that way.

> {David} found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **However**, Solomon built the house for him. **But** the Most High does not live in houses made with hands. (Acts 7:46-48a ULT)
>
> > [David] found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **But** it was, Solomon, **not David**, who built the house for God. **Even though Solomon built him a**

> **house**, the Most High does not live in houses made with hands.

2 Kings References:

5:1

Connect — Exception Clauses

Exceptional Relationship

Description

Exceptional relationship connectors exclude one or more items or people from a group.

Reason This Is a Translation Issue

English indicates exceptional relationships by first describing a group (Part 1) and then stating what is not in that group by using words like “except,” “but not,” “other than,” “besides,” “unless,” “however … not,” and “only” (Part 2). Some languages do not indicate in this way that one or more items or people are excluded from a group. Instead, they have other ways of doing this. In some languages this type of construction does not make sense because the exception in Part 2 seems to contradict the statement in Part 1. Translators need to understand who (or what) is in the group and who (or what) is excluded in order to be able to accurately communicate this in their language.

Examples From OBS and the Bible

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4b ULT)
>
> David attacked them from the twilight to the evening of the next day. **Not** a man escaped **except for** 400 young men, who rode on camels and fled. (1 Samuel 30:17 ULT)
>
> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)

Translation Strategies

If the way that Exceptional Clauses are marked in the source language is also clear in your language, then translate the Exceptional Clauses in the same way.

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."
(2) Reverse the order of the clauses so that the exception is stated first, and then the larger group is named second.

Examples of Translation Strategy Applied

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."

> David attacked them from the twilight to the evening of the next day. **Not a man escaped except for 400 young men**, who rode on camels and fled. (1 Samuel 30:17 ULT)

- Part 1: (**Not** a man escaped)
- Part 2: (**except for** 400 young men)

> > David attacked them from the twilight to the evening of the next day. **Only** 400 young men escaped; they rode on camels and fled.

> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4 ULT)

> > But if you will not redeem it, then tell me so that I may know, for **you are first in line to redeem it {only you can redeem it}**, and I am after you.

> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)
>
> > The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will let you go **only if** you bless me.”

(2) Reverse the order of the clauses, so that the exception is stated first, and then the larger group is named second.

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> > God told Adam that he could **not** eat from the tree of the knowledge of good and evil, but he could eat from **any other** tree in the garden.

2 Kings References:

3:14; 4:2; 4:24; 5:15; 9:35; 13:7; 17:18; 17:36; 17:39; 23:23; 24:14

Connect — Factual Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, “if … then.” Often, however, the word “then” is not stated.

Factual Conditions

Description

A Factual Condition is a condition that sounds hypothetical but is already certain or true in the speaker’s mind. In English, a sentence containing a Factual Condition can use the words “even though,” “since,” or “this being the case” to indicate that it is a factual condition and not a hypothetical condition.

Reason This Is a Translation Issue

Some languages do not state something as a condition if it is certain or true. Translators from these languages may misunderstand the original languages and think that the condition is uncertain. This would lead to mistakes in their translations. Even if the translators understand that the condition is certain or true, the readers may misunderstand it. In this case, it would be best to translate it as a statement of fact rather than as a conditional statement.

Examples From OBS and the Bible

> “**If** Yahweh is God, worship him!” (Story 19 Frame 6 OBS)

> Elijah came near to all the people and said, “How long will you keep changing your mind? **If Yahweh is God**, follow him. But if Baal is God, then follow him.” Yet the people did not answer him a word. (1 Kings 18:21 ULT)

This sentence has the same construction as a hypothetical condition. The condition is "if Yahweh is God." If that is true, then the Israelites should worship Yahweh. But the prophet Elijah does not question whether or not Yahweh is God. In fact, he is so certain that Yahweh is God that later in the passage he pours water all over his sacrifice. He is confident that God is real and that he will burn even an offering that is completely wet. Over and over again, the prophets taught that Yahweh is God, so the people should worship him. The people did not worship Yahweh, however, even though He is God. By putting the statement or instruction into the form of a Factual Condition, Elijah is trying to get the Israelites to understand more clearly what they should do.

> "A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

Yahweh has said that he is a father and a master to Israel, so even though this sounds like a hypothetical condition because it begins with "if," it is not hypothetical. This verse begins with the proverb that a son honors his father. Everyone knows that is right. But the Israelites are not honoring Yahweh. The other proverb in the verse says that a servant honors his master. Everyone knows that is right. But the Israelites are not honoring Yahweh, so it seems that he is not their master. But Yahweh is the master. Yahweh uses the form of a hypothetical condition to demonstrate that the Israelites are wrong. The second part of the condition that should occur naturally is not happening, even though the conditional statement is true.

Translation Strategies

If using the form of a hypothetical condition is confusing or would make the reader think that the speaker doubts what he is saying in the first part of the sentence, then use a statement instead. Words such as "since" or "you know that …" or "it is true that …" can be helpful to make the meaning clear.

Examples of Translation Strategies Applied

> "**If** Yahweh is God, worship him!" (Story 19 Frame 6 OBS)

> > "**It is true that** Yahweh is God, so worship him!"

> "A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

> > "A son honors his father, and a servant honors his master. **Since** I, then, am a father, where is my honor? **Since** I am a master, where is the reverence for me?"

2 Kings References:

1:10

Connect — Reason-and-Result Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Reason-and-Result Relationships

Description

A reason-and-result relationship is a logical relationship in which one event is the **reason** or cause for another event. The second event, then, is the **result** of the first event.

Reason This Is a Translation Issue

A reason-and-result relationship can look forward — "I did Y because I wanted X to happen." But usually it is looking backward — "X happened, and so I did Y." Also, it is possible to state the reason either before or after the result. Many languages have a preferred order for the reason and the result, and it will be confusing for the reader if they are in the opposite order. Common words used to indicate a reason-and-result relationship in English are "because," "so," "therefore," and "for." Some of these words can also be used to indicate a goal relationship, so translators need to be aware of the difference between a goal relationship and a reason-and-result relationship. It is necessary for translators to understand how the two events are connected, and then communicate them clearly in their language.

If the reason and result are stated in different verses, it is still possible to put them in a different order. If you change the order of the verses, then put the verse numbers together at the beginning of the group of verses that were rearranged like this: 1-2. This is called a Verse Bridge.

Examples From OBS and the Bible

> The Jews were amazed, **because** Saul had tried to kill believers, and now he believed in Jesus! (Story 46 Frame 6 OBS)

The **reason** is the change in Saul — that he had tried to kill people who believed in Jesus, and now he himself believed in Jesus. The **result** is that the Jews were amazed. “Because” connects the two ideas and indicates that what follows it is a reason.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

The **reason** is the great storm, and the **result** is that the boat was covered with the waves. The two events are connected by “so that.” Notice that the term “so that” often indicates a goal relationship, but here the relationship is reason-and-result. This is because the sea cannot think and therefore does not have a goal.

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

The **result** is that God blessed and sanctified the seventh day. The **reason** is because he rested on the seventh day from his work.

> “Blessed are the poor, **for** yours is the kingdom of God.” (Luke 6:20b ULT)

The **result** is that the poor are blessed. The **reason** is that the kingdom of God is theirs.

> But he raised up in their place their sons that Joshua circumcised, being uncircumcised, **because** they had not been circumcised on the way. (Joshua 5:7 ULT)

The **result** is that Joshua circumcised the boys and men who had been born in the wilderness. The **reason** was that they had not been circumcised while they were journeying.

Translation Strategies

If your language uses reason-and-result relationships in the same way as in the text, then use them as they are.

(1) If the order of the clauses is confusing for the reader, then change the order.

(2) If the relationship between the clauses is not clear, then use a more clear connecting word.

(3) If it is more clear to put a connecting word in the clause that does not have one, then do so.

Examples of Translation Strategies Applied

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

(1) God rested on the seventh day from all his work which he had done in his creation. **That is why** he blessed the seventh day and sanctified it.

> Blessed are the poor, **for** yours is the kingdom of God. (Luke 6:20 ULT)

(1) The kingdom of God belongs to you who are poor. **Therefore**, the poor are blessed.

(2) Blessed are the poor, **because** yours is the kingdom of God.

(3) **The reason that** the poor are blessed **is because** yours is the kingdom of God.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

(1) Behold, the boat was covered with the waves **because** a great storm arose on the sea.

(2) Behold, a great storm arose on the sea, **with the result that** the boat was covered with the waves.

(3) Behold, **because** a great storm arose on the sea, the boat was covered with the waves.

> **Since** he was not able to find out anything for certain because of the noise, he ordered that he be brought into the fortress. (Acts 21:34b ULT)

(1) The captain ordered that Paul be brought into the fortress, **because** he could not tell anything because of all the noise.

(2) **Because** the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.

(3) The captain could not tell anything because of all the noise, **so** he ordered that Paul be brought into the fortress.

2 Kings References:

1:17; 2:2; 4:27; 4:39; 5:1; 5:17; 6:9; 6:16; 6:25; 8:1; 8:18; 8:27; 8:29; 9:16; 9:34; 10:19; 12:2; 12:13; 12:15; 13:4; 15:16; 18:4; 18:26; 18:29; 18:36; 19:8; 19:18; 20:1; 20:12; 22:7; 24:7; 25:26

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.

2 Kings References:

3:10; 3:23; 5:6; 5:7; 5:15; 6:5; 7:4; 7:9; 7:12; 9:20; 9:32; 10:2; 10:33; 11:15; 12:7; 13:7; 14:26; 18:12; 18:23; 19:19; 19:34; 25:23

Copy or Borrow Words

Description

Sometimes the Bible includes things that are not part of your culture and for which your language may not have a word. The Bible also includes people and places for which you may not have names.

When that happens you can "borrow" the word from the Bible in a familiar language and use it in your translation in your own language. This means that you basically copy it from the other language. This page tells how to "borrow" words. (There are also other ways to translate words for things that are not in your language. See Translate Unknowns.)

Examples From the Bible

> Seeing one fig tree along the roadside, he went to it. (Matthew 21:19a ULT)

If there are no fig trees where your language is spoken, there might not be a name for this kind of tree in your language.

> Above him were the **seraphim**; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULT)

Your language might not have a name for this kind of creature.

> The declaration of the word of Yahweh to Israel by the hand of **Malachi**. (Malachi 1:1 ULT)

Malachi might not be a name that people who speak your language use.

Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.
- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter “j” the same way that people pronounce the letter “y” when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft “th” sound in the English word “think,” and some languages cannot start a word with a combination of sounds like “st” as in “stop.”

There are several ways to borrow a word.

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.
(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

Examples of Translation Strategies Applied

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.

> צְפַנְיָה — A man’s name in Hebrew letters.

> > “Zephaniah” — The same name in Roman letters

(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.

> Zephaniah — This is a man’s name.
>
> > “Zephaniah” — The name as it is spelled in English, but you can pronounce it according to the rules of your language.

(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

> Zephaniah — If your language does not have the “z,” you could use “s.” If your writing system does not use “ph” you could use “f.” Depending on how you pronounce the “i” you could spell it with “i” or “ai” or “ay.”
>
> > “Sefania”
> >
> > “Sefanaia”
> >
> > “Sefanaya”

2 Kings References:

18:17

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- John said, "**I** do not know at what time **I** will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that **he** did not know at what time **he** would arrive.

Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

> And he commanded him to tell no one, but, “Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.” (Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, “**Go, show yourself to the priest …**”

> And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, “The kingdom of God is not coming with careful observation. Neither will they say, ‘Look, here it is!’ or ‘There it is!’ For indeed, the kingdom of God is among you.” (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming,**
- Direct quote: he answered them and said, “**The kingdom of God is not coming with careful observation. Neither will they say, ‘Look. here it is!’ or ‘There it is!’ For indeed, the kingdom of God is among you.**”
- Direct quotes: Neither will they say, ‘**Look, here it is!**’ or, ‘**There it is!**’

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

(1) If a direct quote would not work well in your language, change it to an indirect quote.
(2) If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

(1) If a direct quote would not work well in your language, change it to an indirect quote.

> And he commanded him to tell no one, but, “**Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.**” (Luke 5:14 ULT)

> > He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them**.

(2) If an indirect quote would not work well in your language, change it to a direct quote.

> And he commanded him **to tell no one,** but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)
>
> > He commanded him, "**Tell no one**. But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them."

You may also want to watch the video at https://ufw.io/figs_quotations.

2 Kings References:

5:4; 6:8

Double Negatives

A double negative occurs when a clause has two words that each express the meaning of "not." Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

Description

Negative words are words that have in them the meaning "not." Examples in English are "no," "not," "none," "no one," "nothing," "nowhere," "never," "nor," "neither," and "without." Also, some words have prefixes or suffixes that mean "not," such as the bolded parts of these words: "**un**happy," "**im**possible," and "use**less**." Some other kinds of words also have a negative meaning, such as "lack" or "reject," or even "fight" or "evil."

A double negative occurs when a clause has two words that each have a negative meaning.

> We did this **not** because we have **no** authority … (2 Thessalonians 3:9a ULT)
>
> And this was **not** done **without** an oath! (Hebrews 7:20a ULT)
>
> Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as English, a second negative in a clause cancels the first one, creating a positive sentence. So, "He is not unintelligent" means "He is intelligent."
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. The Spanish sentence, "No vi a nadie," literally says "I did not see no one." It has both the word 'no' next to the verb and 'nadie,' which means "no one." The two negatives are seen as in agreement with each other, and the sentence means, "I did not see anyone."
- In some languages, a double negative creates a stronger negative statement.

- In some languages, a double negative creates a positive sentence, but it is a weak statement. So, “He is not unintelligent” means, “He is somewhat intelligent.”
- In some languages, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, “He is not unintelligent” can mean “He is very intelligent.” In this case, the double negative is actually the figure of speech called litotes.

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
>
> Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.
or:
Without me, you **cannot** do anything.

> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means “in order to be fruitful.”

> A prophet is **not without** honor (Mark 6:4 ULT)

This means “a prophet is honored.”

> I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means “I want you to be knowledgeable.”

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.
(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

> For we do **not** have a high priest who **cannot** feel sympathy for our weaknesses. (Hebrews 4:15a ULT)
>
> > “For we have a high priest who can feel sympathy for our weaknesses.”

> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)

> > "… so that they may be fruitful."

(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
>
> Without me **not** you can do **nothing** (John 15:5)

> > Without me, you can do **nothing**.
>
> or:
> Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

> …ἰῶτα ἓν ἢ μία κεραία **οὐ μὴ** παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)
>
> …iota one or one serif **not not** may pass away from the law

> …**not even** one iota or one serif may pass away from the law
>
> or:
> …**certainly no** iota or serif may pass away from the law

2 Kings References:

17:38; 20:13; 20:15

Doublet

Description

We are using the word “doublet” to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word “and.” Unlike Hendiadys, in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

A very similar issue is the repetition of the same word or phrase for emphasis, usually with no other words between them. Because these figures of speech are so similar and have the same effect, we will treat them here together.

Reason This Is a Translation Issue

In some languages people do not use doublets. Or they may use doublets, but only in certain situations, so a doublet might not make sense in their language in some verses. People might think that the verse is describing two ideas or actions, when it is only describing one. In this case, translators may need to find some other way to express the meaning expressed by the doublet.

Examples From the Bible

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

The bolded words mean the same thing. Together they mean the people were spread out.

> He attacked two men **more righteous** and **better** than himself. (1 Kings 2:32b ULT)

This means that they were “much more righteous” than he was.

> You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

This means that they had decided to lie, which is another way of saying that they intended to deceive people.

> … like of a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

This means that he was like a lamb that did not have any defect—not even one.

> Then they approached {and} woke him up, saying, **“Master! Master!** We are perishing!” (Luke 8:24 ULT)

The repetition of “Master” means that the disciples called to Jesus urgently and continually.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

(1) Translate only one of the words or phrases.
(2) If the doublet is used to intensify the meaning, translate one of the words or phrases and add a word that intensifies it such as “very” or “great” or “many.”
(3) If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

Translation Strategies Applied

(1) Translate only one of the words.

> You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

> > “You have decided to prepare **false** things to say.”

(2) If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as “very” or “great” or “many.”

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)
>
> > “He has one people **very spread out**.”

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

> … like a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)
>
> • English can emphasize this with “any” and “at all.”
>
> > “… like a lamb **without any blemish at all**.”

> Then they approached {and} woke him up, saying, **“Master! Master!** We are perishing!” (Luke 8:24 ULT)

> Then they approached {and} woke him up, **urgently shouting, "Master!** We are perishing!"

2 Kings References:

17:13; 17:34; 17:37; 21:14; 23:3

Ellipsis

Description

An ellipsis[^1] occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

> So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous**. (Psalm 1:5 ULT)

There is ellipsis in the second part because “nor sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause. With the action filled in, the complete sentence would read:

> So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

[^1]: English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (…) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

Two Types of Ellipsis

1. A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.

2. An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

Examples From the Bible

Relative Ellipsis

> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

> He makes Lebanon skip like a calf and **he makes**
> Sirion **skip** like a young ox.
>
> Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

> > Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as wise,

Absolute Ellipsis

> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

It seems that the man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him. The complete sentence would be:

> > “Lord, **I want you to heal me so** that I might receive my sight.”
>
> To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

> > To Titus, a true son in our common faith. **May you receive** grace and peace from God the Father and Christ Jesus our Savior.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

(1) Add the missing words to the incomplete phrase or sentence.

> So the wicked will not stand in the judgment, nor **sinners in the assembly** of the righteous. (Psalm 1:5 ULT)
>
> > So the wicked will not stand in the judgment, and **sinners will not stand in the assembly** of the righteous.
>
> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)
>
> > Then when the man was near, Jesus asked him, “What do you want me to do for you?” He said,

> > “Lord, **I want you to heal me** that I might receive my sight.”
>
> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)
>
> > He makes Lebanon skip like a calf, and **he makes** Sirion **skip** like a young ox.

2 Kings References:

1:9; 2:10; 2:22; 3:22; 4:21; 4:39; 5:5; 5:5; 5:13; 5:17; 5:25; 6:13; 6:13; 6:25; 7:7; 7:8; 7:11; 8:11; 8:16; 8:22; 9:12; 9:15; 9:17; 9:21; 9:22; 9:22; 9:23; 9:27; 10:15; 10:29; 10:33; 11:2; 11:12; 12:1; 13:1; 13:10; 14:2; 14:7; 14:13; 14:14; 14:26; 14:29; 15:2; 16:15; 17:8; 17:15; 18:5; 18:16; 19:28; 19:29; 19:31; 19:35; 20:11; 20:19; 23:17; 24:14; 25:4; 25:25

End of Story

Description

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

The following are purposes for end of story information:

- to summarize the story
- to give a conclusion about what the story means or what is important about it
- to connect a smaller story to the larger story it is a part of
- to tell the reader what happens to a specific character after the main part of the story ends
- to tell on-going action that continues after the main part of the story ends
- to tell what happens after the story as a result of the events that happened in the story itself

Reasons This Is a Translation Issue

Different languages have different ways of presenting these kinds of information. If you (the translator) do not use your language's ways of doing this, readers may not know:

- that this information is ending the story
- what the purpose of the information is
- how the information is related to the story

Translation Strategies

- Translate the particular kind of information at the end of a story the way your language expresses that kind of information.
- Translate it so that people will understand how it relates to the story it is part of.
- If possible, translate the end of the story in a way that people will know where that story ends and the next begins.

Examples From the Bible

- To summarize the story

> Then the rest of the men should follow, some on planks, and some on other things from the ship. **In this way it happened that all of us were brought safely to the land.** (Acts 27:44 ULT)

- To give a conclusion about what the story means or what is important about it

> Many of those who practiced magical arts brought their books together and burned them in the sight of everyone. Then they counted the value of them, and found it was 50,000 pieces of silver. **So the word of the Lord was spreading and prevailing with power.** (Acts 19:19-20 ULT)

- To tell the reader what happens to a specific character after the main part of the story ends

> And Mary said, “My soul magnifies the Lord, and my spirit rejoiced in God my savior.” **And Mary stayed with her about three months and then returned to her house.** (Luke 1:46-47, 56 ULT)

- To tell on-going action that continues after the main part of the story ends

> All who those who heard it were amazed concerning the things that were spoken to them by the shepherds. **But Mary kept all the things, pondering them in her heart.** (Luke 2:18-19 ULT)

- To tell what happens after the story as a result of the events that happened in the story itself

> “Woe to you, experts in the Jewish law, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those

> who are entering.” **After he went from there, the scribes and the Pharisees began to fiercely oppose him and argued against him about many things, lying in wait to trap him in something from his mouth.** (Luke 11:52-54 ULT)

2 Kings References:

1:18; 7:18; 8:23; 9:29; 10:34; 12:19; 13:8; 13:12; 14:15; 14:18; 14:28; 15:6; 15:11; 15:15; 15:21; 15:26; 15:31; 15:36; 16:19; 20:20; 21:17; 21:25; 23:28; 24:5

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> … they found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

This means that Saul and his sons "were dead." It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason This Is a Translation Issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

Examples From the Bible

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Use a euphemism from your own culture.
(2) State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

(1) Use a euphemism from your own culture.

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT) — Some languages might use euphemisms like these:
>
> > "… where there was a cave. Saul went into the cave to **dig a hole**"
> >
> > "… where there was a cave. Saul went into the cave to **have some time alone**"
>
> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)
>
> > But Mary said to the angel, "How will this be, since I have not **slept with a man**?"

(2) State the information plainly without a euphemism if it would not be offensive.

> They found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)
>
> > "They found Saul and his sons **dead** on Mount Gilboa."

2 Kings References:

8:24; 10:35; 13:9; 13:13; 14:16; 14:22; 14:29; 15:7; 15:22; 15:38; 16:20; 20:21; 21:18; 22:20; 24:6

Exclamations

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULT and UST, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people said helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

> Save us, Lord; we are about to die! (Matthew 8:25b ULT)

> When the demon had been driven out, the mute man spoke. The crowds were astonished and said, “This has never been seen before in Israel!” (Matthew 9:33 ULT)

Reason This Is a Translation Issue

Languages have different ways of showing that a sentence communicates strong emotion.

Examples From the Bible

Some exclamations have a word that shows feeling. The sentences below have “Oh” and “Ah.” The word “oh” here shows the speaker’s amazement.

> **Oh**, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33 ULT)

The word “Alas” below shows that Gideon was very frightened.

> When Gideon saw that he was the angel of Yahweh, Gideon lamented, "**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)
>
> Some exclamations start with a question word such as "how" or "why," even though they are not questions. The sentence below shows that the speaker is amazed at how unsearchable God's judgments are.
>
> **How** unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)

Some exclamations in the Bible do not have a main verb. The exclamation below shows that the speaker is disgusted with the person he is speaking to.

> You worthless person! (Matthew 5:22b ULT)

Translation Strategies

(1) If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."
(2) Use an exclamation word from your language that shows the strong feeling.
(3) Translate the exclamation word with a sentence that shows the feeling.
(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.
(5) If the strong feeling is not clear in the target language, then tell how the person felt.

Examples of Translation Strategies Applied

(1) If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."

> You worthless person! (Matthew 5:22b ULT)

> > "You **are** such a worthless person!"
>
> Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33b ULT)
>
> > "Oh, the riches of the wisdom and the knowledge of God **are** so deep!"

(2) Use an exclamation word from your language that shows the strong feeling. In the first suggested translation below, the word "wow" shows that they were astonished. In the second suggested translation, the expression "Oh no" shows that something terrible or frightening has happened.

> They were extremely astonished, saying, "He has done everything well. He even makes the deaf hear and the mute speak." (Mark 7:37 ULT)
>
> > "They were extremely astonished, saying, '**Wow**! He has done everything well. He even makes the deaf to hear and the mute to speak.'"
>
> Alas, oh my Lord Yahweh! For because of this I have seen the angel of Yahweh face to face! (Judges 6:22b ULT)
>
> > "**Oh no**, Lord Yahweh! I have seen the angel of Yahweh face to face!"

(3) Translate the exclamation word with a sentence that shows the feeling.

> "**Alas,** O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)
>
> > "Lord Yahweh, **what will happen to me**? For I have seen the angel of Yahweh face to face!"
> > "**Help**, Lord Yahweh! For I have seen the angel of Yahweh face to face!"

(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.

> How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)
>
> > "His judgments are **so** unsearchable and his ways are **far** beyond discovering!"

(5) If the strong feeling is not clear in the target language, then tell how the person felt.

> When Gideon saw that he was the angel of Yahweh, Gideon lamented, "**Alas,** O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)

> Gideon understood that this was the angel of Yahweh.
> **He was terrified** and said, "**Alas**, Lord Yahweh! I
> have seen the angel of Yahweh face to face!"

2 Kings References:

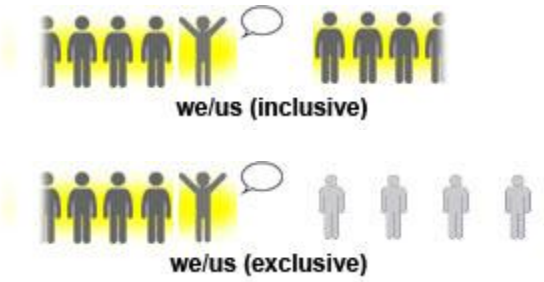
3:10; 5:3; 6:5; 6:15

Exclusive and Inclusive ‘We’

Description

Some languages have more than one form of “we”: an inclusive form that means “I and you” and an exclusive form that means “I and someone else but not you.” The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive “we” and the exclusive “we” refer to.



Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for “we.” If your language has separate exclusive and inclusive forms of “we,” then you will need to understand what the speaker meant so that you can decide which form of “we” to use.

Examples From the Bible

Exclusive

> They said, “There are not more than five loaves of bread and two fish with us—unless **we** go and buy food for all these people.” (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

> **We** have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

Inclusive

> The shepherds said one to each other, "Let **us** now go to Bethlehem, and see this thing that has happened, which the Lord has made known to **us**." (Luke 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

> Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

2 Kings References:

18:22; 18:30

First, Second or Third Person

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than “I” or “you.”

Description

- First person — This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it,” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant “I” or “you.”

Examples From the Bible

Sometimes people used the third person instead of “I” or “me” to refer to themselves.

> But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34 ULT)

David referred to himself in the third person as “your servant” and used “his.” He was calling himself Saul’s servant in order to show his humility before Saul.

> Then Yahweh answered Job out of a fierce storm and said,
> “… Do you have an arm like **God’s**? Can you thunder with a voice like **his**?” (Job 40:6, 9 ULT)

God referred to himself in the third person with the words “God’s” and “his.” He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

> Abraham answered and said, “Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!” (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

> So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the third person phrase along with the pronoun “I” or “you.”
(2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

Examples of Translation Strategies Applied

(1) Use the third person phrase along with the pronoun “I” or “you.”

> But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34)

> > But David said to Saul, "**I, your servant**, used to keep **my** father's sheep."

(2) Simply use the first person ("I") or second person ("you") instead of the third person.

> Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)
>
> > Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **mine**? Can you thunder with a voice like **mine**?"
>
> So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)
>
> > So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

2 Kings References:

front:intro; 2:16; 2:19; 4:2; 4:16; 4:28; 5:15; 5:25; 6:3; 8:12; 8:13; 9:6; 9:7; 9:26; 10:18; 17:36; 17:39; 18:26; 18:33; 20:5; 22:9; 22:16; 22:19; 22:19

Forms of ‘You’ — Singular

Description

Some languages have a **singular** form of “you” for when the word “you” refers to just one person, and a **plural** form for when the word “you” refers to more than one person. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for “you” in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of “you” and a plural form of “you.” When we read the Bible in those languages, the pronouns and verb forms show us whether the word “you” refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see how many people the speaker was speaking to.

Reason This Is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of “you” will always need to know what the speaker meant so they can choose the right word for “you” in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning “you,” translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word “you” refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people the speaker was speaking to. Sometimes Greek and Hebrew speakers used the singular form of “you” even though they were speaking to a group of people. (See **Forms of ‘You’ — Singular to a Crowd** 🔗.)

Examples From the Bible

> But he said, “All these things **I** have kept from my youth.” But when he heard this, Jesus said to him, “One thing is still lacking to **you**. All things,

> as much as **you** have, **sell** all and **distribute** to the poor, and **you** will have treasure in heaven—and **come**, **follow** me." (Luke 18:21-22 ULT)

The ruler was speaking about just himself when he said "I." This shows us that when Jesus said "you" he was referring only to the ruler and he used the singular form. So languages that have singular and plural forms of "you" need the singular form here, as well as for the verbs "sell," distribute," "come," and "follow."

> The angel said to him, "**Dress yourself** and **put on your** sandals." So he did that. He said to him, "**Put on your** outer garment and **follow** me." (Acts 12:8 ULT)

The angel used singular forms here and the context makes it clear that he was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of "you" would need the singular form here for "yourself" and "your." Also, if verbs have different forms for singular and plural subjects, then the verbs "dress," "put on," and "follow" need the form that indicates a singular subject.

> All the ones {who are} with me greet **you**. **Greet** the ones loving us in faith. Grace {be} with all of **you**. (Titus 3:15 ULT)

Paul wrote this letter to one person, Titus, so most of the time the word "you" in this letter is singular and refers only to Titus. In this verse, the first "you" is singular, so the greeting is for Titus, as well as the instruction to greet the others there. The second "you," however, is plural, so the blessing is for Titus and for all of the believers there in Crete.

> "Having gone, **search** carefully for the young child, and after **you** have found him, **report** to me so that I also, having come, might worship him." (Matthew 2:8 ULT)

Since Herod is speaking to all of the learned men, the word “you” and the commands “search” and “report” are plural.

Strategies for finding out how many people “you” refers to

(1) Look at the notes to see if they tell whether “you” refers to one person or more than one person.
(2) Look at the UST to see if it says anything that would show you whether the word “you” refers to one person or more than one person.
(3) If you have a Bible that is written in a language that distinguishes “you” singular from “you” plural, see which form of “you” that Bible has in that sentence.
(4) Look at the context to see how many people the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_younum.

2 Kings References:

4:7; 5:7; 7:1; 9:15; 9:27; 18:19; 18:19; 18:22; 18:23; 18:27; 18:29

Fractions

Description

A fraction is a number that represents part of a whole. When an item is divided into several equal parts, a fraction refers to one or more of those parts.

For the drink offering, you must offer **a third** of a hin of wine. (Numbers 15:7a ULT)

A hin is a container of a set size which is used for measuring wine and other liquids. The people were to think about dividing a hin container into three equal parts, filling up only one of those parts and offering that amount.

> … **a third** of the ships were destroyed. (Revelation 8:9b ULT)

There were many ships. If all those ships were divided into three equal groups of ships, one group of ships was destroyed.

Most fractions in English simply have the letters “th” added to the end of the number, such as fourth, sixth, ninth, tenth.

| Number of parts the whole is divided into | Fraction | | -------- | -------- | | four | fourth | | ten | tenth | | one hundred | one hundredth | | one thousand | one thousandth |

Some fractions in English do not follow that pattern.

| Number of parts the whole is divided into | Fraction | | -------- | -------- | | two | half | | three | third | | five | fifth |

Reason This is a Translation Issue

Some languages do not use fractions. They may simply talk about parts or groups, but they do not use fractions to tell how big a part is or how many parts are included in a group.

Examples From the Bible

> Now to the **half-tribe** of Manasseh, Moses had given a possession in Bashan, but to the other **half**, Joshua gave a possession among their brothers across the Jordan on the west. (Joshua 22:7 ULT)

The tribe of Manasseh divided into two groups. The phrase “the half-tribe of Manasseh” refers one of those groups. The phrase “the other half” refers to the other group.

> So the four angels who had been prepared for that hour, that day, that month, and that year, were released so that they would kill **a third** of mankind. (Revelation 9:15 ULT)

If all the people in the world were to be divided into three equal groups, then the number of people in one group would be killed.

> You must also prepare **a fourth** of a hin of wine as the drink offering. (Numbers 15:5 ULT)

They were to imagine dividing a hin of wine into four equal parts and prepare the amount equal to one of them.

Translation Strategies

If a fraction in your language would give the right meaning, consider using it. If not, you could consider these strategies.

(1) Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.
(2) For measurements such as for weight and length, use a unit that your people might know or the unit in the UST.
(3) For measurements, use ones that are used in your language. In order to do that you would

need to know how your measurements relates to the metric system and figure out each measurement.

Examples of These Translation Strategies Applied

(1) Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.

> **A third** of the ocean became red like blood (Revelation 8:8 ULT)
>
> > It was like they **divided** the ocean **into three parts**, and **one part** of the ocean became blood.
>
> Then you must offer with the bull a grain offering of **three-tenths** of an ephah of fine flour mixed with **half a hin** of oil. (Numbers 15:9 ULT)
>
> > … then you must **divide** an ephah of fine flour **into ten parts** and **divide** a hin of oil **into two parts**. Then mix **three of those parts** of the flour with **one of the parts** of oil. Then you must offer that grain offering along with the bull.

(2) For measurements, use the measurements that are given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

> … **two-thirds of a shekel** … (1 Samuel 13:21b ULT)
>
> … **eight grams** of silver … (1 Samuel 13:21b UST)
>
> … **three-tenths of an ephah** of fine flour mixed with **half a hin** of oil. (Numbers 15:9b ULT)

> … **six and one-half liters** of finely ground flour mixed with **two liters** of olive oil. (Numbers 15:9b UST)

(3) For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.

> … **three-tenths of an ephah** of fine flour mixed with **half a hin** of oil. (Numbers 15:9b ULT)
>
> > **six quarts** of fine flour mixed with **two quarts** of oil.

2 Kings References:

6:25; 11:5

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

> Can **a man** walk on hot coals without scorching his feet?
> So is **the man who goes in to his neighbor's wife**;
> **the one who touches her** will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

Examples From the Bible

> The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

> People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase “a good man” does not refer to a particular man, but to any person who is good. The phrase “a man who makes evil plans” does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

(1) Use the word “the” in the noun phrase.
(2) Use the word “a” in the noun phrase.
(3) Use the word “any,” as in “any person” or “anyone.”
(4) Use the plural form, as in “people.”
(5) Use any other way that is natural in your language.

Examples of Translation Strategies Applied

(1) Use the word “the” in the noun phrase.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)
>
> > “Yahweh gives favor to **the good man**, but he condemns **the man who makes evil plans**.” (Proverbs 12:2)

(2) Use the word “a” in the noun phrase.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **a man** who refuses to sell grain.”

(3) Use the word “any,” as in “any person” or “anyone.”

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **any man** who refuses to sell grain.”

(4) Use the plural form, as in “people” (or in this sentence, “men”).

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **men** who refuse to sell grain”

(5) Use any other way that is natural in your language.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **whoever** refuses to sell grain.”

2 Kings References:

6:15; 7:6; 7:10; 7:10; 10:2; 10:33; 11:4; 17:16; 21:11; 24:16

Go and Come

Description

Different languages have different ways of determining whether to use the words “go” or “come” and whether to use the words “take” or “bring” when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say “I am coming,” while Spanish speakers say “I am going.” You will need to study the context in order to understand what is meant by the words “go” and “come” (and also “take” and “bring”), and then translate those words in a way that your readers will understand which direction people are moving in.

Reason This Is a Translation Issue

Different languages have different ways of talking about motion. The biblical languages or your source language may use the words “go” and “come” or “take” and “bring” differently than your language uses them. If these words are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving.

Examples From the Bible

> Yahweh said to Noah, “**Come**, you and all your household, into the ark.” (Genesis 7:1 ULT)

In some languages, this would lead people to think that Yahweh was in the ark.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. Then you will be free from my oath. (Genesis 24:41 ULT)

Abraham was speaking to his servant. Abraham’s relatives lived far away from where he and his servant were standing and he wanted his servant to **go** to them, not **come** toward Abraham.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14a ULT)

Moses is speaking to the people in the wilderness. They had not yet gone into the land that God was giving them. In some languages, it would make more sense to say, "When you have **gone** into the land …"

> They **brought** him up to the temple in Jerusalem to present him to the Lord. (Luke 2:22b ULT)

In some languages, it might make more sense to say that they **took** or **carried** Jesus to the temple.

> Then see, there was a man whose name was Jairus, and he was a leader of the synagogue. And falling at the feet of Jesus, he begged him to come to his house. (Luke 8:41 ULT)

The man was not at his house when he spoke to Jesus. He wanted Jesus to **go** with him to his house.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

In some languages, it might make more sense to ask what did you come out to see.

Translation Strategies

If the word used in the ULT would be natural and give the right meaning in your language, consider using it. If not, here are other strategies.

(1) Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.
(2) Use another word that expresses the right meaning.

Examples of Translation Strategies Applied

(1) Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. (Genesis 24:41 ULT)
>
> > But you will be free from my oath if you **go** to my relatives and they will not give her to you.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)
>
> > What did you come out into the desert to see? A reed shaken by the wind?

(2) Use another word that expresses the right meaning.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14 ULT)

> > "When you have **arrived** in the land that Yahweh your God gives you, and when you take possession of it and begin to live in it …"

Yahweh said to Noah, "**Come**, you and all your household, into the ark …" (Genesis 7:1 ULT)

> > Yahweh said to Noah, "**Enter**, you and all your household, into the ark …"

What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

> > What did you travel out into the desert to see? A reed shaken by the wind?

2 Kings References:

6:3; 6:4; 6:19; 7:9

Hendiadys

Description

In a hendiadys, a speaker uses two words that mean different things and that are connected with “and.” These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

> … his own **kingdom and glory.** (1 Thessalonians 2:12b ULT)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by “and” can also be a hendiadys when they refer to a single person, thing, or event.

> while we look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. “The blessed hope” and “appearing of the glory” refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, “our great God” and “Savior Jesus Christ” refer to one person, not two.

Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

Examples From the Bible

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)

"A mouth" and "wisdom" are nouns, but in this figure of speech "wisdom" describes what comes from the mouth.

> If you are willing and obedient … (Isaiah 1:19a ULT)

"Willing" and "obedient" are adjectives, but "willing" describes "obedient."

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Substitute the describing noun with an adjective that means the same thing.
(2) Substitute the describing noun with a phrase that means the same thing.
(3) Substitute the describing adjective with an adverb that means the same thing.
(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.
(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

> For I will give you **a mouthand wisdom** … (Luke 21:15a ULT)
>
> > For I will give you **wise words** …
>
> Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)

> > You should walk in a manner that is worthy of God,
> > who calls you to **his own glorious kingdom**.

(2) Substitute the describing noun with a phrase that means the same thing.

> For I will give you **a mouthand wisdom** … (Luke 21:15a ULT)
>
> > for I will give you **words of wisdom**.
>
> You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > You should walk in a manner that is worthy of God,
> > who calls you to **his own kingdom of glory**.

(3) Substitute the describing adjective with an adverb that means the same thing.

> If you are willing and obedient … (Isaiah 1:19a ULT)
>
> > If you are **willingly obedient** …

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

> If you are willing and obedient … (Isaiah 1:19a ULT)

The adjective "obedient" can be substituted with the verb "obey."

> > if you **obey willingly** …

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

> We look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

The noun "glory" can be changed to the adjective "glorious" to make it clear that Jesus' appearing is what we hope for. Also, "Jesus Christ" can be moved to the front of the phrase and "great God and Savior" put into a relative clause that describes the one person, Jesus Christ.

> > We look forward to receiving **what we are longing for, the blessed and glorious appearing** of **Jesus Christ, who is our great God and Savior**.

2 Kings References:

1:11; 1:13; 2:21; 6:3; 6:10; 8:9; 9:13; 9:16; 13:25; 17:36; 19:9; 21:3; 23:12; 25:21

How to Translate Names

Description

The Bible contains the names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to, but sometimes the meaning of a name is especially important.

> For this **Melchizedek**, king of Salem, priest of God Most High, was the one who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULT)

Here the writer uses the name “Melchizedek” primarily to refer to a man who had that name, and the title “king of Salem” tells us that he ruled over a certain city.

> His name first indeed means “king of righteousness,” and then also “king of Salem,” that is, “king of peace.” (Hebrews 7:2b ULT)

Here the writer explains the meanings of Melchizedek’s name and title because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

Reasons This Is a Translation Issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see Borrow Words.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples From the Bible

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

Readers might not know that "Jordan" is the name of a river, "Jericho" is the name of a city, and "Amorites" is the name of a group of people.

> She said, "Do I really continue to see, even after he has seen me?" Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

Readers may not understand the second sentence if they do not know that "Beer Lahai Roi" means "Well of the Living One who sees me."

> And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words "pull out."

> **Saul** was in agreement with his execution. (Acts 8:1a ULT)
>
> But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

Readers may not know that the names Saul and Paul refer to the same person.

Translation Strategies

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.
(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
(5) Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

Examples of Translation Strategies Applied

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

> > You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites.**
>
> At that hour, certain Pharisees approached, saying to him, “Leave and go away from here, because **Herod** wants to kill you.” (Luke 13:31 ULT)
>
> > At that hour, certain Pharisees approached, saying to him, “Go and leave here, because **King Herod** wants to kill you.”

(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

> And she called his name **Moses** and she said, “For out of the water I drew him.” (Exodus 2:10b ULT)
>
> > She called his name **Moses (which sounds like ‘drawn out’),** and she said, “For out of the water I drew him.”

(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.

> She said, “Do I really continue to see, even after he has seen me?” Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)
>
> > She said, “Do I really continue to see, even after he has seen me?” Therefore, the well was called **Well of the Living One who sees me**.

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called “Saul” before Acts 13 and “Paul” after Acts 13. You could translate his name as “Paul” all of the time, except in Acts 13:9 where it talks about him having both names.

> … a young man named **Saul**. (Acts 7:58b ULT)
>
> > … a young man named **Paul** 1

The footnote would look like:

> > [1] Most versions say “Saul” here, but most of the time in the Bible he is called “Paul.”

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)
>
> > But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

(5) Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write “Saul” where the source text has “Saul” and “Paul” where the source text has “Paul.”

> a young man named **Saul** (Acts 7:58 ULT)
>
> > a young man named **Saul**

The footnote would look like:

> > [1] This is the same man who is called Paul beginning in Acts 13.

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)
>
> > But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

Then after the story has explained the name change, you could translate this way.

> It came about in Iconium that **Paul** and Barnabas entered together into the synagogue (Acts 14:1 ULT)
>
> > It came about in Iconium that **Paul**[1] and Barnabas entered together into the synagogue

The footnote would look like:

> > [1] This is the same man who was called Saul before Acts 13.

2 Kings References:

8:16; 8:29; 9:14; 11:4; 11:19; 13:25; 14:1; 15:19; 15:30; 17:26; 18:26; 19:24; 22:14; 23:13; 23:18; 24:2; 25:4

Hyperbole

Description

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

It rains here every night.

1. The speaker means this as literally true if he means that it really does rain here every night.
2. The speaker means this as a **generalization** if he means that it rains here most nights.
3. The speaker means this as a **hyperbole** if he wants to say that it rains more than it actually does, usually in order to express a strong attitude toward the amount or frequency of rain, such as being annoyed or being happy about it.

Hyperbole

In hyperbole, a figure of speech that uses exaggeration, a speaker deliberately describes something with an extreme or even unreal statement, usually to show his strong feeling or opinion about it. He expects people to understand that he is exaggerating.

> They will not leave **stone upon stone in you.** (Luke 19:44b ULT)

This is an exaggeration. It means that the enemies will completely destroy Jerusalem.

> Moses was educated in **all the wisdom of the Egyptians.** (Acts 7:22a ULT)

This hyperbole means that he had learned everything an Egyptian education could offer.

Generalization

This is a statement that is true most of the time or in most situations that it could apply to.

> The one who ignores instruction **will have poverty and shame,**
> but **honor will come** to him who learns from correction. (Proverbs 13:18)

These generalizations tell about what normally happens to people who ignore instruction and what normally happens to people who learn from correction. There may be some exceptions to these statements, but they are generally true.

> And when you pray, do not make useless repetitions as **the Gentiles do,**
> **for they think that they will be heard because of their many words.**
> (Matthew 6:7)

This generalization tells about what Gentiles were known for doing. Many Gentiles did this. It does not matter if a few did not. The point was that the hearers should not join in this well-known practice.

Even though a hyperbole or a generalization may have a strong-sounding word like “all,” “always,” “none,” or “never,” it does not necessarily mean **exactly** “all,” “always,” “none,” or “never.” It simply means “most,” “most of the time,” “hardly any,” or “rarely.”

Reason This Is a Translation Issue

1. Readers need to be able to understand whether or not a statement is literally true.
2. If readers realize that a statement is not literally true, they need to be able to understand whether it is a hyperbole, a generalization, or a lie. (Though the Bible is completely true, it tells about people who did not always tell the truth.)

Examples From the Bible

Examples of Hyperbole

> If your hand causes you to stumble, **cut it off**. It is better for you to enter into life maimed … (Mark 9:43a ULT)

When Jesus said to cut off your hand, he meant that we should **do whatever extreme things** we need to do in order not to sin. He used this hyperbole to show how extremely important it is to try to stop sinning.

> The Philistines gathered together to fight against Israel with 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The bolded phrase is an exaggeration for the purpose of expressing the emotion that the Philistine army was overwhelming in number. It means that there were **many, many** soldiers in the Philistine army.

> But as his anointing teaches you **everything** and is true and is not a lie, and just as it has taught you, remain in him. (1 John 2:27b ULT)

This is a hyperbole. It expresses the assurance that God's Spirit teaches us about **all things that we need to know**. God's Spirit does not teach us about everything that it is possible to know.

> When they found him, they also said to him, "**Everyone** is looking for you." (Mark 1:37 ULT)

The disciples probably did not mean that everyone in the city was looking for Jesus, but that **many people** were looking for him, or that all of Jesus' closest friends there were looking for

him. This is an exaggeration for the purpose of expressing the emotion that they and many others were worried about him.

Examples of Generalization

> Can **any good thing** come out of Nazareth? (John 1:46b ULT)

This rhetorical question is meant to express the generalization that there is nothing good in Nazareth. The people there had a reputation for being uneducated and not strictly religious. Of course, there were exceptions.

> One of them, of their own prophets, has said, "**Cretans are always liars, evil beasts, lazy bellies**." (Titus 1:12 ULT)

This is a generalization that means that Cretans had a reputation to be like this because, in general, this is how Cretans behaved. It is possible that there were exceptions.

> **A lazy hand causes a person to be poor, but the hand of the diligent person gains riches.** (Proverbs 10:4 ULT)

This is generally true, and it reflects the experience of most people. It is possible that there are exceptions in some circumstances.

Caution

- Do not assume that something is an exaggeration just because it seems to be impossible. God does miraculous things.

> They saw Jesus **walking on the sea** and coming near the boat. (John 6:19b ULT)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

- Do not assume that the word “all” is always a generalization that means “most.”

> Yahweh is righteous in **all** his ways
> and gracious in **all** he does. (Psalms 145:17 ULT)

Yahweh is always righteous. This is a completely true statement.

Translation Strategies

If the hyperbole or generalization would be natural and people would understand it and not think that it is a lie, consider using it. If not, here are other options.

(1) Express the meaning without the exaggeration.
(2) For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”
(3) For a hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.
(4) For a hyperbole or a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.

Examples of Translation Strategies Applied

(1) Express the meaning without the exaggeration.

> The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)
>
> > The Philistines gathered together to fight against
> > Israel: 3,000 chariots, 6,000 men to drive the chariots,
> > and **a great number of troops**.

(2) For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”

> **The one who ignores instruction will have poverty and shame.**
> (Proverbs 13:18a ULT)
>
> > **In general,** the one who ignores instruction will have poverty and shame
>
> When you pray, do not make useless repetitions as the **Gentiles do,** for they think that they will be heard because of their many words. (Matthew 6:7 ULT)
>
> > And when you pray, do not make useless repetitions as the Gentiles **generally** do, for they think that they will be heard because of their many words.

(3) For a hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.

> The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)
>
> > **Almost all** the country of Judea and **almost all** the people of Jerusalem went out to him.
> > or:

> > **Many** of the country of Judea and **many** of the people of Jerusalem went out to him.

(4) For a hyperbole or a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.

> The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)
>
> > The country of Judea and the people of Jerusalem went out to him.

2 Kings References:

3:21; 6:12; 8:9; 9:20; 10:18; 10:18; 11:20; 14:21; 16:4; 17:5; 17:9; 17:10; 17:13; 18:13; 19:11; 23:2; 24:14; 25:9; 25:23

Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

- You are pulling my leg. (This means, "You are teasing me by telling me something that is not true.")
- Do not push the envelope. (This means, "Do not take a matter to its extreme.")
- This house is under water. (This means, "The debt owed for this house is greater than its actual value.")
- We are painting the town red. (This means, "We are going around town tonight celebrating very intensely.")

Description

An idiom is a phrase that has a special meaning to the people of the language or culture who use it. Its meaning is different than what a person would understand from the meanings of the individual words that form the phrase.

> he **set his face** to go to Jerusalem. (Luke 9:51b ULT)

The words "set his face" is an idiom that means "decided."

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

> I am not worthy that you would **come under my roof**. (Luke 7:6b ULT)

The phrase "come under my roof" is an idiom that means "enter my house."

> Put these words **into your ears**. (Luke 9:44a ULT)

This idiom means “Listen carefully and remember what I say.”

Purpose: An idiom is probably created in a culture somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it. After a while, it becomes a normal way of talking in that language.

Reasons This Is a Translation Issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that produced the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

Examples From the Bible

> Then all Israel came to David at Hebron and said, “Look, we are your **flesh and bone**.” (1 Chronicles 11:1 ULT)

This means, “We and you belong to the same race, the same family.”

> The children of Israel went out **with a high hand**. (Exodus 14:8b ASV)

This means, “The Israelites went out defiantly.”

> the one who **lifts up my head** (Psalm 3:3b ULT)

This means, “the one who helps me.”

Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

(1) Translate the meaning plainly without using an idiom.
(2) Use a different idiom that people use in your own language that has the same meaning.

Examples of Translation Strategies Applied

(1) Translate the meaning plainly without using an idiom.

> Then all Israel came to David at Hebron and said, “Look, we are your **flesh and bone**.” (1 Chronicles 11:1 ULT)
>
> > Look, we all **belong to the same nation**.

> Then he **set his face** to go to Jerusalem. (Luke 9:51b ULT)
>
> > He started to travel to Jerusalem, **determined to reach it**.

> I am not worthy that you would come **under my roof**. (Luke 7:6b ULT)
>
> > I am not worthy that you should enter **my house**.

(2) Use an idiom that people use in your own language that has the same meaning.

> Put these words **into your ears.** (Luke 9:44a ULT)
>
> > **Be all ears** when I say these words to you.

> My **eyes grow dim** from grief. (Psalm 6:7a ULT)
>
> > I am crying my **eyes out**

2 Kings References:

front:intro; 1:4; 1:5; 1:8; 1:9; 1:13; 2:8; 2:11; 2:13; 2:16; 3:7; 3:8; 3:11; 3:13; 3:14; 3:18; 3:23; 3:25; 4:16; 4:17; 4:23; 4:26; 4:34; 4:35; 5:1; 5:3; 5:7; 5:11; 5:21; 5:25; 6:2; 6:25; 6:28; 6:32; 7:1; 7:2; 7:2; 7:3; 7:4; 7:6; 7:9; 7:16; 7:17; 8:1; 8:3; 8:17; 8:21; 8:26; 9:2; 9:11; 9:12; 9:13; 9:18; 9:24; 9:37; 10:5; 10:13; 10:21; 10:24; 10:25; 10:30; 11:4; 11:8; 11:16; 11:17; 11:21; 12:2; 12:4; 12:5; 12:12; 12:17; 12:18; 13:3; 13:5; 13:16; 13:16; 13:20; 14:2; 14:3; 14:8; 14:11; 14:12; 14:14; 14:14; 14:21; 15:2; 15:3; 15:12; 15:33; 16:2; 16:2; 16:3; 16:3; 16:8; 16:18; 17:2; 17:8; 17:11; 17:15; 17:17; 17:17; 17:26; 17:29; 17:35; 18:2; 18:3; 18:7; 18:7; 18:15; 18:20; 18:31; 18:33; 19:4; 19:6; 19:7; 19:26; 20:3; 20:4; 20:5; 20:8; 20:13; 21:2; 21:2; 21:6; 21:6; 21:8; 21:9; 21:12; 21:13; 21:16; 22:4; 22:9; 22:13; 22:16; 22:20; 23:3; 23:3; 23:6; 23:9; 23:10; 23:24; 23:26; 23:32; 23:37; 24:3; 24:9; 24:10; 24:19; 24:20; 24:20; 25:2; 25:11; 25:14; 25:19; 25:26; 25:27; 25:30

Imperatives — Other Uses

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

Reason This Is a Translation Issue

Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples From the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 26, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

> Now Yahweh appeared to him and said, "**Do not go down** to Egypt; **live** in the land that I tell you to live in." (Genesis 26:2 ULT)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not do anything to obey the command, but Jesus caused him to be healed by commanding it. (In this context, the command "Be clean" means to "be healed" so that others around would know that it was safe to touch the man again.)

> "I am willing. **Be clean**." Immediately he was cleansed of his leprosy. (Matthew 8:3b ULT)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist. Some languages, such as the Hebrew of the Bible, have commands that are in the third person. English does not do that, and so it must turn the third-person command into a general, second-person command, as in the ULT:

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like "light must be."

Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

> God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)

Imperatives that function as conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

> **Do not abandon** wisdom and she will watch over you;
> **love** her and she will keep you safe. (Proverbs 4:6 ULT)

The purpose of Proverbs 22:6, below, is to teach what people can expect to happen if they teach their children the way they should go.

> **Teach** a child the way he should go,
> and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Imperatives that function as good results

An imperative sentence can also describe a desirable result. In Proverbs 3:3-4, several imperatives give instructions, then the final imperative describes the good outcome of following those instructions.

> Do not let covenant faithfulness and trustworthiness leave you;
> tie them on your neck, write them on the tablet of your heart,
> and **find favor** and good insight in the eyes of God and man! (Proverbs 3:3-4 ULT)

Translation Strategies

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.
(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like “so” to show that what happened was a result of what was said.
(3) If people would not use a command as a condition, translate it as a statement with the words “if” and “then.”

Examples of Translation Strategies Applied

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.

> **Be clean**. (Matthew 8:3b ULT)

> **You are now clean.**
> **I now cleanse you.**

God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)

> God said, "**There is now** light" and there was light.

God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)

> God blessed them and said to them, "**My will for you is that you be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **I want you to have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."

Do not let covenant faithfulness and trustworthiness leave you;
tie them on your neck, write them on the tablet of your heart,
and find favor and good insight in the eyes of God and man! (Proverbs 3:3-4 ULT)

> Do not let covenant faithfulness and trustworthiness
> leave you;
> tie them on your neck, write them on the tablet of

> > your heart,
> > **then you will find favor** and good insight in the eyes
> > of God and man!

(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)
>
> > God said, 'Let there be light,' **so** there was light.
> > God said, "Light must be;" **as a result**, there was
> > light.

(3) If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

> Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translated as:

> "**If** you teach a child the way he should go,
> **then** when he is old he will not turn away from that instruction."

2 Kings References:

4:36; 5:10; 5:13; 6:2; 6:20; 8:6

Information Structure

Description

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, “What did Peter paint yesterday?” The person asking the question already knows all of the information in our sentence above except for the object, “his house.” Therefore, that becomes the most important part of the information, and a person answering in English might say “His house is what Peter painted (yesterday).”

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

Examples From the Bible

> They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

> And the day began to end, and the twelve came to him and said, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place.” (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

> Woe to you when all men speak well of you, for their fathers treated the false prophets in the same way. (Luke 6:26 ULT)

In this verse, the most important part of the information is first, that “woe” is coming on the people for what they are doing. The reason that supports that warning comes last. This could be confusing for people who expect the important information to come last.

Translation Strategies

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.
(2) Study where your language puts the new or important information, and rearrange the order of information so that it follows the way it is done in your language.

Translation Strategies Applied

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.

This is the verse in the original Greek order:

> And he went out from there and came to the hometown his, and they followed him the disciples his. (Mark 6:1)

The ULT has put this into the normal order for English:

> Now Jesus went out from there and came to his hometown, and his disciples followed him. (Mark 6:1 ULT)

(2) Study where your language puts the new or important information and rearrange the order of information so that it follows the way it is done in your language.

> And the day began to end, and the twelve came and said to him, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in a desolate place.” (Luke 9:12 ULT)

If your language puts the important information last, you can change the order of the verse.

> > Now the day was about to come to an end, and the twelve came to him and said, “Because we are here in an desolate place, send the crowd away that they may

> > go into the surrounding villages and countryside to find lodging and food.”
>
> Woe to you, when all men speak well of you, for that is how their ancestors treated the false prophets. (Luke 6:26 ULT)

If your language puts the important information last, you can change the order of the verse.

> > When all men speak well of you, which is just as people’s ancestors treated the false prophets, then woe to you!

2 Kings References:

5:23; 6:15; 6:32; 8:21; 10:30; 10:36; 14:26; 15:16; 15:18; 15:25; 16:13; 18:17; 24:14

Introduction of a New Event

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages, people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

Examples From the Bible

> **In the days of Herod**, king of Judea, **there was a certain priest named Zechariah**, from the division of Abijah. And **his wife was** from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULT)

The verses above introduce a story about Zechariah. The first bolded phrase tells when it happened, and the next two bolded phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase “And it happened that” in Luke 1:8 helps to introduce the first event in this story:

> **And it happened that** in his performing as priest before God, in the order of his division, according to the custom of the priesthood, he came up by lot to enter into the temple of the Lord to burn incense. (Luke 1:8-9 ULT)

> **The birth of Jesus Christ happened in the following way.** His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULT)

The bolded sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

> **Now after Jesus was born in Bethlehem of Judea in the days of Herod the king**, behold, learned men from the east arrived in Jerusalem. (Matthew 2:1 ULT)

The bolded phrase above shows that the events concerning the learned men happened **after** Jesus was born.

> **Now in those days** John the Baptist came preaching in the wilderness of Judea. (Matthew 3:1-22 ULT)

The bolded phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

> **Then** Jesus came from Galilee to the Jordan River to John, to be baptized by him. (Matthew 3:13 ULT)

The word “then” shows that Jesus came to the Jordan River some time after the events in the previous verses.

> Now there was **a man from thePharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

The author first introduced the new person and then told about what he did and when he did it. In some languages, it might be more natural to tell about the time first.

> 6 Noah was 600 years old when the flood came upon the earth. 7 Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

Verse 6 is a statement of the events that happen in the rest of chapter 7. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. Chapter 7 verse 6 introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this verse simply introduces the event, or move this verse after verse 7. Verse 6 is not one of the events of the story. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULT or UST. If not, consider one of these strategies:

(1) Put the information that introduces the event in the order that your people put it.
(2) If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase to fill in that information, such as: "another time" or "someone."
(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.
(4) If it would be strange in the target language to give a summary of the event at the beginning, indicate that the event would actually happen later in the story.

Examples of Translation Strategies Applied

(1) Put the information that introduces the event in the order that your people put it.

> Now there was **a man from thePharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

> There was a **man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council**. One night he came to Jesus.

> One night **a man named Nicodemus, who was a Pharisee and a member of the Jewish Council**, came to Jesus.

As he passed by, **he saw Levi the son of Alpheus, sitting** at the tax collector's tent, and he said to him … (Mark 2:14a ULT)

> As he passed by, **Levi the son of Alpheus was sitting** at the tax collector's tent. Jesus saw him and and said to him …

> As he passed by, **there was a man sitting** at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …

> > As he passed by, **there was a tax collector** sitting at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …

(2) If readers would expect certain information, but it is not in the Bible, consider using an indefinite word or phrase such as "another time," or "someone."

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT) — If people expect to be told something about when the new event happened, the phrase "after that" can help them see that it happened after the events already mentioned.
>
> > **After that**, when Noah was 600 years old, the flood came upon the earth.

> **Again he began** to teach beside the sea. (Mark 4:1a ULT) — In chapter 3 Jesus was teaching at someone's house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the sea.
>
> > **Another time** Jesus began to teach people again beside the sea.

> > Jesus went to the sea and **began to teach people again** there.

(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT)
>
> > **Now this is what happened when** Noah was 600 years old and the flood came upon the earth.

> > **This part tells about what happened when** the flood came upon the earth. It happened when Noah was 600 years old.

(4) If it would be strange in the target language to give a summary of the event at the beginning, show that the event will actually happen later in the story.

> Noah was 600 years old when the flood came upon the earth. Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)
>
> > **Now this is what happened when** Noah was 600 years old. Noah, his sons, his wife, and his sons' wives went into the ark together because **God had said that the waters of the flood would come**.

2 Kings References:

front:intro; 2:1; 2:9; 3:5; 3:20; 4:8; 4:11; 4:18; 6:24; 6:26; 8:3; 8:7; 10:25; 12:6; 12:17; 13:21; 17:25; 18:9; 19:35; 19:37; 20:12; 22:3; 25:1; 25:25; 25:27

Introduction of New and Old Participants

Description

The first time that people or things are mentioned in a story, they are **new participants**. After that, whenever they are mentioned, they are **old participants**.

> Now **there was a man from the Pharisees whose name was Nicodemus** … **This man** came to Jesus at night … Jesus replied and said to **him** … (John 3:1, 2a, 3a)

The first bolded phrase introduces Nicodemus as a new participant. After being introduced, he is then referred to as “This man” and “him” when he has become an old participant.

Reason This Is a Translation Issue

In order to make your translation clear and natural, it is necessary to refer to the participants in such a way that people will know if they are new participants or participants that they have already read about. Different languages have different ways of doing this. You must follow the way that your language does this, not the way that the source language does this.

Examples From the Bible

New Participants

Often the most important new participant is introduced with a phrase that says that he existed, such as “There was a man,” as in the example below. The phrase “There was” tells us that this man existed. The word “a” in “a man” tells us that the author is speaking about him for the first time. The rest of the sentence tells where this man was from, who is family was, and what his name was.

> **Now there was a man** from Zorah, of the families of the Danites, and his name was Manoah. (Judges 13:2a ULT)

A new participant who is not the most important participant is often introduced in relation to the more important person who was already introduced. In the example below, Manoah's wife is simply referred to as "his wife." This phrase shows her relationship to him.

> Now there was one man from Zorah, of the families of the Danites, and his name was Manoah. **His wife** was barren and she had never given birth. (Judges 13:2 ULT)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

> Now King David was old, he had advanced in the days, and they covered him with the garments, but it was not warm enough for him. (1 Kings 1:1 ULT)

Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. In the example below, Manoah is referred to with the pronoun "his," and his wife is referred to with the pronoun "she."

> **His wife** was barren and **she** had never given birth. (Judges 13:2 ULT)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and Manoah's wife is referred to by the noun phrase "the wife."

> The angel of Yahweh appeared to **the wife** and he said to her … (Judges 13:3a ULT)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant's name again. In the example below, Manoah is referred to by his name, which the author has not used since verse 2.

> Then **Manoah** prayed to Yahweh. (Judges 13:8a ULT)

Some languages place an affix on the verb that tells something about the subject. In some of those languages, people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough information for the listener to understand who the subject is. (See Verbs.)

Translation Strategies

(1) If the participant is new, use one of your language's ways of introducing new participants.
(2) If it is not clear to whom a pronoun refers, use a noun phrase or name.
(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

(1) If the participant is new, use one of your language's ways of introducing new participants.

> Then Joseph, who was called Barnabas by the apostles (which is translated as Son of Encouragement), a Levite from Cyprus by birth … (Acts 4:36-37 ULT) — Starting the sentence with Joseph's name when he has not been introduced yet might be confusing in some languages.
>
> > There was a man from Cyprus who was a Levite. His name was Joseph, and he was given the name Barnabas by the apostles (that is, being interpreted, Son of Encouragement). There was a Levite from Cyprus whose name was Joseph. The apostles gave

> > him the name Barnabas, which means Son of encouragement.

(2) If it is not clear who a pronoun refers to, use a noun phrase or name.

> And it happened that when he was praying in a certain place, when he stopped, one of his disciples said to him, “Lord, teach us to pray just as John also taught his disciples.” (Luke 11:1 ULT) — Since this is the first verse in a chapter, readers might wonder who “he” refers to.
>
> > It happened when **Jesus** finished praying in a certain place, that one of his disciples said, “Lord, teach us to pray just as John taught his disciples.”

(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

> Joseph’s master took Joseph and put him in prison, in the place where all the king’s prisoners were put, and Joseph stayed there. (Genesis 39:20) — Since Joseph is the main person in the story, some languages might prefer the pronoun.
>
> > Joseph’s master took **him** and put **him** in prison, in the place where all the king’s prisoners were put, and **he** stayed there in the prison.

2 Kings References:

1:17; 3:1; 4:1; 4:42; 5:1; 7:3; 8:16; 8:25; 8:27; 9:4; 11:1; 11:4; 12:1; 13:1; 13:2; 13:10; 14:1; 14:23; 15:1; 15:8; 15:13; 15:17; 15:23; 15:27; 15:28; 15:32; 16:1; 17:1; 18:1; 21:1; 21:19; 22:1; 22:2; 23:31; 23:36; 24:8; 24:18

Irony

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

> Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance." (Luke 5:31-32 ULT)

When Jesus spoke of "the righteous," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

Reason This Is a Translation Issue

If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

Examples From the Bible

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9b ULT)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that

their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

> Can you lead light and darkness to their places of work?
> Can you find the way back to their houses for them?
> **You know, for you were born then,and the number of your days is many!** (Job 38:20-21 ULT)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two phrases in bold above are irony. They emphasize the opposite of what they say, because they are so obviously false. They emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

> Already you are satisfied! Already you have become rich! **You began to reign** apart from us, and I wish you really did reign, so that we also might reign with you. (1 Corinthians 4:8 ULT)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

(1) Translate the irony in a way that shows that the speaker is saying what someone else believes.
(2) Translate the actual, intended meaning of the statement of irony. (Remember: The true meaning of the irony is **not** found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.)

Examples of Translation Strategies Applied

(1) Translate it in a way that shows that the speaker is saying what someone else believes.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)
>
> > **You think that you are doing well when you reject God's commandment** so you may keep your tradition!
> > or:
> > **You act like it is good to reject God's commandment** so you may keep your tradition!
>
> I did not come to call **the righteous**, but sinners to repentance. (Luke 5:32 ULT)

> > I did not come to call **people who think that they are righteous** to repentance, but to call people who know that they are sinners to repentance.

(2) Translate the actual, intended meaning of the statement of irony.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)
>
> > **You are doing a terrible thing when you reject the commandment of God** so you may keep your tradition!
>
> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "**Let them bring us their own arguments; have them come forward and declare to us what will happen**, so we may know these things well. **Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)
>
> > 'Present your case,' says Yahweh; 'present your best arguments for your idols,' says the King of Jacob. **Can your idols bring us their own arguments or come forward to declare to us what will happen** so we may know these things well? **No!** We cannot hear them because **they cannot speak** to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.

> Can you lead light and darkness to their places of work?
> Can you find the way back to their houses for them?
> **You know, for you were born then,**
> **and the number of your days is many!** (Job 38:20-21 ULT)
>
> > Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You act like you know how light and darkness were created, as if you were there; as if you are as old as creation, but you are not**!

2 Kings References:

3:13

Irregular Use of Tenses

Description

Normally, languages indicate when an event happens by marking it as past, present, or future (or some subset of those categories) through using different verb tenses. But sometimes speakers use those verb tenses in other ways to draw special attention to what they are saying. This article will discuss three ways that this happens in the Bible.

Past For Future

In the Bible, sometimes the past tense is used to refer to things that will happen in the future. This is a figure of speech that is used in prophecy to show that the event will certainly happen. It is sometimes called the "predictive past" or "prophetic perfect."

> Therefore my people have gone into captivity for lack of understanding;
> their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Speakers of languages that do not use the past tense in prophecy to refer to future events may think that these are events that have already happened.

Examples From the Bible

> Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, "See, I have delivered

> Jericho and its king and its powerful soldiers into your hand." (Joshua 6:1-2 ULT)

> For to us a child has been born, to us a son has been given; and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

> But even Enoch, the seventh from Adam, prophesied about them, saying, "Look! The Lord came with thousands and thousands of his holy ones." (Jude 1:14 ULT)

Enoch was speaking of something that would happen far in the future, but he used the past tense when he said, "the Lord came."

Present For Past

In the Bible, sometimes the present tense is used to refer to events that happened in the past. This is a figure of speech that makes these events more vivid or prominent for the reader. The effect can be to draw the reader into the story because these events are told as though they are happening now. The reader, however, knows that the events happened in the past. This is sometimes called the "historical present."

> Now the mother-in-law of Simon was lying down, being sick with a fever, and immediately they speak to him concerning her. (Mark 1:30 ULT)

In the example above, Mark had been narrating events that happened in the past, using the past tense. But when he came to the part about the disciples speaking to Jesus about Simon's mother-in-law, he changed from past tense to present tense.

Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to past events may think that these events are happening now or that the Bible translation makes no sense.

Examples From the Bible

> And Simon and the ones with him searched for him 37 and found him and say to him, “Everyone is seeking you.” 38 And he says to them, “Let us go elsewhere, (Mark 1:36-38 ULT)

As in the above example, the historical present is often used to make direct speech stand out from the narrative.

> And he enters into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach. (Mark 1:21 ULT)

As in the above example, the historical present sometimes serves to set the scene for a new set of events. By using the historical present in this way, the writer draws the reader into the scene, and then relates the events using the past tense.

Present For Future

In the Bible, sometimes the present tense is used for a future event. Usually, this is to communicate that the event will happen very soon. Also, like the predictive past, this can communicate that the event is sure to happen or that the speaker is fully committed to making the event happen. This is sometimes called the “imminent future.”

> And Moses said, “Thus says Yahweh: ‘About the middle of the night I am going out in the midst of Egypt, (Exodus 11:4 ULT)

In the example above, Yahweh uses the present tense for something that he will do soon.

Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to future events may think that these events are happening at the time of speaking or writing or that the Bible translation is confusing or wrong.

Examples From the Bible

> For behold me, raising up the Chaldeans, that fierce and impetuous nation… (Habakkuk 1:6 ULT)

> Therefore, remember from where you have fallen and repent and do the first works. But if not, I am coming to you and I will remove your lampstand from its place—if you do not repent. (Revelation 2:5 ULT)

In the examples above, God speaks of a future event as though he is doing it in the present. This is a way of emphasizing the certainty of the event.

> Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the present tense continues the sense of the predictive past, communicating future events that are sure to happen.

Translation Strategies

If the tense that is used in the Literal Translation would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the future tense to refer to future events.
(2) Use the past tense to refer to past events.
(3) Use the tense that your language commonly uses to communicate the time of the event.

Examples of Translation Strategies Applied

(1) Use the future tense to refer to future events.

> For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)

> > For to us a child **will be born**, to us a son **will be given**.

> Yahweh said to Joshua, “See, **I have delivered** Jericho and its king and its powerful soldiers into your hand.” (Joshua 6:2 ULT)

> > Yahweh said to Joshua, “See, **I will deliver** Jericho and its king and its powerful soldiers into your hand.”

> And Moses said, “Thus says Yahweh: ‘About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)

> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I will go out** in the midst of Egypt,

(2) Use the past tense to refer to past events.

> And Simon and the ones with him searched for him and found him and **say** to him, “Everyone is seeking you.” And he **says** to them, “Let us go elsewhere, (Mark 1:36-38 ULT)

> > And Simon and the ones with him searched for him and found him and **said** to him, “Everyone is seeking you.” And he **said** to them, “Let us go elsewhere,

> And he **enters** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach. (Mark 1:21 ULT)

> > And he **entered** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach.

(3) Use the tense that your language commonly uses to communicate the time of the event.

> Yahweh said to Joshua, “See, **I have delivered** Jericho and its king and its powerful soldiers into your hand.” (Joshua 6:2 ULT)

> > Yahweh said to Joshua, “See, **I am delivering** Jericho and its king and its powerful soldiers into your hand.” Or: Yahweh said to Joshua, “See, **I am about to deliver** Jericho and its king and its powerful soldiers into your hand.”

> And Moses said, “Thus says Yahweh: ‘About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)

> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I will be going out** in the midst of

> Egypt,
> Or: And Moses said, “Thus says Yahweh: ‘About the middle of the night **I shall certainly go out** in the midst of Egypt,

2 Kings References:

1:6; 6:22; 19:21; 23:27

Kinship

Description

Kinship terms refer to those words used to describe people related to one another in familial relationships. These terms vary widely in their specificity from language to language. They range from the (Western) nuclear or immediate family (father-son, husband-wife) out to broad clan relationships in other cultures.

Reason This Is a Translation Issue

Depending on the language translators may need to use specific terms to designate the accurate kinship relationship. In some languages a different term may be used based on siblings' birth order. In others, the side of the family (father's or mother's), age, marital status, etc. may determine the term used. Different terms may be used based on the gender of the speaker and/or addressee. Translators may need to make sure they know the exact relationship between two related people in the Bible to find the correct term. Sometimes these terms are difficult even for native speakers to remember and translators may need to seek community help in finding the correct term. Another complicating issue is that the Bible may not give enough information about the relationship for translators to determine the correct term in the language being translated into. In this case, translators will have to use a more general term or simply pick a satisfactory term based on the limited information available.

Sometimes terms that seem like kinship terms are used for people who are not necessarily related. For instance, an older person may refer to a younger man or woman as "my son" or "my daughter."

Examples from the Bible

> Then Yahweh said to Cain, "Where is Abel **your brother**?" He said, "I do not know. Am I **my brother's** keeper?" (Genesis 4:9 ULT)

Abel was Cain's younger brother.

> Jacob sent and called Rachel and Leah to the field to his flock and said to them, “I see **your father’s** attitude toward me has changed, but the God of my father has been with me.” (Genesis 31:4-5 ULT)

Jacob is referring here to his father-in-law. In some languages there may be a specific term for a man’s father-in-law, however, in this case it is better to retain the form **your father** as Jacob may be using it to distance himself from Laban.

> And Moses was shepherding the flock of Jethro **his father-in-law**, the priest of Midian. (Exodus3:1a ULT)

Unlike the previous instance, if your language has a term for a man’s father-in-law this is a good place to use it.

> And **his sister** stationed herself at a distance to know what would be done to him. (Exodus 2:4 ULT)

From context we know that this was Miriam, Moses’s older sister. In some languages this may require a specific term. In others, the term for older sister may be only used when the younger sibling is addressing and/or referring to his or her sister.

> Then she and **her daughters-in-law** arose to return from the fields of Moab (Ruth 1:6a ULT)

Ruth & Orpah are Naomi’s daughters-in-law.

> Then she said, “Look, your sister-in-law has turned back to her people and to her gods.” (Ruth 1:15 ULT)

Orpah had been the wife of Ruth's husband's brother. This may be a different term in your language than if she had been Ruth's husband's sister.

> Then Boaz said to Ruth, "Will you not listen to me, **my daughter**?" (Ruth 2:8a ULT)

Boaz is not Ruth's father; he is simply using the term to address a younger woman.

> And behold, **your relative** Elizabeth—she also has conceived a son in her old age, and this is the sixth month for her who was called barren. (Luke 1:36 ULT)

While the KJV translated this as **cousin**, the term simply means a related woman.

Translation Strategies

(1) Find out the exact relationship specified and translate using the term your language uses.

(2) If the text does not specify the relationship as clearly as your language would, either:

(a) settle on a more general term.

(b) use a specific term if required by your language, choosing the one that is most likely to be correct.

Translation Strategies Applied

This is not an issue in English, so the following illustrations draw on other languages.

In Korean, there are several terms for brother and sister, the use of them depends on the speaker's (or referent's) sex and birth order. Examples are from the Korean Living Bible, found on biblegateway.com

> Genesis 30:1 Rachel is jealous of her "eonni," which is the term a woman uses for her older sister.

> Genesis 34:31 Simeon and Levi refer to Dinah as “nui,” a general term for sister.
>
> Genesis 37:16 Joseph refers to his brothers as “hyeong,” which is the term a man uses for his older brother(s).
>
> Genesis 45:12 Joseph refers to Benjamin as “dongsaeng,” which roughly means sibling, usually younger.

In Russian, in-law terms are complex. For instance, “nevéstka” is the term for a brother’s (or brother-in-law’s) wife; a woman uses the same term for her daughter-in-law but her husband would call the same daughter-in-law “snoxá.” Examples from the Russian Synodal Version.

> Genesis 38:25 Tamar sends a message to her father-in-law, Judah. The term used is “svekor.” This is used for a woman’s husband’s father.
>
> Exodus 3:1 Moses is watching his father-in-law’s herd. The term used is “test’.” This is used for a man’s wife’s father.

2 Kings References:

8:26; 8:27; 11:2; 17:41

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."

2 Kings References:

4:3; 6:10

Making Assumed Knowledge and Implicit Information Explicit

Description

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

Reasons This Is a Translation Issue

If you translate all of the explicit information from the source language into the explicit information in the target language, it could sound foreign, unnatural, or perhaps even unintelligent if the target language would not make that information explicit. Instead, it is best to leave that kind of information implicit in the target language.

Examples from the Bible

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

In Biblical Hebrew, it is normal to start most sentences with a conjunction such as “and” to show the connection between sentences. In English, it is not natural to do so, it is quite tiresome for the English reader, and it gives the impression that the author is uneducated. In English, it is best to leave the idea of connection between sentences implicit in most cases and not translate the conjunction explicitly.

In Biblical Hebrew, it is normal to say that something was burned with fire. In English, the idea of fire is included in the action of burning, and so it is unnatural to state both ideas explicitly. It is enough to say that something was burned and leave the idea of fire implicit.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)

In the biblical languages, it was normal to introduce direct speech with two verbs of speaking. One verb indicated the action, and the other introduced the words of the speaker. English speakers do not do this, so it is very unnatural and confusing to use two verbs. For the English speaker, the idea of speaking is included in the idea of answering. Using two verbs in English implies two separate speeches, rather than just one. So in English, it is better to use only one verb of speaking.

Translation Strategies

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.
(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, leave the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

Examples of Translation Strategies Applied

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

- There would be no change to the text using this strategy, so no examples are given here.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, make the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)
>
> > Abimelech came to the tower and fought against it,
> > and he approached the door of the tower **to burn it**.
> > (Or) … **to set it on fire**.

In English, it is clear that the action of this verse follows the action of the previous verse without the use of the connector “and” at the beginning, so it was omitted. Also, the words “with fire” were left out, because this information is communicated implicitly by the word “burn.” An alternative translation for “to burn it” is “to set it on fire.” It is not natural in English to use both “burn” and “fire,” so the English translator should choose only one of them. You can test if the readers understood the implicit information by asking, “How would the door burn?” If they knew it was by fire, then they have understood the implicit information. Or, if you chose the second option, you could ask, “What happens to a door that is set on fire?” If the readers answer, “It burns,” then they have understood the implicit information.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)
>
> > The centurion **answered**, “Lord, I am not worthy that you should enter under my roof”

In English, the information that the centurion responded by speaking is included in the verb “answered,” so the verb “said” can be left implicit. You can test if the readers understood the implicit information by asking, “How did the centurion answer?” If they knew it was by speaking, then they have understood the implicit information.

> **He opened his mouth** and taught them, saying, (Matthew 5:2 ULT)
>
> > **He began to** teach them, saying, (Or) He taught them, saying,

In English, it would be very strange to include the information that Jesus opened his mouth when he spoke. That information is included in the verbs “taught” and “saying,” so that phrase

can be omitted and that information left implicit. However, “he opened his mouth” is an idiom that indicates the beginning of a speech, so that information may be included, or it may also be left implicit.

2 Kings References:

front:intro; 1:3; 1:13; 2:2; 3:7; 3:12; 5:14; 6:2; 6:9; 6:14; 6:18; 6:33; 7:2; 7:6; 7:13; 7:17; 8:1; 8:22; 8:29; 9:2; 9:16; 10:10; 10:13; 11:19; 12:5; 12:17; 13:14; 14:7; 15:14; 16:3; 16:5; 16:10; 17:3; 17:11; 17:29; 17:33; 18:9; 19:14; 20:5; 22:4; 23:2; 23:7; 23:11; 23:16; 24:1; 24:7; 25:6; 25:9; 25:11; 25:13; 25:30

Merism

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> "I am **the alpha and the omega**," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 ULT)
>
> I am **the alpha and the omega**, **the first and the last**, **the beginning and the end**. (Revelation 22:13, ULT)

Alpha and omega are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

> … I praise you, Father, Lord of **heaven and earth** …, (Matthew 11:25b ULT)

Heaven and earth is a merism that includes everything that exists.

Reason This is a Translation Issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples From the Bible

> **From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

This bolded phrase is a merism because it speaks of the east and the west and everywhere in between. It means “everywhere.”

> He will bless those who honor him, both **young and old**. (Psalm 115:13)

The bolded phrase is merism because it speaks of old people and young people and everyone in between. It means “everyone.”

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Identify what the merism refers to without mentioning the parts.
(2) Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

(1) Identify what the merism refers to without mentioning the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything**.

> **From the rising of the sun to its setting**, Yahweh’s name should be praised. (Psalm 113:3 ULT)
>
> > **In all places**, people should praise Yahweh’s name.

(2) Identify what the merism refers to and include the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything, including both what is in heaven and what is on earth**.

> He will bless those who honor him, both **young and old**. (Psalm 115:13 ULT)
>
> > He will bless **all those** who honor him, regardless of whether they are **young or old**.

2 Kings References:

3:17; 9:8; 11:8; 14:26; 17:9; 17:32; 18:8; 19:27; 22:2; 23:2; 23:8; 25:26

Metaphor

Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, “The girl I love is a red rose.”

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer’s task is to understand in what way they are alike.

The Parts of a Metaphor

The example above shows us that a metaphor has three parts. In this metaphor, the speaker is talking about “the girl I love.” This is the **Topic**. The speaker wants the hearer to think about what is similar between her and “a red rose.” The red rose is the **Image** to which he compares the girl. Most probably, he wants the hearer to consider that they are both beautiful. This is the **Idea** that the girl and the rose both share, and so we may also call it the **Point of Comparison**.

Every metaphor has three parts:

- The **Topic**, the item being immediately discussed by the writer/speaker.
- The **Image**, the physical item (object, event, action, etc.) which the speaker uses to describe the topic.
- The **Idea**, the abstract concept or quality that the physical **Image** brings to the mind of the hearer when he thinks of how the **Image** and the **Topic** are similar. Often, the **Idea** of a metaphor is not explicitly stated in the Bible, but it is only implied from the context. The hearer or reader usually needs to think of the **Idea** himself.

Using these terms, we can say that a metaphor is a figure of speech that uses a physical **Image** to apply an abstract **Idea** to the speaker’s **Topic**.

Usually, a writer or speaker uses a metaphor in order to express something about a **Topic**, with at least one **Point of Comparison** (**Idea**) between the **Topic** and the **Image**. Often in metaphors, the **Topic** and the **Image** are explicitly stated, but the **Idea** is only implied. The

writer/speaker often uses a metaphor in order to invite the readers/listeners to think about the similarity between the **Topic** and the **Image** and to figure out for themselves the **Idea** that is being communicated.

Speakers often use metaphors in order to strengthen their message, to make their language more vivid, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique. When a metaphor has become very common in a language, often it becomes a "passive" metaphor, in contrast to uncommon metaphors, which we describe as being "active." Passive metaphors and active metaphors each present a different kind of translation problem, which we will discuss below.

Passive Metaphors

A passive metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Linguists often call these "dead metaphors." Passive metaphors are extremely common. Examples in English include the terms "table **leg**," "family **tree**," "book **leaf**" (meaning a page in a book), or the word "crane" (meaning a large machine for lifting heavy loads). English speakers simply think of these words as having more than one meaning. Examples of passive metaphors in Biblical Hebrew include using the word "hand" to represent "power," using the word "face" to represent "presence," and speaking of emotions or moral qualities as if they were "clothing."

Patterned Pairs of Concepts Acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction "up" (the Image) often represents the concepts of "more" or "better" (the Idea). Because of this pair of underlying concepts, we can make sentences such as "The price of gasoline is going **up**," "A **highly** intelligent man," and also the opposite kind of idea: "The temperature is going **down**," and "I am feeling very **low**."

Patterned pairs of concepts are constantly used for metaphorical purposes in the world's languages because they serve as convenient ways to organize thought. In general, people like

to speak of abstract qualities (such as power, presence, emotions, and moral qualities) as if they were body parts, or as if they were objects that could be seen or held, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- "Turn the heat **up**." More is spoken of as up.
- "Let us **go ahead** with our debate." Doing what was planned is spoken of as walking or advancing.
- "You **defend** your theory well." Argument is spoken of as war.
- "A **flow** of words." Words are spoken of as liquids.

English speakers do not view these as metaphorical expressions or figures of speech, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech. For a description of important patterns of this kind of metaphor in biblical languages, please see **Biblical Imagery — Common Patterns** and the pages it will direct you to.

When translating something that is a passive metaphor into another language, do not treat it as a metaphor. Instead, just use the best expression for that thing or concept in the target language.

Active Metaphors

These are metaphors that people recognize as one concept standing for another concept, or one thing for another thing. Metaphors make people think about how the one thing is like the other thing, because in most ways the two things are very different. People also easily recognize these metaphors as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

> But for you who fear my name, the sun of righteousness will rise with healing in its wings. (Malachi 4:2a ULT)

Here, God speaks about his salvation as if it were the sun rising in order to shine its rays on the people whom he loves. He also speaks of the sun's rays as if they were wings. Also, he speaks

of these wings as if they were bringing medicine that would heal his people. Here is another example:

> And he said to them, “Go and tell that fox …” (Luke 13:32a ULT)

Here, “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was intending for them to apply certain characteristics of a fox to Herod. They probably understood that Jesus intended to communicate that Herod was evil, either in a cunning way or as someone who was destructive, murderous, or who took things that did not belong to him, or all of these.

Active metaphors require the translator’s special care to make a correct translation. To do so, you need to understand the parts of a metaphor and how they work together to produce meaning.

> Jesus said to them, “I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty.” (John 6:35 ULT)

In this metaphor, Jesus called himself the bread of life. The **Topic** is “I” (meaning Jesus himself) and the **Image** is “bread.” Bread was the primary food that people ate in that place and time. The similarity between bread and Jesus is that people need both to live. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have eternal life. The **Idea** of the metaphor is “life.” In this case, Jesus stated the central Idea of the metaphor, but often the Idea is only implied.

Purposes of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **Topic**) by showing that it is like something that they already do know (the **Image**).
- Another purpose is to emphasize that something (the **Topic**) has a particular quality (the **Idea**) or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about the **Topic** as they would feel about the **Image**.

Reasons This Is a Translation Issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus, misunderstand it.
- People may not be familiar with the thing that is used as an image, and so, not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.
- People may think that they understand the metaphor, but they do not. This can happen when they apply points of comparison from their own culture, rather than from the biblical culture.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than you think it was to the original audience.

Examples From the Bible

> Listen to this word, **you cows of Bashan**, (Amos 4:1q ULT)

In this metaphor Amos speaks to the upper-class women of Samaria (“you,” the Topic) as if they were cows (the Image). Amos does not say what similarity(s) he intends between these women and cows. He wants the reader to think of them, and he fully expects that readers from his culture will easily do so. From the context, we can see that he means that the women are like cows in that they are fat and interested only in feeding themselves. If we were to apply similarities from a different culture, such as that cows are sacred and should be worshiped, we would get the wrong meaning from this verse.

NOTE: Amos does not actually mean that the women are cows. He speaks to them as human beings.

> Yet, Yahweh, you are our father; **we are the clay**. **You are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

The example above has two related metaphors. The Topic(s) are “we” and “you,” and the Image(s) are “clay” and “potter.” The similarity between a potter and God is the fact that both make what they wish out of their material. The potter makes what he wishes out of the clay, and God makes what he wishes out of his people. The Idea being expressed by the comparison between the potter’s clay and “us” is that **neither the clay nor God’s people have a right to complain about what they are becoming**.

> Jesus said to them, “Take heed and beware of **the yeast of the Pharisees and Sadducees**.” The disciples reasoned among themselves and said, “It is because we did not take bread.” (Matthew 16:6-7 ULT)

Jesus used a metaphor here, but his disciples did not realize it. When he said “yeast,” they thought he was talking about bread, but “yeast” was the Image in his metaphor, and the Topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers would have understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it in the right way.

If people do not or would not understand it, here are some other strategies.

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, it is a passive metaphor), then express the **Idea** in the simplest way preferred by your language.
(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.
(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.” See Simile.
(4) If the target audience would not know the **Image**, see Translate Unknowns for ideas on how to translate that image.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the Topic was.)
(7) If the target audience would not know the intended similarity (the **Idea**) between the topic and the image, then state it clearly.
(8) If none of these strategies is satisfactory, then simply state the **Idea** plainly without using a metaphor.

Examples of Translation Strategies Applied

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, a passive metaphor), then express the Idea in the simplest way preferred by your language.

> Then, see, one of the leaders of the synagogue, named Jairus, came, and when he saw him, **fell at his feet**. (Mark 5:22 ULT)
>
> > Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, **immediately bowed down in front of him**.

(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

> But Jesus said to them, “He wrote this commandment to you because of your **hardness of heart.**” (Mark 10:5 ULT)

> > It was because of your **hard hearts** that he wrote you this law.

We made no change to this one, but it must be tested to make sure that the target audience correctly understands this metaphor.

(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.”

> Yet, Yahweh, you are our father; we **are the clay.** You **are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)
>
> > And yet, Yahweh, you are our father; we are **like** clay. You are **like** a potter; and we all are the work of your hand.

(4) If the target audience would not know the **Image**, see Translate Unknowns for ideas on how to translate that image.

> Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14b ULT)
>
> > Saul, Saul, why do you persecute me? It is hard for you to **kick against a pointed stick**.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

> Yet, Yahweh, you are our father; we are the **clay**. You are our **potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)
>
> > "And yet, Yahweh, you are our father; we are the **wood**. You are our **carver**; and we all are the work of your hand."
> > "And yet, Yahweh, you are our father; we are the **string**. You are the **weaver**; and we all are the work of your hand."

(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)
>
> > Yahweh lives; **He is my rock**. May he be praised. May the God of my salvation be exalted.

(7) If the target audience would not know the intended similarity between the Topic and the Image, then state it clearly.

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

> > Yahweh lives; may he be praised because he is the
> > rock **under which I can hide from my enemies**.
> > May the God of my salvation be exalted.

Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14 ULT)

> > Saul, Saul, why do you persecute me? You **fight
> > against me and hurt yourself like an ox that kicks
> > against its owner's pointed stick**.

(8) If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

> I will make you to become **fishers of men**. (Mark 1:17b ULT)
>
> > I will make you to become **people who gather men**.
> > Now you gather fish. I will make you **gather people**.

To learn more about specific metaphors, see **Biblical Imagery — Common Patterns**.

2 Kings References:

front:intro; 1:9; 2:3; 2:9; 2:11; 2:12; 2:19; 3:2; 3:3; 3:3; 3:14; 3:20; 4:9; 4:31; 5:6; 5:12; 5:18; 5:26; 5:27; 6:1; 6:17; 6:20; 6:32; 7:5; 7:9; 8:1; 8:5; 8:12; 8:12; 8:13; 8:18; 8:18; 8:18; 8:19; 8:19; 8:24; 8:27; 9:5; 9:7; 9:8; 9:22; 9:25; 9:28; 10:1; 10:3; 10:4; 10:10; 10:10; 10:11; 10:13; 10:15; 10:21; 10:29; 10:30; 10:30; 10:31; 10:31; 10:32; 11:1; 11:1; 11:3; 11:14; 11:15; 12:4; 12:4; 12:18; 12:21; 13:5; 13:5; 13:6; 13:6; 13:6; 13:11; 13:14; 13:21; 13:23; 13:23; 13:25; 14:3; 14:10; 14:10; 14:14; 14:24; 14:27; 15:7; 15:9; 15:18; 15:24; 15:25; 15:35; 15:38; 16:2; 16:3; 16:3; 16:7; 16:8; 17:7; 17:8; 17:8; 17:13; 17:13; 17:14; 17:15; 17:16; 17:19; 17:20;

17:20; 17:21; 17:21; 17:21; 17:22; 17:29; 17:34; 17:41; 18:3; 18:4; 18:6; 18:6; 18:14; 18:14; 18:15; 18:21; 18:21; 19:1; 19:4; 19:9; 19:12; 19:12; 19:16; 19:21; 19:23; 19:24; 19:26; 19:28; 19:30; 19:30; 19:34; 20:3; 20:3; 20:5; 20:5; 20:6; 20:17; 20:17; 20:18; 21:2; 21:3; 21:4; 21:8; 21:13; 21:14; 21:16; 21:21; 21:22; 22:3; 22:17; 22:19; 23:2; 23:3; 23:3; 23:3; 23:4; 23:7; 23:9; 23:13; 23:19; 23:24; 23:25; 23:25; 23:32; 24:1; 24:2; 24:4; 24:13; 25:9; 25:25; 25:28

Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

> … and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

> And he took **the cup** in the same way after supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)

The cup represents the wine that is in the cup.

Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason This Is a Translation Issue

The Bible uses metonymy very often. Speakers of some languages are not familiar with metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

Examples From the Bible

> The Lord God will give to him **the throne** of his father David. (Luke 1:32b ULT)

A throne represents the authority of a king. “Throne” is a metonym for “kingly authority,” “kingship,” or “reign.” This means that God would make him become a king who would follow King David.

> Then immediately his **mouth** was opened (Luke 1:64a ULT)

The mouth here represents the power to speak. This means that he was able to talk again.

> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

The word “wrath” or “anger” is a metonym for “punishment.” God was extremely angry with the people and, as a result, he would punish them.

Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here are some options.

(1) Use the metonym along with the name of the thing it represents.

(2) Use only the name of the thing the metonym represents.

Examples of Translation Strategies Applied

(1) Use the metonym along with the name of the thing it represents.

> And he took the cup in the same way after the supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)
>
> > He took the cup in the same way after supper, saying,
> > "**The wine in this cup** is the new covenant in my
> > blood, which is poured out for you."

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

(2) Use the name of the thing the metonym represents.

> The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)
>
> > "The Lord God will give him **the kingly authority** of
> > his father, David."
> > or:
> > "The Lord God will **make him king** like his ancestor,
> > King David."
>
> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)
>
> > "Who warned you to flee from God's coming
> > **punishment**?"

To learn about some common metonymies, see **Biblical Imagery — Common Metonymies** 🔗.

2 Kings References:

front:intro; 1:1; 1:7; 1:16; 2:19; 2:22; 2:24; 3:6; 3:6; 3:9; 3:9; 3:10; 3:12; 3:14; 3:15; 3:18; 3:21; 3:23; 3:23; 3:24; 4:12; 4:31; 4:38; 4:43; 4:44; 5:1; 5:2; 5:2; 5:3; 5:5; 5:14; 5:15; 5:16; 5:23; 5:27; 6:1; 6:5; 6:9; 6:18; 6:22; 6:24; 6:27; 6:32; 7:1; 7:6; 7:13; 7:15; 8:2; 8:8; 8:9; 8:11; 8:19; 8:20; 8:20; 8:21; 9:7; 9:7; 9:8; 9:14; 9:16; 9:23; 9:26; 9:36; 9:36; 10:3; 10:4; 10:6; 10:10; 10:11; 10:17; 10:17; 10:25; 10:30; 10:32; 10:33; 10:36; 11:18; 12:11; 12:15; 13:3; 13:3; 13:4; 13:7; 13:13; 13:21; 13:22; 13:23; 13:25; 13:25; 14:5; 14:7; 14:12; 14:12; 14:25; 14:25; 14:25; 14:27; 15:12; 15:16; 15:16; 15:19; 15:19; 15:29; 15:37; 16:7; 16:14; 16:14; 17:2; 17:7; 17:7; 17:13; 17:13; 17:18; 17:20; 17:23; 17:24; 17:36; 17:37; 17:39; 17:41; 18:4; 18:5; 18:8; 18:11; 18:12; 18:22; 18:22; 18:26; 18:27; 18:30; 18:31; 18:32; 18:33; 19:4; 19:4; 19:14; 19:15; 19:19; 19:23; 19:25; 19:26; 19:28; 19:28; 20:1; 20:1; 20:3; 20:6; 20:6; 20:16; 20:17; 20:19; 21:4; 21:7; 21:7; 21:10; 21:11; 21:12; 21:14; 21:16; 22:5; 22:9; 22:9; 22:10; 22:16; 22:17; 22:17; 22:19; 23:2; 23:3; 23:8; 23:13; 23:16; 23:22; 23:25; 23:27; 23:27; 23:29; 23:35; 23:35; 24:1; 24:2; 24:2; 24:3; 24:3; 24:4; 24:13; 24:20; 25:7; 25:19; 25:29; 25:29

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples From the Bible

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

"The righteous" here are people who are righteous, not one particular righteous person.

> Blessed are **the meek**. (Matthew 5:5a ULT)

"The meek" here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

(1) Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

(1) Use the adjective with a plural form of the noun that the adjective describes.

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)
>
> > The scepter of wickedness must not rule in the land of **righteous people**.

> Blessed are **the meek**. (Matthew 5:5a ULT)

> Blessed are **people who are meek**.

2 Kings References:

2:23; 3:2; 4:4; 8:4; 8:9; 10:3; 10:6; 24:14; 25:1; 25:3; 25:8; 25:9; 25:12; 25:28

Oath Formulas

An oath is a solemn promise that someone makes to another person to do something or to solemnly testify that something is true. The oath includes the idea that a bad thing will happen if the person making the oath does not do the thing promised or if what the person says is not true.

Description

There are two types of oath in the Bible. We can call the first type a “Promise” oath, and the second type a “Truth” oath.

Promise Oath

In this type of oath, the person saying it is promising to do something. As a guarantee that the person taking the oath will do what he promises, the person calls on God to witness the oath and to punish him severely if he does not do the thing promised. A complete Promise oath has four parts, but some of them are often left unspoken and only implied:

1. Calling on God to witness the oath and judge the person making it
2. Making the promise (may be implied as the opposite of the violation)
3. Telling what would be a violation of the oath (may be implied as the opposite of the promise)
4. Saying what punishment God would do if the person violates the oath (often implied)

Truth Oath

In this type of oath, the person saying it is affirming that what he is saying is true, and he guarantees that it is true by naming the life of God. Sometimes the person will not name God directly but will instead name something holy that is associated with God, such as the temple. In some situations, a person might name a revered person, such as a king. The implication is that if the person’s statement proves to be false, that person will lose any relationship to God or to the revered person. These oaths have three parts, but the third part is implied and not stated:

1. Naming something holy, usually the life of God or of someone who is revered.
2. Making the statement.
3. Implied: The speaker and hearers of the oath understand that the speaker forfeits his relationship to God or to the revered person if his statement is false.

Reasons This Is a Translation Issue:

People in some cultures may not be familiar with the practice of taking oaths, and so they may not understand what the people in the Bible are doing. In many languages, people would not take an oath the way that people did in the Bible, and so they might not recognize that the person is taking an oath. In the Old Testament, people often did not speak one or more parts of the oath, leaving those parts implied. The part that was most often left unspoken was the part that would tell what would happen if they break the oath. People believed that spoken words have power, and that speaking the part about punishment might cause the punishment to happen, so they often left that part to be understood silently. Because of these things, people might think that the person in the Bible is not making a real oath or they may not understand what the verse is talking about at all.

Examples From the Bible

Promise Oath

> “I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, ‘I made Abram rich.’ (Genesis 14:22-23 ULT)

In the verse above, Abram describes a symbolic action (raising his hand to Yahweh) to signal that he is taking an oath and calling on Yahweh as witness and judge. He says what would violate his oath (thus promising to do the opposite). Then he leaves out the part that would describe how Yahweh would punish him if he fails to do what he is promising.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Ruth calls on Yahweh and includes the part about Yahweh punishing her, says what the violation would be (thus promising to do the opposite), but does not say what the punishment would be.

> And Saul said, “Thus may God do and thus may he add, for dying you will die, Jonathan.” (1 Samuel 14:44 ULT)

Saul takes an oath that Jonathan will die, but does not specifically say whom God would punish, what the punishment would be, or what the person would do that would violate the oath and bring about God’s punishment.

Truth Oath

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step!” (1 Samuel 20:3)

Here David uses a truth oath to convince Jonathan that Saul does indeed want to kill David. David says this because Jonathan had been trying to assure David that he had nothing to fear from Saul. But Jonathan knows that David holds both Yahweh’s and Jonathan’s life as sacred, and so this oath convinces Jonathan that David truly believes what he is saying.

> The life of your soul, my lord, I {am} the woman having stationed herself with you in this {place} to pray to Yahweh. (1 Samuel 1:26 ULT)

Hannah is speaking to the priest Eli. She demonstrates that she holds the priest’s life as sacred by swearing by it that what she is saying is true.

And Elijah said, “The life of Yahweh of armies, before whom I stand, that I will appear before him today.” (1 Kings 18:15 ULT)

Elijah uses this oath to convince Obadiah to announce his arrival to Ahab. Obadiah knows that Elijah would never break his relationship to Yahweh.

Combination oath

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

Joseph is speaking to his brothers as an Egyptian official, and so he swears by the life of Pharaoh rather than by the life of the God of the Hebrews. Joseph combines the two types of oaths here by using a conditional "if" statement (part 3 of the "Promise" oath). He leaves unstated the "then" part of the oath which would be either a punishment from Pharoah (as with a Promise oath) or a breaking of relationship with Pharaoh (as with a "Truth" oath) if this conditional statement proves true.

Translation Strategies

If people who speak your language would recognize the oath as it is in the ULT, consider translating it in its current form. If not, consider using the following strategies.

(1) Add in the missing parts so that people recognize it as an oath.
(2) If oaths are unfamiliar, add a short explanation of what an oath is.
(3) Put the oath into a form that would be natural in your language.

Examples of Translation Strategies Applied

(1) Add in the missing parts so that people recognize it as an oath.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, **and ask him to punish me severely** if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.'

> And Saul said, “Thus may God do and thus may he add, for dying you will die, Jonathan.” (1 Samuel 14:44 ULT)

And Saul said, “May God **punish me severely** and may he add **even more punishment if I do not kill you**, for dying you will die, Jonathan.”

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **I swear by** Yahweh’s life and **by** the life of yourself that **it is true that** between me and death is like a step!

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

I swear by the life of Pharaoh, if you leave from this {place} without your youngest brother coming here, **may Pharaoh punish me severely**.

(2) If oaths are unfamiliar, add a short explanation of what an oath is.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Then Ruth called on Yahweh to enforce her promise: “May Yahweh do thus to me, and thus may he add, if death separates between me and between you.”

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

Then David made a statement to Jonathan to convince him that he truly believed that he was in danger: "But indeed, **I forfeit my relationship to** Yahweh and **to you** yourself **if it is not true** that between me and death is like a step!"

(3) Put the oath into a form that would be natural in your language.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"**I solemnly swear before** Yahweh, God Most High, the possessor of heaven and earth, **that I will not take** from a thread even to the strap of a sandal, or from anything that {belongs} to you, **so help me God**, so that you will not say, 'I made Abram rich.'

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

May Yahweh **strike me dead right where I stand** if death separates between me and between you.

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **before** Yahweh and **before you** yourself, **I swear** that between me and death is like a step!

2 Kings References:

2:2; 3:14; 4:30; 5:16; 5:20; 9:26

Order of Events

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

Reason This Is a Translation Issue

Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples From the Bible

> He even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, and the ark of the covenant of Yahweh followed after them. But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

This sounds like a person must first open the scroll and then break its seals, but the seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

(1) If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.
(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See the section on "Aspect" of Verbs.)
(3) If your language prefers to tell events in the order that they occurred, consider reordering the events so they they are in that order. This may require putting two or more verses together (like 5-6). (See Verse Bridges.)

Examples of Translation Strategies Applied

(1) If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.

> 20 he even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)
>
> > 20 But then Herod … had John locked up in prison.
> > 21 **Before John was put in prison,** while all the people were being baptized by John, Jesus also was baptized.
>
> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

> > Who is worthy to open the scroll **after** breaking its seals?

(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)
>
> > 8 Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets 10 But Joshua **had commanded** the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."

(3) If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).

> 8 Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

> > 8,10 Joshua commanded the people, saying, “Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout.” Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets…
>
> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)
>
> > Who is worthy to break the seals and open the scroll?

You may also want to watch the video at https://ufw.io/figs_events.

2 Kings References:

2:20; 4:21; 9:23; 9:33; 11:12; 14:22; 15:20; 16:6; 19:5; 19:33

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have "-th" added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason This Is a Translation Issue

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

Examples From the Bible

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

The people cast lots and one went to each of these people in the order given.

> You must place in it four rows of precious stones. The **first** row must have a ruby, a topaz, and a garnet. The **second** row must have an emerald, a sapphire, and a diamond. The **third** row must have a jacinth, an agate, and an amethyst. The **fourth** row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULT)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

(1) Use “one” with the first item and “another” or “the next” with the rest.
(2) Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

(1) Tell the total number of items, and use “one” with the first item and “another” or “the next” with the rest.

The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim … the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULT)

> There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim … **another** to Delaiah, **and the last** went to Maaziah.
>
> There were **24** lots. **One lot** went to Jehoiarib, **the next** to Jedaiah, **the next** to Harim … **the next** to Delaiah, **and the last** went to Maaziah.

A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **the first** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the second** river is Gihon. This one flows throughout the whole land of Cush. The name of **the third** river is Tigris, which flows east of Asshur. **The fourth** river is the Euphrates. (Genesis 2:10-14 ULT)

> A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **one** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the next** river is Gihon. This one flows throughout the whole land of

> > Cush. The name of **the next** river is Tigris, which flows east of Asshur. The **last** river is the Euphrates.

(2) Tell the total number of items and then list them or the things associated with them.

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)
>
> > They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim … Delaiah, and Maaziah.

2 Kings References:

1:17; 3:1; 8:25; 9:19; 9:29; 10:6; 11:4; 12:1; 12:6; 13:1; 14:1; 15:30; 15:32; 17:6; 18:1; 18:9; 18:10; 18:13; 19:29; 24:12; 25:1; 25:2; 25:8; 25:8; 25:17; 25:25; 25:27

Parables

A parable is a short story that teaches something(s) that is true, and delivers the lesson in a way that is easy to understand and hard to forget.

Description

A parable is a short story that is told to teach something that is true. The events in a parable are usually things that could or often do happen, but they are not specific events that actually did happen. They are told only to teach the lesson that the listener is meant to learn. Parables rarely contain the names of specific people. (This may help you to identify what is a parable and what is an account of a real event.) Parables often use figures of speech such as simile and metaphor. Sometimes the person telling the parable explains the lesson afterward, but often the person does not.

> Then he also told them a parable. “A blind man is not able to guide a blind man, is he? Would not both fall into a pit?” (Luke 6:39 ULT)

This parable teaches that if a person does not have spiritual understanding, he cannot help someone else to understand spiritual things.

Examples From the Bible

> Neither do people light a lamp and put it under a basket but, rather, on the lampstand, and it shines for everyone in the house. Let your light shine before people in such a way that they see your good deeds and praise your Father who is in heaven. (Matthew 5:15-16 ULT)

This parable teaches us not to hide the way we live for God from other people.

> Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field.

> This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

This parable teaches that the kingdom of God may seem small at first, but it will grow and spread throughout the world.

Translation Strategies

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.
(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as "Jesus told this story about being generous."

Examples of Translation Strategies Applied

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.

> Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the **lampstand**?" (Mark 4:21 ULT)

If people do not know what a lampstand is, you could substitute something else that people put a light on so it can give light to the house.

> > Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on **a high shelf?**"

> Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and **sowed** in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULT)

To sow seeds means to toss them so that they scatter on the ground. If people are not familiar with sowing, you can substitute planting.

> > Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and **planted** in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.”

(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as “Jesus told this story about being generous.”

> **Jesus also said to them**, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?” (Mark 4:21 ULT)

> > **Jesus told them a parable about why they should witness openly.** Jesus also said to them, “The lamp is not brought in order to put it under a basket, or under

> the bed, is it? Is it not so that it might be put on the lampstand?" (Mark 4:21 ULT)

Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

> **Then Jesus presented another parable to them about how the kingdom of God grows**. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches."

2 Kings References:

14:9

Parallelism

Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

> Your word is a lamp to my feet
>
> and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

> You make him to rule over the works of your hands;
>
> you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

> Yahweh sees everything a person does
>
> and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. "Sees" corresponds to "watches," "everything…does" corresponds to "all the paths…takes," and "a person" corresponds to "he."

> Praise Yahweh, all you nations;
>
> exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words ‘Praise’ and ‘exalt’ mean the same thing. The words ‘Yahweh’ and ‘him’ refer to the same person. The terms ‘all you nations’ and ‘all you peoples’ refer to the same people.

> For Yahweh has a lawsuit with his people,
>
> and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

(1) Combine the ideas of both clauses into one.
(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”
(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely,” or “all.”

Examples of Translation Strategies Applied

(1) Combine the ideas of both clauses into one.

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

> > Until now you have deceived me with your lies.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase “all the paths he takes” is a metaphor for “all he does.”

> > Yahweh pays attention to everything a person does.
>
> For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

> > For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

> > Yahweh truly sees everything a person does.
>
> You make him to rule over the works of your hands; you have put all things under his feet (Psalm 8:6 ULT)
>
> > You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely” or “all.”

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)
>
> > All you have done is lie to me.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh sees absolutely everything that a person does.

2 Kings References:

3:14; 4:27; 7:13; 18:12; 18:36; 19:25; 20:1; 20:18; 23:5; 23:18

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

> Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

> Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

> You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples From the Bible

> You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

> Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

(1) Add words or phrases to make the human (or animal) characteristic clear.
(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
(3) Find a way to translate it without the personification.

Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

> **Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.

> > **Sin** is at your door, **waiting to attack you.**

(2) In addition to Strategy (1), use words such as “like” or “as” to show that the sentence is not to be understood literally.

> Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word “as.”

> > Sin is crouching at the door, **just as a wild animal does as it waits to attack a person.**.

(3) Find a way to translate it without the personification.

> Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the “wind and the sea” as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
>
> > He even **controls the winds and the sea**.

NOTE: We have broadened our definition of "personification" to include "zoomorphism" (speaking of other things as if they had animal characteristics) and "anthropomorphism" (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

2 Kings References:

3:20; 3:26; 5:10; 5:14; 5:27; 7:9; 10:7; 14:10; 19:31; 25:3

Poetry

Description

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

In poetry we commonly find:

- many figures of speech such as Apostrophe
- arrangements of clauses into particular patterns such as:
  - parallel lines (See Parallelism)
  - acrostics (beginning lines with successive letters of the alphabet)
  - chiasms (in which the first line relates to the last line, the second to the next-to-last line, etc.):

> You should not give what is holy to the dogs,
>
> > and should not throw your pearls in front of the pigs.
> >
> > Otherwise they will trample them under their feet,
>
> and having turned, they might tear you to pieces. (Matt 7:6 ULT)

- repetition of some or all of a line:

> Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you shining stars. (Psalm 148:2-3 ULT)

- lines of similar length:

> Listen to my call to you,
>
> Yahweh; think about my groanings.
>
> Listen to the sound of my call, my King and my God,
>
> for it is to you that I pray. (Psalm 5:1-2 ULT)

• the same sound used at the end or at the beginning of two or more lines:

> "Twinkle, twinkle little **star**. How I wonder what you **are**." (from an English rhyme)

• the same sound repeated many times:

> "Peter, Peter, pumpkin eater" (from an English rhyme)

• The same root word used as both a verb and as a noun:

> Your old men will **dream dreams** (Joel 2:28 ULT)

> Yahweh,…**light lightning** and scatter them (Psalm 144:5-6 ULT)

We also find:

• old words and expressions
• dramatic imagery
• different use of grammar — including:
  ◦ incomplete sentences
  ◦ lack of connective words

Some places to look for poetry in your language

1. Songs, particularly old songs or songs used in children's games
2. Religious ceremony or chants of priests or witch doctors
3. Prayers, blessings, and curses
4. Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons This Is a Translation Issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language, you may need to write it without the poetry.
- Different languages use different poetic devices. A poetic device that conveys elegance or emotion in a biblical language may be confusing or misunderstood in another language.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples From the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely made up of poetry.

> … for you saw my affliction; you knew the distress of my soul. (Psalm 31:7b ULT)

This example of Parallelism has two lines that mean the same thing.

> Yahweh, judge the nations; vindicate me, Yahweh, because I am righteous and innocent, Most High. (Psalm 7:8 ULT)

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See Parallelism.)

> Keep your servant also from arrogant sins; let them not rule over me.
> (Psalm 19:13a ULT)

This example of personification speaks of sins as if they could rule over a person. (See Personification.)

> Oh, give thanks to Yahweh; for he is good,
>
> for his covenant faithfulness endures forever. Oh, give thanks to the God of gods, for his coven
>
> (Psalm 136:1-3 ULT)

This example repeats the phrases “give thanks” and “his covenant faithfulness endures forever.”

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

(1) Translate the poetry using one of your styles of poetry.
(2) Translate the poetry using your style of elegant speech.
(3) Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

> Blessed is the man who does not walk in the advice of the wicked, or
> stand in the pathway with sinners, or sit in the assembly of mockers. But

> his delight is in the law of Yahweh, and on his law he meditates day and night. (Psalm 1:1-2 ULT)

The following are examples of how people might translate Psalm 1:1-2.

(1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

> > "Happy is the person not encouraged **to sin**,
> > Disrespect for God he will not **begin**, To those who
> > laugh at God he is **no kin.** God is his constant
> > **delight**, He does what God says **is right**, He thinks of
> > it all day **and night**."

(2) Translate the poetry using your style of elegant speech.

> > This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people nor stop along the road to speak with sinners nor join the gathering of those who mock God. Rather, he takes great joy in Yahweh's law, and he meditates on it day and night.

(3) Translate the poetry using your style of ordinary speech.

> > The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or join with those who do not respect God. Instead, they love to obey Yahweh's law, and they think about it all the time.

2 Kings References:

3:15; 4:13; 6:23; 11:5; 11:7; 12:20; 14:19; 15:15; 15:30; 17:15; 17:17; 17:21; 17:34; 18:19; 20:3; 21:17; 23:22; 23:26; 23:26

Politeness

Description

People say certain things, or say things in a certain way, in order to communicate that they respect the people to whom they are speaking. We can refer to this as speaking politely. The ways of speaking politely are generally agreed on by those who share a culture. People also use polite ways of speaking to avoid offending others. This can be especially important if the person being addressed has an influential or powerful position.

Reasons This Is a Translation Issue:

Every language has ways to communicate politeness to other speakers of that language, but different languages do not communicate politeness in the same ways. A phrase that is polite in one language may be offensive in another language, or it may simply be confusing. Translators need to recognize politeness in the Bible and communicate the same polite meaning using the appropriate form of politeness in the target language.

Examples From the Bible

> **do not trouble yourself** (Luke 7:6 ULT)

The centurion sent friends to give Jesus this polite message that Jesus should not come to his house.

> **I ask you, have me excused** (Luke 14:18 ULT)

In this culture, this was a polite formula for declining a social invitation.

> **May I find favor in your eyes, my lord**, since you have comforted me, and since you have spoken to the heart of **your female servant**. (Ruth 2:13 ULT)

Ruth uses several phrases of politeness as she talks to Boaz. **May I find favor in your eyes** is an idiomatic phrase that communicates that Boaz is in a high position, **my lord** is an honorific form of address, and she refers to herself humbly as **your female servant** even though she is not actually one of his servants.

> **Please** let **a little** water be brought… Let me also bring **a bit** of bread (Genesis 18:4-5 ULT)

Abraham describes his generosity as something small in order to be polite. This was a way to communicate to his guests that they were not imposing on him at all. Abraham also uses a word translated as "please" to make his request more polite.

> Then he brought him outside and said, "**Please** look at the heavens and count the stars…" (Genesis 15:5)

In the above example, God is speaking to Abram, inviting him to look at the stars. He also uses the word translated as "please." God has no need to be polite, but this communicates respect for Abram.

Honorifics

A specific category of politeness is the way that people address other people who are important, powerful, or worthy of honor in other ways. We can refer to this form of politeness as using honorific language. Honorific language can be in the form of special titles or, in some languages, special forms of the words used.

> to the **most excellent** Governor Felix (Acts 23:26 ULT)

The expression **most excellent** was an honorific title by which people addressed Roman government officials.

> **O king, live forever!** (Daniel 5:10 ULT)

This was the polite and respectful way to address the king before saying anything else to him.

Politeness under other categories

People often use language that is non-standard or figurative to communicate politeness. In these cases, there will be a Translation Note under the category of the figure of speech rather than under the category of politeness. The Note will discuss the issue of the figurative speech and then also mention that this is being used to be polite. For example, the following verses will have Translation Notes under the categories given rather than under politeness.

Metaphor

> Men, **brothers and fathers**, hear my defense to you now. (Acts 22:1 ULT)

Paul is using the word **brothers** to refer to his fellow Israelites. He is using the word **fathers** to refer either to Jewish leaders who may be present or to Jewish men who are older than he is. In both cases he is speaking respectfully.

Idiom

> **I beg of you**, about whom is the prophet saying this…? (Acts 8:34 ULT)

The Ethiopian official is using an idiomatic expression as a polite way to introduce a request.

Symbolic action

> **And having fallen down**, they worshiped him (Matt 2:11 ULT)

The act of kneeling down before someone showed deep respect for the person.

Speaking of oneself in the third person

> please do not pass by **your servant**. (Gen 18:3 ULT)

Abraham refers to himself as **your servant** here in order to show respect to his guests.

Euphemism

> And having said this, **he fell asleep**. (Acts 7:60 ULT)

Luke is describing the death of Stephen when he says **he fell asleep**. He is using this polite way of referring to something unpleasant to avoid offending his readers.

Other Uses of the Imperative

> **You pray to the Lord for me**, so that nothing of which you have spoken may come upon me. (Acts 8:24 ULT)

The verb **pray** is an imperative, but it communicates a polite request rather than a command.

Rhetorical question

> **Lord, are you not concerned that my sister has left me alone to serve**? (Luke 10:40 ULT)

Martha is complaining that Jesus is allowing Mary to sit listening to him when there is so much work to do. But Martha respects Jesus, so she uses the question form to make her complaint more polite.

Translation Strategies

If the phrase used in the ULT would be natural and be a polite expression in your language, consider using it. If not, use the strategy below.

(1) Use a phrase that would be both natural and polite in your language for this situation.

Examples of Translation Strategies Applied

(1) Use a phrase that would be both natural and polite in your language for this situation.

> **do not trouble yourself** (Luke 7:6 ULT)

I do not want you to go out of your way
or
Please do not bother

> **I ask you, have me excused** (Luke 14:18 ULT)

Please accept my apology for not being able to attend

> **May I find favor in your eyes, my lord**, since you have comforted me, and since you have spoken to the heart of **your female servant**. (Ruth 2:13 ULT)

You are too kind to me, good sir; you have comforted me and you have spoken to my heart **even though I am not worthy of it**.

> Please let **a little** water be brought… Let me also bring **a bit** of bread (Genesis 18:4-5 ULT)

I have **plenty** of water… I also have **plenty** of food

> "**Please** look at the heavens and count the stars…" (Genesis 15:5)

"Look up at the heavens, **if you will**, and count the stars…"

> **O king, live forever!** (Daniel 5:10 ULT)

Your majesty, **I wish you well**!

> **I beg of you**, about whom is the prophet saying this…? (Acts 8:34 ULT)

Please tell me, about whom is the prophet saying this…?

> **You pray to the Lord for me**, so that nothing of which you have spoken may come upon me. (Acts 8:24 ULT)

Please pray to the Lord for me so that nothing of which you have spoken may come upon me.
or
I ask you to pray to the Lord for me so that nothing of which you have spoken may come upon me.

> **Lord, are you not concerned that my sister has left me alone to serve**?
> (Luke 10:40 ULT)

Lord, it seems as if you do not care that my sister has left me alone to serve.

2 Kings References:

2:12; 5:13; 6:21; 6:26; 8:5; 8:9; 11:12; 13:14; 16:7

Possession

Description

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word "**of**," by using **an apostrophe and the letter "s"**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

- the house **of** my grandfather
- my **grandfather's** house
- **his** house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership — Someone owns something.

> The clothes of me - my clothes — The clothes that I own

- Social Relationship — Someone has some kind of social relationship with another.

> The mother of John — John's mother - the woman who gave birth to John, or the woman who cared for John

> A teacher of Israel - Israel's teacher — a person who teaches Israel

- Association — A particular thing is associated with a particular person, place, or thing.

> The sickness of David - David's sickness — the sickness that David is experiencing

> the fear of the Lord — the fear that is appropriate for a human being to have when relating to the Lord

• Contents — Something has something in it.

> a bag of clothes — a bag that has clothes in it, or a bag that is full of clothes

• Part and whole: One thing is part of another.

> my head — the head that is part of my body

> the roof of a house — the roof that is part of a house

In some languages there is a special form of possession, termed **inalienable possession.** This form of possession is used for things that cannot be removed from you, as opposed to things you could lose. In the examples above, *my head* and *my mother* are examples of inalienable possession (at least in some languages), while *my clothes* or *my teacher* would be alienably possessed. What may be considered alienable vs. inalienable may differ by language. In languages that mark the difference, the expression of inalienable possession and alienable possession will be different.

Reasons This Is a Translation Issue

• You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.

- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

Examples From the Bible

Ownership — In the example below, the son owned the money.

> The younger son … wasted his wealth by living recklessly. (Luke 15:13b)

Social Relationship — In the example below, the disciples were people who learned from John.

> Then **the disciples of John** came to him. (Matthew 9:14a ULT)

Association — In the example below, the gospel is the message associated with Paul because he preaches it.

> Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

Material — In the example below, the material used for making the crowns was gold.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

Contents — In the example below, the cup has water in it.

> For whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)

Part of a whole — In the example below, the door was a part of the palace.

> But Uriah slept at **the door of the king's palace.** (2 Samuel 11:9a ULT)

Part of a group — In the example below, "us" refers to the whole group and "each one" refers to the individual members.

> Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject — Sometimes the word after "of" tells who would do the action named by the first noun. In the example below, **John baptized people**.

> The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

> Who will separate us from the **love of Christ**? (Romans 8:35)

Object — Sometimes the word after "of" tells who or what something would happen to. In the example below, **people love money**.

> For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

Instrument — Sometimes the word after "of" tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

> Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

Representation — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

> John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

Strategies for learning what the relationship is between the two nouns

(1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
(2) Read the verse in the UST. Sometimes it shows the relationship clearly.
(3) See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

(1) Use an adjective to show that one noun describes the other.
(2) Use a verb to show how the two are related.
(3) If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

(1) Use an adjective to show that one noun describes the other.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

> > “On their heads were **gold crowns**”

(2) Use a verb to show how the two are related.

> Whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)
>
> > Whoever gives you a **cup that has water in it** to drink … will not lose his reward.
>
> Wealth is worthless on **the day of wrath.** (Proverbs 11:4a ULT)
>
> > Wealth is worthless on **the day when God shows his wrath**.
> > or:
> > Wealth is worthless on the **day when God punishes people because of his wrath**.

(3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, “punishment of Yahweh” and “your God.”)

> Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God.** (Deuteronomy 11:2a ULT)

> > Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.
>
> You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)
>
> > You will only observe and see **how Yahweh punishes the wicked**.
>
> You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)
>
> > You will receive the **Holy Spirit, whom God will give to you**.

2 Kings References:

9:25; 10:1; 12:12; 13:4; 18:21; 18:24; 19:22; 19:26; 22:6

Pronouns — When to Use Them

Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

> Now there was **a man from thePharisees whose name was Nicodemus, a Jewish leader**. **This man** came to Jesus at night. Jesus replied and said to **him** … (John 3:1, 2a, 3a ULT)

In John 3, Nicodemus is first referred to with noun phrases and his name. Then he is referred to with the noun phrase “this man.” Then he is referred to with the pronoun “him.”

Each language has its rules and exceptions to this usual way of referring to people and things.

- In some languages, the first time something is referred to in a paragraph or chapter, it is referred to with a noun rather than a pronoun.
- The main character is the person whom a story is about. In some languages, after a main character is introduced in a story, he is usually referred to with a pronoun. Some languages have special pronouns that refer only to the main character.
- In some languages, marking on the verb helps people know who the subject is. (See Verbs.) In some of these languages, listeners rely on this marking to help them understand who the subject is. Speakers will use a pronoun, noun phrase, or proper name only when they want either to emphasize or to clarify who the subject is.

Reasons This Is a Translation Issue

- If translators use a pronoun at the wrong time for their language, readers might not know about whom the writer is talking.
- If translators too frequently refer to a main character by name, listeners of some languages might not realize that the person is a main character, or they might think that there is a new character with the same name.
- If translators use pronouns, nouns, or names at the wrong time, people might think that there is some special emphasis on the person or thing to which it refers.

Examples From the Bible

The example below occurs at the beginning of a chapter. In some languages it might not be clear to whom the pronouns refer.

> Then Jesus entered into the synagogue again, and there was a man who had a withered hand. Some people watched **him** closely to see if **he** would heal **him** on the Sabbath so that they might accuse **him**. (Mark 3:1-2 ULT)

In the example below, two men are named in the first sentence. It might not be clear whom "he" in the second sentence refers to.

> Now after some days had passed, **King Agrippa** and Bernice came down to Caesarea to pay their respects to **Festus**. After **he** had been there for many days, Festus presented to the king the things concerning Paul. (Acts 25:13-14)

Jesus is the main character of the book of Matthew, but in the verses below he is referred to four times by name. This may lead speakers of some languages to think that Jesus is not the main character. Or it might lead them to think that there is more than one person named Jesus in this story. Or it might lead them to think that there is some kind of emphasis on him, even though there is no emphasis.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, "See, your disciples do what is unlawful to do on the Sabbath." But **Jesus** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

Translation Strategies

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.
(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

Examples of Translation Strategies Applied

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.

> Again **he** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **him** to see if **he** would heal the man on the Sabbath. (Mark 3:1-2)
>
> > Again **Jesus** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **Jesus** to see if **he** would heal the man on the Sabbath.

(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, “See, your disciples do what is unlawful to do on the Sabbath.” But **Jesus** said to them, “Have you never read what David did, when he was hungry, and the men who

> were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

This may be translated as:

> > At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **him**, "See, your disciples do what is unlawful to do on the Sabbath." But **he** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **he** left from there and went into their synagogue.

2 Kings References:

1:5; 1:9; 1:12; 1:15; 1:16; 2:3; 2:14; 2:19; 3:3; 3:8; 3:23; 3:24; 3:25; 3:27; 4:1; 4:31; 4:36; 4:40; 4:42; 5:4; 5:13; 5:25; 6:3; 6:7; 6:18; 6:32; 6:33; 7:11; 8:15; 8:21; 9:10; 9:11; 9:28; 9:37; 10:4; 10:7; 10:9; 10:20; 10:24; 10:26; 10:35; 11:2; 11:3; 11:12; 11:19; 12:3; 12:21; 13:6; 13:7; 13:9; 13:20; 13:21; 13:21; 14:7; 14:19; 14:22; 14:25; 15:7; 15:16; 15:29; 15:35; 16:9; 16:9; 16:12; 16:18; 17:22; 17:26; 17:27; 17:32; 17:33; 17:34; 17:34; 17:37; 17:39; 18:4; 18:4; 18:6; 18:8; 18:10; 18:16; 18:16; 18:34; 19:4; 19:8; 19:9; 19:11; 19:11; 19:15; 19:16; 19:23; 19:24; 19:35; 19:36; 19:37; 20:11; 20:12; 21:24; 21:26; 22:19; 23:1; 23:18; 23:29; 23:30; 24:2; 24:17; 25:1; 25:1; 25:4; 25:6; 25:7; 25:14; 25:17; 25:29; 25:29

Proverbs

Description

Proverbs are short sayings that give wise advice or teach something that is generally true about life. People enjoy proverbs because they give a lot of wisdom in few words. Proverbs in the Bible often use metaphor and parallelism. Proverbs should not be understood as absolute and unchangeable laws. Rather, proverbs offer general advice to a person about how to live his life.

> Hatred stirs up conflicts, but love covers over all offenses. (Proverbs 10:12 ULT)

Here is another example from the book of Proverbs.

> Look at the ant, you lazy person, consider her ways, and be wise. It has no commander, officer, or ruler, yet it prepares its food in the summer, and during the harvest it stores up what it will eat. (Proverbs 6:6-8 ULT)

Reason This Is a Translation Issue

Each language has its own ways of saying proverbs. There are many proverbs in the Bible. They need to be translated in the way that people say proverbs in your language so that people recognize them as proverbs and understand what they teach.

Examples From the Bible

> A good name is to be chosen over great riches,
>
> and favor is better than silver and gold. (Proverbs 22:1 ULT)

This means that it is better to be a good person and to have a good reputation than it is to have a lot of money.

> Like vinegar on the teeth and smoke in the eyes,
>
> so is the sluggard to those who send him. (Proverbs 10:26 ULT)

This means that a lazy person is very annoying to those who send him to do something.

> The way of Yahweh protects those who have integrity,
>
> but it is destruction for the wicked. (Proverbs 10:29 ULT)

This means that Yahweh protects people who do what is right, but he destroys those who are wicked.

Translation Strategies

If translating a proverb literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

(1) Find out how people say proverbs in your language, and use one of those ways.
(2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.
(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.
(4) Give the same teaching but not in a form of a proverb.

Examples of Translation Strategies Applied

(1) Find out how people say proverbs in your language, and use one of those ways.

> A good name is to be chosen over great riches,
>
> and favor is better than silver and gold. (Proverbs 22:1 ULT)

Here are some ideas for ways that people might say a proverb in their language.

> > It is better to have a good name than to have great riches,
> >
> > and to be favored by people than to have silver and gold.
>
> > Wise people choose a good name over great riches,
> >
> > and favor over silver and gold.
>
> > Try to have a good reputation rather than great riches.
>
> > Will riches really help you?
> >
> > I would rather have a good reputation.

(2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.

> Like **snow in summer** or rain in harvest,
>
> so a fool does not deserve honor. (Proverbs 26:1 ULT)

> > It is not natural for **a cold wind to blow in the hot season** or for it to rain in the harvest season;
> >
> > And it is not natural to honor a foolish person.

(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.

> Do not boast about tomorrow,
>
> for you do not know what a day may bring. (Proverbs 27:1a ULT)
>
> > Do not count your chickens before they hatch.

(4) Give the same teaching but not in a form of a proverb.

> There is a generation that curses their father
>
> and does not bless their mother.
>
> There is a generation that is pure in their own eyes,

> and yet they are not washed of their filth. (Proverbs 30:11-12 ULT)

> > People who do not respect their parents think that
> > they are righteous,
> >
> > and they do not turn away from their sin.

2 Kings References:

19:3

Quotations and Quote Margins

Description

When saying that someone said something, we often tell who spoke, whom they spoke to, and what they said. The information about who spoke and whom they spoke to is called the quote margin. What the person said is the quotation. (This is also called a quote.) In some languages the quote margin may come first, last, or even in between two parts of the quotation.

The quote margins are bolded below.

- **She said**, “The food is ready. Come and eat.”
- “The food is ready. Come and eat,” **she said**.
- “The food is ready,” **she said.** “Come and eat.”

Also in some languages, the quote margin may have more than one verb meaning “said.”

> But his mother **answered** and **said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)

When writing that someone said something, some languages put the quote (what was said) in quotation marks called inverted commas (“ ”). Some languages use other symbols around the quotation, such as these angle quote marks (« »), or something else.

Reasons This Is a Translation Issue

- Translators need to put the quote margin where it is most clear and natural in their language.
- Translators need to decide whether they want the quote margin to have one or two verbs meaning “said.”
- Translators need to decide which marks to use around the quotation.

Examples From the Bible

Quote margin before the quote

> **Then Zechariah said to the angel**, “How will I know this? For I am an old man and my wife is advanced in her days.” (Luke 1:18 ULT)

> Then tax collectors also came to be baptized, and **they said to him**, “Teacher, what should we do?” (Luke 3:12 ULT)

> So **he said to them**, “Collect nothing more than what you have been ordered.” (Luke 3:13 ULT)

Quote margin after the quote

> Yahweh relented concerning this. “It will not happen,” **he said**. (Amos 7:3 ULT)

Quote margin between two parts of the quote

> “I will hide my face from them,” **he said,** “and I will see what their end will be; for they are a perverse generation, children who are unfaithful.” (Deuteronomy 32:20 ULT)

> For look, days are coming—**this is Yahweh’s declaration**—when I will restore the fortunes of my people, Israel and Judah. (Jeremiah 30:3a ULT)

Translation Strategies

(1) Decide where to put the quote margin.
(2) Decide whether to use one or two words meaning "said."

Examples of Translation Strategies Applied

(1) Decide where to put the quote margin.

> **He said**, "Therefore, those among you who are leaders should go down with us. If there is something wrong with the man, let them accuse him." (Acts 25:5 ULT)
>
> > "Therefore, those who can should go there with us," **he said**. "If there is something wrong with the man, you should accuse him."

> > "Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him," **he said**.

> > “Therefore, those who can,” **he said**, “should go there with us. If there is something wrong with the man, you should accuse him.”

(2) Decide whether to use one or two words meaning “said.”

> But his mother **answered and said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)
>
> > But his mother **replied**, “No. Rather, he will be called John.”

> > But his mother **said**, “No. Rather, he will be called John.”

> > But his mother **answered** like this. “No. Rather, he will be called John,” she **said**.

2 Kings References:

front:intro; 1:10; 1:11; 3:7; 3:11; 4:1; 5:6; 5:22; 6:9; 10:15; 18:23; 18:25; 18:28; 19:15; 19:34

Quote Markings

Description

Some languages use quotation marks to mark off direct quotes from the rest of the text. English uses the mark “ immediately before a quote and ” immediately after it.

- John said, “I do not know when I will arrive.”

Quotation marks are not used with indirect quotes.

- John said that he did not know when he would arrive.

When there are several layers of quotations inside of other quotations, it might be hard for readers to understand who is saying what. Alternating two kinds of quotation marks can help careful readers to keep track of them. In English, the outermost quotation has double quote marks, and the next quotation within it has single marks. If there is a third embedded quote, that quotation again has double quotation marks.

- Mary said, “John said, ‘I do not know when I will arrive.’ ”
- Bob said, “Mary told me, ‘John said, “I do not know when I will arrive.” ’ ”

Some languages use other kinds of quotation marks: Here are some examples: , ‘ ’ „ “ ” ‹ › « » ⁊ — .

Examples From the Bible

The examples below show the kind of quotation markings used in the ULT.

A quotation with only one layer

A first layer direct quote has double quotation marks around it.

> So the king replied, “That is Elijah the Tishbite.” (2 Kings 1:8b ULT)

Quotations with two layers

A second layer direct quote has single quotation marks around it. We have printed it and the phrase in bold type for you to see them clearly.

> They asked him, “Who is the man who said to you, **‘Pick it up and walk’**?” (John 5:12 ULT)
>
> He sent two of the disciples, saying, “Go into the village ahead of you. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. If any one asks you, **‘Why are you untying it?’** you will say thus, **‘The Lord has need of it.’**” (Luke 19:29b-31 ULT)

A quotation with three layers

A third layer direct quote has double quotation marks around it. We have printed it in bold type for you to see them clearly.

> Abraham said, “Because I thought, ‘Surely there is no fear of God in this place, and they will kill me because of my wife.’ Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. When God caused me to leave my father’s house and travel from place to place, I said to her, ‘You must show me this faithfulness as my wife: At every place where we go, say about me, “**He is my brother**.”’” (Genesis 20:11-13 ULT)

A quotation with four layers

A fourth layer direct quote has single quotation marks around it. We have printed it in bold for you to see it clearly.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: **‘Is it because there is no God in Israel that you sent men to consult with Baal**

> **Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'** " ' " (2 Kings 1:6 ULT)

Quote Marking Strategies

Here are some ways you may be able to help readers see where each quote starts and ends so they can more easily know who said what.

(1) Alternate two kinds of quote marks to show layers of direct quotation. English alternates double quote marks and single quote marks.
(2) Translate one or some of the quotes as indirect quotes in order to use fewer quote marks, since indirect quotes do not need them. (See Direct and Indirect Quotations.)
(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

Examples of Quote Marking Strategies Applied

(1) Alternate two kinds of quotation marks to show layers of direct quotation as shown in the ULT text below.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

(2) Translate one or more of the quotes as indirect quotes in order to use fewer quotation marks, since indirect quotes do not need them. In English, the word "that" can introduce an indirect quote. In the example below, everything after the word "that" is an indirect quote of what the messengers said to the king. Within that indirect quote, there are some direct quotes marked with double and single quotation marks.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”” (2 Kings 1:6 ULT)

> > They told him **that** a man came to meet them who said to them, “Go back to the king who sent you, and say to him, ‘Yahweh says this: “Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.”’”

(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”” (2 Kings 1:6 ULT)

> > They said to him,

> A man came to meet us who said to us, “Go back to the king who sent you, and say to him, ‘Yahweh says this: “Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.”””

2 Kings References:

1:4; 1:6; 9:3; 9:12; 9:26; 9:37; 18:19; 18:20; 18:22; 18:24; 18:25; 18:30; 18:32; 19:6; 19:10; 19:23; 19:24; 19:28; 19:34; 20:5; 22:16; 22:17; 22:19; 22:20

Quotes within Quotes

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we say there are "layers" of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

Reasons This Is a Translation Issue

1. When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example: if a quote that is inside a quote has the word "I," the listener needs to know whether "I" refers to the speaker of the inner quote or the outer quote.
2. Some languages make this clear by using different kinds of quotes when there are quotes within quotes. They may use direct quotes for some and indirect quotes for others.
3. Some languages do not use indirect quotes.

Examples From the Bible

A quotation with only one layer

> But Paul said, "I, however, was indeed born a citizen." (Acts 22:28b ULT)

Quotations with two layers

> Jesus answered and said to them, "Be careful that no one leads you astray. For many will come in my name. They will say, 'I am the Christ,' and will lead many astray." (Matthew 24:4-5 ULT)

The outermost layer is what Jesus said to his disciples. The second layer is what other people will say.

> Jesus answered, “You say that I am a king.” (John 18:37b ULT)

The outermost layer is what Jesus said to Pilate. The second layer is what Pilate said about Jesus.

A quotation with three layers

> Abraham said, “… I said to her, ‘You must show me this faithfulness as my wife: At every place where we go, say about me, **“He is my brother.”**’” (Genesis 20:11a, 13 ULT)

The outermost layer is what Abraham responded to Abimelech. The second layer is what Abraham had told his wife. The third layer is what he wanted his wife to say. (We have bolded the third layer.)

A quotation with four layers

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: **‘Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’**”’” (2 Kings 1:6 ULT)

The outermost layer is what the messengers said to the king. The second layer is what the man who had met the messengers told them. The third is what that man wanted the messengers to say to the king. The fourth is what Yahweh said. (We have bolded the fourth layer.)

Translation Strategies

Some languages use only direct quotes. Other languages use a combination of direct quotes and indirect quotes. In those languages it might sound strange and perhaps even be confusing if there are many layers of direct quotes.

(1) Translate all of the quotes as direct quotes.
(2) Translate one or some of the quotes as indirect quotes. (See Direct and Indirect Quotations.)

Examples of Translation Strategies Applied

(1) Translate all of the quotes as direct quotes. In the example below we have bolded the indirect quotes in the ULT and the quotes that we have changed to direct quotes below it.

> Festus presented to the king the things concerning Paul, saying, "There is a certain man was left here as a prisoner by Felix. So I am uncertain about the things concerning this matter. I asked **if he was willing to go to Jerusalem and there to be judged concerning these things**. But when Paul appealed **to keep him in custody for the decision of the emperor**, I ordered him **to be held in custody until when I could send him to Caesar**." (Acts 25:14b, 20-21 ULT)
>
> > Festus presented Paul's case to the king. He said, "A certain man was left behind here by Felix as a prisoner. I was uncertain about the things concerning this matter. I asked him, **'Will you go to Jerusalem to be judged there concerning these things?'** But when Paul said, **'I want to be kept in custody for the emperor's decision,'** I told the guard, **'Keep him in custody until when I can send him to Caesar.'**"

(2) Translate one or some of the quotes as indirect quotes. In English the word “that” can come before indirect quotes. It is bolded in the examples below. The pronouns that changed because of the indirect quote are also bolded.

> And Yahweh spoke to Moses, saying, “I have heard the complaints of the sons of Israel. Speak to them and say, ‘During the evenings you will eat meat, and in the morning you will be satisfied with bread. And you will know that I am Yahweh your God.’” (Exodus 16:11-12 ULT)
>
> > And Yahweh spoke to Moses, saying, “I have heard the complaints of the sons of Israel. Tell them **that** during the evenings **they** will eat meat, and in the morning **they** will be satisfied with bread. And **they** will know that I am Yahweh **their** God.’”
>
> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”””” (2 Kings 1:6 ULT)
>
> > They told him **that** a man had come to meet **them** who said to **them**, “Go back to the king who sent you, and tell him **that** Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”

2 Kings References:

1:3; 1:4; 1:6; 1:9; 1:11; 1:16; 2:18; 2:21; 3:16; 3:17; 4:13; 4:26; 4:28; 4:43; 5:11; 5:13; 5:22; 6:28; 6:29; 7:1; 7:4; 7:12; 8:8; 8:9; 8:10; 8:14; 9:3; 9:6; 9:7; 9:8; 9:9; 9:10; 9:12; 9:17; 9:18; 9:19; 9:26; 9:36; 9:37; 11:20; 14:9; 18:19; 18:20; 18:21; 18:22; 18:23; 18:24; 18:25; 18:29; 18:30; 18:31; 18:32; 18:33; 18:34; 18:35; 19:3; 19:4; 19:6; 19:7; 19:10; 19:11; 19:12; 19:13; 19:20; 19:21; 19:22; 19:23; 19:24; 19:25; 19:26; 19:27; 19:28; 19:32; 19:33; 19:34; 20:1; 20:5; 20:6; 20:17; 20:18; 21:12; 21:14; 21:15; 22:15; 22:16; 22:17; 22:18; 22:19; 22:20; 23:27

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!

2 Kings References:

1:4; 2:12; 3:16; 3:23; 4:19; 5:11; 6:21; 8:10; 8:14; 10:4; 11:14; 13:14; 14:10; 18:17; 18:30; 18:33; 25:15

Rhetorical Question

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all. Or, if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

> But those who stood by said, "**Are you insulting the high priest of God?**"(Acts 23:4 ULT)

The people who asked Paul this question were not asking if he was insulting God's high priest. Rather, they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. These rhetorical questions might be used for the purposes: of expressing attitudes or feelings, rebuking people, teaching something by reminding people of something they know and encouraging them to apply it to something new, or introducing something they want to talk about.

Reasons This Is a Translation Issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are different or more limited than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

Examples From the Bible

> Do you not still rule the kingdom of Israel? (1 Kings 21:7b ULT)

Jezebel used the question above **to remind** King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order **to rebuke** him for being unwilling to take over a poor man's property. She was implying that, since he was the king of Israel, he had the power to take the man's property.

> **Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

God used the question above **to remind** his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then **rebuked** his people for forgetting him who is so much greater than those things.

> But you, why do you judge your brother? And you also, why do you despise your brother? (Romans 14:10 ULT)

Paul used these rhetorical questions **to rebuke** the Romans for doing what they should not do.

> Why did I not die when I came out from the womb? (Job 3:11a ULT)

Job used the question above **to show deep emotion**. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

> And how has this happened to me that the mother of my Lord would come to me? (Luke 1:43 ULT)

Elizabeth used the question above **to show how surprised and happy she was** that the mother of her Lord came to her.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Jesus used the question above **to remind** the people of something they already knew: a good father would never give his son something bad to eat. By introducing this point, Jesus could go on **to teach them** about God with his next rhetorical question:

> Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? (Matthew 7:11 ULT)

Jesus used this question **to teach** the people in an emphatic way that God gives good things to those who ask him.

> **What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed that a man took and threw into his garden … (Luke 13:18b-19a ULT)

Jesus used the question above **to introduce what he was going to talk about**. He was about to compare the kingdom of God to something. In this case, he compared the kingdom of God to a mustard seed.

Translation Strategies

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, did the person who asked it expect to receive an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you understand the purpose for the rhetorical question. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to express surprise or other emotion? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

(1) Add the answer after the question.
(2) Change the rhetorical question to a statement or exclamation.
(3) Change the rhetorical question to a statement, and then follow it with a short question.
(4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Examples of Translation Strategies Applied

(1) Add the answer after the question.

> **Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)
>
> > Will a virgin forget her jewelry, a bride her veils? **Of course not!** Yet my people have forgotten me for days without number!

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

> > Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? **None of you would do that!**

(2) Change the rhetorical question to a statement or exclamation.

> **What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed. (Luke 13:18-19a ULT)
>
> > **This is what the kingdom of God is like.** It is like a mustard seed …

> **Are you insulting the high priest of God?** (Acts 23:4b ULT) (Acts 23:4 ULT)
>
> > **You should not insult God's high priest!**

> **Why did I not die when I came out from the womb?** (Job 3:11a ULT)
>
> > **I wish I had died when I came out from the womb!**

> **And how has this happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULT)
>
> > **How wonderful it is that the mother of my Lord has come to me!**

(3) Change the rhetorical question to a statement, and then follow it with a short question.

> **Do you not still rule** the kingdom of Israel? (1 Kings 21:7b ULT)
>
> > You still rule the kingdom of Israel, **do you not?**

(4) Change the form of the question so that it communicates in your language what the orignal speaker communicated in his.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)
>
> > If your son asks you for a loaf of bread, **would you give him a stone**?

> **Will a virgin forget her jewelry, a bride her veils**? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

> **What virgin would forget her jewelry, and what bride would forget her veils**? Yet my people have forgotten me for days without number!

> But you, **why do you judge your brother**? And you also, **why do you despise your brother**? (Romans 14:10 ULT)
>
> > Do you think it is good to judge your brother? Do you think it is good to despise your brother?

2 Kings References:

1:3; 1:6; 2:18; 4:28; 4:28; 4:43; 5:7; 5:8; 5:12; 5:13; 5:26; 6:11; 6:15; 6:22; 6:27; 6:32; 6:32; 6:33; 7:2; 7:3; 8:13; 9:18; 9:22; 9:31; 10:4; 10:9; 12:7; 14:10; 18:19; 18:20; 18:22; 18:24; 18:25; 18:27; 18:33; 18:34; 18:35; 19:11; 19:12; 19:13; 19:22; 19:25; 20:19

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words “like,” “as,” or “than.”

> When he saw the crowds, he had compassion for them, because they were troubled and discouraged, **like sheep not having a shepherd**. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

> See, I send you out **as sheep in the midst of wolves**, so be as wise **as the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep; Jesus’ enemies would attack his disciples.

> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

God’s word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person’s flesh. God’s word is very effective in showing what is in a person’s heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons This Is a Translation Issue

- People may not know how the two items are similar.
- People may not be familiar with both of the items being compared.

Examples From the Bible

> Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

> Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.
(3) Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

> See, I send you out **as sheep in the midst of wolves.** (Matthew 10:16a ULT) — This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
>
> > See, I send **you out among wicked people** and you will be in danger from them **as sheep are in danger when they are among wolves**.
>
> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)
>
> > For the word of God is living and active and **more powerful than a very sharp two-edged sword**.

(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.

> See, I send you out **as sheep in the midst of wolves**, (Matthew 10:16a ULT) — If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.
>
> > See, I send you out **as chickens in the midst of wild dogs**.
>
> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!
>
> If you have faith **as a grain of mustard** … (Matthew 17:20)
>
> > If you have faith even as small **as a tiny seed**,

(3) Simply describe the item without comparing it to another.

> See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT)
>
> > See, I send you out among **people who will want to harm you**.

> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to **protect you**, but you refused!

2 Kings References:

5:14; 5:27; 9:9; 9:37; 13:7; 21:13

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads from side to side to mean “no.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason This Is a Translation Issue

An action may have a meaning in one culture and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means “I am surprised” or “What did you say?” In other cultures it means “yes.”

In the Bible, people did things that had certain meanings in their culture. When we read the Bible, we might not understand what someone meant if we interpret the action based on what it means in our own culture today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

Examples From the Bible

> And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

> Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

(1) Tell what the person did and why he did it.
(2) Do not tell what the person did, but tell what he meant.
(3) Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

(1) Tell what the person did and why he did it.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus fell down at Jesus' feet in order to show that he greatly respected him.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)

> > Look, I stand at the door and knock on it, asking you to let me in.

(2) Do not tell what the person did, but tell what he meant.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus showed Jesus great respect.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
> > Look, I stand at the door and ask you to let me in.

(3) Use an action from your own culture that has the same meaning.

> And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is

> polite to clear one's throat when wanting to be let into a house, you could use that.
>
> > Look, I stand at the door and clear my throat.

2 Kings References:

1:13; 2:12; 2:20; 2:20; 4:27; 4:34; 4:37; 5:17; 6:30; 6:30; 9:13; 9:13; 9:34; 10:15; 11:12; 11:12; 11:14; 11:14; 13:17; 14:9; 14:20; 18:37; 19:1; 19:14; 19:21; 19:22; 22:11; 23:3; 23:4; 23:6; 23:9; 23:14; 23:34; 24:17; 25:29

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was was very happy about what the Lord was doing, so she said "my soul," which means the inner, emotional part of herself, to refer to her whole self.

> So **the Pharisees** said to him, "Look, why are they doing that which is not lawful?" (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example From the Bible

> Then I looked on all the deeds that **my hands** had accomplished.
> (Ecclesiastes 2:11a ULT)

"My hands" is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person's accomplishments. The hands are chosen

to represent the person because they are the parts of the body most directly involved in the work.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

> "**My soul** magnifies the Lord." (Luke 1:46b ULT)
>
> > "**I** magnify the Lord."
>
> So **the Pharisees** said to him … (Mark 2:24a ULT)
>
> > **Arepresentative of the Pharisees** said to him …
>
> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)
>
> > I looked on all the deeds that **I** had accomplished

2 Kings References:

front:intro; 1:15; 2:2; 4:8; 4:24; 4:30; 5:20; 5:24; 6:11; 6:13; 6:22; 6:32; 7:2; 7:6; 7:17; 9:1; 9:14; 9:33; 11:1; 11:2; 13:4; 13:5; 13:14; 18:24; 19:18; 21:8; 22:17; 22:20; 23:9; 23:35; 25:3; 25:7; 25:15; 25:21; 25:29

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT New Testament on wordings that scholars say are most likely correct. The ULT Old Testament is based on the Westminster Leningrad Codex, which is considered to be the best representative of the ancient copies. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

> 10 See that you do not despise one of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. 11 [1]

> [1] Many authorities, some ancient, insert v. 11: **For the Son of Man came to save that which was lost.**

John 7:53-8:11 is not in the best earliest copies. It has been included in the ULT, but it is marked off with square brackets ([ ]) at the beginning and end, and there is a footnote after verse 11.

> 53 [Then everyone went to his own house … 11 She said, “No one, Lord.” Jesus said, “Neither do I condemn you. Go and sin no more.”] [2]
>
> [2] Some ancient manuscripts include John 7:53-8:11

Psalm 100:3 ULT follows the Westminster Leningrad Codex. It says:

> Know that Yahweh, he {is} God; he, he made us, **and not we**,

There are some other ancient copies that say:

> Know that Yahweh, he {is} God; he, he made us, **and we are his**,

There is an unfoldingWord® Translation Note at that place to tell the translator about this other reading and that either one is an acceptable choice.

Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

(1) Translate the verses as they are in the ULT and include a footnote about the alternate reading such as the one that the ULT provides or one in the unfoldingWord® Translation Notes.

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

> 14 He called the crowd again and said to them, “Listen to me, all of you,
> and understand. 15 There is nothing from outside the man that can defile
> him when it enters into him. But the things that come out of the man are
> the things that defile the man.” 16 [1]

> [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

> 14 He called the crowd again and said to them, “Listen to me, all of you,
> and understand. 15 There is nothing from outside the man that can defile
> him when it enters into him. But the things that come out of the man are
> the things that defile the man.” 16 [1]
>
> > [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

> 14 He called the crowd again and said to them, “Listen to me, all of you,
> and understand. 15There is nothing from outside the man that can defile
> him when it enters into him. But the things that come out of the man are
> the things that defile the man. 16 If any man has ears to hear, let him hear.”
> [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

2 Kings References:

18:29; 19:31; 19:37; 20:12; 20:13

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?”

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

> They said to him, “We have nothing here except five loaves of **bread** and two fish.” (Matthew 14:17 ULT)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread and do not know what it is.

Reason This Is a Translation Issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God’s commands and historical facts accurately.

Examples From the Bible

> So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

> Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

> They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

> … to him who made **great lights** … (Psalm 136:7a ULT)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

> Your sins … will be white like **snow**. (Isaiah 1:18b ULT)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.
(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.
(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
(4) Use a word that is more general in meaning.
(5) Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

> Beware of false prophets, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)
>
> > Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very hungry and dangerous animals**.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See Translating Metaphors.)

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)

> > We have nothing here except five **loaves of baked grain seeds** and two fish.

(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

> Your sins … will be white like **snow.** (Isaiah 1:18b ULT) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.
>
> > Your sins … will be white like **milk**.
> >
> > Your sins … will be white like **the moon**.

(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

> Then they tried to give Jesus wine that was mixed with **myrrh**. But he refused to drink it. (Mark 15:23 ULT) — People may understand better what myrrh is if it is used with the general word “medicine.”
>
> > Then they tried to give Jesus wine that was mixed with **a medicine called myrrh**. But he refused to drink it.

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT) — People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).
>
> > We have nothing here except five loaves of **baked crushed seed bread** and two fish.

(4) Use a word that is more general in meaning.

> I will turn Jerusalem into piles of ruins, a hideout for **jackals** (Jeremiah 9:11a ULT)
>
> > I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)
>
> > We have nothing here except five **loaves of baked food** and two fish.

(5) Use a word or phrase that is more specific in meaning.

> … to him who made **great lights** … (Psalm 136:7a ULT)
>
> > to him who made **the sun and the moon**

2 Kings References:

2:3; 4:10; 9:2; 9:13; 9:30; 10:22; 10:25; 11:2; 11:4; 20:11; 21:6; 21:6; 21:13; 23:24; 23:24

Unusual Uses of the Plural

The biblical languages sometimes use plural forms to refer to single objects, ideas, or people.

Description

Using a plural form to refer to something singular is done to show an intensified feeling about the object, idea, or person, or to show that an object or idea is extraordinary in some way. Also, sometimes a person refers to himself or herself with a plural pronoun. If the person is a king or a leader in a high position, this is to show that the person is very important and represents many people. If the person is writing a letter, such as Paul in the New Testament, this is to do the opposite. It is to avoid referring directly to himself, to avoid any sense that he is boasting or drawing attention to himself.

Reason This Is a Translation Issue

Many languages do not use plural forms to refer to single objects, ideas, or people. In these languages, doing so would be both wrong and confusing. Instead, they need to use a singular form and express any intended intensification in another way.

Examples From the Bible

> The tents of robbers prosper, and securities {are} to the provokers of God (Job 12:6 ULT)

Job is using the plural form **securities** to indicate that these provokers of God experience security to a supreme extent.

> Now you had cast me deep into the heart of the seas (Jonah 2:3 ULT)

Jonah refers to the sea using the plural **seas** to intensify the idea of either the sea's vastness or activity.

> The letter that you sent to **us** has been carefully read aloud before me. (Ezra 4:18 ULT)

Artaxerxes, the king of Persia, refers to himself as **us** in response to a letter sent to him.

> …through whom [Jesus] **we** received grace and apostleship for obedience of faith among all the Gentiles (Romans 1:5 ULT)

Since this letter is from Paul alone, it is likely that he is using the plural **we** to refer to himself.

Translation Strategies

If a plural form would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

(1) Use a singular form instead of the plural.
(2) If the plural is used to intensify the meaning, use a singular form with another word that intensifies it such as “very” or “great” or “many.”
(3) If the plural is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

Translation Strategies Applied

(1) Use a singular form instead of the plural.

> The letter that you sent to **us** has been carefully read aloud before me. (Ezra 4:18 ULT)

The letter that you sent to **me** has been carefully read aloud before me.

> …through whom [Jesus] **we** received grace and apostleship for obedience of faith among all the Gentiles (Romans 1:5 ULT)

…through whom [Jesus] **I** received grace and apostleship for obedience of faith among all the Gentiles

(2) If the plural is used to intensify or emphasize the meaning, use a singular form with another word that intensifies it such as “very” or “great” or “many.”

> The tents of robbers prosper, and **securities {are}** to the provokers of God (Job 12:6 ULT)

The tents of robbers prosper, and **great security {is}** to the provokers of God

> Now you had cast me deep into the heart of the **seas** (Jonah 2:3 ULT)

Now you had cast me deep into the heart of the **great sea**

(3) If the plural is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

> The tents of robbers prosper, and **securities {are}** to the provokers of God (Job 12:6 ULT)

The tents of robbers prosper, and the provokers of God **enjoy complete security**

> Now you had cast me deep into the heart of the **seas** (Jonah 2:3 ULT)

Now you had cast me deep into the heart of the **raging sea**

2 Kings References:

7:6; 12:16; 19:14; 20:12; 22:20

Verse Bridges

Description

In some cases, you will see in the unfoldingWord® Simplified Text (UST) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. This means that the information in the verses was rearranged so that the story or message could be more easily understood.

> 29 These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah,
> 30 Dishon, Ezer, Dishan: these are clans of the Horites, according to their clan lists in the land of Seir. (Genesis 36:29-30 ULT)

> 29-30 The people groups who were descendants of Hor lived in Seir land. The names of the people groups are Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. (Genesis 36:29-30 UST)

In the ULT text, verses 29 and 30 are separate, and the information about the people living in Seir is at the end of verse 30. In the UST text, the verses are joined, and the information about them living in Seir is at the beginning. For many languages, this is a more logical order of information.

Examples From the Bible

Where the UST has a verse bridge, the ULT will have separate verses.

> 4-5 Yahweh our God will bless you in the land that he is giving to you. If you obey Yahweh our God and obey all the commandments that I am giving to you today, there will not be any poor people among you. (Deuteronomy 15:4-5 UST)

> [4] However, there should be no poor among you (for Yahweh will surely bless you in the land that he gives you as an inheritance to possess), [5] if only you diligently listen to the voice of Yahweh your God, to keep all these commandments that I am commanding you today. (Deuteronomy 15:4-5 ULT)

> [16-17] But Yahweh said to him, “I will not permit you to eat the fruit of the tree that will enable you to know what actions are good to do and what actions are evil to do. If you eat any fruit from that tree, on the day you eat it you will surely die. But I will permit you to eat the fruit of any of the other trees in the park.” (Genesis 2:16-17 UST)

> [16] Yahweh God commanded the man, saying, “From every tree in the garden you may freely eat. [17] But from the tree of the knowledge of good and evil you may not eat, for on the day that you eat from it, you will surely die.” (Genesis 2:16-17 ULT)

Translation Strategies

Order the information in a way that will be clear to your readers. If the order of information is clear as it is in the ULT, then use that order. But if the order is confusing or gives the wrong meaning, then change the order so that it is more clear.

(1) If you put information from one verse before information from an earlier verse, then combine the verses and put a hyphen between the two verse numbers.

See how to mark verses in translationStudio.

Examples of Translation Strategies Applied

(1) If information from one verse is put before information from an earlier verse, then combine the verses and put the verse numbers before the first verse with a hyphen between them.

> 2 You must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess. 3 You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there. (Deuteronomy 19:2-3 ULT)
>
> 2-3 You must divide into three parts the land that he is giving to you. Then select a city in each part. You must make good roads in order that people can get to those cities easily. Someone who kills another person can escape to one of those cities to be safe. (Deuteronomy 19:2-3 UST)

2 Kings References:

16:17-18; 21:14-15

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says “brothers” when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his,” but it is not limited to males.

> A wise son makes **his** father rejoice
> but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

Reason This Is a Translation Issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples From the Bible

> Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

> Then said Jesus to his disciples, “If anyone wants to follow me, **he** must deny **himself**, take up **his** cross, and follow me.” (Matthew 16:24 ULT)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The words below are specifically about men.

> Moses said, ‘If **someone** dies, not having children, **hisbrother** must marry **his** wife and have children for **hisbrother**.’ (Matthew 22:24 ULT)

Translation Strategies

If people would understand that that masculine words like “man,” “brother,” and “he” can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

(1) Use a noun that can be used for both men and women.
(2) Use a word that refers to men and a word that refers to women.
(3) Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

(1) Use nouns that can be used for both men and women.

> The wise **man** dies just like the fool dies. (Ecclesiastes 2:16b ULT)
>
> > "The wise **person** dies just like the fool dies."
> > "Wise **people** die just like fools die."

(2) Use a word that refers to men and a word that refers to women.

> For we do not want you to be uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.
>
> > "For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia."

(3) Use pronouns that can be used for both men and women.

> "If anyone wants to follow me, he must deny himself, take up his cross, and follow me." (Matthew 16:24 ULT)

English speakers can change the masculine singular pronouns, "he," "himself," and "his" to plural pronouns that do not mark gender, "they," "themselves," and "their" in order to show that it applies to all people, not just men.

> > “If **people** want to follow me, **they** must deny **themselves**, take up **their** cross, and follow me.”

2 Kings References:

4:4; 4:29; 10:19; 10:19; 10:21; 12:9; 14:6; 17:41; 23:2; 23:8

When to Keep Information Implicit

Description

Sometimes it is better not to state assumed knowledge or implicit information explicitly. This page gives some direction about when not to do this.

Translation Principles

- If a speaker or author intentionally left something unclear, do not try to make it more clear.
- If the original audience did not understand what the speaker meant, do not make it so clear that your readers would find it strange that the original audience did not understand.
- If you need to explicitly state some assumed knowledge or implicit information, try to do it in a way that does not make your readers think that the original audience needed to be told those things.
- Do not make implicit information explicit if it confuses the message or leads the reader to forget what the main point is.
- Do not make assumed knowledge or implicit information explicit if your readers already understand it.

Examples From the Bible

> From the eater came forth food;
> and from the strong one came forth sweetness. (Judges 14:14 ULT)

This was a riddle. Samson purposely said this in a way that it would be hard for his enemies to know what it meant. Do not make it clear that the eater and the strong thing was a lion and that the sweet thing to eat was honey.

> Jesus said to them, “Take heed and beware of the yeast of the Pharisees and Sadducees.” They reasoned among themselves saying, “It is because we did not take bread.” (Matthew 16:6-7 ULT)

Some possible implicit information here is that the disciples should beware of the false teaching of the Pharisees and Sadducees. But Jesus' disciples did not understand this. They thought that Jesus was talking about real yeast and bread. So it would not be appropriate to state explicitly that the word "yeast" here refers to false teaching. The disciples did not understand what Jesus meant until they heard what Jesus said in Matthew 16:11.

> "How is it that you do not understand that I was not speaking to you about bread? Beware of the yeast of the Pharisees and Sadducees." Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees. (Matthew 16:11-12 ULT)

Only after Jesus explained that he was not talking about bread did they realize that he was talking about the false teaching of the Pharisees. Therefore, it would be wrong to explicitly state the implicit information in Matthew 16:6.

Translation Strategies

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies.

Examples of Translation Strategies Applied

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies applied.

2 Kings References:

20:9

unfoldingWord® Translation Words - 2 Kings

v91

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

2 Kings References:

16:3; 21:2; 21:11; 23:13; 23:24

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

2 Kings References:

13:23

admonish, warned, aware

Definition:

The term “admonish” means to firmly warn or advise someone.

- Usually “admonish” means to advise someone not to do something.
- In the body of Christ, believers are taught to admonish each other to avoid sin and to live holy lives.
- The word “admonish” could be translated as “encourage not to sin” or “urge someone to not sin.”

Bible References:

- Nehemiah 9:32-34

Word Data:

- Strong’s: H2094, H5749, G35600, G38670, G55370

2 Kings References:

6:10; 17:13

adversary, enemy

Definition:

An “adversary” is a person (or group of people) who is opposed to someone else. The term “enemy” has a similar meaning.

- Your adversary can be a person who tries to oppose or harm another person.
- When two nations fight, each can be called an “adversary” of the other.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- The term “adversary” may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See also: Satan)

Bible References:

- 1 Timothy 5:14
- Isaiah 9:11
- Job 6:23
- Lamentations 4:12
- Luke 12:59
- Matthew 13:25

Word Data:

- Strong’s: H0341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G04760, G04800, G21890, G21900, G52270

2 Kings References:

17:39; 21:14

afflict, affliction, distress

Definition:

The term “afflict” means to cause someone distress or suffering. An “affliction” is the disease, emotional grief, or other disaster that results from this.

- Sometimes God afflicted his people with sickness or other hardships with the intention for them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
- To “be afflicted with” means to suffer from some kind of distress, such as a disease, persecution, or emotional grief.
- In some Old Testament contexts, the idea of “afflicting oneself” or “afflicting one’s soul” means to abstain from eating food.

Translation Suggestions:

- To “afflict” someone could be translated as “cause someone to experience troubles” or “cause someone to suffer” or “cause suffering to come.”
- A phrase like “afflict someone with leprosy” could be translated as “cause someone to be sick with leprosy.”
- When a disease or disaster is sent to “afflict” people or animals, this could be translated as “cause suffering to.”
- Depending on the context, the term “affliction” could be translated as “calamity” or “sickness” or “suffering” or “great distress.”
- The phrase “afflicted with” could also be translated as “suffering from” or “sick with.”

(See also: leprosy, **plague**, **suffer**)

Bible References:

- **2 Thessalonians 1:6**
- **Amos 5:12**
- **Colossians 1:24**
- **Exodus 22:22-24**
- **Genesis 12:17-20**
- **Genesis 15:12-13**

- Genesis 29:32

Word Data:

- Strong's: H0205, H3013, H3905, H3906, H6031, H6039, H6040, H6041, H6862, H6869, H6887, H7451, H7489, G23460, G23470, G38040

2 Kings References:

5:27; 14:26; 17:20

age, aged, old, old age, years old

Definition:

In this sense, the term “age” refers to the number of years a person has lived. In the Bible the terms “aged” and “old” are both used to describe someone who has lived a for many years.

Translation Suggestions:

- The phrase “at a very old age” could be translated as “at many years old” or “when he was very old” or “when he had lived a very long time.”
- The term “aged” could also be translated as “old” or “very old” depending on context.

Bible References:

Word Data:

- Strong’s: G01650, G01660

2 Kings References:

4:14

age, era, time

Definition:

Used in this sense the term “age” refers to a time period.

- Other words used to express an extended period of time include “era” and “season.”
- Jesus refers to “this age” as the present time when evil, sin, and disobedience toward God fill the earth.
- There will be a future age when righteousness will reign in a new heaven and a new earth.

Translation Suggestions:

- Depending on the context, the term “age” could be translated as “era” or “time period” or “time.”
- The phrase “this present evil age” means “during this time right now when people are very evil.”
- The phrase “end of the age” (used in Jesus’ words in Matthew 28:20) means “end of this period of history” or “end of this present age” and refers to the end of this present age at Jesus’ second coming.

Bible References:

Word Data:

- Strong’s: H2165, H6256, H6471, G21190, G21210, G22350, G25400, G35680, G41830, G42180, G44550, G51190, G55500, G55510, G56100

2 Kings References:

4:16; 4:17; 5:26; 7:1; 7:18; 8:22; 10:6; 16:6; 18:16; 20:12; 24:10

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

2 Kings References:

1:1; 3:1; 3:5; 8:16; 8:18; 8:25; 8:27; 8:28; 8:29; 9:7; 9:8; 9:9; 9:25; 9:29; 10:1; 10:10; 10:11; 10:17; 10:18; 10:30; 21:3; 21:13

Ahaz

Definition:

Ahaz was a wicked king who ruled over the kingdom of Judah from 732 BC to 716 BC. This was about 140 years before the time when many people in Israel and Judah were taken as captives to Babylonia.

- While he was ruling Judah, Ahaz had an altar built for worshiping the false gods of the Assyrians, which caused the people to turn away from the one true God, Yahweh.
- King Ahaz was 20 years old when he started to rule over Judah, and he ruled for 16 years.

(Translation suggestions: How to Translate Names)

(See also: Babylon)

Bible References:

- 1 Chronicles 8:35-37
- 2 Chronicles 28:1
- 2 Kings 16:20
- Hosea 1:1
- Isaiah 1:1
- Isaiah 7:4
- Matthew 1:9-11

Word Data:

- Strong's: H0271

2 Kings References:

15:38; 16:1; 16:2; 16:5; 16:7; 16:8; 16:10; 16:11; 16:15; 16:16; 16:17; 16:19; 16:20; 17:1; 18:1; 20:11; 23:12

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

2 Kings References:

1:2; 1:18; 8:24; 8:25; 8:26; 8:29; 9:16; 9:21; 9:23; 9:27; 9:29; 10:13; 11:1; 11:2; 12:18; 13:1; 14:13

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

2 Kings References:

9:9

alien, foreigner, sojourn

Definition:

The term “foreigner” refers to a person living in a country that is not his own. Another name for a foreigner is an “alien.” To sojourn is to live temporarily as a foreigner.

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from those of a particular region.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a “foreigner” there because she was not originally from Israel.
- A sojourner is another word for a temporary foreign resident.
- The apostle Paul told the Ephesians that before they knew Christ, they were “foreigners” to God’s covenant.
- Sometimes “foreigner” is translated as “stranger,” but it should not refer only to someone who is unfamiliar or unknown.

Bible References:

- 2 Chronicles 2:17
- Acts 7:29-30
- Deuteronomy 1:15-16
- Genesis 15:12-13
- Genesis 17:27
- Luke 17:18
- Matthew 17:24-25

Word Data:

- Strong’s: H0312, H0628, H0776, H1471, H1481, H1616, H2114, H3937, H4033, H5236, H5237, H6154, H8453, G02410, G02450, G05260, G09150, G18540, G35810, G39270, G39410

2 Kings References:

8:1; 8:2

altar

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: **altar of incense**, false god, grain offering, sacrifice)

Bible References:

- **Genesis 8:20**
- **Genesis 22:9**
- **James 2:21**
- **Luke 11:49-51**
- **Matthew 5:23**
- **Matthew 23:19**

Examples from the Bible stories:

- **3:14** After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- **5:8** When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- **13:9** A priest would kill the animal and burn it on the **altar**.
- **16:6** He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

Word Data:

- Strong's: H0741, H2025, H4056, H4196, G10410, G23790

2 Kings References:

11:11; 11:18; 12:9; 16:10; 16:11; 16:12; 16:13; 16:14; 16:15; 18:22; 21:3; 21:4; 21:5; 23:9; 23:12; 23:15; 23:16; 23:17; 23:20

Amaziah

Definition:

Amaziah became king over the kingdom of Judah when his father, King Joash, was murdered.

- King Amaziah reigned over Judah for twenty-nine years, from 796 BC to 767 BC.
- He was a good king, but he did not destroy the high places where idols were worshiped.
- Amaziah eventually put to death all the men who were responsible for the murder of his father.
- He defeated the rebellious Edomites and brought them back under the control of the Kingdom of Judah.
- He challenged King Jehoash of Israel to a battle, but lost. Part of the walls of Jerusalem were broken down and the silver and gold vessels of the temple were stolen.
- Years later King Amaziah turned away from Yahweh and certain men in Jerusalem plotted together and killed him.

(Translation suggestions: Translate Names)

(See also: Joash, Edom)

Bible References:

- 1 Chronicles 3:10-12
- 1 Chronicles 4:34
- 2 Chronicles 25:9-10
- 2 Kings 14:10

Word Data:

- Strong's: H0558

2 Kings References:

12:21; 13:12; 14:1; 14:8; 14:9; 14:11; 14:13; 14:15; 14:17; 14:18; 14:21; 14:23; 15:1; 15:3

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

2 Kings References:

19:17

Ammon, Ammonite

Definition:

The “people of Ammon” or the “Ammonites” were a people group that lived on the east side of the Jordan River across from the Israelites.

- The book of Genesis reports that the Ammonite nation was descended from Ben-ammi, who was the son of Lot by his younger daughter.
- The term “Ammonitess” refers specifically to a female Ammonite. This could also be translated as “Ammonite woman.”
- At one point, the Ammonites hired a prophet named Balaam to curse Israel, but God did not allow him to do it.

(Translation suggestions: How to Translate Names)

(See also: curse, Jordan River, Lot)

Bible References:

- 1 Chronicles 19:1-3
- Ezekiel 25:2
- Genesis 19:38
- Joshua 12:1-2
- Judges 11:27
- Zephaniah 2:8

Word Data:

- Strong’s: H5983, H5984, H5985

2 Kings References:

23:13; 24:2

Amorite

Definition:

The Amorites were a powerful group of people who inhabited the land of Canaan and lived on both sides of the Jordan River.

- Their name means “high one,” which may refer to the mountainous regions where they lived or to the fact that they were known to be very tall.
- The book of Genesis reports that the Amorites were descended from Canaan, the grandson of Noah.
- The city of Ai was inhabited by Amorites.
- God refers to the “sin of the Amorites,” which included their worship of false gods and the sinful practices associated.
- Joshua led the Israelites in destroying the Amorites, as God had commanded them to do.

Bible References:

- Amos 2:9
- Ezekiel 16:3
- Genesis 10:16
- Genesis 15:14-16
- Joshua 9:10

Examples from the Bible stories:

- 15:7 Sometime later, the kings of another people group in Canaan, the **Amorites**, heard that the Gibeonites had made a peace treaty with the Israelites, so they combined their armies into one large army and attacked Gibeon.
- 15:8 In the early morning they surprised the **Amorite** armies and attacked them.
- 15:9 God fought for Israel that day. He caused the **Amorites** to be confused and he sent large hailstones that killed many of the **Amorites**.
- 15:10 God also caused the sun to stay in one place in the sky so that Israel would have enough time to completely defeat the **Amorites**.

Word Data:

- Strong’s: H0567

2 Kings References:

21:11

Amoz

Definition:

Amoz was the father of the prophet Isaiah.

- The only times he is mentioned in the Bible are when Isaiah is identified as the "son of Amoz."
- This name is different from the name of the prophet Amos and should be spelled differently.

(Translation suggestions: How to Translate Names)

(See also: Amos, Isaiah)

Bible References:

- 2 Kings 19:2
- Isaiah 37:1-2
- Isaiah 37:21-23

Word Data:

- Strong's: H0531

2 Kings References:

19:2; 19:20; 20:1

angel, archangel

Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term “archangel” refers to the angel who rules or leads all the other angels.

- The word “angel” literally means “messenger.”
- The term “archangel” literally means “chief messenger.” The only angel referred to in the Bible as an “archangel” is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God’s authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God are by protecting and strengthening people.
- A special phrase, “angel of Yahweh,” has more than one possible meaning: (1) It may mean “angel who represents Yahweh” or “messenger who serves Yahweh.” (2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel’s use of “I” as if Yahweh himself was talking.

Translation Suggestions:

- Ways to translate “angel” could include “messenger from God” or “God’s heavenly servant” or “God’s spirit messenger.”
- The term “archangel” could be translated as “chief angel” or “head ruling angel” or “leader of the angels.”
- Also consider how these terms are translated in a national language or another local language.
- The phrase “angel of Yahweh” should be translated using the words for “angel” and “Yahweh.” This will allow for different interpretations of that phrase. Possible translations could include “angel from Yahweh” or “angel sent by Yahweh” or “Yahweh, who looked like an angel.”

(See also: How to Translate Unknowns)

(See also: chief, head, messenger, Michael, ruler, servant)

Bible References:

- 2 Samuel 24:16
- Acts 10:3-6
- Acts 12:23
- Colossians 2:18-19
- Genesis 48:16
- Luke 2:13
- Mark 8:38
- Matthew 13:50
- Revelation 1:20
- Zechariah 1:9

Examples from the Bible stories:

- 2:12 God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- 22:3 The **angel** responded to Zechariah, “I was sent by God to bring you this good news.”
- 23:6 Suddenly, a shining **angel** appeared to them (the shepherds), and they were terrified. The **angel** said, “Do not be afraid, because I have some good news for you.”
- 23:7 Suddenly, the skies were filled with **angels** praising God.
- 25:8 Then **angels** came and took care of Jesus.
- 38:12 Jesus was very troubled and his sweat was like drops of blood. God sent an **angel** to strengthen him.
- 38:15 “I could ask the Father for an army of **angels** to defend me.”

Word Data:

- Strong’s: H0047, H0430, H4397, H4398, H8136, G00320, G07430, G24650

2 Kings References:

1:3; 1:15; 19:35

anoint, anointed, anointing

Definition:

The term “anoint” means to rub or pour oil on a person or object. In biblical times, there were several reasons for anointing someone with oil. Often this was a Symbolic Action, representing God empowering that person with the Holy Spirit for special service to him.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.
- Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship.
- People prepared dead bodies for burial by anointing them with perfumed oils and spices.
- In the New Testament, receiving the Holy Spirit is described as anointing.
- The titles “Messiah” (Hebrew) and “Christ” (Greek) mean “the Anointed (One).”
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- Depending on the context, the term “anoint” could be translated as “pour/put oil on” or “consecrate by pouring oil on” or “consecrate” or “appoint.”
- Depending on the context, to “be anointed” could be translated as “be consecrated with oil” or “be appointed” or “be consecrated” or “be given the Holy Spirit.”
- A phrase like “the anointed priest,” could be translated as “the priest who was consecrated with oil” or “the priest who was set apart by the pouring on of oil.”

(See also: Christ, consecrate, high priest, King of the Jews, priest, prophet)

Bible References:

- 1 John 2:20
- 1 John 2:27
- 2 Corinthians 1:21

- **1 Samuel 16:2-3**
- **Acts 4:27-28**
- **Amos 6:5-6**
- **Exodus 29:5-7**
- **James 5:13-15**

Word Data:

- Strong's: H0047, H0430, H1101, H1878, H3323, H4397, H4398, H4473, H4886, H4888, H4899, H5480, H8136, G00320, G02180, G07430, G14720, G20250, G34620, G55450, G55480

2 Kings References:

9:3; 9:6; 9:12; 11:12; 23:30

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” That people were “appointed to eternal life” means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as “be chosen.”

Bible References:

- 1 Samuel 8:11
- Acts 3:20
- Acts 6:2
- Acts 13:48
- Genesis 41:33-34
- Numbers 3:9-10

Word Data:

- Strong’s: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

2 Kings References:

7:17; 11:18; 12:11; 22:5; 22:9; 23:5; 25:22; 25:23

Arabah

Definition:

The Old Testament term “Arabah” often refers to a very large desert and plains region that includes the valley surrounding the Jordan River and extends south to the northern tip of the Red Sea.

- The Israelites traveled through this desert region on their journey from Egypt to the land of Canaan.
- The “Sea of the Arabah” could also be translated as “sea located in the Arabah desert region.” This sea is often referred to as the “Salt Sea” or the “Dead Sea.”
- The term “arabah” can also be a general reference to any desert region.

(Translation suggestions: Translate Names)

(See also: desert, Sea of Reeds, Jordan River, Canaan, Salt Sea, Egypt)

Bible References:

- 1 Samuel 23:24-25
- 2 Kings 25:4-5
- 2 Samuel 2:29
- Jeremiah 2:4-6
- Job 24:5-7
- Zechariah 14:10

Word Data:

- Strong’s: H1026, H6160

2 Kings References:

14:25; 25:4

Aram, Aramean, Aramaic, Aram of Damascus

Definition:

"Aram" was the name of two men in the Old Testament. It was also the name of a region northeast of Canaan, where modern-day Syria is located.

- The people living in Aram became known as "Arameans" and spoke "Aramaic." Jesus and other Jews of his time also spoke Aramaic.
- One of Shem's sons was named Aram. Another man named Aram was a cousin of Rebekah. It is probable that the region of Aram was named after one of these two men.
- Aram later became known by the Greek name "Syria."
- The term "Paddan Aram" means "plain of Aram" and this plain was located in the northern part of Aram.
- Some of Abraham's relatives lived in the city of Haran, which was located in "Paddan Aram."
- In the Old Testament, sometimes the terms "Aram" and "Paddan Aram" refer to the same region.
- The term "Aram Naharaim" may mean "Aram of Two Rivers." This region was located in the northern part of Mesopotamia and was to the east of "Paddan Aram."

(Translation suggestions: How to Translate Names)

(See also: **Mesopotamia**, **Paddan Aram**, **Rebekah**, **Shem**, **Syria**)

Bible References:

- **1 Chronicles 1:17-19**
- **2 Samuel 8:6**
- **Amos 1:5**
- **Ezekiel 27:16**
- **Genesis 31:19-21**
- **Hosea 12:12**
- **Psalm 60:1**

Word Data:

- Strong's: H0130, H0726, H0758, H0761, H0762, H0763, H1834, H7421

2 Kings References:

5:1; 5:2; 5:5; 5:20; 6:8; 6:9; 6:11; 6:23; 6:24; 7:4; 7:5; 7:6; 7:10; 7:12; 7:14; 7:15; 7:16; 8:7; 8:9; 8:13; 8:28; 8:29; 9:14; 9:15; 12:17; 12:18; 13:3; 13:4; 13:5; 13:7; 13:17; 13:19; 13:22; 13:24; 15:37; 16:5; 16:6; 16:7; 18:26; 24:2

Ararat

Definition:

In the Bible, “Ararat” is the name given to a land, a kingdom, and a mountain range.

- The “land of Ararat” was probably located in what is now the northeastern part of the country of Turkey.
- Ararat is best known as the name of the mountain that Noah’s ark came to rest on after the waters of the great flood began to recede.
- In modern times, a mountain called “Mount Ararat” is often thought to be the location of the “mountains of Ararat” in the Bible.

(Translation suggestions: How to Translate Names)

(See also: **ark**, **Noah**)

Bible References:

- 2 Kings 19:35-37
- **Genesis 8:4-5**
- **Isaiah 37:38**
- **Jeremiah 51:27**

Word Data:

- Strong’s: H0780

2 Kings References:

19:37

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

2 Kings References:

20:13

arrogant, presumptuous

Definition:

The term “arrogant” means proud, usually in an obvious, outward way.

- An arrogant person will often boast about himself.
- Being arrogant usually includes thinking that other people are not as important or talented as oneself.
- People who do not honor God and who are in rebellion against him are arrogant because they do not acknowledge how great God is.

(See also: **acknowledge**, **boast**, **proud**)

Bible References:

- **1 Corinthians 4:18**
- **2 Peter 2:18**
- **Ezekiel 16:49**
- **Proverbs 16:5**
- **Psalm 56:1-2**

Word Data:

- Strong’s: H1346, H1347, H2102, H2103, H6277, G02120, G54500

2 Kings References:

19:28

Asaph

Definition:

Asaph was a Levite priest and gifted musician who composed the music for the psalms of King David. He also wrote his own psalms.

- Asaph was appointed by King David to be one of three musicians who were responsible for providing songs for worship in the temple. Some of these songs were also prophecies.
- Asaph trained his sons and they carried on this responsibility, playing musical instruments and prophesying in the temple.
- Some of the musical instruments included the lute, harp, trumpet, and cymbals.
- Psalms 50 and 73-83 are said to be from Asaph. It may be that some of these psalms were written by his family members.

(Translation suggestions: Translate Names)

(See also: descendant, harp, **lute**, prophet, **psalm**, trumpet)

Bible References:

- **1 Chronicles 6:39-43**
- **2 Chronicles 35:15**
- **Nehemiah 2:8**
- **Psalm 50:1-2**

Word Data:

- Strong's: H0623

2 Kings References:

18:18; 18:37

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

2 Kings References:

13:6; 17:10; 17:16; 18:4; 21:3; 21:7; 23:4; 23:6; 23:7; 23:13; 23:14; 23:15

assembly, assemble, congregation, meeting, gather, community

Definition:

The term “assembly” usually refers to a group of people who come together for some reason, often to discuss problems, give advice, or make decisions. An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.

Old Testament

- In the Old Testament there was a special kind of assembly called a “sacred assembly” in which the people of Israel would gather to worship Yahweh.
- Sometimes the term “assembly” referred to the Israelites in general, as a group.

New Testament

- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the “Sanhedrin” or the “Council.”

Translation Suggestions

- Depending on the context, “assembly” could also be translated as “special gathering” or “congregation” or “council” or “army” or “large group.”
- When the term “assembly” refers generally to the Israelites as a whole, it could also be translated as “community” or “people of Israel.”
- The phrase, “all the assembly” could be translated as “all the people” or “the whole group of Israelites” or “everyone.” (See: hyperbole)
- A large gathering of enemy soldiers was sometimes also referred to as an “assembly.” This could be translated as “army.”

(See also: council)

Bible References:

- 1 Kings 8:14
- Acts 7:38
- Ezra 10:12-13

- **Hebrews 12:22-24**
- **Leviticus 4:20-21**
- **Nehemiah 8:1-3**

Word Data:

- Strong's: H0622, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H6116, H6908, H6950, H6951, H6952, G15770, G38310, G48630, G48640, G48710, G49050

2 Kings References:

6:24; 10:18; 10:20; 22:20; 23:1

assign, assigned, assignment, reassign

Definition:

The term “assign” or “assigned” refers to appointing someone to do a specific task or designating something to be provided to one or more people.

- The prophet Samuel foretold that King Saul would “assign” the best young men of Israel to serve in the military.
- Moses “assigned” to each of the twelve tribes of Israel a portion of the land of Canaan for them to live on.
- Under the Old Testament law, certain tribes of Israel were assigned to serve as priests, artists, singers and builders.
- Depending on the context, “assign” could be translated as “give” or “appoint” or “choose for the task of.”
- The term “assigned” could be translated as “appointed” or “given the task.”

(Translation suggestions: Translate Names)

(See also: appoint, Samuel, Saul (OT))

Bible References:

- 1 Chronicles 6:48
- Daniel 12:13
- Jeremiah 43:11
- Joshua 18:2
- Numbers 4:27-28
- Psalms 78:55

Word Data:

- Strong’s: H2506, H3335, H4487, H4941, H5157, H5307, H5414, H5596, H5975, H6485, H7760, G33070

2 Kings References:

8:6

Assyria, Assyrian, Assyrian Empire

Definition:

Assyria was a powerful nation during the time the Israelites were living in the land of Canaan.

The Assyrian Empire was a group of nations ruled by an Assyrian king.

- The nation of Assyria was located in a region that is now the northern part of Iraq.
- The Assyrians fought against Israel at different times in their history.
- In the year 722 BC, the Assyrians completely conquered the kingdom of Israel and forced many of the Israelites to move to Assyria.
- The remaining Israelites intermarried with foreigners that the Assyrians had brought into Israel from Samaria. The descendants of those people who intermarried were later called the Samaritans.

(See also: Samaria)

Bible References:

- Genesis 10:11
- Genesis 25:17-18
- Isaiah 7:16-17
- Jeremiah 50:17
- Micah 7:11-13

Examples from the Bible stories:

- 20:2 So God punished both kingdoms by allowing their enemies to destroy them. The kingdom of Israel was destroyed by the **Assyrian Empire**, a powerful, cruel nation. The **Assyrians** killed many people in the kingdom of Israel, took away everything of value, and burned much of the country.
- 20:3 The **Assyrians** gathered all the leaders, the rich people, and the people with skills and took them to **Assyria**.
- 20:4 Then the **Assyrians** brought foreigners to live in the land where the kingdom of Israel had been.

Word Data:

- Strong's: H0804, H1121

2 Kings References:

15:19; 15:20; 15:29; 16:7; 16:8; 16:9; 16:10; 16:18; 17:3; 17:4; 17:5; 17:6; 17:23; 17:24; 17:26; 17:27; 18:7; 18:9; 18:11; 18:13; 18:14; 18:16; 18:17; 18:19; 18:23; 18:28; 18:30; 18:31; 18:33; 19:4; 19:6; 19:8; 19:10; 19:11; 19:17; 19:20; 19:32; 19:35; 19:36; 20:6; 23:29

Athaliah

Definition:

Athaliah was the evil wife of Jehoram king of Judah. She was the granddaughter of the evil King Omri of Israel.

- Athaliah's son Ahaziah became king after Jehoram died.
- When her son Ahaziah died, Athaliah made a plan to kill all the rest of the king's family.
- But Athaliah's young grandson Joash was hidden by his aunt and saved from being killed. After Athaliah had ruled the land for six years, she was killed and Joash became king.

(Translation suggestions: How to Translate Names)

(See also: Ahaziah, Jehoram, Joash, Omri)

Bible References:

- 2 Chronicles 22:2
- 2 Chronicles 24:6-7
- 2 Kings 11:3

Word Data:

- Strong's: H6271

2 Kings References:

8:26; 11:1; 11:2; 11:3; 11:13; 11:14; 11:20

avenge, avenger, revenge, vengeance

Definition:

To “avenge” or “take revenge” or “execute vengeance” is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is “vengeance.”

- Usually “avenge” implies an intent to see justice done or to right a wrong,
- When referring to people, the expression “take revenge” or “get revenge” usually involves wanting to get back at the person who did the harm.
- When God “takes vengeance” or “executes vengeance,” he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression to “avenge” could also be translated as to “right a wrong” or to “get justice for.”
- When referring to human beings, to “take revenge” could be translated as “pay back” or “hurt in order to punish” or “get back at.”
- Depending on the context, “vengeance” could be translated as “punishment” or “punishment of sin” or “payment for wrongs done.” If a word meaning “retaliation” is used, this would apply to human beings only.
- When God says, “take my vengeance,” this could be translated by “punish them for wrongs done against me” or “cause bad things to happen because they have sinned against me.”
- When referring to God’s vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: punish, just, righteous)

Bible References:

- 1 Samuel 24:12-13
- Ezekiel 25:15
- Isaiah 47:3-5
- Leviticus 19:17-18
- Psalms 18:47
- Romans 12:19

Word Data:

- Strong's: H1350, H3467, H5358, H5359, H5360, H8199, G15560, G15570, G15580, G37090

2 Kings References:

9:7

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

2 Kings References:

14:21; 15:1; 15:6; 15:7; 15:8; 15:13; 15:17; 15:23; 15:27; 15:32; 15:34

Baal

Definition:

"Baal" means "lord" or "master" and was the name of the primary false god that was worshiped by the Canaanites.

- There were also local false gods that had "Baal" as part of their names, such as "Baal of Peor." Sometimes all these gods together are referred to as "the Baals."
- Some people had names that included the word "Baal" in them.
- The worship of Baal included evil practices such as sacrificing children and using prostitutes.
- At different time periods throughout their history, the Israelites also became deeply involved in Baal worship, following the example of the pagan nations around them.
- During the reign of King Ahab, God's prophet Elijah set up a test to prove to the people that Baal does not exist and that Yahweh is the only true God. As a result, the prophets of Baal were destroyed and the people started worshiping Yahweh again.

(Translation suggestions: How to Translate Names)

(See also: Ahab, Asherah, Elijah, false god, prostitute, Yahweh)

Bible References:

- 1 Kings 16:31
- 1 Samuel 7:3-4
- Jeremiah 2:7-8
- Judges 2:11
- Numbers 22:41

Examples from the Bible stories:

- 19:2 Ahab was an evil man who encouraged people to worship a false god named **Baal**.
- 19:6 All the people of the entire kingdom of Israel, including the 450 prophets of **Baal**, came to Mount Carmel. Elijah said to the people, "How long will you keep changing your mind? If Yahweh is God, serve him! If **Baal** is God, serve him!"
- 19:7 Then Elijah said to the prophets of **Baal**, "Kill a bull and prepare it as a sacrifice, but do not light the fire."
- 19:8 Then the prophets of **Baal** prayed to **Baal**, "Hear us, O **Baal**!"

- 19:12 So the people captured the prophets of **Baal**. Then Elijah took them away from there and killed them.

Word Data:

- Strong's: H1120, G08960

2 Kings References:

1:2; 1:3; 1:6; 1:16; 3:2; 4:42; 10:18; 10:19; 10:20; 10:21; 10:22; 10:23; 10:25; 10:26; 10:27; 10:28; 11:18; 17:16; 21:3; 23:4; 23:5

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

2 Kings References:

9:9

Babylon, Babylonia, Babylonian

Definition:

The city of Babylon was the capital of the ancient region of Babylonia, which was also part of the Babylonian Empire.

- Babylon was located along the Euphrates River, in the same region where the Tower of Babel had been built hundreds of years before.
- Sometimes the word "Babylon" refers to the entire Babylonian Empire. For example, the "king of Babylon" ruled the entire empire, not just the city.
- The Babylonians were a powerful people group who attacked the kingdom of Judah and kept the people in exile in Babylonia for 70 years.
- Part of this region was called "Chaldea" and the people living there were the "Chaldeans." As a result, the term "Chaldea" was often used to refer to Babylonia. (See: synecdoche)

(See also: **Babel**, Chaldea, Judah, Nebuchadnezzar)

Bible References:

- **1 Chronicles 9:1**
- 2 Kings 17:24-26
- **Acts 7:43**
- **Daniel 1:2**
- **Ezekiel 12:13**
- **Matthew 1:11**
- **Matthew 1:17**

Examples from the Bible stories:

- **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. **Babylon** was a powerful empire.
- **20:7** But after a few years, the king of Judah rebelled against **Babylon**. So, the **Babylonians** came back and attacked the kingdom of Judah. They captured the city of Jerusalem, destroyed the Temple, and took away all the treasures of the city and the Temple.
- **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.

- 20:11 About seventy years later, Cyrus, the king of the Persians, defeated **Babylon**.

Word Data:

- Strong's: H3778, H3779, H8152, H0894, H0895, H0896, G08970

2 Kings References:

17:24; 17:30; 20:12; 20:14; 20:17; 20:18; 24:1; 24:7; 24:10; 24:11; 24:12; 24:15; 24:16; 24:17; 24:20; 25:1; 25:6; 25:7; 25:8; 25:11; 25:13; 25:20; 25:21; 25:22; 25:23; 25:24; 25:27; 25:28

barley

Definition:

The term “barley” refers to a kind of grain that is used to make bread.

- The barley plant has a long stalk with a head at the top where the seeds or grains grow.
- Barley does well in warmer weather so it is often harvested in spring or summer.
- When barley is threshed, the edible seeds are separated from the worthless chaff.
- Barley grain is ground up into flour, which is then mixed with water or oil to make bread.
- If barley is not known, this could be translated as “grain called barley” or “barley grain.”

(See also: How to Translate Unknowns)

(See also: grain, thresh, wheat)

Bible References:

- 1 Chronicles 11:12-14
- Job 31:40
- Judges 7:14
- Numbers 5:15
- Revelation 6:6

Word Data:

- Strong’s: H8184, G29150, G29160

2 Kings References:

4:42; 7:1; 7:16; 7:18

barren, dry

Definition:

To be “barren” means to not be fertile or fruitful.

- Soil or land that is barren is not able to produce any plants.
- A woman who is barren is one who is physically unable to conceive or bear a child.

Translation Suggestions:

- When “barren” is used to refer to land, it could be translated as “not fertile” or “unfruitful” or “without plants.”
- When it is referring to a barren woman, it could be translated as “childless” or “not able to bear children” or “unable to conceive a child.”

Bible References:

- 1 Samuel 2:5
- Galatians 4:27
- Genesis 11:30
- Job 3:7

Word Data:

- Strong’s: H4420, H6115, H6135, H6723, H7921, G06920, G47230

2 Kings References:

2:8; 19:24

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

2 Kings References:

10:33

bear

Definition:

A bear is a large, four-legged furry animal with dark brown or black hair, with sharp teeth and claws. Bears were common in Israel during Bible times.

- These animals live in forests and mountain areas; they eat fish, insects, and plants.
- In the Old Testament, the bear is used as a symbol of strength.
- While tending sheep, the shepherd David fought a bear and defeated it.
- Two bears came out of the forest and attacked a group of youths who had mocked the prophet Elisha.

(See also: David, Elisha)

Bible References:

Word Data:

- Strong's: H1677, G07150

2 Kings References:

2:24

bear, bearer, bore, borne, produce, produced

Definition:

Used in this sense, the term “bear” means to “produce” or “give birth to.”

- A common expression in the Bible is “bear fruit,” which means “produce fruit”
- When speaking of a woman who will bear a child, this means “give birth to” a child
- Depending on context, this term could be translated as “produce” or “give birth to.”

(Translation suggestions: fruit)

Bible References:

Word Data:

- Strong’s: H3205, H3209, H3211, H5375, G01420, G03990, G04300, G09410, G10800, G41600, G47220, G50410, G50880, G53420, G54090

2 Kings References:

4:17; 8:6; 18:14

beast

Definition:

In the Bible, the term “beast” is often just another way of saying “animal.”

- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term “livestock” is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God. (See: Metaphor)
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include “creature” or “created thing” or “animal” or “wild animal,” depending on the context.

(See also: **authority**, **Daniel**, livestock, nation, **power**, **reveal**, **Beelzebul**)

Bible References:

- **1 Corinthians 15:32**
- **1 Samuel 17:44**
- **2 Chronicles 25:18**
- **Jeremiah 16:1-4**
- **Leviticus 7:21**
- **Psalms 49:12-13**

Word Data:

- Strong’s: H0338, H0929, H1165, H2123, H2416, H2423, H2874, H3753, H4806, H7409, G22260, G23410, G23420, G29340, G49680, G50740

2 Kings References:

14:9

Beersheba

Definition:

In Old Testament times, Beersheba was a city located about 45 miles southwest of Jerusalem in a desert area that is now called the Negev.

- The desert surrounding Beersheba was the wilderness area where Hagar and Ishmael wandered after Abraham sent them away from his tents.
- The name of this city means “well of the oath.” It was given this name when Abraham swore an oath to not punish King Abimelech’s men for seizing control of one of Abraham’s wells.

(Translation suggestions: How to Translate Names)

(See also: **Abimelech**, Abraham, **Hagar**, Ishmael, Jerusalem, oath)

Bible References:

- **1 Samuel 3:20**
- **2 Samuel 17:11**
- **Genesis 21:14**
- **Genesis 21:31**
- **Genesis 46:1**
- **Nehemiah 11:30**

Word Data:

- Strong’s: H0884

2 Kings References:

12:1; 23:8

beget, begot, begat, begotten

Definition:

The term “beget” means to become the father of someone.

Translation Suggestions:

- You could translate the phrase “beget” as “bring forth” and the term “begat” as “fathered” and the term “begot” as “gave life.”
- The term “begotten” is the passive form of “beget” and means to “be born.”

Bible References:

Word Data:

- Strong’s: H3205

2 Kings References:

20:18

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

2 Kings References:

14:11; 14:13

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

2 Kings References:

2:2; 2:3; 2:23; 10:29; 17:28; 23:4; 23:15; 23:17; 23:19

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as to “restrain” or to “prevent” or to “keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase “bond of peace” means “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as “promise to fulfill a vow” or “commit to fulfill a vow.”

- Depending on the context, the term “bound” could also be translated as “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: fulfill, peace, prison, servant, vow)

Bible References:

- Leviticus 8:7

Word Data:

- Strong’s: H0247, H0481, H0519, H0615, H0631, H0632, H0640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G02540, G03310, G03320, G11950, G11960, G11980, G11990, G12100, G13970, G13980, G14010, G14020, G26110, G26150, G37340, G37840, G38140, G40190, G40290, G43850, G48860, G48870, G52650

2 Kings References:

1:8; 5:23; 12:10; 17:4; 23:33; 25:7

blasphemy, blaspheme, blasphemous

Definition:

In the Bible, the term “blasphemy” refers to speaking in a way that shows a deep disrespect for God or people. To “blaspheme” someone is to speak against that person so that others think something false or bad about him.

- Most often, to blaspheme God means to slander or insult him by saying things that are not true about him or by behaving in an immoral way that dishonors him.
- It is blasphemy for a human being to claim to be God or to claim that there is a God other than the one true God.
- Some English versions translate this term as “slander” when it refers to blaspheming people.

Translation Suggestions:

- To “blaspheme” can be translated as to “say evil things against” or to “dishonor God” or to “slander.”
- Ways to translate “blasphemy” could include “speaking wrongly about others” or “slander” or “spreading false rumors.”

(See also: **dishonor**, **slander**)

Bible References:

- **1 Timothy 1:12-14**
- **Acts 6:11**
- **Acts 26:9-11**
- **James 2:5-7**
- **John 10:32-33**
- **Luke 12:10**
- **Mark 14:64**
- **Matthew 12:31**
- **Matthew 26:65**
- **Psalms 74:10**

Word Data:

- Strong's: H1288, H1442, H2778, H5006, H5007, H5344, G09870, G09880, G09890

2 Kings References:

19:6

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To “bless” could also be translated as to “provide abundantly for” or to “be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: **praise**)

Bible References:

- **1 Corinthians 10:16**
- **Acts 13:34**
- **Ephesians 1:3**
- **Genesis 14:20**
- **Isaiah 44:3**

- James 1:25
- Luke 6:20
- Matthew 26:26
- Nehemiah 9:5
- Romans 4:9

Examples from the Bible stories:

- 1:7 God saw that it was good and he **blessed** them.
- 1:15 God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- 1:16 So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- 4:4 “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- 4:7 Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- 7:3 Isaac wanted to give his **blessing** to Esau.
- 8:5 Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong’s: H0833, H0835, H1288, H1289, H1293, G17570, G21270, G21280, G21290, G31060, G31070, G31080, G60500

2 Kings References:

4:29; 5:15; 10:15; 18:31

blot out, wipe out

Definition:

The terms “blot out” and “wipe out” are expressions that mean to completely remove or destroy something or someone.

- These expressions can be used in a positive sense, as when God “blots out” sins by forgiving them and choosing not to remember them.
- It is also often used in a negative sense, as when God “blots out” or “wipes out” a people group, destroying them because of their sin.
- The Bible talks about a person’s name being “blotted out” or “wiped out” of God’s Book of Life, which means that the person will not receive eternal life.

Translation Suggestions:

- Depending on the context, these expressions could be translated as “get rid of” or “remove” or “completely destroy” or “completely remove.”
- When referring to blotting someone’s name out of the Book of Life, this could be translated as “removed from” or “erased.”

Bible References:

- Deuteronomy 29:20
- Exodus 32:30-32
- Genesis 7:23
- Psalm 51:1

Word Data:

- Strong’s: H4229, H8045, G18130

2 Kings References:

14:27

bow and arrow, a bow

Definition:

This is a type of weapon that consists of shooting arrows from a stringed bow. In Bible times it was used for fighting against enemies and for killing animals for food.

- The bow is made out of wood, bone, metal, or other hard material, such as a deer's antler. It has a curved shape and is strung tightly with a string, cord, or vine. When not in use the bow string would not be attached to both ends of the bow so that the bow was not under the pressure of being bent all the time. When preparing to fight a warrior would bend the bow and attach the string to both ends.
- An arrow is a thin shaft with a sharp, pointed head on one end. In ancient times, the arrows could be made of a variety of materials such as wood, bone, stone, or metal.
- Bows and arrows are commonly used by hunters and warriors.
- The term "arrow" is also sometimes used figuratively in the Bible to refer to enemy attacks or divine judgment.

Bible References:

- Genesis 21:16
- Habakkuk 3:9-10
- Job 29:20-22
- Lamentations 2:4
- Psalms 58:6-8

Word Data:

- Strong's: H2671, H7198, G51150

2 Kings References:

6:22; 9:24; 13:15; 13:16

bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term "loaf" occurs by itself, it means "loaf of bread."
- Bread dough is usually made with something that makes it rise, such as yeast. However, bread can also be made without yeast so that it does not rise. This is called "unleavened bread" in the Bible. The ancient Israelites ate "unleavened bread" during the passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: Synecdoche) Many times the term "bread" can be translated more generally as "food."
- The phrase "bread of the presence" refers to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as "bread showing that God lived among them."
- The term "bread from heaven" refers to the special white food called "manna" that God provided for the Israelites when they were wandering through the desert. Jesus also called himself the "bread that came down from heaven" and the "bread of life."

(See also: Passover, tabernacle, temple, unleavened bread, yeast)

Bible References:

- Acts 2:46
- Acts 27:35
- Exodus 16:15
- Luke 9:13
- Mark 6:38
- Matthew 4:4
- Matthew 11:18

Word Data:

- Strong's: H2557, H3899, H4635, H4682, G01060, G07400, G42860

2 Kings References:

4:8; 4:42; 6:22; 18:32; 25:3; 25:29

bronze

Definition:

The term “bronze” refers to a kind of metal that is made from melting together the metals, copper and tin. It has a dark brown color, slightly red.

- Bronze resists water corrosion and is a good conductor of heat.
- In ancient times, bronze was used for making tools, weapons, artwork, altars, cooking pots, and soldiers’ armor, among other things.
- Many building materials for the tabernacle and temple were made of bronze.
- Idols of false gods were also often made of bronze metal.
- Bronze objects were made by first melting the bronze metal into a liquid and then pouring it into molds. This process was called “casting.”

(See also: How to Translate Unknowns)

(See also: armor, tabernacle, temple)

Bible References:

- 1 Kings 7:16
- 1 Samuel 17:37-38
- Daniel 2:44-45
- Exodus 25:3-7
- Revelation 1:15

Word Data:

- Strong’s: H5153, H5154, H5174, H5178, G54700, G54740, G54750

2 Kings References:

16:14; 16:15; 16:17; 18:4; 25:7; 25:13; 25:14; 25:16; 25:17

burnt offering, offering by fire

Definition:

A “burnt offering” was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an “offering by fire.”

- Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
- Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
- God commanded the Jewish people to offer burnt offerings two times every day.

(See also: altar, atonement, ox, priest, sacrifice)

Bible References:

- Exodus 40:5-7
- Genesis 8:20
- Genesis 22:1-3
- Leviticus 3:5
- Mark 12:33

Word Data:

- Strong’s: H0801, H5930, H7133, H8548, G36460

2 Kings References:

3:27; 5:17; 10:24; 10:25; 16:13; 16:15

bury, buried, burial

Definition:

The term “bury” refers to putting an object (usually a dead body) into a hole or other burial place and then covering it with dirt or stones, etc. The term “burial” is the act of burying something, or it can be used to describe a place where something has been buried.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin, before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms “burial place” or “burial room” or “burial chamber” or “burial cave” always refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase “buried his face” usually means “covered his face with his hands.”
- Sometimes the word “hide” can mean “bury” as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also: Jericho, tomb)

Bible References:

- 2 Kings 9:9-10
- **Genesis 35:4-5**
- **Jeremiah 25:33**
- **Luke 16:22**
- **Matthew 27:7**
- **Psalm 79:1-3**

Word Data:

- Strong’s: H6900, H6912, H6913, G17790, G17800, G22900, G49160, G50270

2 Kings References:

8:24; 9:10; 9:28; 9:34; 9:35; 10:35; 12:21; 13:9; 13:13; 13:20; 13:21; 14:16; 14:20; 15:7; 15:38; 16:20; 21:18; 21:26; 23:30

call, called

Definition:

The term “call,” in this sense, means to summon a person or being.

- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- Depending on context the phrase “call upon” can be translated as “summon” or “request help from” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- When God “calls” people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- The expression, “I have called you by name” means that God has specifically chosen that person.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- When the Bible says that God has “called” us to be his servants, this could be translated as “specially chose us” or “appointed us” to be his servants.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- When God says, “I have called you by name,” this could be translated as “I know you and have chosen you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”

(See also: call to speak loudly, call name)

Bible References:

Word Data:

- Strong’s: H7121, G25640, G28210, G43410, G47790, G54550

2 Kings References:

3:10; 3:13; 4:12; 4:15; 4:22; 4:36; 5:11; 6:11; 8:1; 9:1; 10:19; 12:7; 18:18; 20:11

call, called

Definition:

The terms “call” and “called,” in this sense, mean to name a place, person, or being. When referring to a person or thing the terms “call” and “called” can refer either to initially giving someone or something a name for the first time or to saying that thing or persons pre-existing name or title.

- The Bible sometimes uses these terms in the context of naming someone. For example, “His name is called John,” means “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.

Translation Suggestions:

- “You must call his name” can also be translated as “you must name him.”
- “His name is called” could also be translated as “his name is” or “he is named.”
- The expression “you are called by my name” could be translated as “I have given you my name, showing that you belong to me.”
- You could translates Jesus’ words “You call me ‘Teacher’ and ‘Lord,’” as “You address me as ‘Teacher’ and ‘Lord,’” or something similar to show that the word “call” in this context means to “address” someone by a specific name or title.

(See also: call to summon)

Bible References:

Word Data:

- Strong’s: H7121, G25640, G30040, G55810

2 Kings References:

14:7; 18:4

call, called, call out, called out

Definition:

The terms “call” and “call out,” in this sense, mean to speak loudly.

- To “call out” to someone means to shout, to announce, or to proclaim. It can also mean to ask someone for help, especially God.
- In some contexts the terms “call” and “call out” mean to loudly ask for help.

Translation Suggestions:

- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- To “call out” could be translated as “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.

(See also: pray, cry, call to summon, call name)

Bible References:

Word Data:

- Strong’s: H0559, H2199, H4744, H6817, H7121, H7123, H7769, H7773, G01540, G03630, G14580, G15280, G19410, G19510, G20280, G20460, G25640, G28210, G28220, G28400, G29190, G30040, G31060, G33330, G33430, G36030, G36860, G36870, G43160, G43410, G43770, G47790, G48670, G54550, G55370, G55810

2 Kings References:

7:10; 7:11; 11:14

camel

Definition:

A camel is a large, four legged animal with one or two humps on its back. (See also: How to Translate Unknowns)

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food but not the Israelites because God said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: **burden**, **clean**)

Bible References:

- **1 Chronicles 5:21**
- **2 Chronicles 9:1-2**
- **Exodus 9:1-4**
- **Mark 10:25**
- **Matthew 3:4**
- **Matthew 19:23-24**

Word Data:

- Strong's: H1581, G25740

2 Kings References:

8:9

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

2 Kings References:

2:25; 4:25

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

2 Kings References:

17:20

cedar, cedarwood

Definition:

The term “cedar” refers to a large fir tree which normally has reddish-brown wood. Like other firs, it has cones and needle-like leaves.

- The Old Testament often mentions cedar trees in connection with Lebanon, where they grew plentifully.
- Cedar wood was used in the construction of the Jerusalem temple.
- It was also used for sacrifices and purification offerings.

(See also: fir, pure, sacrifice, temple)

Bible References:

- 1 Chronicles 14:1-2
- 1 Kings 7:1-2
- Isaiah 2:13
- Zechariah 11:2

Word Data:

- Strong’s: H0730

2 Kings References:

14:9; 19:23

Chaldea, Chaldean

Definition:

Chaldea was a region in the southern part of Mesopotamia or Babylonia. The people who lived in this region were called Chaldeans.

- The city of Ur, where Abraham was from, was located in Chaldea. It is often referred to as "Ur of the Chaldeans."
- King Nebuchadnezzar was one of several Chaldeans who became kings over Babylonia.
- After many years, around 600 BC, the term "Chaldean" came to mean "Babylonian."
- In the book of Daniel, the term "Chaldean" also refers to a special class of men who were highly educated and studied the stars.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Babylon, Shinar, Ur)

Bible References:

- Acts 7:4-5
- Ezekiel 1:1
- Genesis 11:27-28
- Genesis 11:31-32
- Genesis 15:6-8
- Isaiah 13:19

Word Data:

- Strong's: H3679, H3778, H3779, G54660

2 Kings References:

24:2; 25:4; 25:5; 25:10; 25:13; 25:24; 25:25; 25:26

chariot, charioteer

Definition:

In ancient times, chariots were lightweight, two-wheeled carts that were pulled by horses.

- People would sit or stand in chariots, using them for war or travel.
- In war, an army that had chariots had a great advantage of speed and mobility over an army that did not have chariots.
- The ancient Egyptians and Romans were well-known for their use of horses and chariots.

(See also: How to Translate Unknowns)

(See also: Egypt, Rome)

Bible References:

- 1 Kings 9:22
- 2 Chronicles 18:28-30
- Acts 8:29
- Acts 8:38
- Daniel 11:40-41
- Exodus 14:25
- Genesis 41:43

Examples from the Bible stories:

- 12:10 So they followed the Israelites onto the path through the sea, but God caused the Egyptians to panic and caused their **chariots** to get stuck.

Word Data:

- Strong's: H2021, H4817, H4818, H7393, H7395, H7398, G07160, G44800

2 Kings References:

2:11; 5:9; 5:21; 5:26; 6:15; 6:17; 7:6; 7:14; 8:21; 9:21; 9:24; 9:27; 10:2; 10:15; 10:16; 13:7; 13:14; 18:24; 19:23; 23:11

cherub, cherubim

Definition:

The term “cherub,” and its plural form “cherubim,” refer to a special type of heavenly being that God created. The Bible describes cherubim as having wings and flames.

- The cherubim display the glory and power of God and seem to be guardians of sacred things.
- After Adam and Eve sinned, God placed cherubim with flaming swords at the east side of the Garden of Eden so that people could no longer get to the tree of life.
- God commanded the Israelites to carve two cherubim facing each other, with their wings touching, over the atonement lid of the ark of the covenant.
- He also told them to weave pictures of the cherubim into the curtains of the tabernacle.
- In some passages, these creatures are also described as having four faces: of a man, a lion, an ox, and an eagle.
- Cherubim are sometimes thought of as being angels, but the Bible does not clearly state that.

Translation Suggestions:

- The term “cherubim” could be translated as “creatures with wings” or “guardians with wings” or “winged spiritual guardians” or “holy, winged guardians.”
- A “cherub” should be translated as the singular of cherubim, as in, “creature with wings” or “winged spiritual guardian,” for example.
- Make sure that the translation of this term is different from the translation of “angel.”
- Also consider how this term is translated or written in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: angel)

Bible References:

- 1 Chronicles 13:6
- 1 Kings 6:23-26
- Exodus 25:15-18
- Ezekiel 9:3
- Genesis 3:22-24

Word Data:

- Strong's: H3742, G55020

2 Kings References:

19:15

chief, leader

Definition:

The term “chief” refers to the most powerful or most important leader of a particular group.

- Examples of this include, “chief musician,” “chief priest,” and “chief tax collector.” and “chief ruler.”
- It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as “chiefs” of their family clans. In this context, the term “chief” could also be translated as “leader” or “head father.”
- When used to describe a noun, this term could be translated as “leading” or “ruling,” as in “leading musician” or “ruling priest.”

(See also: head, chief priests, priest, tax collector)

Bible References:

- Daniel 1:11-13
- Ezekiel 26:15-16
- Luke 19:2
- Psalm 4:1

Word Data:

- Strong’s: H0047, H0441, H5057, H5387, H5632, H6496, H7218, H7225, H7227, H7229, H7262, H8269, H8334, G07490, G07500, G07540, G44100, G44130, G55060

2 Kings References:

20:5; 24:15; 25:8; 25:10; 25:12; 25:15; 25:18; 25:20

chosen, choose, chosen people, Chosen One, elect

Definition:

The term “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones)” or “the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” This could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as “I appointed you” or “I selected you.”
- In reference to Jesus, “Chosen One” could also be translated as “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See also: appoint, Christ)

Bible References:

- 2 John 1:1

- **Colossians 3:12**
- **Ephesians 1:3-4**
- **Isaiah 65:22-23**
- **Luke 18:7**
- **Matthew 24:19-22**
- **Romans 8:33**

Word Data:

- Strong's: H0970, H0972, H0977, H1262, H1305, H4005, H6901, G01380, G01400, G15860, G15880, G15890, G19510, G37240, G44000, G44010, G47580, G48990, G55000

2 Kings References:

21:7

cistern, well

Definition:

The terms “well” and “cistern” refer to two different kinds of sources for water in Bible times.

- A well is a deep hole dug into the ground so that underground water can flow into it.
- A cistern is a deep hole dug into rock that was used as a holding tank for collecting rain water.
- Cisterns were usually dug into rock and sealed with plaster to keep the water in. A “broken cistern” happened when the plaster became cracked so that the water leaked out.
- Cisterns were often located in the courtyard area of people’s homes to catch the rainwater that would run off the roof.
- Wells were often located where they could be accessed by several families or a whole community.
- Because water was very important for both people and livestock, the right to use a well was often a cause of strife and conflict.
- Both wells and cisterns were usually covered with a large stone to prevent anything falling in it. Often there was a rope with a bucket or pot attached to it to bring the water up to the surface.
- Sometimes a dry cistern was used as a place to imprison someone, such as happened to Joseph and Jeremiah.

Translation Suggestions:

- Ways to translate “well” could include “deep water hole” or “deep hole for spring water” or “deep hole for drawing water.”
- The term “cistern” could be translated as “stone water pit” or “deep and narrow pit for water” or “underground tank for holding water.”
- These terms are similar in meaning. The main difference is that a well continually receives water from underground springs, whereas a cistern is a holding tank for water that usually comes from rain.

(See also: Jeremiah, **prison**, strife)

Bible References:

- **1 Chronicles 11:17**
- **2 Samuel 17:17-18**
- **Genesis 16:14**

- **Luke 14:4-6**
- **Numbers 20:17**

Word Data:

- Strong's: H0875, H0883, H0953, H1360, H4599, H4726, H4841, G40770, G54210

2 Kings References:

18:31

city of David

Definition:

The term “city of David” is another name for both Jerusalem and Bethlehem.

- Jerusalem is where David lived while he ruled Israel.
- Bethlehem is where David was born.

(Translation suggestions: How to Translate Names)

(See also: David, Bethlehem, Jerusalem)

Bible References:

- 1 Kings 8:1-2
- 2 Samuel 5:6-7
- Isaiah 22:8-9
- Luke 2:4
- Nehemiah 3:14-15

Word Data:

- Strong’s: H1732, H5892, G11380, G41720

2 Kings References:

8:24; 9:28; 12:21; 14:20; 15:7; 15:38; 16:20

column, pillar

Definition:

The term “pillar” usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for “pillar” is “column.”

- In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
- When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
- The word “pillar” sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
- It can also refer to an idol that was made to worship a false god. It is another name for a “carved image” and could be translated as “statue.”
- The term “pillar” is used to refer to something that is shaped like a pillar, such as the “pillar of fire” that led the Israelites at night through the desert or the “pillar of salt” that Lot’s wife became after she looked back at the city.
- As a structure supporting a building, the term “pillar” or “column” could be translated as “upright stone support beam” or “supporting stone structure.”
- Other uses of “pillar” could be translated as “statue” or “pile” or “mound” or “monument” or “tall mass,” depending on the context.

(See also: **foundation**, false god, image)

Bible References:

- 2 Kings 18:4
- **Exodus 13:21**
- **Exodus 33:9**
- **Genesis 31:45**
- **Proverbs 9:1-2**

Word Data:

- Strong’s: H0352, H0547, H2106, H2553, H3730, H4552, H4676, H4678, H4690, H5324, H5333, H5982, H8490, G47690

2 Kings References:

3:2; 10:26; 10:27; 11:14; 17:10; 18:4; 23:3; 23:14; 25:13; 25:16; 25:17

commander

Definition:

The term “commander” refers to a leader of an army who is responsible for leading and commanding a certain group of soldiers.

- A commander could be in charge of a small group of soldiers or a large group, such as a thousand men.
- This term is also used to refer to Yahweh as the commander of angel armies.
- Other ways to translate “commander” could include, “leader” or “captain” or “officer.”
- The term to “command” an army could be translated as to “lead” or to “be in charge of.”

(See also: command, ruler, centurion)

Bible References:

- 1 Chronicles 11:4-6
- 2 Chronicles 11:11-12
- Daniel 2:14
- Mark 6:21-22
- Proverbs 6:7

Word Data:

- Strong’s: H2710, H2951, H1169, H4929, H5057, H6346, H7101, H7262, H7218, H7227, H7229, H7990, H8269, G55060

2 Kings References:

4:13; 5:1; 8:21; 9:5; 10:1; 11:4; 11:14; 11:15; 11:19; 23:8; 24:12; 24:14; 25:19

compassion, compassionate

Definition:

The term “compassion” refers to a feeling of concern for people, especially for those who are suffering. A “compassionate” person cares about other people and helps them.

- The word “compassion” refers to caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.

Translation Suggestions:

- Ways of translating “compassion” could include, “deep caring” or “pity” or “helpful mercy.”
- The term “compassionate” could also be translated as “caring and helpful” or “deeply loving and merciful.”

Bible References:

- Daniel 1:8-10
- Hosea 13:14
- James 5:9-11
- Jonah 4:1-3
- Mark 1:41
- Romans 9:14-16

Word Data:

- Strong’s: H2550, H7349, H7355, H7356, G16530, G33560, G36270, G46970, G48340, G48350

2 Kings References:

13:23

conceive, conceived, conception

Definition:

Used in this sense, the terms “conceive” and “conception” usually refer to a woman becoming pregnant with a child. It can also be used for animals that become pregnant.

- The phrase “conceive a child” could be translated as “become pregnant” or some other term that is an acceptable way of referring to this.
- The related term “conception” could be translated as “beginning of a pregnancy” or “moment of becoming pregnant.”
- Depending on context, the term “conceived” could be translated as “became pregnant” or “became pregnant with.”

(See also: **create**, **womb**)

Bible References:

- **Genesis 21:1-4**
- **Hosea 2:4-5**
- **Job 15:35**
- **Luke 1:24-25**
- **Luke 2:21**

Word Data:

- Strong’s: H2029, H2030, H2032, H2232, H2254, H2803, H3179, G10800, G17220, G28450, G48150

2 Kings References:

4:17

consecrate, consecrated, consecration

Definition:

To consecrate means to dedicate something or someone to serve God. The person or object that is consecrated is considered holy and set apart for God.

- The meaning of this term is similar to “sanctify” or to “make holy,” but with the added meaning of formally setting apart someone for service to God.
- Things that were consecrated to God included animals to be sacrificed, the altar of burnt offering, and the tabernacle.
- People who were consecrated to God included the priests, the people of Israel, and the oldest male child.
- Sometimes the word “consecrate” has a meaning that is similar to “purify,” especially when it pertains to preparing people or things for God’s service so that they will be cleansed and acceptable to him.

Translation Suggestions:

- Ways to translate “consecrate” could include, “set apart for God’s service” or “purify for service to God.”
- Also consider how the terms “holy” and “sanctify” are translated.

(See also: holy, pure, sanctify)

Bible References:

- 1 Timothy 4:3-5
- 2 Chronicles 13:8-9
- Ezekiel 44:19

Word Data:

- Strong’s: H2763, H3027, H4390, H4394, H5144, H5145, H6942, H6944, G14570, G50480

2 Kings References:

10:20; 12:18

consume, devour

Definition:

The term “consume” literally means to use up something. It has several figurative meanings.

- In the Bible, the word “consume” often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a “consuming fire,” which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, “consume the land” could be translated as “destroy the land.”

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as “destroy.”
- When fire is referred to, “consume” could be translated as “burn up.”
- The burning bush that Moses saw “was not consumed” which could be translated as “did not get burned up” or “did not burn up.”
- When referring to eating, “consume” could be translated as “eat” or “devour.”
- If someone’s strength is “consumed,” it means his strength is “used up” or “gone.”
- The expression, “God is a consuming fire” could be translated as “God is like a fire that burns things up” or “God is angry against sin and will destroy sinners like a fire.”

(See also: devour, wrath)

Bible References:

- 1 Kings 18:38-40
- Deuteronomy 7:16
- Jeremiah 3:23-25
- Job 7:9
- Numbers 11:1-3

Word Data:

- Strong’s: H0398, H0402, H1086, H1104, H1197, H2628, H3615, H3617, H3857, H4529, H5595, H8046, H8552, G03550, G26180, G26540, G27190, G53150

2 Kings References:

1:10; 1:12; 1:14

court, courtyard

Definition:

The terms “court” and “courtyard” refer to an enclosed area that is open to the sky and surrounded by walls.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
- The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
- These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
- The king’s court can refer to the physical location where legal and political matters were handled. It can also refer to the people who supported the king and carried out his decrees.
- The courtyard of a house was an open area in the middle of the house.

Translation Suggestions:

- The terms “court” and “courtyard” could be translated as “enclosed space” or “walled-in land” or “walled-in space” or “tabernacle grounds” or “temple grounds” or “temple enclosure” depending on the context.
- If it would be natural in your language the term used for a king’s court could also be used to refer to Yahweh’s court.

(See also: Gentile,tabernacle, temple)

Bible References:

- 2 Kings 20:4-5
- Exodus 27:9
- Jeremiah 19:14-15
- Luke 22:55
- Matthew 26:69-70
- Numbers 3:26
- Psalms 65:4

Word Data:

- Strong's: H1004, H1508, H2691, H5835, H7339, H8651, G08330, G42590

2 Kings References:

20:4; 21:5; 23:12

covenant

Definition:

In the Bible, the term “covenant” refers to a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term “new covenant” refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God’s “new covenant” was explained in the part of the Bible called the “New Testament.”
- This new covenant is in contrast to the “old” or “former” covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people’s sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”

- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term “new covenant” could be translated as “new formal agreement” or “new pact” or “new contract.”
- The word “new” in these expressions has the meaning of “fresh” or “new kind of” or “another.”

(See also: covenant, promise)

Bible References:

- Genesis 9:12
- Genesis 17:7
- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26
- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 1:73
- Luke 22:20
- Acts 7:8
- 1 Corinthians 11:25-26
- 2 Corinthians 3:6
- Galatians 3:17-18
- Hebrews 12:24

Examples from the Bible stories:

- 4:9 Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- 5:4 "I will make Ishmael a great nation, too, but my **covenant** will be with Isaac."
- 6:4 After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- 7:10 "The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob."
- 13:2 God said to Moses and the people of Israel, "If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation."
- 13:4 Then God gave them the **covenant** and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods."
- 15:13 Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.
- 21:5 Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. In the **New Covenant**, God would write his law on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins. The Messiah would start the **New Covenant**.
- 21:14 Through the Messiah's death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- 38:5 Then Jesus took a cup and said, "Drink this. It is my blood of the **New Covenant** that is poured out for the forgiveness of sins. Do this to remember me every time you drink it."
- 48:11 But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God's people by believing in Jesus.

Word Data:

- Strong's: H1285, H2319, H3772, G08020, G12420, G49340

2 Kings References:

11:4; 11:17; 13:23; 17:15; 17:35; 17:38; 18:12; 23:2; 23:3; 23:21

cow, bull, calf, cattle, heifer, ox

Definition:

The terms “cow,” “bull,” “heifer,” “ox,” and “cattle” all refer to a kind of large, four-legged bovine animal that eats grass.

- The female of this kind of animal is called a “cow,” the male is a “bull,” and their offspring is a “calf.”
- In the Bible, cattle were among the “clean” animals that the people could eat and use for sacrifice. They were primarily raised for their meat and milk.

A “heifer” is an adult female cow that has not yet given birth to a calf.

An “ox” is a type of cattle that is specifically trained to do agricultural work. The plural of this term is “oxen.” Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase to “be under a yoke” became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: How to Translate Unknowns)

(See also: yoke)

Bible References:

- Genesis 15:9-11
- Exodus 24:5-6
- Numbers 19:1-2
- Deuteronomy 21:3-4
- 1 Samuel 1:24-25
- 1 Samuel 15:3
- 1 Samuel 16:2-3
- 1 Kings 1:9

- **2 Chronicles 11:15**
- **2 Chronicles 15:10-11**
- **Matthew 22:4**
- **Luke 13:15**
- **Luke 14:5**
- **Hebrews 9:13**

Word Data:

- Strong's: H0047, H0441, H0504, H0929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6510, H6629, H7214, H7716, H7794, H7921, H8377, H8450, G10160, G11510, G23530, G29340, G34470, G34480, G41650, G50220

2 Kings References:

3:17; 5:26

crown, crowned

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term to "crown" means to put a crown on someone's head; figuratively it means, to "honor."

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown was intended to be a symbol of a king's power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus' head was meant to mock him and hurt him.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- Used figuratively, to "crown" means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Paul calls fellow believers his "joy and crown." In this expression, "crown" is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.
- When used figuratively, "crown" could be translated as "prize" or "honor" or "reward."
- The figurative use of to "crown" could be translated as to "honor" or to "decorate."
- If a person is "crowned" this could be translated as "a crown was put on his head."
- The expression, "he was crowned with glory and honor" could be translated as "glory and honor were bestowed on him" or "he was given glory and honor" or "he was endowed with glory and honor."

(See also: glory, king, olive)

Bible References:

- John 19:3
- Lamentations 5:16
- Matthew 27:29
- Philippians 4:1
- Psalms 21:3
- Revelation 3:11

Word Data:

- Strong's: H3803, H3804, H5145, H5849, H5850, H6936, G12380, G47350, G47370

2 Kings References:

11:12

cry, cry out, outcry

Definition:

The terms “cry” or “cry out” usually mean to say something loudly or urgently. Someone can “cry out” in pain, distress, anger, or fear, often with the intent of asking for help.

- The phrase “cry out” can mean to shout or to call out with the intent of asking for help.
- The terms “cry” or “cry out” can also mean to pray.
- This term could also be translated as “exclaim loudly” or “urgently ask for help,” depending on the context.
- An expression such as, “I cry out to you” could be translated as “I call to you for help” or “I urgently ask you for help.”

(See also: call speak loudly, plead, pray)

Bible References:

- Job 27:9
- Mark 5:5-6
- Mark 6:48-50
- Psalm 22:1-2

Word Data:

- Strong’s: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8663, G03100, G03490, G08630, G09940, G09950, G19160, G20190, G27990, G28050, G28960, G29050, G29060, G29290, G43770, G54550

2 Kings References:

2:12; 4:1; 4:40; 6:26; 8:3; 8:5

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

2 Kings References:

2:24; 9:34; 22:19

cypress

Definition:

The term “cypress” refers to a kind of fir tree that was plentiful in the regions where people lived in Bible times, especially countries bordering the Mediterranean Sea.

- Cyprus and Lebanon are two places that are specifically mentioned in the Bible as having many cypress trees.
- The wood that Noah used to build the ark may have been cypress.
- Because cypress wood is sturdy and long-lasting, it was used by ancient peoples for building boats and other structures.

(See also: ark, Cyprus, fir, Lebanon)

Bible References:

- Acts 11:19-21
- Genesis 6:14
- Hosea 14:8
- Isaiah 44:14
- Isaiah 60:13
- Zechariah 11:2

Word Data:

- Strong’s: H8645

2 Kings References:

19:23

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

2 Kings References:

5:12; 8:7; 8:9; 14:28; 16:9; 16:10; 16:11; 16:12

Dan

Definition:

Dan was Jacob's fifth son. He was Bilhah's first son. His descendants became one of the tribes of Israel.

- His name sounds similar to the Hebrew word for "judge."
- The tribe of Dan settled in the northern part of Canaan. When used as the name of a region of land, the term "Dan" refers to the land given to the tribe of Dan.
- "Dan" was also the name an Israelite city located about 60 miles north of Jerusalem. In the Old Testament times, the city of Dan served as a landmark for the northern boundary of the country of Israel, opposite the city of Beersheba as a landmark for the southern boundary.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Bilhah)

Bible References:

- 1 Chronicles 12:35
- 1 Kings 4:25
- Exodus 1:1-5
- Genesis 14:14
- Genesis 30:6

Word Data:

- Strong's: H1835, H1839, H2051

2 Kings References:

10:29

David

Definition:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: How to Translate Names)

(See also: Goliath, Philistines, Saul (OT))

Bible References:

- 1 Samuel 17:12-13
- 1 Samuel 20:34
- 2 Samuel 5:2
- 2 Timothy 2:8
- Acts 2:25
- Acts 13:22
- Luke 1:32
- Mark 2:26

Examples from the Bible stories:

- 17:2 God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. … **David** was a humble and righteous man who trusted and obeyed God.

- 17:3 **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- 17:4 Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.
- 17:5 God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- 17:6 **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- 17:9 **David** ruled with justice and faithfulness for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- 17:13 God was very angry about what **David** had done, so he sent the prophet Nathan to tell **David** how evil his sin was. **David** repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

Word Data:

- Strong's: H1732, G11380

2 Kings References:

8:19; 11:10; 14:3; 16:2; 18:3; 19:34; 20:5; 20:6; 21:7; 22:2

day

Definition:

The term “day” generally refers to the time it takes for the alternating periods of light and darkness in the sky to complete one cycle (that is, 24 hours). However, in the Bible the same term is often used to refer to a shorter period of time (such as the time between sunrise and sunset) or a longer period of time that is often not specified.

- “Day” is sometimes used in contrast to “night.” In these cases, the term refers to the period of time when the sky is light.
- The term may also refer to a specific point in time, such as “today.”
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.” Some languages will use a different expression to translate these figurative uses or will translate “day” non-figuratively.

Translation Suggestions:

- It is best to translate this term literally as “day” or “daytime” using the word in your language that refers to the part of the day when there is light.
- Other translations of “day” could include “daytime,” “time,” “season,” “occasion” or “event,” depending on the context.

(See also: **time**, **judgment day**, **last day**)

Bible References:

- **Acts 20:6**
- **Daniel 10:4**
- **Ezra 6:15**
- **Ezra 6:19**
- **Matthew 9:15**

Word Data:

- Strong’s: H3117, H3118, H6242, G22500

2 Kings References:

1:18; 2:17; 2:22; 3:6; 3:9; 4:8; 4:11; 4:18; 6:29; 7:9; 8:6; 8:15; 8:19; 8:20; 8:22; 8:23; 10:27; 10:32; 10:34; 10:36; 12:2; 12:19; 13:3; 13:5; 13:8; 13:12; 13:22; 14:7; 14:15; 14:18; 14:28; 15:5; 15:6; 15:11; 15:13; 15:15; 15:18; 15:21; 15:26; 15:29; 15:31; 15:36; 15:37; 16:6; 16:19; 17:23; 17:34; 17:37; 17:41; 18:4; 19:3; 19:25; 20:1; 20:5; 20:6; 20:8; 20:17; 20:19; 20:20; 21:15; 21:17; 21:25; 23:22; 23:28; 23:29; 24:1; 24:5; 25:29; 25:30

deceive, lie, deception, illusion

Definition:

The term “deceive” means to cause someone to believe something that is not true, often by telling a “lie.” The act of deceiving someone is called “lying,” “deceit,” or “deception.”

- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- To “lie” is to say something that is not true.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated as “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: **true**)

Bible References:

- **1 John 1:8**
- **1 Timothy 2:14**
- **2 Thessalonians 2:3-4**
- **Genesis 3:12-13**
- **Genesis 31:26-28**

- **Leviticus 19:11-12**
- **Matthew 27:64**
- **Micah 6:11**

Word Data:

- Strong's: H0898, H2048, H3577, H3584, H3868, H4123, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8582, H8591, H8649, G05380, G05390, G13860, G13870, G13880, G18180, G38840, G41050, G41060, G41080, G54220, G54230

2 Kings References:

4:16; 4:28; 9:12; 18:29; 19:10

declare, proclaim, announce

Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something. Other terms with similar meaning include “proclaim,” “proclamation,” “announce,” and “announcement.”

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

Translation Suggestions:

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as “statement” or “proclamation.”
- The phrase “this is Yahweh’s declaration” could be translated as “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: preach, decree)

Bible References:

- 1 Chronicles 16:24
- 1 Corinthians 15:31-32
- 1 Samuel 24:17-18
- Amos 2:16
- Ezekiel 5:11-12
- Matthew 7:21-23

Word Data:

- Strong’s: H0262, H0559, H0816, H0874, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H7121, H7561, H7878, H8085, G03120, G05180, G06690, G12290, G13440, G15550, G17180, G18340, G20970, G25110, G26050, G26070, G31400, G36700, G37240, G38220, G38700, G39550, G42960

2 Kings References:

4:2; 4:7; 4:27; 4:31; 5:4; 6:11; 6:12; 6:13; 7:10; 7:12; 7:15; 8:7; 9:12; 9:15; 9:18; 9:20; 9:36; 10:8; 10:20; 18:28; 18:37; 22:10

dedicate, dedication, established, devoted

Definition:

To dedicate is to set apart or commit something for a special purpose or function.

- David dedicated his gold and silver to the Lord.
- Often the word “dedication” refers to a formal event or ceremony to set apart something for a special purpose.
- The dedication of the altar included offering a sacrifice to God.
- Nehemiah led the Israelites in a dedication of Jerusalem’s repaired walls with a renewed promise to serve only Yahweh and to take care of his city. This event included giving thanks to God with musical instruments and singing.
- The term “dedicate” could also be translated as “specially assign a special purpose” or “commit something to be used for a specific use” or “commit someone to do a special task.”
- The terms “devote” and “devoted” often refer to something that is completely destroyed as a way of dedicating it to Yahweh.

(See also: commit)

Bible References:

- 1 Chronicles 15:11-12
- 1 Corinthians 6:9-11
- 1 Kings 7:51
- 1 Timothy 4:5
- 2 Chronicles 2:4-5
- John 17:18-19
- Luke 2:22-24

Word Data:

- Strong’s: H2596, H2597, H2598, H2764, H4394, H6942, H6944, G14560, G14570

2 Kings References:

23:11

defile, defiled, desecrate

Definition:

The terms “defile” and “be defiled” refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as “unclean” and “unholy.”
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term “defile” can also be translated as “cause to be unclean” or “cause to be unrighteous” or “cause to be ritually unacceptable.”
- To “be defiled” could be translated as “become unclean” or “be caused to be morally unacceptable (to God)” or “become ritually unacceptable.”

(See also: **profane**, **clean**)

Bible References:

- 2 Kings 23:8
- **Exodus 20:24-26**
- **Genesis 34:27**
- **Genesis 49:4**
- **Isaiah 43:27-28**
- **Leviticus 11:43-45**
- **Mark 7:14-16**
- **Matthew 15:10**

Word Data:

- Strong's: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, G28390, G28400, G33920, G34350

2 Kings References:

23:8; 23:10; 23:13; 23:16

deliver, deliverer, deliverance, delivered

Definition:

To “deliver” someone means to rescue that person. The term “deliverer” refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term “deliverance” refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called “judges” and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a “deliverer.” Throughout the history of Israel, he delivered or rescued his people from their enemies.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term “deliver” can be translated as “rescue” or “liberate” or “save.”
- When the term “deliverer” refers to the judges who led Israel, it could also be translated as “judge” or “leader.”

(See also: judge, save)

Bible References:

- 2 Corinthians 1:10
- Acts 7:35
- Galatians 1:4
- Judges 10:12

Examples from the Bible stories:

- 16:3 Then God provided a **deliverer** who rescued them from their enemies and brought peace to the land.
- 16:16 They (Israel) finally asked God for help again, and God sent them another **deliverer**.

- 16:17 Over many years, God sent many **deliverers** who saved the Israelites from their enemies.

Word Data:

- Strong's: H1350, H2020, H2502, H3205, H3444, H3467, H4042, H4422, H4672, H5337, H5414, H5462, H6299, H6403, H6413, H6475, H6561, H7725, H7804, H8199, G03250, G05250, G06290, G10800, G13250, G15600, G16590, G18070, G19290, G26730, G30860, G38600, G45060, G49910, G50880, G54830

2 Kings References:

5:1; 16:7; 17:39; 18:29; 18:30; 18:32; 18:33; 18:34; 18:35; 19:11; 19:12; 20:6

descend, descendant

Definition:

A “descendant” is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person’s descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob’s descendants were the twelve tribes of Israel.
- The phrase “descended from” is another way of saying “a descendant of” as in “Abraham was descended from Noah.” This could also be translated as “from the family line of.”

(See also: Abraham, ancestor, Jacob, Noah, twelve tribes of Israel)

Bible References:

- 1 Kings 9:4-5
- Acts 13:23
- Deuteronomy 2:20-22
- Genesis 10:1
- Genesis 28:12-13

Examples from the Bible stories:

- 2:9 “The woman’s **descendant** will crush your head, and you will wound his heel.”
- 4:9 “I give the land of Canaan to your **descendants**.”
- 5:10 “Your **descendants** will be more than the stars in the sky.”
- 17:7 “Someone from your family will always rule as king over Israel, and the Messiah will be one of your **descendants**!”
- 18:13 The kings of Judah were **descendants** of David.
- 21:4 God promised King David that the Messiah would be one of David’s own **descendants**.
- 48:13 God promised David that the Messiah would be one of his **descendants**. Jesus, the Messiah, was that special **descendant** of David.

Word Data:

- Strong's: H0319, H1004, H1121, H1323, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6849, H7611, H8435, G10740, G10850, G46900

2 Kings References:

25:25

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as "wilderness."
- "Wilderness" conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as "deserted place" or "remote place" or "uninhabited place."

Bible References:

- Acts 13:16-18
- Acts 21:38
- Exodus 4:27-28
- Genesis 37:21-22
- John 3:14
- Luke 1:80
- Luke 9:12-14
- Mark 1:3
- Matthew 4:1
- Matthew 11:8

Word Data:

- Strong's: H0776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G20470, G20480

2 Kings References:

3:8

destroy, destruction, annihilate

Definition:

The term “destroy” means to completely make an end to something, so that it no longer exists.

- The term “destroyer” means “a person who destroys.”
- This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
- When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as “the destroyer of the firstborn.” This could be translated as “the one (or angel) who killed the firstborn males.”
- In the book of Revelation about the end times, Satan or some other evil spirit is called “the Destroyer.” He is the “one who destroys” because his purpose is to destroy and ruin everything God created.

(See also: angel, Egypt, firstborn, Passover)

Bible References:

- Exodus 12:23
- Hebrews 11:28
- Jeremiah 6:26
- Judges 16:24

Word Data:

- Strong’s: H0006, H0007, H0622, H0398, H1104, H1197, H1820, H1826, H1942, H2000, H2015, H2026, H2040, H2254, H2255, H2717, H2718, H2763, H2764, H3238, H3341, H3381, H3423, H3582, H3615, H3617, H3772, H3807, H4191, H4229, H4591, H4658, H4889, H5218, H5221, H5307, H5362, H5420, H5422, H5428, H5595, H5642, H6365, H6789, H6979, H7665, H7667, H7703, H7722, H7760, H7843, H7921, H8045, H8074, H8077, H8316, H8552, G03550, G03960, G06220, G08530, G13110, G18420, G20490, G25060, G25070, G26470, G26730, G27040, G30890, G36450, G41990, G53510, G53560

2 Kings References:

3:23; 8:19; 10:17; 10:19; 10:28; 11:1; 13:7; 13:23; 18:25; 19:11; 19:12; 19:17; 19:18; 21:3; 21:9; 23:13; 24:2

devastate, devastation

Definition:

The term “devastated” or “devastation” refers to having one’s property or land ruined or destroyed. It also often includes destroying or capturing the people living on that land.

- This refers to a very severe and complete destruction.
- For example, the city of Sodom was devastated by God as punishment for the sins of the people living there.
- The term “devastation” can also include causing great emotional grief resulting from the punishment or destruction.

Translation Suggestions

- The term “devastate” could be translated as “completely destroy” or “completely ruin.”
- Depending on the context, “devastation” could be translated as “complete destruction” or “total ruin” or “disaster.”

(See also: ruin)

Bible References:

- Daniel 8:24-25
- Jeremiah 4:13
- Numbers 21:30
- Zephaniah 1:13

Word Data:

- Strong’s: H1110, H1238, H2721, H1826, H3615, H3772, H4875, H7701, H7703, H7722, H7843, H8074, H8077

2 Kings References:

19:25

disperse, dispersion, scatter, distributed

Definition:

The terms “disperse” and “dispersion” refer to the scattering of people or things into many different directions.

- In the Old Testament, God talks about “dispersing” people, causing them to have to separate and live in different places apart from each other. He did this to punish them for their sin. Perhaps being dispersed would help them repent and start worshiping God again.
- The term “dispersion” is used in the New Testament to refer to Christians who had to leave their homes and move to many different locations to escape persecution.
- The phrase “the dispersion” could be translated as “believers in many different places” or “the people who moved away to live in different nations.”
- The term “disperse” could be translated as “send away into many different places” or “scatter abroad” or “cause to move away to live in different countries.”

(See also: believe, persecute, captive, exile)

Bible References:

- 1 Peter 1:1
- Ezekiel 12:15
- Ezekiel 30:23
- Psalms 18:14

Word Data:

- Strong’s: H2219, H5310, H6327, H6340, H6504, H8600, G12870, G12900, G46500

2 Kings References:

25:5

divination, diviner, soothsaying, soothsayer

Definition:

The terms “divination” and “soothsaying” refer to the practice of trying to get information from spirits in the supernatural world. A person who does this is sometimes called a “diviner” or “soothsayer.”

- In Old Testament times, God commanded the Israelites to not practice divination or soothsaying.
- God did permit his people to seek information from him using the Urim and Thummim, which were stones that he had designated to be used by the high priest for that purpose. But he did not allow his people to seek information through the help of evil spirits.
- Pagan diviners used different methods of trying to find out information from the spirit world. Sometimes they would examine the inside parts of a dead animal or throw animal bones on the ground, looking for patterns that they would interpret as messages from their false gods.
- In the New Testament, Jesus and the apostles also rejected divination, sorcery, witchcraft, and magic. All these practices involve using the power of evil spirits and are condemned by God.

(See also: apostle, false god, magic, sorcery)

Bible References:

- 1 Samuel 6:1-2
- Acts 16:16
- Ezekiel 12:24-25
- Genesis 44:5
- Jeremiah 27:9-11

Word Data:

- Strong’s: H1870, H4738, H5172, H6049, H7080, H7081, G44360

2 Kings References:

17:17; 21:6

doctrine, teaching, belief, beliefs, instruction, knowledge

Definition:

The word “doctrine” literally means “teaching.” It usually refers to religious teaching.

- In the context of Christian teachings, “doctrine” refers to all teachings about God—Father, Son and Holy Spirit—including all his character qualities and everything he has done.
- It also refers to everything God teaches Christians about how to live holy lives that bring glory to him.
- The word “doctrine” is sometimes also used to refer to false or worldly religious teachings that come from human beings. The context makes the meaning clear.
- This term could also be translated as “teaching.”

(See also: **teach**)

Bible References:

- **1 Timothy 1:3**
- **2 Timothy 3:16-17**
- **Mark 7:6-7**
- **Matthew 15:7-9**

Word Data:

- Strong’s: H3948, G13190, G13220, G20850

2 Kings References:

17:28

donkey, mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

(See also: How to Translate Unknowns)

Bible References:

- 1 Kings 1:32-34
- 1 Samuel 9:4
- 2 Kings 4:21-22
- Deuteronomy 5:12-14
- Luke 13:15
- Matthew 21:2

Word Data:

- Strong's: H0860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, G36780, G36880, G52680

2 Kings References:

4:22; 4:24; 5:17; 6:25; 7:7; 7:10

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

2 Kings References:

18:16

dove, pigeon, turtledove

Definition:

Doves and pigeons are two kinds of small, gray-brown birds that look similar. A dove is often thought of as being lighter in color, almost white.

- Some languages have two different names for them, while others use the same name for both.
- Doves and pigeons were used in sacrifices to God, especially for people who could not afford to buy a larger animal.
- A dove brought the leaf of an olive tree to Noah when the flood waters were going down.
- Doves sometimes symbolize purity, innocence, or peace.
- If doves or pigeons are not known in the language area where the translation is being done, this term could be translated as “a small grayish brown bird called a dove” or “a small gray or brown bird, similar to a (name of local bird)”.
- If both a dove and a pigeon are referred to in the same verse, it is best to use two different words for these birds, if possible.
- A turtledove is a type of dove mentioned in Genesis 15:9, Song of Songs 2:12, and Leviticus 12:6.

(See also: How to Translate Unknowns)

(See also: olive, innocent, **pure**)

Bible References:

- **Genesis 8:9**
- **Luke 2:22-24**
- **Mark 1:10**
- **Matthew 3:16**
- **Matthew 21:12-14**

Word Data:

- Strong’s: H1469, H1686, H3123, H8449, G40580

2 Kings References:

6:25

drink offering

Definition:

A drink offering was a sacrifice to God that involved pouring wine on an altar. It was often offered together with a burnt offering and a grain offering.

- Paul refers to his life as being poured out like a drink offering. This means that he was totally dedicated to serving God and telling people about Jesus, even though he knew he would suffer and probably be killed because of that.
- Jesus' death on the cross was the ultimate drink offering, as his blood was poured out on the cross for our sins.

Translation Suggestions:

- Another way to translate this term could be "offering of grape wine."
- When Paul says he is being "poured out like an offering" this could also be translated as "I am completely committed to teaching God's message to people, just like an offering of wine is poured out completely on the altar."

(See also: burnt offering, grain offering)

Bible References:

- Exodus 25:29
- Ezekiel 45:16-17
- Genesis 35:14
- Jeremiah 7:16-18
- Numbers 5:15

Word Data:

- Strong's: H5257, H5261, H5262

2 Kings References:

16:13; 16:15

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

2 Kings References:

6:25; 9:37; 18:27

earth, land

Definition:

The term “earth” refers to the world on which human beings and other living things live. In the Bible, this term is sometimes translated as “land” when used in a general way to refer to the ground or the soil, or when used in a specific way to refer to a particular geographical area, usually a country or nation.

- In the Bible, the term “earth” is often paired with the term “heaven” as a way of indicating the abode of humankind on the earth in contrast with the abode of God in heaven.
- This term is usually translated “land” when paired with the name of a people group to denote the territory belonging to those people, such as “the land of Canaan.”
- The term “earthly” is sometimes used to refer to things that are physical and/or visible in contrast to things that are non-physical and/or invisible.

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, “earth” could also be translated as “world” or “land” or “dirt” or “soil.”
- Ways to translate “earthly” could include “physical” or “things of this earth” or “visible.”

(See also: world, heaven)

Bible References:

- 1 Kings 1:38-40
- 2 Chronicles 2:11-12
- Daniel 4:35
- Luke 12:51
- Matthew 6:10
- Matthew 11:25
- Zechariah 6:5

Word Data:

- Strong's: H0127, H0772, H0776, H0778, H2789, H3007, H3335, H6083, H7494, G10930, G19190, G27090, G28860, G36250, G45780, G55170

2 Kings References:

2:15; 2:19; 3:20; 3:27; 4:37; 4:38; 5:2; 5:4; 5:15; 6:23; 8:1; 8:2; 8:3; 8:6; 10:33; 11:3; 11:14; 11:18; 11:19; 11:20; 13:18; 13:20; 15:5; 15:19; 15:20; 15:29; 16:15; 17:5; 17:7; 17:23; 17:26; 17:27; 17:36; 18:25; 18:32; 18:33; 18:35; 19:7; 19:11; 19:15; 19:17; 19:19; 19:37; 20:14; 21:24; 23:24; 23:30; 23:33; 23:35; 24:7; 24:14; 24:15; 25:3; 25:12; 25:19; 25:21; 25:22; 25:24

Eden, garden of Eden

Definition:

In ancient times, Eden was a region that had a garden where God placed the first man and woman to live.

- The garden where Adam and Eve lived was only part of Eden.
- The exact location of the region of Eden is not certain, but the Tigris and Euphrates Rivers were flowing through it.
- The word "Eden" comes from a Hebrew word meaning to "take great delight in."

(Translation suggestions: How to Translate Names)

(See also: Adam, Euphrates River, Eve)

Bible References:

- Ezekiel 28:11-13
- Genesis 2:7-8
- Genesis 2:10
- Genesis 2:15
- Genesis 4:16-17
- Joel 2:3

Word Data:

- Strong's: H5729, H5731

2 Kings References:

19:12

Edom, Edomite, Idumea

Definition:

Edom was another name for Esau. The region where he lived also became known as “Edom” and later, “Idumea.” The “Edomites” were his descendants.

- The region of Edom changed locations over time. It was mostly located to the south of Israel and eventually extended into southern Judah.
- During New Testament times, Edom covered the southern half of the province of Judea. The Greeks called it “Idumea.”
- The name “Edom” means “red,” which may refer to the fact that Esau was covered with red hair when he was born. Or it may refer to the red lentil stew that Esau traded his birthright for.
- In the Old Testament, the country of Edom is often mentioned as an enemy of Israel.
- The entire book of Obadiah is about the destruction of Edom. Other Old Testament prophets also spoke negative prophecies against Edom.

(Translation suggestions: How to Translate Names)

(See also: adversary, birthright, Esau, Obadiah, prophet)

Bible References:

- Genesis 25:30
- Genesis 32:3
- Genesis 36:1
- Isaiah 11:14-15
- Joshua 11:16-17
- Obadiah 1:2

Word Data:

- Strong’s: H0123, H0130, H8165, G24010

2 Kings References:

3:8; 3:9; 3:12; 3:20; 3:26; 8:20; 8:21; 8:22; 14:7; 14:10

Egypt, Egyptian

Definition:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as “Egypt” and “Pathros” in the original language text.
- Several times when there was little food in Canaan, Israel’s patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(Translation suggestions: How to Translate Names)

(See also: **Herod the Great**, **Joseph (NT)**, **Nile River**, **patriarchs**)

Bible References:

- **1 Samuel 4:7-9**
- **Acts 7:10**
- **Exodus 3:7**
- **Genesis 41:29**
- **Genesis 41:57**
- **Matthew 2:15**

Examples from the Bible stories:

- **8:4** The slave traders took Joseph to **Egypt**. **Egypt** was a large, powerful country located along the Nile River.
- **8:8** Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of **Egypt**!
- **8:11** So Jacob sent his older sons to __Egypt __ to buy food.

- 8:14 Even though Jacob was an old man, he moved to **Egypt** with all of his family, and they all lived there.
- 9:1 After Joseph died, all of his relatives stayed in **Egypt**.

Word Data:

- Strong's: H4713, H4714, G01240, G01250

2 Kings References:

7:6; 17:7; 17:36; 18:21; 18:24; 21:15; 23:34; 24:7; 25:26

Ekron, Ekronites

Definition:

Ekron was a major city of the Philistines, located nine miles inland from the Mediterranean Sea.

- A temple of the false god Baal-zebub was located at Ekron.
- When the Philistines captured the ark of the covenant, they took it to Ashdod and then moved it to Gath and Ekron because God kept causing people to get sick and die in whatever city the ark was taken to. Finally the Philistines sent the ark back to Israel.
- When King Ahaziah fell through the roof of his house and injured himself, he sinned by trying to find out from the false god Baal-zebub of Ekron as to whether or not he would die from his injuries. Because of this sin, Yahweh said that he would die.

(Translation suggestions: Translate Names)

(See also: Ahaziah, **ark of the covenant**, **Ashdod**, **Beelzebul**, false god, Gath, Philistines)

Bible References:

- **1 Samuel 5:10**
- **Joshua 13:2-3**
- **Judges 1:18-19**
- **Zechariah 9:5**

Word Data:

- Strong's: H6138, H6139

2 Kings References:

1:2; 1:3; 1:6; 1:16

elder

Definition:

The term “elder” refers to people (in the Bible, usually men) who have grown old enough to become mature adults and leaders within a community and to be respected for their wisdom and experience.

- The term “elder” came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of justice and the Law of Moses.
- In the New Testament, Jewish “elders” continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian “elders” gave spiritual leadership to the local assemblies of believers. Elders in these churches sometimes included young men who were spiritually mature.
- This term could be translated as “respected leaders” or “spiritually mature men leading the church.”

Bible References:

- 1 Chronicles 11:1-3
- 1 Timothy 3:1-3
- 1 Timothy 4:14
- Acts 5:19-21
- Acts 14:23
- Mark 11:28
- Matthew 21:23-24

Word Data:

- Strong’s: H1419, H2205, H7868, G10870, G31870, G42440, G42450, G48500

2 Kings References:

6:32; 10:1; 10:5; 19:2; 23:1

Eliakim

Definition:

Eliakim was the name of two men in the Old Testament.

- One man named Eliakim was the manager of the palace under King Hezekiah.
- Another man named Eliakim was a son of King Josiah. He was made king of Judah by the Egyptian pharaoh Necho.
- Necho changed Eliakim's name to Jehoiakim.

(Translation suggestions: Translate Names)

(See also: Hezekiah, Jehoiakim, Josiah, Pharaoh)

Bible References:

- 2 Kings 18:18
- 2 Kings 18:26
- 2 Kings 18:37
- 2 Kings 23:34-35

Word Data:

- Strong's: H0471, G16620

2 Kings References:

18:18; 18:26; 18:37; 19:2; 23:34

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

2 Kings References:

1:3; 1:4; 1:8; 1:10; 1:12; 1:13; 1:15; 1:17; 2:1; 2:2; 2:4; 2:6; 2:8; 2:9; 2:11; 2:13; 2:14; 2:15; 3:11; 9:36; 10:10; 10:17

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

2 Kings References:

2:1; 2:2; 2:3; 2:4; 2:5; 2:9; 2:12; 2:14; 2:15; 2:19; 2:22; 3:11; 3:13; 3:14; 4:1; 4:2; 4:8; 4:17; 4:32; 4:38; 5:8; 5:9; 5:10; 5:20; 5:25; 6:1; 6:12; 6:17; 6:18; 6:19; 6:20; 6:21; 6:31; 6:32; 7:1; 8:1; 8:4; 8:5; 8:7; 8:10; 8:13; 8:14; 9:1; 13:14; 13:15; 13:16; 13:17; 13:20; 13:21

enslave, slave, bondservant, bondage, bound, bond, bonds, young man, young men, young woman, young women

Short Title: enslave, slave, bondservant, bondage, bond

Definition:

To "enslave" someone means to force that person to serve a master or a ruling country. To be "enslaved" or "in bondage" means to be under the control of something or someone. A "slave" refers to a person who works for (or obeys) another person, either by choice or by force. A slave was under the direction of their master. In the Bible, "servant" and "slave" are mostly interchangeable terms.

- A person who is enslaved or in bondage must serve others without payment; he is not free to do what he wants. Another word for "bondage" is "slavery."
- The New Testament speaks of human beings as "enslaved" to sin until Jesus frees them from its control and power. When a person receives new life in Christ, he stops being a slave to sin and becomes a slave to righteousness.
- In the Bible the words "young man" or "young woman" often mean "servant" or "slave." This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. "her young women" which could be translated as "her servants" or "her slaves."

Translation Suggestions:

- The term "enslave" could be translated as "cause to not be free" or "force to serve" or "put under the control of."
- The phrase "enslaved to" or "in bondage to" could be translated as "forced to be a slave of" or "forced to serve" or "put under the control of."
- A slave was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his "owner" or "master." Some masters treated their slaves cruelly. Other masters treated their slaves well, like a valued member of the household. The term "slavery" means the state of being a slave.
- A person could be a slave temporarily, for instance while working to repay a debt to his owner.

(See also: free, righteous, servant)

Bible References:

- Galatians 4:3

- Galatians 4:24-25
- Genesis 15:13
- Jeremiah 30:8

Examples from the Bible stories:

- 8:4 The **slave** traders sold Joseph as a **slave** to a wealthy government official.
- 9:13 "I (God) will send you (Moses) to Pharaoh so that you can bring the Israelites out of their **slavery** in Egypt."
- 29:3 "Since the **servant** could not pay the debt, the king said, 'Sell this man and his family as **slaves** to make payment on his debt.'"

Word Data:

- Strong's: H3533, H5647, G13980, G14020, G26150

2 Kings References:

4:1

Ephraim, Ephraimite

Definition:

Ephraim was the younger son of Joseph. His descendants, the Ephraimites, formed one of the tribes of Israel.

- The name Ephraim sounds like the Hebrew word meaning “to make fruitful.”
- The tribe of Ephraim was one of the ten tribes located in the northern part of Israel.
- Sometimes the name Ephraim is used in the Bible to refer to the whole northern kingdom of Israel (similar to how the name Judah is sometimes used to refer to the whole southern kingdom of Israel).

(Translation suggestions: How to Translate Names)

(See also: **Joseph**, Manasseh, **kingdom of Israel**, **twelve tribes of Israel**)

Bible References:

- **1 Chronicles 6:66-69**
- **2 Chronicles 13:4-5**
- **Ezekiel 37:16**
- **Genesis 41:52**
- **Genesis 48:1-2**
- **John 11:54**

Word Data:

- Strong’s: H0669, H0673, G21870

2 Kings References:

5:22; 14:13

eternity, everlasting, eternal, forever

Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.

The term “forever” refers to never-ending time.

- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like. It emphasizes that something will always happen or exist. It refers to time that never ends.
- God said that David’s throne would last “forever.” This is referred to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include “unending” or “never stopping” or “always continuing.”
- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”
- Depending on the context, different ways to translate “eternity” could include “existing outside of time” or “unending life” or “life in heaven.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)
- “Forever” could also be translated by “always” or “never ending.”

- The phrase “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”
- The emphatic phrase “forever and ever” could also be translated as “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as “David’s descendant will reign forever” or “a descendant of David will always be reigning.”

(See also: David, reign, life)

Bible References:

- Genesis 17:8
- Genesis 48:4
- Exodus 15:17
- 2 Samuel 3:28-30
- 1 Kings 2:32-33
- Job 4:20-21
- Psalms 21:4
- Isaiah 9:6-7
- Isaiah 40:27-28
- Daniel 7:18
- Luke 18:18
- Acts 13:46
- Romans 5:21
- Hebrews 6:19-20
- Hebrews 10:11-14
- 1 John 1:2
- 1 John 5:12
- Revelation 1:4-6
- Revelation 22:3-5

Examples from the Bible stories:

- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to inherit **eternal life**?”
- 28:1 One day, a rich young ruler came up to Jesus and asked him, “Good Teacher, what must I do to have **eternal life**?” Jesus said to him, “Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God’s laws.”
- 28:10 Jesus answered, “Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name’s sake, will receive 100 times more and will also receive **eternal life**.”

Word Data:

- Strong’s: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G01260, G01650, G01660, G13360

2 Kings References:

5:27; 21:7

Ethiopia, Ethiopian

Definition:

Ethiopia is a country in Africa located just south of Egypt, bordered by the Nile River to the west and by the Red Sea to the east. A person from Ethiopia is an "Ethiopian."

- Ancient Ethiopia was located south of Egypt and included land that is now part of several modern-day African countries, such as Sudan, modern Ethiopia, Somalia, Kenya, Uganda, Central African Republic, and Chad.
- In the Bible, Ethiopia is sometimes called "Cush" or "Nubia."
- The countries of Ethiopia ("Cush") and Egypt are often mentioned together in the Bible, perhaps because they were located next to each other and their people may have had some of the same ancestors.
- God sent Philip the evangelist to a desert where he shared the good news about Jesus with an Ethiopian eunuch.

(Translation suggestions: How to Translate Names)

(See also: Cush, Egypt, eunuch, Philip)

Bible References:

- Acts 8:27
- Acts 8:30
- Acts 8:32-33
- Acts 8:36-38
- Isaiah 18:1-2
- Nahum 3:9
- Zephaniah 3:9-11

Word Data:

- Strong's: G01280

2 Kings References:

19:9

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

2 Kings References:

8:6; 9:32; 20:18; 23:11; 24:12; 24:15; 25:19

Euphrates River, the River

Definition:

The Euphrates is the name of one of the four rivers that flowed through the Garden of Eden. It is the river that is most often mentioned in the Bible.

- The modern day river named Euphrates is located in the Middle East and is the longest and most important river in Asia.
- Together with the Tigris River, the Euphrates borders a region of land known as Mesopotamia.
- The ancient city of Ur where Abraham came from was at the mouth of the Euphrates River.
- This river was one of the boundaries of the land that God promised to give to Abraham (Genesis 15:18).
- Sometimes the Euphrates is simply called “the River.”

(Translation suggestions: How to Translate Names)

Bible References:

- 1 Chronicles 5:7-9
- 2 Chronicles 9:25-26
- Exodus 23:30-33
- Genesis 2:13-14
- Isaiah 7:20

Word Data:

- Strong’s: H5104, H6578, G21660

2 Kings References:

18:11; 23:29; 24:7

evil, wicked, wickedness, unpleasant

Definition:

In the Bible, the term “evil” can refer either to the concept of moral wickedness or emotional unpleasantness. The context will usually make it clear which meaning is intended in the specific instance of the term.

- While “evil” may describe a person’s character, “wicked” may refer more to a person’s behavior. However, both terms are very similar in meaning.
- The term “wickedness” refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral.”
- Other ways to translate these could include “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, sin, good, righteous, demon)

Bible References:

- 1 Samuel 24:11
- 1 Timothy 6:10
- 3 John 1:10
- Genesis 2:17
- Genesis 6:5-6
- Job 1:1
- Job 8:20
- Judges 9:57
- Luke 6:22-23
- Matthew 7:11-12

- **Proverbs 3:7**
- **Psalms 22:16-17**

Examples from the Bible stories:

- **2:4** "God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does."
- **3:1** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **3:2** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **4:2** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **8:12** "You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!"
- **14:2** They (Canaanites) worshiped false gods and did many **evil** things.
- **17:1** But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- **18:11** In the new kingdom of Israel, all the kings were **evil**.
- **29:8** The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- **45:2** They said, "We heard him (Stephen) speak **evil** things about Moses and God!"
- **50:17** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

Word Data:

- Strong's: H0205, H0605, H1100, H1681, H1942, H2154, H2162, H2254, H2617, H3399, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G00920, G01130, G04590, G09320, G09870, G09880, G14260, G25490, G25510, G25540, G25550, G25560, G25570, G25590, G25600, G26350, G26360, G41510, G41890, G41900, G41910, G53370

2 Kings References:

3:2; 8:18; 8:27; 13:2; 13:11; 14:24; 15:9; 15:18; 15:24; 15:28; 17:2; 17:11; 17:13; 17:17; 21:2; 21:6; 21:9; 21:11; 21:15; 21:16; 21:20; 23:32; 23:37; 24:9; 24:19; 25:27

ewe, ram, sheep, sheepfold, sheepshearer, sheepskin

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a “ram.” A female sheep is called a “ewe.” The plural of “sheep” is also “sheep.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: How to Translate Unknowns)

(See also: Israel, lamb, sacrifice, shepherd)

Bible References:

- Acts 8:32
- Genesis 30:32
- John 2:14
- Luke 15:5
- Mark 6:34
- Matthew 9:36
- Matthew 10:6
- Matthew 12:12
- Matthew 25:33

Examples from the Bible stories:

- 9:12 One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.

- 17:2 David was a shepherd from the town of Bethlehem. At different times while he was watching his father's **sheep**, David had killed both a lion and a bear that had attacked the **sheep**.
- 30:3 To Jesus, these people were like **sheep** without a shepherd.
- 38:8 Jesus said, "All of you will all abandon me tonight. It is written, 'I will strike the shepherd and all the **sheep** will be scattered.'"

Word Data:

- Strong's: H0352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7462, H7716, G41650, G42620, G42630

2 Kings References:

3:4; 5:26

exile, exiled

Definition:

The term “exile” refers to people being forced to live somewhere away from their home country.

- People are usually sent into exile for punishment or for political reasons.
- A conquered people may be taken into exile to the country of the conquering army, in order to work for them.
- The “Babylonian exile” (or “the exile”) is a period in Bible history when many Jewish citizens of the region of Judah were taken from their homes and forced to live in Babylon. It lasted 70 years.
- The phrase “the exiles” refers to people who are living in exile, away from their home country.

Translation Suggestions:

- The term to “exile” could also be translated as to “send away” or to “force out” or to “banish.”
- The term “the exile” could be translated with a word or phrase that means “the sent away time” or “the time of banishment” or “the time of forced absence” or “banishment.”
- Ways to translate “the exiles” could include “the exiled people” or “the people who were banished” or “the people exiled to Babylon.”

(See also: Babylon, Judah)

Bible References:

- 2 Kings 24:14
- Daniel 2:25-26
- Ezekiel 1:1-3
- Isaiah 20:4
- Jeremiah 29:1-3

Word Data:

- Strong’s: H1123, H1473, H1540, H1541, H1546, H1547, H3212, H3318, H5080, H6808, H7617, H7622, H8689, G39270

2 Kings References:

15:29; 16:9; 17:6; 17:11; 17:23; 17:26; 17:27; 17:28; 17:33; 18:11; 24:14; 24:15; 24:16; 25:11; 25:21; 25:27

faithful, faithfulness, trustworthy

Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”

(See also: **believe**, **faith**, **believe**)

Bible References:

- **Genesis 24:49**
- **Leviticus 26:40**
- **Numbers 12:7**
- **Joshua 2:14**
- **Judges 2:16-17**
- **1 Samuel 2:9**
- **Psalm 12:1**
- **Proverbs 11:12-13**
- **Isaiah 1:26**
- **Jeremiah 9:7-9**
- **Hosea 5:7**
- **Luke 12:46**

- Luke 16:10
- Colossians 1:7
- 1 Thessalonians 5:24
- 3 John 1:5

Examples from the Bible stories:

- 8:5 Even in prison, Joseph remained **faithful** to God, and God blessed him.
- 14:12 Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- 15:13 The people promised to remain **faithful** to God and follow his laws.
- 17:9 David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- 35:12 “The older son said to his father, ‘All these years I have worked **faithfully** for you!’”
- 49:17 But God is **faithful** and says that if you confess your sins, he will forgive you.
- 50:4 “If you remain **faithful** to me to the end, then God will save you.”

Word Data:

- Strong’s: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

2 Kings References:

12:15; 20:3; 22:7

family, household

Definition:

The term “family” refers to a group of people who are related by blood and usually includes a father, mother, and their children. In the Bible, this term sometimes includes other close relatives such as grandparents, grandchildren, uncles and aunts.

- In biblical times, usually the oldest man was the major authority of a family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as “clan” or “household” that would fit better in contexts where more than just parents and children are being referred to.
- The New Testament often uses terms related to the concept of “family” to refer to the Church, meaning people who believe in Jesus.

(See also: clan, ancestor, house)

Bible References:

- 1 Kings 8:1-2
- 1 Samuel 18:18
- Exodus 1:21
- Joshua 2:12-13
- Luke 2:4

Word Data:

- Strong’s: H0001, H0251, H0272, H0504, H1004, H1121, H2233, H2859, H2945, H3187, H4138, H4940, H5387, H5712, G10850, G36140, G36240, G39650

2 Kings References:

1:17; 2:3; 2:5; 2:7; 2:12; 2:15; 2:16; 3:1; 3:2; 3:3; 3:11; 3:13; 4:4; 4:5; 4:6; 4:7; 4:14; 4:16; 4:17; 4:18; 4:19; 4:28; 4:36; 4:37; 4:38; 5:13; 5:22; 6:1; 6:21; 6:28; 6:29; 6:31; 6:32; 8:1; 8:5; 8:9; 8:16; 8:17; 8:19; 8:24; 8:25; 8:26; 8:28; 8:29; 9:1; 9:2; 9:9; 9:14; 9:20; 9:25; 9:26; 9:28; 9:29; 10:1; 10:2; 10:3; 10:6; 10:7; 10:8; 10:13; 10:15; 10:23; 10:29; 10:30; 10:35; 11:1; 11:2; 11:4; 11:12; 11:21; 12:18; 12:21; 13:1; 13:2; 13:3; 13:9; 13:10; 13:11; 13:13; 13:14; 13:24; 13:25; 14:1; 14:2; 14:3; 14:5; 14:6; 14:8; 14:9; 14:13; 14:14; 14:16; 14:17; 14:20; 14:21; 14:22; 14:23; 14:24; 14:25; 14:27; 14:29; 15:1; 15:2; 15:3; 15:5; 15:7; 15:8; 15:9; 15:10; 15:13; 15:14; 15:17; 15:18; 15:22; 15:23; 15:24; 15:25; 15:27; 15:28; 15:30; 15:32; 15:33;

15:34; 15:37; 15:38; 16:1; 16:2; 16:3; 16:5; 16:7; 16:20; 17:1; 17:13; 17:14; 17:15; 17:17; 17:21; 17:31; 17:34; 17:41; 18:1; 18:2; 18:3; 18:9; 18:18; 18:26; 18:37; 19:2; 19:3; 19:12; 19:20; 19:37; 20:1; 20:5; 20:12; 20:17; 20:18; 20:21; 21:1; 21:3; 21:6; 21:7; 21:8; 21:15; 21:18; 21:19; 21:20; 21:21; 21:22; 21:24; 21:26; 22:1; 22:2; 22:3; 22:12; 22:13; 22:14; 22:20; 23:6; 23:10; 23:13; 23:15; 23:30; 23:31; 23:32; 23:34; 23:36; 23:37; 24:2; 24:6; 24:8; 24:9; 24:18; 25:7; 25:22; 25:23; 25:25

famine

Definition:

The term “famine” refers to an extreme lack of food throughout a country or region, usually due to not enough rain.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies who destroy crops.
- In the Bible, God sometimes caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term “famine” is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for “famine” in your language, or with a phrase such as “extreme lack” or “severe deprivation.”

Bible References:

- 1 Chronicles 21:11-12
- Acts 7:11
- Genesis 12:10
- Genesis 45:6
- Jeremiah 11:21-23
- Luke 4:25
- Matthew 24:8

Word Data:

- Strong’s: H3720, H7458, H7459, G30420

2 Kings References:

4:38; 6:25; 7:4; 8:1; 25:3

fear, afraid, frighten

Definition:

The terms “fear” often refers to the unpleasant emotion a person feels when experiencing a potential threat to their safety or well-being. In the Bible, however, the term “fear” can also mean an attitude of worship, respect, awe, or obedience toward another person, usually someone powerful such as God or a king.

Translation Suggestions:

- Depending on the context, the term “fear” can be translated in various ways. Some possibilities include: “be afraid;” “deeply respect,” or “deep respect;” “revere,” or “reverence;” or perhaps “be in awe of.”
- The sentence “The fear of God fell on all of them” might be translated in various ways. Some possibilities include: “Suddenly they all felt a deep awe and respect for God;” or “Immediately, they all felt very amazed and revered God deeply;” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear Yahweh” could be translated as “reverence Yahweh” or “deeply respect Yahweh.”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”

(See also: awe, Yahweh, Lord, marvel, power)

Bible References:

- 1 John 4:18
- Acts 2:43
- Acts 19:15-17
- Genesis 50:21
- Isaiah 11:3-5
- Job 6:14
- Jonah 1:9
- Luke 12:5
- Matthew 10:28
- Proverbs 10:24-25

Word Data:

- Strong's: H0367, H0926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G08700, G11670, G11680, G11690, G16300, G17190, G21240, G21250, G29620, G53980, G53990, G54000, G54010

2 Kings References:

1:15; 4:1; 6:16; 10:4; 17:7; 17:25; 17:28; 17:32; 17:33; 17:34; 17:35; 17:36; 17:37; 17:38; 17:39; 17:41; 19:6; 25:24; 25:26

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

2 Kings References:

18:31; 20:7

firstborn

Definition:

The term “firstborn” refers to an offspring of people or animals that is born first, before the other offspring are born.

- In the Bible, “firstborn” usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God’s firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God’s firstborn because of his importance and authority over everyone else.

Translation Suggestions:

- When “first-born” occurs in the text alone, it could also be translated as “firstborn male” or “firstborn son,” since that is what is implied. (See: Assumed Knowledge and Implicit Information)
- Other ways to translate this term could include “the son who was born first” or “the eldest son” or “the number one son.”
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means “the son who has authority over everything” or “the Son who is first in honor.”
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See also: inherit, sacrifice, son)

Bible References:

- Colossians 1:15
- Genesis 4:3-5
- Genesis 29:26-27
- Genesis 43:33
- Luke 2:6-7
- Revelation 1:5

Word Data:

- Strong's: H1060, H1062, H1067, H1069, G44160, G52070

2 Kings References:

3:27

firstfruit, firstfruits

Definition:

The term “firstfruits” refers to a portion of the first crop of fruits and vegetables that was reaped during each harvest season.

- The Israelites offered these first fruits to God as a sacrificial offering.
- This term is also used figuratively in the Bible to refer to a firstborn son as being the first fruits of the family. That is, because he was the first son to be born into that family, he was the one who carried on the family name and honor.
- Because Jesus rose from the dead, he is called the “firstfruits” of all believers in him, believers who have died but who will some day come back to life.
- Believers in Jesus are also called the “firstfruits” of all creation, indicating the special privilege and position of those whom Jesus redeemed and called to be his people.

Translation Suggestions:

- The literal use of this term could be translated as “first portion (of crops)” or “first part of the harvest.”
- If possible, the figurative uses should be translated literally, to allow for different meanings in different contexts. This will also show the correlation between the literal meaning and the figurative uses.

(See also: firstborn)

Bible References:

- 2 Chronicles 31:4-5
- 2 Thessalonians 2:13
- Exodus 23:16-17
- James 1:18
- Jeremiah 2:3
- Psalms 105:36

Word Data:

- Strong’s: H1061, H6529, H7225, G05360

2 Kings References:

4:42

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

2 Kings References:

5:18; 24:4

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

2 Kings References:

2:2; 2:4; 2:6; 4:30; 8:6; 10:14; 13:7

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

2 Kings References:

2:21; 3:19; 3:25

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

2 Kings References:

9:8; 14:26

fruit, fruitful, unfruitful

Definition:

The term “fruit” refers to the part of a plant that can be eaten. Something that is “fruitful” produces a lot of fruit. Something that is “unfruitful” does not produce fruit.

- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the phrase “the fruit of every tree” refers to the fruit that comes from these trees.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.

Translation Suggestions:

- When the term “fruit” refers to what a specific plant produces, the specific term for the fruit of that plant can be used, otherwise, use a general word for the edible things that plants produce, if possible. In many languages it may be more natural to use the plural “fruits” whenever it refers to more than one fruit.
- When used literally, the term “fruitful” could be translated as “producing much fruit.”
- The expression “fruit of the land” could also be translated as “food that the land produces” or “food crops that are growing in that region.”
- When used literally, the expression “will be more fruitful” could also be translated as “will produce more fruit.”

(See also: descendant, grain, grape, Holy Spirit, vine, womb)

Bible References:

- Genesis 1:11
- Matthew 7:17

Word Data:

- Strong’s: H0004, H1061, H1063, H1069, H2233, H2981, H3581, H3759, H3899, H3978, H4022, H5108, H6509, H6529, H7019, H8393, H8570, G10810, G25900, G25920, G25930, G37030, G50520, G53520

2 Kings References:

19:29; 19:30

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

2 Kings References:

15:29

gate, gate bar, gatekeeper, gatepost, gateway

Definition:

The term “gate” refers to an access point in a fence, wall, or other kind of barrier that surrounds a house, property, city, etc.

- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A “bar” for a gate refers to a wood or metal bar that can be moved into place so that the doors of the gate cannot be opened from the outside.
- In Bible times, a city gate was often the social center for that town or city. It was a place where news of current events was exchanged between people, where business transactions occurred, and where civil judgments were made.

Translation Suggestions:

- Depending on the context, other ways to translate “gate” could be “door” or “wall opening” or “barrier” or “entranceway.”
- The phrase “bars of the gate” could be translated as “gate bolts” or “wooden beams to lock the gate” or “metal locking rods of the gate.”

Bible References:

- Acts 9:24
- Acts 10:18
- Deuteronomy 21:18-19
- Genesis 19:1
- Genesis 24:60
- Matthew 7:13

Word Data:

- Strong’s: H1817, H5592, H6607, H8179, G23740, G44390, G44400

2 Kings References:

7:1; 7:3; 7:10; 7:11; 7:17; 7:18; 7:20; 9:31; 10:8; 11:6; 11:19; 14:13; 15:35; 18:16; 23:8; 25:4

Gath, Gittite

Definition:

Gath was one of the five major cities of the Philistines. It was located north of Ekron and east of Ashdod and Ashkelon.

- The Philistine warrior Goliath was from the city of Gath.
- During the time of Samuel, the Philistines stole the ark of the covenant from Israel and took it to their pagan temple at Ashdod. It was then moved to Gath and later to Ekron. But God punished the people of those cities with disease, so they sent it back to Israel again.
- When David was escaping from King Saul, he fled to Gath and lived there awhile with his two wives and with six hundred men who were his loyal followers.

(Translation suggestions: Translate Names)

(See also: **Ashdod**, **Ashkelon**, Ekron, Gaza, **Goliath**, Philistines)

Bible References:

- **1 Kings 2:39**
- **1 Samuel 5:8-9**
- **2 Chronicles 26:6-8**
- **Joshua 11:21-22**

Word Data:

- Strong's: H1661, H1663

2 Kings References:

12:17; 14:25

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

2 Kings References:

18:8

Gilead, Gileadite

Definition:

Gilead was the name of a mountainous region east of the Jordan river where the Israelite tribes of Gad, Reuben, and Manasseh lived.

- This region was also referred to as the "hill country of Gilead" or "Mount Gilead."
- "Gilead" was also the name of several men in the Old Testament. One of these men was the grandson of Manasseh. Another Gilead was the father of Jephthah.

(Translation suggestions: How to Translate Names)

(See also: **Gad**, **Jephthah**, Manasseh, **Reuben**, **twelve tribes of Israel**)

Bible References:

- **1 Chronicles 2:22**
- **1 Samuel 11:1**
- **Amos 1:3**
- **Deuteronomy 2:36-37**
- **Genesis 31:21**
- **Genesis 37:25-26**

Word Data:

- Strong's: H1568, H1569

2 Kings References:

8:28; 9:1; 9:4; 9:14; 10:33; 15:25; 15:29

Gilgal

Definition:

Gilgal was a town north of Jericho and was the first place that the Israelites camped after crossing the Jordan River to enter Canaan. The word “gilgal” means “circle of stones.”

- At Gilgal, Joshua set up twelve stones taken from the dry river bed of the Jordan River that they had just crossed over.
- Gilgal was one of the three places where Samuel judged the people and it was where he made Saul king.
- Gilgal was the city that Elijah and Elisha were leaving as they crossed the Jordan when Elijah was taken up to heaven.
- The prophets Amos and Hosea condemn Gilgal along with Bethel (“Beth-aven”) as a place where people sacrificed to idols.
- There were also several other places called “Gilgal” in the Old Testament.
- In the Old Testament, this name almost always occurs as “the gilgal.” This may indicate that it was more of a description of a certain kind of place rather than a name.

(Translation suggestions: Translate Names)

(See also: Elijah, Elisha, Jericho, Jordan River), Bethel

Bible References:

- 1 Samuel 7:15-17
- 2 Kings 2:1-2
- Hosea 4:15
- Judges 2:1

Word Data:

- Strong’s: H1537

2 Kings References:

2:1; 4:38

gird, girded, wrapped around, tied up, belt, tuck in belt, put belt around

Definition:

The term “gird” means to fasten something around something else. It often refers to using a belt or sash around the waist to keep a robe or tunic in place.

- The common biblical phrase, “gird up the loins” refers to tucking the bottom of a garment into a belt to allow a person to move more freely, usually to do work.
- This phrase can also mean “get ready to work” or to be prepared to do something difficult.
- The expression “gird up the loins” could be translated using an expression in the target language that has the same meaning. Or it could be translated figuratively as “prepare yourself for action” or “get yourself ready.”
- The term “girded with” could be translated as “encircled by” or “wrapped with” or “belted with.”

(See also: loins)

Bible References:

- 1 Peter 1:13
- Job 38:3

Word Data:

- Strong’s: H0640, H0247, H2290, H2296, H8151, G03280, G12410, G40240

2 Kings References:

1:8; 3:21; 4:29; 7:10; 9:1

glean, gleaning, gleanings

Definition:

The term “glean” means to go through a field or orchard and pick up whatever grain or fruit the harvesters have left behind.

- God commanded the Israelites to let the widows, poor people, and foreigners glean the leftover grain in order to provide food for themselves.
- Sometimes the owner of the field would allow the gleaners to go directly behind the harvesters to glean, which enabled them to glean much more of the grain. A clear example of how this worked is in the story of Ruth, who was generously allowed to glean among the harvesters in the fields of her relative Boaz.
- Other ways to translate “glean” can be “pick up” or “gather” or “collect.”

(See also: Boaz, grain, harvest, Ruth)

Bible References:

- Deuteronomy 24:21-22
- Isaiah 17:4-5
- Job 24:6
- Ruth 2:2
- Ruth 2:15

Word Data:

- Strong’s: H3950, H3951, H5953, H5955

2 Kings References:

4:39

God

Definition:

In the Bible, the term "God" refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God's personal name is "Yahweh."

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as "Yahweh," which means "he is" or "I am" or "the One who (always) exists."
- The Bible also teaches about false "gods," which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being" or "Supreme Creator" or "Infinite Sovereign Lord" or "Eternal Supreme Being."
- Consider how God is referred to in a local or national language. There may also already be a word for "God" in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god. Another way to make this distinction would be to use different terms for "God" and "god." NOTE: In the biblical text, when a person who does not worship Yahweh speaks about Yahweh and uses the word "god," it is acceptable to render the term without a capital letter in reference to Yahweh (see Jonah 1:6, 3:9).
- The phrase "I will be their God and they will be my people" could also be translated as "I, God, will rule over these people and they will worship me."

(Translation suggestions: How to Translate Names)

(See also: **create**, false god, **God the Father**, Holy Spirit, false god, **Son of God**, Yahweh)

Bible References:

- **1 John 1:7**

- 1 Samuel 10:7-8
- 1 Timothy 4:10
- Colossians 1:16
- Deuteronomy 29:14-16
- Ezra 3:1-2
- Genesis 1:2
- Hosea 4:11-12
- Isaiah 36:6-7
- James 2:20
- Jeremiah 5:5
- John 1:3
- Joshua 3:9-11
- Lamentations 3:43
- Micah 4:5
- Philippians 2:6
- Proverbs 24:12
- Psalms 47:9

Examples from the Bible stories:

- 1:1 **God** created the universe and everything in it in six days.
- 1:15 **God** made man and woman in his own image.
- 5:3 "I am **God** Almighty. I will make a covenant with you."
- 9:14 **God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- 10:2 Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- 16:1 The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- 22:7 "You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- 24:9 There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.

- 25:7 “Worship only the Lord your **God** and only serve him.”
- 28:1 “There is only one who is good, and that is **God**.”
- 49:9 But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- 50:16 But some day **God** will create a new heaven and a new earth that will be perfect.

Word Data:

- Strong’s: H0136, H0305, H0410, H0426, H0430, H0433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G01120, G05160, G09320, G09350, G10960, G11400, G20980, G21240, G21280, G21500, G21520, G21530, G22990, G23040, G23050, G23120, G23130, G23140, G23150, G23160, G23170, G23180, G23190, G23200, G33610, G37850, G41510, G52070, G53770, G54630, G55370, G55380

2 Kings References:

1:3; 1:6; 1:12; 1:16; 2:14; 4:7; 5:7; 5:11; 5:15; 5:20; 6:6; 6:9; 6:10; 6:31; 9:6; 10:31; 14:25; 16:2; 17:7; 17:9; 17:14; 17:16; 17:19; 17:26; 17:27; 17:39; 18:5; 18:12; 18:22; 19:4; 19:10; 19:12; 19:15; 19:16; 19:19; 19:20; 20:5; 21:12; 21:22; 22:15; 22:18; 23:21

god, false god, goddess, idol, idolater, idolatrous, idolatry

Definition:

A false god is something that people worship instead of the one true God. The term “goddess” refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God’s people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as “idolatrous” if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An “idolatrous kingdom” means a “kingdom of people who worship idols” or a “kingdom of people who worship earthly things.”
- The term “idolatrous figure” is another word for a “carved image” or an “idol.”

Translation Suggestions:

- There may already be a word for “god” or “false god” in the language or in a nearby language.
- The term “idol” could be used to refer to false gods.
- In English, a lower case “g” is used to refer to false gods, and upper case “G” is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: God, Asherah, Baal, Molech, **demon**, image, kingdom, worship)

Bible References:

- **Genesis 35:2**
- **Exodus 32:1**
- **Psalms 31:6**
- **Psalms 81:8-10**
- **Isaiah 44:20**
- **Acts 7:41**
- **Acts 7:43**
- **Acts 15:20**
- **Acts 19:27**
- **Romans 2:22**
- **Galatians 4:8-9**
- **Galatians 5:19-21**
- **Colossians 3:5**
- **1 Thessalonians 1:9**

Examples from the Bible stories:

- **10:2** Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's **gods**.
- **13:4** Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**."
- **14:2** They (Canaanites) worshiped false **gods** and did many evil things.
- **16:1** The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- **18:13** But most of Judah's kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

Word Data:

- Strong's: H0205, H0367, H0410, H0426, H0430, H0457, H1322, H1544, H1892, H2553, H3649, H4656, H4906, H5236, H5566, H6089, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G14930, G14940, G14950, G14960, G14970, G22990, G27120

2 Kings References:

1:2; 1:3; 1:6; 1:16; 5:17; 17:7; 17:12; 17:29; 17:31; 17:33; 17:35; 17:37; 17:38; 17:41; 18:33; 18:34; 18:35; 19:18; 19:37; 21:11; 21:21; 22:17; 23:5; 23:24

gold, golden

Definition:

Gold is a yellow, high quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term “golden” or “gold-covered” or “gold-overlaid” could also be used.
- Sometimes an object is described as “gold-colored,” which means it has the yellow color of gold, but may not actually be made of gold.

(See also: altar, ark of the covenant, false god, silver, tabernacle, temple)

Bible References:

- 1 Peter 1:7
- 1 Timothy 2:8-10
- 2 Chronicles 1:15
- Acts 3:6
- Daniel 2:32

Word Data:

- Strong’s: H1220, H1722, H2091, H2742, H3800, H5458, H6884, H6885, G55520, G55530, G55540, G55570

2 Kings References:

5:5; 7:8; 10:29; 12:13; 12:18; 14:14; 16:8; 18:14; 20:13; 23:33; 23:35; 24:13; 25:15

good news, gospel

Definition:

The term “gospel” literally means “good news” and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God’s salvation for people through Jesus’ sacrifice on the cross.
- In most English Bibles, “good news” is usually translated as “gospel” and is also used in phrases such as, the “gospel of Jesus Christ,” the “gospel of God” and the “gospel of the kingdom.”

Translation Suggestions:

- Different ways to translate this term could include, “good message” or “good announcement” or “God’s message of salvation” or “the good things God teaches about Jesus.”
- Depending on the context, ways to translate the phrase, “good news of” could include, “good news/message about” or “good message from” or “the good things God tells us about” or “what God says about how he saves people.”

(See also: kingdom, sacrifice, save)

Bible References:

- 1 Thessalonians 1:5
- Acts 8:25
- Colossians 1:23
- Galatians 1:6
- Luke 8:1-3
- Mark 1:14
- Philippians 2:22
- Romans 1:3

Examples from the Bible stories:

- 23:6 The angel said, “Do not be afraid, because I have some **good news** for you. The Messiah, the Master, has been born in Bethlehem!”

- 26:3 Jesus read, “God has given me his Spirit so that I can proclaim **good news** to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed. This is the year of the Lord’s favor.”
- 45:10 Philip also used other Scriptures to tell him the **good news of Jesus**.
- 46:10 Then they sent them off to preach the **good news about Jesus** in many other places.
- 47:1 One day, Paul and his friend Silas went to the town of Philippi to proclaim the **good news about Jesus**.
- 47:13 The **good news about Jesus** kept spreading, and the Church kept growing.
- 50:1 For almost 2,000 years, more and more people around the world have been hearing the **good news about Jesus** the Messiah.
- 50:2 When Jesus was living on earth he said, “My disciples will preach the **good news** about the kingdom of God to people everywhere in the world, and then the end will come.”
- 50:3 Before he returned to heaven, Jesus told Christians to proclaim the **good news** to people who have never heard it.

Word Data:

- Strong’s: G20970, G20980, G42830

2 Kings References:

7:9

good, right, pleasant, better, best, goodness

Definition:

The term “good” generally refers to a positive evaluation of the quality of something or someone, often in a moral or emotional sense. However, the term conveys various nuances throughout the Bible depending on the context.

- Something that is “good” could be emotionally pleasant, morally right, excellent, helpful, suitable, or profitable.
- In the Bible, the general meaning of “good” is often contrasted with “evil.”

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone or “cause someone to prosper.”
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: righteous, prosper, evil)

Bible References:

- Galatians 5:22-24
- Genesis 1:12
- Genesis 2:9
- Genesis 2:17
- James 3:13
- Romans 2:4

Examples from the Bible stories:

- 1:4 God saw that what he had created was **good**.
- 1:11 God planted the tree of the knowledge of **good** and evil.
- 1:12 Then God said, “It is not **good** for man to be alone.”
- 2:4 “God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- 8:12 “You tried to do evil when you sold me as a slave, but God used the evil for **good**!”
- 14:15 Joshua was a **good** leader because he trusted and obeyed God.
- 18:13 Some of these kings were **good** men who ruled justly and worshiped God.
- 28:1 “**Good** teacher, what must I do to have eternal life?” Jesus said to him, “Why do you call me ‘**good**?’ There is only one who is **good**, and that is God.”

Word Data:

- Strong’s: H0117, H0145, H0155, H0202, H0239, H0410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G00140, G00150, G00180, G00190, G05150, G07440, G08650, G09790, G13800, G20950, G20970, G21060, G21070, G21080, G21090, G21140, G21150, G21330, G21400, G21620, G21630, G21740, G22930, G25650, G25670, G25700, G25730, G28870, G29860, G31400, G36170, G37760, G41470, G46320, G46740, G48510, G52230, G52240, G53580, G55420, G55430, G55440

2 Kings References:

2:19; 3:19; 3:25; 5:12; 8:9; 9:30; 10:3; 10:5; 10:15; 10:30; 12:2; 14:3; 15:3; 15:34; 16:2; 18:3; 20:3; 20:19; 22:2; 25:24; 25:28

grace, gracious

Definition:

The word “grace” refers to help or blessing that is given to someone who has not earned it. The term “gracious” describes someone who shows grace to others.

- God’s grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression to “find grace” is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that “grace” could be translated include “divine kindness” or “God’s favor” or “God’s kindness and forgiveness for sinners” or “merciful kindness.”
- The term “gracious” could be translated as “full of grace” or “kind” or “merciful” or “mercifully kind.”
- The expression “he found grace in the eyes of God” could be translated as “he received mercy from God” or “God mercifully helped him” or “God showed his favor to him” or “God was pleased with him and helped him.”

Bible References:

- Acts 4:33
- Acts 6:8
- Acts 14:4
- Colossians 4:6
- Colossians 4:18
- Genesis 43:28-29
- James 4:7
- John 1:16
- Philippians 4:21-23
- Revelation 22:20-21

Word Data:

- Strong's: H2580, H2587, H2589, H2603, H8467, G21430, G54850, G55430

2 Kings References:

13:23

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

2 Kings References:

3:20; 16:13; 16:15

grain, grainfields

Definition:

The term “grain” usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word “corn” to refer to grain in general. In modern English however, “corn” only refers to one type of grain.

(See also: **head**, **wheat**)

Bible References:

- **Genesis 42:3**
- **Genesis 42:26-28**
- **Genesis 43:1-2**
- **Luke 6:2**
- **Mark 2:24**
- **Matthew 13:7-9**
- **Ruth 1:22**

Word Data:

- Strong’s: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G02480, G25900, G34500, G46210, G47190

2 Kings References:

4:42; 18:32; 19:29

grave, gravedigger, tomb, burial place

Definition:

The terms “tomb” and “grave” refer to a place where people put the body of a person who has died. A “burial place” is a more general term that also refers to this.

- The Jews sometimes used natural caves as tombs, and sometimes they dug caves into rock in the side of a hill.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If the target language the word for a tomb can only refer to a hole in which the body is placed below the ground, other ways to translate this could include “cave” or “hole in the side of a hill.”
- The phrase “the grave” is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: bury, death)

Bible References:

- Acts 2:29-31
- Genesis 23:6
- Genesis 50:5
- John 19:41
- Luke 23:53
- Mark 5:1-2
- Matthew 27:53
- Romans 3:13

Examples from the Bible stories:

- 32:4 The man lived among the **tombs** in the area.
- 37:6 Jesus asked them, “Where have you put Lazarus?” They told him, “In the **tomb**. Come and see.”
- 37:7 The **tomb** was a cave with a stone rolled in front of its opening.

- 40:9 Then Joseph and Nicodemus, two Jewish leaders who believed Jesus was the Messiah, asked Pilate for Jesus' body. They wrapped his body in cloth and placed it in a **tomb** cut out of rock. Then they rolled a large stone in front the **tomb** to block the opening.
- 41:4 He (the angel) rolled away the stone that was covering the entrance to the **tomb** and sat on it. The soldiers guarding the **tomb** were terrified and fell to the ground like dead men.
- 41:5 When the women arrived at the **tomb**, the angel told them, "Do not be afraid. Jesus is not here. He has risen from the dead, just like he said he would! Look in the **tomb** and see." The women looked into the **tomb** and saw where Jesus' body had been laid. His body was not there!

Word Data:

- Strong's: H1430, H6900, H6913, H7585, H7845, G34180, G34190, G50280

2 Kings References:

9:28; 13:21; 21:26; 22:20; 23:6; 23:16; 23:17; 23:30

guilt offering

Definition:

A guilt offering was an offering or sacrifice that God required an Israelite to make if he had accidentally done something wrong such as disrespect God or damage another person's property.

- This offering involved the sacrifice of an animal and the payment of a fine, with silver or gold money.
- In addition, the person at fault was responsible to pay for any damage that was done.

(See also: burnt offering, grain offering, sacrifice, sin offering)

Bible References:

- 1 Samuel 6:3
- 2 Kings 12:16
- Leviticus 5:5-6
- Numbers 6:12

Word Data:

- Strong's: H0817

2 Kings References:

12:16

Hamath, Hamathites, Lebo Hamath, Hamath Rabbah

Definition:

Hamath was an important city in northern Syria, north of the land of Canaan. The Hamathites were descendants of Noah's son Canaan.

- The name "Lebo Hamath" probably refers to a mountain pass near the city of Hamath.
- Some versions translate "Lebo Hamath" as "entrance to Hamath."
- Sometimes called "Hamath Rabbah" which means "great Hamath."
- King David defeated enemies of King Tou of Hamath, causing them to be on good terms.
- Hamath was one of Solomon's storehouse cities where provisions were kept.
- The land of Hamath was where King Zedekiah was killed by King Nebuchadnezzar and where King Jehoahaz was captured by an Egyptian pharaoh.
- The term "Hamathite" could also be translated as "person from Hamath."

(Translation suggestions: Translate Names)

(See also: Babylon, Canaan, Nebuchadnezzar, Syria, Zedekiah)

Bible References:

- 1 Chronicles 18:3-4
- 2 Samuel 8:9
- Amos 6:1-2
- Ezekiel 47:15-17

Word Data:

- Strong's: H2574, H2577

2 Kings References:

14:25; 14:28; 17:24; 17:30; 18:34; 19:13; 23:33; 25:21

Haran

Definition:

Haran was a younger brother of Abram and the father of Lot.

- Haran was also the name of the town where Abram and his family lived awhile on their journey from the city of Ur to the land of Canaan.
- A different man named Haran was a son of Caleb.
- A third man in the Bible named Haran was a descendant of Levi.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Caleb, Canaan, Levite, Lot, Terah, Ur)

Bible References:

- 2 Kings 19:12
- Acts 7:1-3
- Genesis 11:31
- Genesis 27:43-45
- Genesis 28:10-11
- Genesis 29:4-6

Word Data:

- Strong's: H2039

2 Kings References:

19:12

harp, harpist

Definition:

A harp is a stringed musical instrument, that usually consists of a large open frame with vertical strings.

- In Bible times, fir wood was used to make harps and other musical instruments.
- Harps were often held in the hands and played while walking.
- In many places in the Bible, harps are mentioned as instruments that were used to praise and worship God.
- David wrote several psalms which were set to harp music.
- He also played a harp for King Saul, to soothe the king's troubled spirit.

(See also: David, fir, psalm, Saul (OT))

Bible References:

- 1 Chronicles 15:16-18
- Amos 5:23-24
- Daniel 3:5
- Psalm 33:1-3
- Revelation 5:8

Word Data:

- Strong's: H3658, H5035, H5059, H7030, G27880, G27890, G27900

2 Kings References:

3:15

harvest, reap

Definition:

The term “harvest” refers to the gather the ripe fruits, vegetables, seeds, or grains from the plants on which they were growing. The term “reap” means to harvest crops.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In biblical times, reapers usually harvested crops by hand, either pulling up the plants or cutting them with a sharp cutting tool.

Translation Suggestions:

- It is best to translate the concept with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb to “harvest” could be translated as to “gather in” or to “pick up” or to “collect.”

(See also: firstfruits, festival, good news)

Bible References:

- 1 Corinthians 9:9-11
- 2 Samuel 21:7-9
- Galatians 6:9-10
- Isaiah 17:11
- James 5:7-8
- Leviticus 19:9
- Matthew 9:38
- Ruth 1:22
- Galatians 6:9-10
- Matthew 6:25-26
- Matthew 13:30

- **Matthew 13:36-39**
- **Matthew 25:24**

Word Data:

- Strong's: H2758, H4395, H4672 H7105, H7114, H7938, G02700, G23250, G23260, G23270

2 Kings References:

4:18; 19:29

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we cannot directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.

Translation Suggestions:

- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: **kingdom of God**)

Bible References:

- **1 Kings 8:22-24**
- **1 Thessalonians 1:8-10**
- **1 Thessalonians 4:17**
- **Deuteronomy 9:1**
- **Ephesians 6:9**
- **Genesis 1:1**
- **Genesis 7:11**
- **John 3:12**
- **John 3:27**
- **Matthew 5:18**

- Matthew 5:46-48

Examples from the Bible stories:

- 4:2 They even began building a tall tower to reach **heaven**.
- 14:11 He (God) gave them bread from **heaven**, called “manna.”
- 23:7 Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- 29:9 Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- 37:9 Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- 42:11 Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

2 Kings References:

1:10; 1:12; 1:14; 2:1; 2:11; 7:2; 7:19; 14:27; 17:16; 19:15; 21:3; 21:5; 23:4; 23:5

Hebrew

Definition:

The term “Hebrew” refers in a very general sense to the people group descended from Abraham through the line of Isaac and Jacob.

- The specific word “Hebrew” can refer either to a individual person in the people group or to the language spoken by that people group.
- The vast majority of the Old Testament was written in the language called “Hebrew.” However, in most cases in the New Testament, the specific term “Hebrew” probably refers to the Aramaic language rather than the Hebrew language.
- In different places in the Bible, the Hebrews were also called “Israelites” or “Jews.” When translating, it is best to keep all three terms distinct in the text, as long as it is clear that these terms refer to the same people group.

(Translation suggestions: How to Translate Names)

(See also: Israel, Jew, **Jewish leaders**)

Bible References:

- **Acts 26:12-14**
- **Genesis 39:13-15**
- **Genesis 40:15**
- **Genesis 41:12-13**
- **John 5:1-4**
- **John 19:13**
- **Jonah 1:8-10**
- **Philippians 3:5**

Word Data:

- Strong’s: H5680, G14440, G14450, G14460, G14470

2 Kings References:

18:26; 18:28

Hezekiah

Definition:

Hezekiah was the 13th king over the kingdom of Judah. He was a king who trusted and obeyed God.

- Unlike his father Ahaz, who had been an evil king, King Hezekiah was a good king who destroyed all the places of idol worship in Judah.
- One time when Hezekiah became very sick and almost died, he earnestly prayed that God would spare his life. God healed him and allowed him to live 15 more years.
- As a sign to Hezekiah that this would happen, God performed a miracle and caused the sun to move backwards in the sky.
- God also answered Hezekiah's prayer to save his people from King Sennacherib of Assyria, who was attacking them.

(See also: Ahaz, Assyria, false god, Judah, Sennacherib)

Bible References:

- 1 Chronicles 3:13-14
- 2 Kings 16:19-20
- Hosea 1:1
- Matthew 1:9-11
- Proverbs 25:1-3

Word Data:

- Strong's: H2396, H3169, G14780

2 Kings References:

16:20; 18:1; 18:9; 18:10; 18:13; 18:14; 18:15; 18:16; 18:17; 18:19; 18:22; 18:29; 18:30; 18:31; 18:32; 18:37; 19:1; 19:3; 19:5; 19:9; 19:10; 19:14; 19:15; 19:20; 20:1; 20:3; 20:5; 20:8; 20:10; 20:12; 20:13; 20:14; 20:15; 20:16; 20:19; 20:20; 20:21; 21:3

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

2 Kings References:

23:15

high priest, chief priest

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all of the other Israelite priests. In New Testament times, some other priests were also considered very important Jewish religious leaders, with authority over other priests and the people. These were the chief priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the tabernacle or the temple to offer a special sacrifice once per year.
- The Israelites had many priests, but only one high priest at a time.
- After high priests retired, they still kept the title, along with some of the responsibilities of the office. For example, Annas was still referred to as high priest during the priesthood of Caiaphas and others.
- The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple.
- The chief priests were higher in rank and power than the ordinary priests. Only the high priest had more authority.
- The chief priests were some of Jesus’ main enemies and they strongly influenced the Roman leaders to arrest and kill him.

Translation Suggestions:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- The term “chief priests” could be translated as “head priests” or “leading priests” or “ruling priests.”

(See also: Annas, Caiaphas, priest, temple)

Bible References:

- Acts 5:27
- Acts 7:1
- Acts 9:1
- Exodus 30:10
- Hebrews 6:19-20

- Leviticus 16:32
- Luke 3:2
- Mark 2:25-26
- Matthew 26:3-5
- Matthew 26:51-54

Examples from the Bible stories:

- 13:8 No one could enter the room behind the curtain except the **high priest**, because God lived there.
- 21:7 The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- 38:3 The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- 39:1 The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.
- 39:3 Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- 44:7 The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.
- 45:2 So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- 46:1 The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.
- 48:6 Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could to take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

Word Data:

- Strong’s: H7218, H1419, H3548, G07480, G07490

2 Kings References:

25:18

Hilkiah

Definition:

Hilkiah was the high priest during the reign of King Josiah.

- When the temple was being repaired, Hilkiah the high priest found the Book of the Law and ordered that it be brought to King Josiah.
- After the Book of the Law was read to him, Josiah was grieved and caused the people of Judah to worship Yahweh again and obey his laws.
- Another man named Hilkiah was the son of Eliakim and worked in the palace during the time of King Hezekiah.

(Translation suggestions: How to Translate Names)

(See also: Eliakim, Hezekiah, high priest, Josiah, Judah, law, worship, Yahweh)

Bible References:

- 2 Kings 18:18

Word Data:

- Strong's: H2518

2 Kings References:

18:18; 18:26; 18:37; 22:4; 22:8; 22:10; 22:12; 22:14; 23:4; 23:24

Hittite

Definition:

The Hittites were descendants of Ham through his son Canaan. They became a large empire located in what is now Turkey and northern Palestine.

- Abraham bought a piece of property from Ephron the Hittite so that he could bury his deceased wife Sarah in a cave there. Eventually Abraham and several of his descendants were also buried in that cave.
- Esau's parents were grieved when he married two Hittite women.
- One of David's mighty men was named Uriah the Hittite.
- Some of the foreign women that Solomon married were Hittites. These foreign women turned Solomon's heart away from God because of the false gods they worshiped.
- The Hittites were often a threat to the Israelites, both physically and spiritually.

(See also: descendant, Esau, foreigner, Ham, mighty, Solomon, Uriah)

Bible References:

- 1 Kings 9:20-21
- Exodus 3:7-8
- Genesis 23:11
- Genesis 25:10
- Joshua 1:4-5
- Nehemiah 9:8
- Numbers 13:27-29

Word Data:

- Strong's: H2850

2 Kings References:

7:6

Holy One

Definition:

The term “Holy One” is a title in the Bible that almost always refers to God.

- In the Old Testament, this title often occurs in the phrase “Holy One of Israel.”
- In the New Testament, Jesus is also referred to as the “Holy One.”
- The term “holy one” is sometimes used in the Bible to refer to an angel.

Translation Suggestions:

- The literal term is “the Holy” (with “One” being implied.) Many languages (like English) will translate this with the implied noun included (such as “One” or “God”).
- This term could also be translated as “God, who is holy” or “the Set Apart One.”
- The phrase “the Holy One of Israel” could be translated as “the Holy God whom Israel worships” or “the Holy One who rules Israel.”
- It is best to translate this term using the same word or phrase that is used to translate “holy.”

(See also: holy, God)

Bible References:

- 1 John 2:20
- 2 Kings 19:22
- Acts 2:27
- Acts 3:13-14
- Isaiah 5:15-17
- Isaiah 41:14
- Luke 4:33-34

Word Data:

- Strong’s: H2623, H0376, H6918, G00400, G37410

2 Kings References:

19:22

Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

Definition:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as “the Spirit” and “Spirit of Yahweh” and “Spirit of truth.”
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God’s Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God’s will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate “holy” and “spirit.”
- Ways to translate this term could also include “Pure Spirit” or “Spirit who is Holy” or “God the Spirit.”

(See also: holy, spirit, God, Lord, God the Father, Son of God, gift)

Bible References:

- 1 Samuel 10:10
- 1 Thessalonians 4:7-8
- Acts 8:17
- Galatians 5:25
- Genesis 1:1-2
- Isaiah 63:10
- Job 33:4
- Matthew 12:31
- Matthew 28:18-19
- Psalms 51:10-11

Examples from the Bible stories:

- 1:1 But **God's Spirit** was there over the water.
- 24:8 When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- 26:1 After overcoming Satan's temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- 26:3 Jesus read, "God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed."
- 42:10 "So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you."
- 43:3 They were all filled with the **Holy Spirit** and they began to speak in other languages.
- 43:8 "And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are are now seeing and hearing."
- 43:11 Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit**."
- 45:1 He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

Word Data:

- Strong's: H3068, H6944, H7307, G00400, G41510

2 Kings References:

2:16

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

2 Kings References:

4:9; 12:4; 12:18

honey, honeycomb

Definition:

"Honey" is the sweet, sticky, edible substance that honeybees make out of flower nectar.

Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God's words and decrees are said to be "sweeter than honey." (See also: Simile, Metaphor)
- Sometimes a person's words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: John (the Baptist), Jonathan, Philistines, Samson)

Bible References:

- 1 Kings 14:1-3
- Deuteronomy 6:3
- Exodus 13:3-5
- Joshua 5:6
- Proverbs 5:3

Word Data:

- Strong's: H1706, H3293, H3295, H5317, H6688, G31920

2 Kings References:

18:32

honor

Definition:

The terms “honor” and “to honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include “respect” or “esteem” or “high regard.”
- The term to “honor” could be translated as to “show special respect to” or to “cause to be praised” or to “show high regard for” or to “highly value.”

(See also: **dishonor**, **glory**, **praise**)

Bible References:

- **1 Samuel 2:8**
- **Acts 19:17**
- **John 4:44**
- **John 12:26**
- **Mark 6:4**
- **Matthew 15:6**

Word Data:

- Strong’s: H1420, H1921, H1922, H1923, H1926, H1927, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G08200, G13910, G13920, G17840, G21510, G25700, G31700, G44110, G45860, G50910, G50920, G50930, G53990

2 Kings References:

14:10

horn, horned, shofar

Definition:

Horns are permanent, hard, pointed growths on the heads of many types of animals, including cattle, sheep, goats, and deer.

- The horn of a ram (male sheep) was made into a musical instrument called a "ram's horn" or "shofar," which was blown for special events such as religious festivals or to call men for battle.
- This term should be translated with a word that is different from the word that refers to a trumpet, which is usually made of metal.
- God told the Israelites to make a horn-shaped projection on each of the four corners of the incense and brazen altars. Although these projections were called "horns," they were not actually animal horns.
- The term "horn" was sometimes used to refer to a "flask" that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king, as Samuel did with David.

(See also: authority, cow, deer, goat, power, royal, sheep, trumpet)

Bible References:

- 1 Chronicles 15:27-28
- 1 Kings 1:39
- 2 Samuel 22:3
- Jeremiah 17:1
- Psalms 22:21

Word Data:

- Strong's: H3104, H7160, H7161, H7162, H7782, G27680

2 Kings References:

9:13

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

2 Kings References:

22:19

horse, warhorse, horseback, stallion, steed, mare

Definition:

A horse is a large, four-legged animal that in Bible times was mostly used for war and for transporting people. A stallion is a male horse and a mare is a female horse. “Steed” is a poetic word referring to a horse that is powerful or fast.

- Some horses were used to pull carts or chariots, while others were used to carry individual riders.
- In the Bible, horses were considered to be valuable possessions and a measure of wealth, mainly because of their use in war. For example, part of King Solomon’s great wealth was the thousands of horses and chariots that he had.
- Animals that are similar to the horse are the donkey and the mule.
- Horses often wear a bit and bridle on their heads so they can be guided.

(See also: chariot, donkey, Solomon)

Bible References:

- 1 Chronicles 18:4
- 2 Kings 2:11
- Exodus 14:23-25
- Ezekiel 23:5-7
- Zechariah 6:8

Word Data:

- Strong’s: H0047, H5483, H5484, H6571, H7409, G24620

2 Kings References:

2:11; 3:7; 5:9; 6:14; 6:15; 6:17; 7:6; 7:7; 7:10; 7:13; 7:14; 9:18; 9:19; 9:33; 10:2; 11:16; 14:20; 18:23; 23:11

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

2 Kings References:

2:12; 9:17; 13:14

Hoshea

Definition:

Hoshea was the name of a king of Israel and several other men in the Old Testament.

- Hoshea son of Elah was a king of Israel for nine years during part of the reigns of Ahaz and Hezekiah, kings of Judah.
- Joshua son of Nun was formerly named Hoshea. Moses changed Hoshea's name to Joshua before sending him and eleven other men to spy out the land of the Canaanites.
- After Moses died, Joshua led the people of Israel to take possession of the land of Canaan.
- A different man named Hoshea was a son of Azaziah and was one of the leaders of the Ephraimites.

(Translation suggestions: Translate Names)

(See also: Ahaz, Canaan, Ephraim, Hezekiah, Joshua, Moses)

Bible References:

- 1 Chronicles 27:20
- 2 Kings 15:30
- 2 Kings 17:3
- 2 Kings 18:1
- 2 Kings 18:9

Word Data:

- Strong's: H1954

2 Kings References:

15:30; 17:1; 17:3; 17:4; 17:6; 18:1; 18:9; 18:10

house

Definition:

The term “house” refers to a small building, shelter, or tent, usually the place where a family sleeps.

- When referring to a building where people live and sleep the term “house” could be translated as “dwelling place” or “dwelling structure” or with another term that expresses the meaning.

Bible References:

Word Data:

- Strong’s: H1004, H1005, H1035, H1397, G36140, G36240

2 Kings References:

4:2; 4:32; 4:35; 5:9; 5:24; 6:32; 8:3; 8:5; 9:6; 9:27; 12:7; 12:8; 15:5; 17:4; 19:2; 20:13; 22:5; 23:7; 25:9; 25:27

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

2 Kings References:

17:21

house of God, your house, his house, Yahweh's house, a house for my name, the house for my name, the house, a house, a house of Yahweh

Short Title: house of God, Yahweh's house, house of Yahweh

Definition:

In the Bible, the phrases "house of God" (God's house) and "house of Yahweh (Yahweh's house)" refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- The terms "house of God" and "house of Yahweh" refer to the tabernacle or temple. These expressions can also refer generally to a central place where Yahweh was worshipped.
- The Bible often uses the phrases "your house" and "his house" to refer to the temple of Yahweh.
- The phrases "the house for my name," "a house for my name," and "a house of Yahweh" all refer to the temple of Yahweh.
- In some contexts, such as in 1 Chronicles 17:25 and 29:16, the phrase "a house" refers to the temple of Yahweh.
- In some contexts, such as in 1 Kings 8:44 and 2 Chronicles 6:4, the phrase "the house" refers to the temple of Yahweh.

Translation Suggestions:

- When referring to a place of worship, this term could be translated as "a house for worshiping God" or "a place for worshiping God."
- If it is referring to the temple or tabernacle, this could be translated as "the temple (or tabernacle) where God is worshiped" (or "where God is present" or "where God meets with his people").
- The word "house" may be important to use in the translation in order to communicate that God "dwells" there, that is, his spirit is in that place to meet with his people and to be worshiped by them.
- The phrase "house of Yahweh" could be translated as "Yahweh's temple" or "place where Yahweh is worshiped" or "place where Yahweh meets with his people" or "where Yahweh dwells." The phrase "house of God" could be translated in a similar way.

(See also: **people of God**, **tabernacle**, temple)

Bible References:

- 1 Timothy 3:14-15
- 2 Chronicles 23:8-9
- Ezra 5:13
- Genesis 28:17
- Judges 18:30-31
- Mark 2:26
- Matthew 12:4

Word Data:

- Strong's: H0426, H0430, H1004, H1005, H3068, G23160, G36240

2 Kings References:

11:3; 11:4; 11:7; 11:10; 11:11; 11:13; 11:15; 11:18; 11:19; 12:4; 12:9; 12:10; 12:11; 12:12; 12:13; 12:14; 12:16; 12:18; 14:14; 15:35; 16:8; 16:14; 16:18; 18:15; 19:1; 19:14; 20:5; 20:8; 21:4; 21:5; 22:3; 22:4; 22:5; 22:8; 22:9; 23:2; 23:6; 23:7; 23:11; 23:12; 23:24; 24:13; 25:9; 25:13; 25:16

house, household, house of Israel, house of David

Definition:

The term “house,” in this sense, refers to “descendants.”

- The term “house,” in this sense, means “family” or “descendants,” and refers to all the people related to or descended from a particular person. For example, the phrase “house of David” refers to all the descendants of King David.
- The phrase “house of Israel” can refer generally to the entire nation of Israel or more specifically to the tribes of the northern kingdom of Israel.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “people” or “family” or “descendants.”
- The phrase “house of David” could be translated as “clan of David” or “family of David” or “descendants of David.” Related expressions could be translated in a similar way.
- Different ways to translate “house of Israel” could include “people of Israel” or “Israel’s descendants” or “Israelites.”

(See also: descendant, house of David, kingdom of Israel)

Bible References:

Word Data:

- Strong’s:

2 Kings References:

8:18; 8:27; 9:7; 9:8; 9:9; 10:10; 10:11; 10:30; 13:6; 19:30; 21:13

household, house

Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Used in this sense, the term “house” means “household” and refers to all the people who live together in one house or in a multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Managing a household would have involved directing the servants and also taking care of the property.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “family.”
- Depending on the context, the phrase “your household” could be translated as “those who live in your house” or “your family.”

(See also: house dwelling structure, house descendants nation)

Bible References:

Word Data:

- Strong’s: H1004, H1397, G36090, G36095, G36140, G36150, G36240

2 Kings References:

8:1; 8:2; 10:3; 10:5; 20:1

humble, humbled, humility

Definition:

The term “humble” describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand one’s weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one’s own needs.
- Humility also means serving with a modest attitude when using one’s gifts and abilities.
- The phrase “be humble” could be translated as “do not be prideful.”
- “Humble yourself before God” could be translated as “Submit your will to God, recognizing his greatness.”

(See also: **proud**)

Bible References:

- **James 1:21**
- **James 3:13**
- **James 4:10**
- **Luke 14:11**
- **Luke 18:14**
- **Matthew 18:4**
- **Matthew 23:12**

Examples from the Bible stories:

- **17:2** David was a **humble** and righteous man who trusted and obeyed God.
- **34:10** “God will **humble** everyone who is proud, and he will lift up whoever **humbles** himself.”

Word Data:

- Strong's: H1792, H3665, H6031, H6035, H6038, H6041, H6800, H6819, H7511, H7807, H7812, H8213, H8214, H8215, H8217, H8467, G08580, G42360, G42390, G42400, G50110, G50120, G50130, G53910

2 Kings References:

22:19

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

2 Kings References:

11:18; 17:16; 21:7

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

2 Kings References:

12:3; 14:4; 15:4; 15:35; 16:4; 17:11; 18:4; 22:17; 23:5; 23:8

inherit, inheritance, heir

Definition:

The term “inherit” refers to receiving something valuable from a parent after a parent dies. The term can also refer to receiving something valuable from some other person because of a special relationship with that person. An “inheritance” is the things that are received, and an “heir” is a person who receives an inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include “promised gift” or “secure possession.”
- The term “heir” could be translated with a word or phrase that means “privileged child who receives the father’s possessions.”
- The term “heritage” could be translated as “inherited blessings.”

(See also: heir, Canaan, Promised Land, possess)

Bible References:

- 1 Corinthians 6:9
- 1 Peter 1:4
- 2 Samuel 21:3
- Acts 7:4-5
- Deuteronomy 20:16
- Galatians 5:21
- Genesis 15:7
- Hebrews 9:15
- Jeremiah 2:7

- Luke 15:11
- Matthew 19:29
- Psalm 79:1

Examples from the Bible stories:

- 4:6 When Abram arrived in Canaan God said, “Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**.”
- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to **inherit** eternal life?”
- 35:3 “There was a man who had two sons. The younger son told his father, ‘Father, I want my **inheritance** now!’ So the father divided his property between the two sons.”

Word Data:

- Strong’s: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G28160, G28170, G28190, G28200

2 Kings References:

21:14

innocent

Definition:

The term “innocent” means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term “innocent” is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking “innocent people.”
- In the Bible, “blood” can represent “killing,” so “innocent blood” refers to “killing people who did not deserve to die.”

Translation Suggestions:

- In most contexts, the term “innocent” can be translated as “not guilty” or “not responsible” or “not to blame” for something.
- When referring in general to innocent people, this term could be translated as “who have done nothing wrong” or “who are not involved in evil.”
- “To shed innocent blood” can be translated as “to kill people who did not deserve to die.”

(See also: guilt)

Bible References:

- 1 Corinthians 4:4
- 1 Samuel 19:5
- Acts 20:26
- Exodus 23:7
- Jeremiah 22:17
- Job 9:23
- Romans 16:18

Examples from the Bible stories:

- 8:6 After two years, Joseph was still in prison, even though he was **innocent**.

- 40:4 One of them mocked Jesus, but the other said, “Do you have no fear of God? We are guilty, but this man is **innocent**.”
- 40:8 When the soldier guarding Jesus saw everything that happened, he said, “Certainly, this man was **innocent**. He was the Son of God.”

Word Data:

- Strong’s: H2136, H2600, H2643, H5352, H5355, H5356, G01210

2 Kings References:

21:16; 24:4

inquire, inquiry

Definition:

The term “inquire” means to ask someone for information. The expression “inquire of” is often used to refer to asking God for wisdom or help.

- The Old Testament records several instances where people inquired of God.
- The word can also be used of a king or government official making a search through official written records.
- Depending on the context, “inquire” could be translated as “ask” or “ask for information.”
- The expression “inquire of Yahweh” could be translated as “ask Yahweh for guidance” or “ask Yahweh what to do.”
- To “inquire after” something could be translated as “ask questions about” or “ask for information about.”
- When Yahweh says “I will not be inquired of by you,” this could be translated as “I will not allow you to ask me for information” or “you will not be permitted to seek help from me.”

Bible References:

- Deuteronomy 19:18
- Ezekiel 20:1
- Ezekiel 20:30-32
- Ezra 7:14
- Job 10:7

Word Data:

- Strong’s: H1240, H1245, H1875, G18300

2 Kings References:

1:2; 1:3; 1:6; 1:16; 8:6; 8:8

instruct, instruction, instructor

Definition:

The terms “instruct” and “instruction” refer to giving specific directions about what to do.

- To “give instructions” means to tell someone specifically what he is supposed to do.
- When Jesus gave the disciples the bread and fish to distribute to the people, he gave them specific instructions about how to do it.
- Depending on the context, the term “instruct” could also be translated as “tell” or “direct” or “teach” or “give instructions to.”
- The term “instructions” could be translated as “directions” or “explanations” or “what he has told you to do.”
- When God gives instructions, this term is sometimes translated as “commands” or “orders.”

(See also: **command**, **decree**, **teach**)

Bible References:

- **Exodus 14:4**
- **Genesis 26:5**
- **Hebrews 11:22**
- **Matthew 10:5**
- **Matthew 11:1**
- **Proverbs 1:30**

Word Data:

- Strong’s: H0241, H0376, H0559, H0631, H1004, H1696, H1697, H3256, H3289, H3384, H4148, H4156, H4687, H4931, H4941, H6098, H6310, H6490, H6680, H7919, H8451, G12560, G12990, G13190, G13210, G13780, G17810, G17850, G27270, G27530, G35590, G35600, G38110, G38520, G38530, G42640, G43670, G48220

2 Kings References:

12:2

iron

Definition:

Iron is a hard, slightly shiny metal that is used to make many things.

- In Bible times, iron was used to make coins, chains, furniture, tools, weapons, chariots, gates, nails and other things.
- Iron is a very strong metal.
- If your culture does not have iron you could translate this term with a general expression which describes it such as “hard metal” or “strong metal.”
- If your culture does not have iron you could translate the phrase “an iron tool” as “a tool made of hard metal” or “a strong metal tool.”

(See also: How to Translate Unknowns)

(See also: armor)

Bible References:

Word Data:

- Strong’s: H1270

2 Kings References:

6:5; 6:6

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

2 Kings References:

13:23

Isaiah

Definition:

Isaiah was a prophet of God who prophesied during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

- He lived in Jerusalem during the time when the Assyrians were attacking the city, during the reign of Hezekiah.
- The Old Testament book of Isaiah is one of the major books of the Bible.
- Isaiah wrote many prophecies that came true while he was still living.
- Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth.
- Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(Translation suggestions: How to Translate Names)

(See also: Ahaz, Assyria, Christ, Hezekiah, Jotham, Judah, prophet, Uzziah)

Bible References:

- 2 Kings 20:1-3
- Acts 28:26
- Isaiah 1:1
- Luke 3:4
- Mark 1:1
- Mark 7:6
- Matthew 3:3
- Matthew 4:14

Examples from the Bible stories:

- 21:9 The prophet **Isaiah** prophesied that the Messiah would be born from a virgin.
- 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.
- 21:11 The prophet **Isaiah** also prophesied that the Messiah would be hated without reason and rejected.

- 21:12 **Isaiah** prophesied that people would spit on, mock, and beat the Messiah.
- 26:2 They handed him (Jesus) the scroll of the prophet **Isaiah** so that he would read from it. Jesus opened up the scroll and read part of it to the people.
- 45:8 When Philip approached the chariot, he heard the Ethiopian reading from what the prophet **Isaiah** wrote.
- 45:10 Philip explained to the Ethiopian that **Isaiah** was writing about Jesus.

Word Data:

- Strong's: H3470, G22680

2 Kings References:

19:2; 19:5; 19:6; 19:20; 20:1; 20:4; 20:7; 20:8; 20:9; 20:11; 20:14; 20:16; 20:19

Ishmael, Ishmaelite

Definition:

Ishmael was the son of Abraham and the Egyptian slave Hagar. There were several other men in the Old Testament named Ishmael.

- The name "Ishmael" means "God hears."
- God promised to bless Abraham's son Ishmael, but he was not the son with whom God had promised to establish his covenant.
- God protected Hagar and Ishmael when they were sent into the desert.
- While Ishmael was living in the desert of Paran, he married an Egyptian woman.
- Ishmael son of Nethaniah was an army officer from Judah who led a group of men to kill a governor who had been appointed by the Babylonian king, Nebuchadnezzar.
- There were also four other men named Ishmael in the Old Testament.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Babylon, covenant, desert, Egypt, **Hagar**, Isaac, Nebuchadnezzar, **Paran**, **Sarah**)

Bible References:

- **1 Chronicles 1:28-31**
- **2 Chronicles 23:1**
- **Genesis 16:12**
- **Genesis 25:9-11**
- **Genesis 25:16**
- **Genesis 37:25-26**

Examples from the Bible stories:

- **5:2** So Abram married Hagar. Hagar had a baby boy, and Abram named him **Ishmael**.
- **5:4** "I will make **Ishmael** a great nation, too, but my covenant will be with Isaac."

Word Data:

- Strong's: H3458, H3459

2 Kings References:

25:23; 25:25

Israel, Israelites

Definition:

The term “Israel” is the name that God gave to Jacob. Often it refers to the nation that is descended from him.

- The name Israel probably means “He struggles with God.”
- The descendants of Jacob became known as the “sons of Israel” or the “people of Israel” or the “nation of Israel” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah,” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: Jacob, kingdom of Israel, Judah, nation, twelve tribes of Israel)

Bible References:

- 1 Chronicles 10:1
- 1 Kings 8:2
- Acts 2:36
- Acts 7:24
- Acts 13:23
- John 1:49-51
- Luke 24:21
- Mark 12:29
- Matthew 2:6
- Matthew 27:9
- Philippians 3:4-5

Examples from the Bible stories:

- 8:15 The descendants of the twelve sons became the twelve tribes of **Israel**.

- 9:3 The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- 9:5 A certain **Israelite** woman gave birth to a baby boy.
- 10:1 They said, “This is what the God of **Israel** says, ‘Let my people go!’”
- 14:12 But despite all this, the people of __Israel __ complained and grumbled against God and against Moses.
- 15:9 God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites.
- 15:12 After this battle, God gave each tribe of __Israel __ its own section of the Promised Land. Then God gave **Israel** peace along all its borders.
- 16:16 So God punished __Israel __ again for worshiping idols.
- 43:6 “Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

Word Data:

- Strong’s: H3478, H3479, H3481, H3482, G09350, G24740, G24750

2 Kings References:

1:1; 1:3; 1:6; 1:16; 1:18; 2:12; 3:1; 3:3; 3:4; 3:5; 3:6; 3:9; 3:10; 3:11; 3:12; 3:13; 3:24; 3:27; 5:2; 5:4; 5:5; 5:6; 5:7; 5:8; 5:12; 5:15; 6:8; 6:9; 6:10; 6:11; 6:12; 6:21; 6:23; 6:26; 7:6; 7:13; 8:12; 8:16; 8:18; 8:25; 8:26; 9:3; 9:6; 9:8; 9:12; 9:14; 9:21; 10:21; 10:28; 10:29; 10:30; 10:31; 10:32; 10:34; 10:36; 13:1; 13:2; 13:3; 13:4; 13:5; 13:6; 13:8; 13:10; 13:11; 13:12; 13:13; 13:14; 13:16; 13:18; 13:22; 13:25; 14:1; 14:8; 14:9; 14:11; 14:12; 14:13; 14:15; 14:16; 14:17; 14:23; 14:24; 14:25; 14:26; 14:27; 14:28; 14:29; 15:1; 15:8; 15:9; 15:11; 15:12; 15:15; 15:17; 15:18; 15:20; 15:21; 15:23; 15:24; 15:26; 15:27; 15:28; 15:29; 15:31; 15:32; 16:3; 16:5; 16:7; 17:1; 17:2; 17:6; 17:7; 17:8; 17:9; 17:13; 17:18; 17:19; 17:20; 17:21; 17:22; 17:23; 17:24; 17:34; 18:1; 18:4; 18:5; 18:9; 18:10; 18:11; 19:15; 19:20; 19:22; 21:2; 21:3; 21:7; 21:8; 21:9; 21:12; 22:15; 22:18; 23:13; 23:15; 23:19; 23:22; 23:27; 24:13

Jacob, Israel

Definition:

Jacob was the younger twin son of Isaac by Rebekah. God changed his name to "Israel." His descendants became the nation of Israel.

- Jacob is the last of the three patriarchs of the Israelite nation: Abraham, Isaac, and Jacob. The descendants of Jacob's twelve sons became the twelve tribes of Israel.
- The name Jacob is similar to the Hebrew word meaning "heel." As Jacob was being born, he was holding onto the heel of his twin brother Esau. In the Old Testament times, the heel was a body part associated both with attack and with the rear part of a person's body. The Hebrew name Jacob was probably associated with the idea of attacking someone from behind.
- Many years later, God changed Jacob's name to "Israel," which probably means "He struggles with God."
- The name Jacob is often used to represent the nation of Israel.
- Jacob married Laban's two daughters, Leah and Rachel, as well as each of their servants, Zilpah and Bilhah. These four women mothered the twelve sons who became the ancestral fathers of the twelve tribes of Israel.
- In the New Testament, a different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: How to Translate Names)

(See also: Israel, twelve tribes of Israel, Leah, Rachel, Zilpah, Bilhah, deceive, Esau, Isaac, Rebekah, Laban)

Bible References:

- Acts 7:11
- Acts 7:46
- Genesis 25:26
- Genesis 29:1-3
- Genesis 32:1-2
- John 4:4-5
- Matthew 8:11-13
- Matthew 22:32

Examples from the Bible stories:

- 7:1 As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- 7:7 **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- 7:8 After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- 7:10 The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- 8:1 Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

Word Data:

- Strong's: H3290, G23840

2 Kings References:

13:23; 17:34

Jehoiachin

Definition:

Jehoiachin was a king who ruled over the kingdom of Judah.

- Jehoiachin became king when he was 18 years old. He only reigned three months, and after that he was captured by the Babylonian army and taken to Babylon.
- During his short reign, Jehoiachin did evil things like the ones his grandfather King Manasseh and his father King Jehoiakim had done.

(Translation suggestions: How to Translate Names)

(See also: Babylon, Jehoiakim, Judah, Manasseh)

Bible References:

- 2 Chronicles 36:8
- 2 Kings 24:15-17
- Esther 2:6
- Ezekiel 1:1-3
- Jeremiah 22:24
- Jeremiah 37:1

Word Data:

- Strong's: H3078, H3112, H3204, H3659

2 Kings References:

24:6; 24:8; 24:12; 24:15; 25:27

Jehoiada

Definition:

Jehoiada was a priest who helped hide and protect King Ahaziah's son Joash until he was old enough to be declared king.

- Jehoiada arranged for hundreds of bodyguards to protect young Joash as he was proclaimed king by the people in the temple.
- Jehoiada led the people in getting rid of all the altars of the false god Baal.
- For the rest of his life, Jehoiada the priest advised King Joash to help him obey God and rule the people wisely.
- Another man named Jehoiada was the father of Benaiah.

(Translation suggestions: How to Translate Names)

(See also: Ahaziah, Baal, Benaiah, Joash)

Bible References:

- 2 Kings 11:4
- 2 Kings 12:1-3

Word Data:

- Strong's: H3077

2 Kings References:

11:4; 11:9; 11:15; 11:17; 12:2; 12:7; 12:9

Jehoiakim

Definition:

Jehoiakim was an evil king who reigned over the kingdom of Judah, beginning around 608 B.C. He was King Josiah's son. His name was originally Eliakim.

- The Egyptian pharaoh Necho changed Eliakim's name to Jehoiakim and made him king of Judah.
- Necho forced Jehoiakim to pay high taxes to Egypt.
- When Judah was later invaded by King Nebuchadnezzar, Jehoiakim was among those who were captured and taken to Babylon.
- Jehoiakim was an evil king who led Judah away from Yahweh. Jeremiah the prophet prophesied against him.

(Translation suggestions: Translate Names)

(See also: Babylon, Eliakim, Jeremiah, Judah, Nebuchadnezzar)

Bible References:

- 1 Chronicles 3:15-16
- 2 Kings 23:34-35
- 2 Kings 24:1
- Daniel 1:2
- Jeremiah 1:3

Word Data:

- Strong's: H3079

2 Kings References:

23:34; 23:35; 23:36; 24:1; 24:5; 24:6; 24:19

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

2 Kings References:

1:17; 3:1; 3:6; 8:16; 8:25; 8:29; 9:17; 9:21; 9:22; 9:23; 9:24; 12:18

Jehoshaphat

Definition:

Jehoshaphat was the name of at least two men in the Old Testament.

- The best known man by this name was King Jehoshaphat who was the fourth king to rule over the kingdom of Judah.
- He restored peace between Judah and Israel and destroyed the altars of false gods.
- Another Jehoshaphat was a “recorder” for David and Solomon. His job included writing documents for the king to sign and recording the history of the important events that happened in the kingdom.

(Translation suggestions: How to Translate Names)

(See also: altar, David, false god, Israel, Judah, priest, Solomon)

Bible References:

- 1 Chronicles 3:10-12
- 1 Kings 4:17
- 2 Chronicles 17:1
- 2 Kings 1:17
- 2 Samuel 8:15-18
- Matthew 1:7-8

Word Data:

- Strong’s: H3092, G24980

2 Kings References:

1:17; 3:1; 3:7; 3:11; 3:12; 3:14; 8:16; 9:2; 9:14; 12:18

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

2 Kings References:

9:2; 9:5; 9:11; 9:13; 9:14; 9:15; 9:16; 9:17; 9:18; 9:19; 9:20; 9:21; 9:22; 9:24; 9:27; 9:30; 9:31; 10:1; 10:5; 10:11; 10:13; 10:18; 10:19; 10:20; 10:21; 10:23; 10:24; 10:25; 10:28; 10:29; 10:30; 10:31; 10:34; 10:35; 10:36; 12:1; 13:1; 14:8; 15:12

Jeremiah

Definition:

Jeremiah was a prophet of God in the kingdom of Judah. The Old Testament book of Jeremiah contains his prophecies.

- Like most of the prophets, Jeremiah often had to warn the people of Israel that God was going to punish them for their sins.
- Jeremiah prophesied that the Babylonians would capture Jerusalem, making some of the people of Judah angry. So they put him in a deep, dry well and left him there to die. But the king of Judah ordered his servants to rescue Jeremiah from the well.
- Jeremiah wrote that he wished his eyes could be a "fountain of tears," to express his deep sadness over the rebellion and sufferings of his people.

(Translation suggestions: How to Translate Names)

(See also: Babylon, Judah, prophet, rebel, **suffer**, well)

Bible References:

- **2 Chronicles 35:25**
- **Jeremiah 1:2**
- **Jeremiah 11:1**
- **Matthew 2:18**
- **Matthew 16:13-16**
- **Matthew 27:10**

Examples from the Bible stories:

- **19:17** Once, the prophet **Jeremiah** was put into a dry well and left there to die. He 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.
- **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.

Word Data:

- Strong's: H3414, G24080

2 Kings References:

23:31; 24:18

Jericho

Definition:

Jericho was a powerful city in the land of Canaan. It was located just west of the Jordan River and just north of the Salt Sea.

- As all Canaanites did, the people of Jericho worshiped false gods.
- Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
- When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: Canaan, Jordan River, Joshua, miracle, Salt Sea)

Bible References:

- 1 Chronicles 6:78
- Joshua 2:1-3
- Joshua 7:2-3
- Luke 18:35
- Mark 10:46-48
- Matthew 20:29-31
- Numbers 22:1

Examples from the Bible stories:

- 15:1 Joshua sent two spies to the Canaanite city of **Jericho**.
- 15:3 After the people crossed the Jordan River, God told Joshua how to attack the powerful city of **Jericho**.
- 15:5 Then the walls around **Jericho** fell down! The Israelites destroyed everything in the city as God had commanded.

Word Data:

- Strong's: H3405, G24100

2 Kings References:

2:4; 2:5; 2:15; 2:18; 25:5

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

2 Kings References:

3:3; 9:9; 10:29; 10:31; 13:2; 13:6; 13:11; 13:13; 14:16; 14:23; 14:24; 14:27; 14:28; 14:29; 15:1; 15:8; 15:9; 15:18; 15:24; 15:28; 17:21; 17:22; 23:15

Jerusalem

Definition:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name "Jerusalem" is first mentioned in the book of Joshua. Other Old Testament names for this city include "Salem" "city of Jebus," and "Zion." Both "Jerusalem" and "Salem," have the root meaning of "peace."
- Jerusalem was originally a Jebusite fortress called "Zion" which King David captured and made into his capital city.
- It was in Jerusalem that David's son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going "up" to Jerusalem since it is located in the mountains.

(See also: Babylon, **Christ**, David, **Jebusites**, **Jesus**, Solomon, temple, Zion)

Bible References:

- **Galatians 4:26-27**
- **John 2:13**
- **Luke 4:9-11**
- **Luke 13:5**
- **Mark 3:7-8**
- **Mark 3:20-22**
- **Matthew 3:6**
- **Matthew 4:23-25**
- **Matthew 20:17**

Examples from the Bible stories:

- **17:5** David conquered **Jerusalem** and made it his capital city.

- 18:2 In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.
- 20:7 They (Babylonians) captured the city of **Jerusalem**, destroyed the Temple, and took away all the treasures of the city and the Temple.
- 20:12 So, after seventy years in exile, a small group of Jews returned to the city of **Jerusalem** in Judah.
- 38:1 About three years after Jesus first began preaching and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in **Jerusalem**, and that he would be killed there.
- 38:2 After Jesus and the disciples arrived in **Jerusalem**, Judas went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- 42:8 "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in **Jerusalem**, and then go to all people groups everywhere."
- 42:11 Forty days after Jesus rose from the dead, he told his disciples, "Stay in **Jerusalem** until you receive power when the Holy Spirit comes on you."

Word Data:

- Strong's: H3389, H3390, G24140, G24150, G24190

2 Kings References:

8:17; 8:26; 9:28; 12:1; 12:17; 12:18; 14:2; 14:13; 14:19; 14:20; 15:2; 15:33; 16:2; 16:5; 18:2; 18:17; 18:22; 18:35; 19:10; 19:21; 19:31; 21:1; 21:4; 21:7; 21:12; 21:13; 21:16; 21:19; 22:1; 22:14; 23:1; 23:2; 23:4; 23:5; 23:6; 23:9; 23:13; 23:20; 23:23; 23:24; 23:27; 23:30; 23:31; 23:33; 23:36; 24:4; 24:8; 24:10; 24:14; 24:15; 24:18; 24:20; 25:1; 25:8; 25:9; 25:10

Jew, Jewish

Definition:

Jews are people who are descendants of Abraham's grandson Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.

(See also: Abraham, Jacob, Israel, Babylon, **Jewish leaders**)

Bible References:

- **Acts 2:5**
- **Acts 10:28**
- **Acts 14:5-7**
- **Colossians 3:11**
- **John 2:14**
- **Matthew 28:15**

Examples from the Bible stories:

- **20:11** The Israelites were now called **Jews** and most of them had lived their whole lives in Babylon.
- **20:12** So, after seventy years in exile, a small group of **Jews** returned to the city of Jerusalem in Judah.
- **37:10** Many of the **Jews** believed in Jesus because of this miracle.
- **37:11** But the religious leaders of the **Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus.
- **40:2** Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- **46:6** Right away, Saul began preaching to the **Jews** in Damascus, saying, "Jesus is the Son of God!"

Word Data:

- Strong's: H3054, H3061, H3062, H3064, H3066, G24500, G24510, G24520, G24530, G24540

2 Kings References:

16:6; 25:25

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

2 Kings References:

9:7; 9:10; 9:22; 9:30; 9:36; 9:37

Jezreel, Jezreelite

Definition:

Jezreel was an important Israelite city in the territory of the Issachar tribe, located southwest of the Salt Sea. The name means “God scatters.”

- The city of Jezreel is one of the western points in the Plain of Megiddo, which is also called the “Valley of Jezreel.”
- Several kings of Israel had their palaces in the city of Jezreel.
- Naboth’s vineyard was located near King Ahab’s palace in Jezreel. The prophet Elijah prophesied against Ahab there.
- Ahab’s evil wife Jezebel was killed in Jezreel.
- Jehu slaughtered Joram king of Israel, Ahaziah king of Judah, their families, and their supporters at Jezreel.
- Many other significant events happened in this city, including several battles.

(See also: Ahab, Elijah, Issachar, Jezebel, palace, Salt Sea)

Bible References:

- 1 Kings 4:12
- 1 Samuel 25:43-44
- 2 Kings 8:28-29
- 2 Kings 9:30
- 2 Samuel 2:1-3
- Judges 6:33
- Hosea 1:4

Word Data:

- Strong’s: H3157, H3158, H3159

2 Kings References:

8:29; 9:10; 9:15; 9:16; 9:17; 9:21; 9:25; 9:30; 9:36; 9:37; 10:1; 10:6; 10:7; 10:11

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

2 Kings References:

11:2; 11:21; 12:1; 12:2; 12:4; 12:6; 12:7; 12:18; 12:19; 12:20; 13:1; 13:10; 13:25; 14:1; 14:3; 14:17; 14:23; 14:27

Jonah

Definition:

Jonah was a Hebrew prophet in the Old Testament.

- The book of Jonah tells the story of what happened when God sent Jonah to preach to the people of Nineveh.
- Jonah refused to go to Nineveh and instead got on a ship headed for a Tarshish.
- God caused a huge storm to overwhelm that ship.
- Jonah told the men sailing the ship that he was running away from God, and he suggested that they throw him into the sea. When they did that, the storm stopped and the sailors offered a sacrifice to Yahweh.
- Jonah was swallowed by a huge fish, and he was inside the belly of that fish for three days and nights.
- After that, Jonah went to Nineveh and preached to the people there, and the people stopped acting so violently toward others.
- Jonah became angry at God for not destroying Nineveh, and God used a plant and a worm to teach Jonah a lesson about compassion.

(Translation suggestions: How to Translate Names)

(See also: **disobey**, Nineveh, **turn**)

Bible References:

- **Jonah 1:3**
- **Luke 11:30**
- **Matthew 12:39**
- **Matthew 16:4**

Word Data:

- Strong's: H3124, G24950

2 Kings References:

14:25

Joram

Definition:

Joram son of Ahab was a king of Israel. He was also sometimes referred to as "Jehoram."

- King Joram of Israel reigned at the same time as King Jehoram of Judah.
- Joram was an evil king who worshiped false gods and caused Israel to sin.
- King Joram of Israel also reigned during the time of the prophets Elijah and Obadiah.
- Another man named Joram was the son of King Tou of Hamath when David was king.

(Translation suggestions: Translate Names)

(See also: Ahab, David, Elijah, Hamath, Jehoram, **kingdom of Israel**, Judah, **Obadiah**, prophet)

Bible References:

- **1 Chronicles 3:10-12**
- **2 Chronicles 22:4-5**
- 2 Kings 1:17
- 2 Kings 8:16

Word Data:

- Strong's: H3088, H3141, G24960

2 Kings References:

8:16; 8:21; 8:23; 8:24; 8:25; 8:28; 8:29; 9:14; 9:15; 9:16; 9:21; 9:29; 11:2

Jordan River, Jordan

Definition:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates Israel on its west from Jordan on its east.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
- Often in the Bible the Jordan River is referred to as “the Jordan.”

(See also: Canaan, Salt Sea, Sea of Galilee)

Bible References:

- Genesis 32:9-10
- John 1:26-28
- John 3:25-26
- Luke 3:3
- Matthew 3:6
- Matthew 3:13-15
- Matthew 4:14-16
- Matthew 19:1-2

Examples from the Bible stories:

- 15:2 The Israelites had to cross the **Jordan River** to enter into the Promised Land.
- 15:3 After the people crossed the **Jordan River**, God told Joshua how to attack the powerful city of Jericho.
- 19:14 Elisha told him (Naaman) to dip himself seven times in the **Jordan River**.

Word Data:

- Strong’s: H3383, G24460

2 Kings References:

2:6; 2:7; 2:13; 5:10; 5:14; 6:2; 6:4; 7:15; 10:33

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

2 Kings References:

23:8

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

2 Kings References:

21:24; 21:26; 22:1; 22:3; 23:16; 23:19; 23:23; 23:24; 23:28; 23:29; 23:30; 23:34

Jotham

Definition:

In the Old Testament, there were three men with the name Jotham.

- One man named Jotham was the youngest son of Gideon. Jotham helped defeat his older brother Abimelech, who had killed all the rest of their brothers.
- Another man named Jotham was a king over Judah for sixteen years following the death of his father Uzziah (Azariah).
- Like his father, King Jotham obeyed God and was a good king.
- However, by not removing the places of idol worship he caused the people of Judah to later turn away from God again.
- Jotham is also one of the ancestors listed in the genealogy of Jesus Christ in the book of Matthew.

(See also: **Abimelech**, Ahaz, **Gideon**, Uzziah)

Bible References:

- **2 Chronicles 26:21**
- 2 Kings 15:5
- **Isaiah 1:1**
- **Judges 9:5-6**

Word Data:

- Strong's: H3147

2 Kings References:

15:5; 15:7; 15:30; 15:32; 15:36; 15:38; 16:1

joy, joyful, rejoice, glad

Definition:

joy

The term “joy” refers to a feeling of delight or deep satisfaction. The related term “joyful” describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

rejoice

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”
- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: metonymy)

Bible References:

- Nehemiah 8:10

- Psalm 48:2
- Isaiah 56:6-7
- Jeremiah 15:15-16
- Matthew 2:9-10
- Luke 15:7
- Luke 19:37-38
- John 3:29
- Acts 16:32-34
- Romans 5:1-2
- Romans 15:30-32
- Galatians 5:23
- Philippians 4:10-13
- 1 Thessalonians 1:6-7
- 1 Thessalonians 5:16
- Philemon 1:4-7
- James 1:2
- 3 John 1:1-4

Examples from the Bible stories:

- 33:7 “The rocky ground is a person who hears God’s word and accepts it with **joy**.”
- 34:4 “The kingdom of God is also like hidden treasure that someone hid in a field… Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field.”
- 41:7 The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong’s: H1523, H1524, H1525, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

2 Kings References:

11:14; 11:20

Judah

Definition:

Judah was Jacob's fourth son. He was Leah's fourth son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Judah" or "Judah."
- His name sounds similar to the Hebrew word meaning "praise."
- The tribe of Judah settled in the southern part of Canaan, including the mountainous area to the south of the city of Jerusalem. When used as the name of a region of land, the term "Judah" refers to the land given to the tribe of Judah.
- In the Old Testament, the name Judah is sometimes used to refer to the whole southern kingdom of Israel (similar to how the name Ephraim is sometimes used to refer to the whole northern kingdom).
- King David, King Solomon, and all the kings of the southern kingdom were descendants of Judah. Jesus, too, was a descendant of Judah.
- The words "Jew" and "Judea" come from the name "Judah."

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Judah (kingdom), Jew, Judea, Jacob, Leah)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 1:9
- Genesis 29:35
- Genesis 38:2
- Luke 3:33
- Ruth 1:2

Word Data:

- Strong's: H3063

2 Kings References:

19:30

Judah, kingdom of Judah

Definition:

The tribe of Judah was the largest of the twelve tribes of Israel. The kingdom of Judah was made up of the tribes of Judah and Benjamin.

- After King Solomon died, the nation of Israel was divided into two kingdoms: Israel and Judah. The kingdom of Judah was the southern kingdom, located west of the Salt Sea.
- The capital city of the kingdom of Judah was Jerusalem.
- Eight kings of Judah obeyed Yahweh and led the people to worship him. The other kings of Judah were evil and led the people to worship idols.
- Over 120 years after Assyria defeated Israel (the northern kingdom), Judah was conquered by the nation of Babylon. The Babylonians destroyed the city and the temple, and took most of the people of Judah to Babylon as captives.

(See also: Judah, Salt Sea)

Bible References:

- 1 Samuel 30:26-28
- 2 Samuel 12:8
- Hosea 5:14
- Jeremiah 7:33
- Judges 1:16-17

Examples from the Bible stories:

- 18:7 Only two tribes remained faithful to him (Rehoboam). These two tribes became the **kingdom of Judah**.
- 18:10 The **kingdoms of Judah** and Israel became enemies and often fought against each other.
- 18:13 The **kings of Judah** were descendants of David. Some of these kings were good men who ruled justly and worshiped God. But most of **Judah's** kings were evil, corrupt, and they worshiped idols.
- 20:1 The **kingdoms of Israel and Judah** both sinned against God.
- 20:5 The people in the **kingdom of Judah** saw how God had punished the people of the kingdom of Israel for not believing and obeying him. But they still worshiped idols, including the gods of the Canaanites.

- 20:6 About 100 years after the Assyrians destroyed the kingdom of Israel, God sent Nebuchadnezzar, king of the Babylonians, to attack the **kingdom of Judah**.
- 20:9 Nebuchadnezzar and his army took almost all of the people of **the kingdom of Judah** to Babylon, leaving only the poorest people behind to plant the fields.

Word Data:

- Strong's: H4438, H3063

2 Kings References:

1:17; 3:1; 3:7; 3:9; 3:14; 8:16; 8:19; 8:20; 8:22; 8:23; 8:25; 8:29; 9:16; 9:21; 9:27; 9:29; 10:13; 12:18; 12:19; 13:1; 13:10; 13:12; 14:1; 14:9; 14:10; 14:11; 14:12; 14:13; 14:15; 14:17; 14:18; 14:21; 14:22; 14:23; 14:28; 15:1; 15:6; 15:8; 15:13; 15:17; 15:23; 15:27; 15:32; 15:36; 15:37; 16:1; 16:19; 17:1; 17:13; 17:18; 17:19; 18:1; 18:5; 18:13; 18:14; 18:16; 18:22; 19:10; 20:20; 21:11; 21:12; 21:16; 21:17; 21:25; 22:13; 22:16; 22:18; 23:1; 23:2; 23:5; 23:8; 23:11; 23:12; 23:17; 23:22; 23:24; 23:26; 23:27; 23:28; 24:2; 24:3; 24:5; 24:12; 24:20; 25:21; 25:22; 25:27

judge, judgment

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether or not something is good, wise, or right. However, these terms can also refer to actions performed by a person as the result of a decision, usually in the context of deciding that something is bad, wrong, or evil.

- The terms “judge” and “judgment” can also mean “to cause harm to” (usually because God has decided a person or nation’s actions are wicked).
- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate to “judge” could include to “decide” or to “condemn” or to “punish” or to “decree.”
- The term “judgment” could be translated as “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: **decree**, **judge**, **judgment day**, **just**, **law**, law)

Bible References:

- **1 John 4:17**
- **1 Kings 3:9**
- **Acts 10:42-43**

- Isaiah 3:14
- James 2:4
- Luke 6:37
- Micah 3:9-11
- Psalm 54:1

Examples from the Bible stories:

- 19:16 The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- 21:8 A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- 39:4 The high priest tore his clothes in anger and shouted to the other religious leaders, "We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?"
- 50:14 But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G01440, G03500, G09680, G11060, G12520, G13410, G13450, G13480, G13490, G29170, G29190, G29200, G29220, G29230, G42320

2 Kings References:

15:5; 17:34; 17:37; 23:22; 25:6

Kedesh

Definition:

Kedesh was a Canaanite city that was taken over by the Israelites when they entered the land of Canaan.

- This city was located in the northern part of Israel, in the portion of land that was given to the tribe of Naphtali.
- Kedesh was one of the cities that was chosen as a place where the Levite priests could live, since they did not have any land of their own.
- It was also set apart as a "city of refuge."

(Translation suggestions: Translate Names)

(See also: **Canaan**, **Hebron**, **Levite**, Naphtali, priest, **refuge**, **Shechem**, **twelve tribes of Israel**)

Bible References:

- **1 Chronicles 6:72**
- **Joshua 19:37**
- **Judges 4:10**

Word Data:

- Strong's: H6943, H7191

2 Kings References:

15:29

king, kingship

Definition:

In the Bible, the term “king” refers to a man who is the supreme ruler of a particular group of people or a particular region of land (or both).

- In biblical times, a king was usually chosen to rule on the basis of family relation to the previous king(s). When a king died, usually his oldest son became the next king.
- The Bible often refers to God is as a king who rules over the entire universe (in a general sense) and over his people (in a specific sense).
- The New Testament refers to Jesus as a king in various ways, including: “king of the Jews;” “king of Israel;” and “king of kings.”
- Depending on the context, the term “king” might also be translated as “supreme chief” or “sovereign ruler.”
- The phrase “king of kings” might be translated as “king who rules over all other kings” or “supreme ruler who has authority over all other rulers.”

(See also: **authority**, **Herod Antipas**, kingdom, **kingdom of God**)

Bible References:

- **1 Timothy 6:15-16**
- 2 Kings 5:18
- **2 Samuel 5:3**
- **Acts 7:9-10**
- **Acts 13:22**
- **John 1:49-51**
- **Luke 1:5**
- **Luke 22:24-25**
- **Matthew 5:35**
- **Matthew 14:9**

Examples from the Bible stories:

- **8:6** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.

- 16:1 The Israelites had no **king**, so everyone did what they thought was right for them.
- 16:18 Finally, the people asked God for a **king** like all the other nations had.
- 17:5 Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- 21:6 God's prophets also said that the Messiah would be a prophet, a priest, and a **king**.
- 48:14 David was the **king** of Israel, but Jesus is the **king** of the entire universe!

Word Data:

- Strong's: H4427, H4428, H4430, G09350, G09360

2 Kings References:

1:3; 1:6; 1:9; 1:11; 1:15; 1:17; 1:18; 3:1; 3:4; 3:5; 3:6; 3:7; 3:9; 3:10; 3:11; 3:12; 3:13; 3:14; 3:21; 3:23; 3:26; 4:13; 5:1; 5:5; 5:6; 5:7; 5:8; 6:8; 6:9; 6:10; 6:11; 6:12; 6:21; 6:24; 6:26; 6:28; 6:30; 7:2; 7:6; 7:9; 7:11; 7:12; 7:14; 7:15; 7:17; 7:18; 8:3; 8:4; 8:5; 8:6; 8:7; 8:8; 8:9; 8:13; 8:16; 8:18; 8:20; 8:23; 8:25; 8:26; 8:28; 8:29; 9:3; 9:6; 9:12; 9:13; 9:14; 9:15; 9:16; 9:18; 9:19; 9:21; 9:27; 9:34; 10:4; 10:5; 10:6; 10:7; 10:8; 10:13; 10:34; 11:2; 11:4; 11:5; 11:7; 11:8; 11:10; 11:11; 11:12; 11:14; 11:16; 11:17; 11:19; 11:20; 12:6; 12:7; 12:10; 12:17; 12:18; 12:19; 13:1; 13:3; 13:4; 13:7; 13:8; 13:10; 13:12; 13:13; 13:14; 13:16; 13:18; 13:22; 13:24; 14:1; 14:5; 14:8; 14:9; 14:11; 14:13; 14:14; 14:15; 14:16; 14:17; 14:18; 14:22; 14:23; 14:28; 14:29; 15:1; 15:5; 15:6; 15:8; 15:11; 15:13; 15:15; 15:17; 15:19; 15:20; 15:21; 15:23; 15:25; 15:26; 15:27; 15:29; 15:31; 15:32; 15:36; 15:37; 16:1; 16:3; 16:5; 16:6; 16:7; 16:8; 16:9; 16:10; 16:11; 16:12; 16:15; 16:16; 16:17; 16:18; 16:19; 17:1; 17:2; 17:3; 17:4; 17:5; 17:6; 17:8; 17:24; 17:26; 17:27; 18:1; 18:5; 18:7; 18:9; 18:10; 18:11; 18:13; 18:14; 18:15; 18:16; 18:17; 18:18; 18:19; 18:23; 18:28; 18:29; 18:30; 18:31; 18:33; 18:36; 19:1; 19:4; 19:5; 19:6; 19:8; 19:9; 19:10; 19:11; 19:13; 19:17; 19:20; 19:32; 19:36; 20:6; 20:12; 20:14; 20:18; 20:20; 21:3; 21:11; 21:17; 21:23; 21:24; 21:25; 22:3; 22:9; 22:10; 22:11; 22:12; 22:16; 22:18; 22:20; 23:1; 23:2; 23:3; 23:4; 23:5; 23:11; 23:12; 23:13; 23:19; 23:21; 23:22; 23:23; 23:25; 23:28; 23:29; 23:30; 24:1; 24:5; 24:7; 24:10; 24:11; 24:12; 24:13; 24:15; 24:16; 24:17; 24:20; 25:1; 25:2; 25:4; 25:5; 25:6; 25:8; 25:9; 25:11; 25:19; 25:20; 25:21; 25:22; 25:23; 25:24; 25:27; 25:28; 25:30

kingdom

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term “kingdom” can also refer to a spiritual reign or authority, as in the term “kingdom of God.”
- God is the ruler of all creation, but the term “kingdom of God” especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a “kingdom” in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as “darkness.”

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term “kingdom” could be translated as “country (ruled by a king)” or “king’s territory” or “region ruled by a king.”
- In a spiritual sense, “kingdom” could be translated as “ruling” or “reigning” or “controlling” or “governing.”
- One way to translate “kingdom of priests” might be “spiritual priests who are ruled by God.”
- The phrase “kingdom of light” could be translated as “God’s reign that is good like light” or “when God, who is light, rules people” or “the light and goodness of God’s kingdom.” It is best to keep the word “light” in this expression since that is a very important term in the Bible.
- Note that the term “kingdom” is different from an empire, in which an emperor rules over several countries.

(See also: authority, king, kingdom of God, kingdom of Israel, Judah, Judah, priest)

Bible References:

- 1 Thessalonians 2:12
- 2 Timothy 4:17-18
- Colossians 1:13-14

- John 18:36
- Mark 3:24
- Matthew 4:7-9
- Matthew 13:19
- Matthew 16:28
- Revelation 1:9

Examples from the Bible stories:

- 13:2 God said to Moses and the people of Israel, “If you will obey me and keep my covenant, you will be my prized possession, a **kingdom** of priests, and a holy nation.”
- 18:4 God was angry with Solomon and, as a punishment for Solomon’s unfaithfulness, he promised to divide the nation of Israel in two **kingdoms** after Solomon’s death.
- 18:7 Ten of the tribes of the nation of Israel rebelled against Rehoboam. Only two tribes remained faithful to him. These two tribes became the **kingdom** of Judah.
- 18:8 The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their **kingdom** in the northern part of the land and were called the **kingdom** of Israel.
- 21:8 A king is someone who rules over a **kingdom** and judges the people.

Word Data:

- Strong’s: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G09320

2 Kings References:

11:1; 14:5; 15:19; 19:15; 19:19; 25:25

know, knew, knowledge, known, unknown, distinguish

Definition:

Used in this sense the term “know” and “knowledge” mean generally to understand something. It can also mean to be aware of a fact. The expression “to make known” means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing physical concepts or abstract concepts.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know the Law” means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes “knowledge” is used as a synonym for “wisdom,” which includes living in a way that is pleasing to God.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”

Translation Suggestions

- Depending on the context, ways to translate “know” could include “understand” or “be familiar with” or “be aware of” or “be acquainted with.”
- In the context of understanding the difference between two things, the term is usually translated as “distinguish.” When used in this way, the term is often followed by the preposition “between.”
- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as “what is known” or “wisdom” or “understanding,” depending on the context.
- Some languages have two different words for “know,” one for knowing facts and one for knowing a person and having a relationship with that person. The word for knowing facts should be used when translating this sense of the word “know.”

(See also: know-relationship, law, reveal, understand, wise)

Bible References:

Word Data:

- Strong's: H1844, H1847, H3045, H3046, H3318, G00500, G00560, G03190, G10970, G11070, G11080, G11100, G14920, G19210, G19220, G19870, G42670

2 Kings References:

2:3; 2:5; 4:1; 4:9; 4:39; 5:7; 5:8; 5:15; 7:12; 8:12; 9:11; 10:10; 17:26; 19:19; 19:27

labor, labors, labored, laboring, laborer, work, hard work

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- Ways to translate “labor” could include “work” or “toil” or “hard work” or “difficult work” or to “work hard.”

(See also: hard)

Bible References:

Word Data:

- Strong’s: H3021, H4399, H4522, H4639, H5647, H5656, H5998, H6001, H6089, G20380, G20400, G20410, G28720, G28730

2 Kings References:

12:11; 12:14; 12:15; 16:10; 19:18; 22:5; 22:9; 22:17; 23:19

lamb, Lamb of God

Definition:

The term “lamb” refers to a young sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is called the “Lamb of God” because he was sacrificed to pay for people’s sins.

- These animals are easily led astray and need protecting. God compares human beings to sheep.
- God instructed his people to sacrifice physically perfect sheep and lambs to him.
- Jesus is called the “Lamb of God” who was sacrificed to pay for people’s sins. He was a perfect, unblemished sacrifice because he was completely without sin.

Translation Suggestions:

- If sheep are known in the language area, the name for their young should be used to translate the terms “lamb” and “Lamb of God.”
- “Lamb of God” could be translated as “God’s (sacrificial) Lamb,” or “Lamb sacrificed to God” or “(sacrificial) Lamb from God.”
- If sheep are not known, this term could be translated as “a young sheep” with a footnote that describes what sheep are like. The note could also compare sheep and lambs to an animal from that area that lives in herds, that is timid and defenseless, and that often wanders away.
- Also consider how this term is translated in a Bible translation of a nearby local or national language.

(See: How to Translate Unknowns)

(See also: sheep, shepherd)

Bible References:

- 2 Samuel 12:3
- Ezra 8:35-36
- Isaiah 66:3
- Jeremiah 11:19
- John 1:29
- John 1:36

- Leviticus 14:21-23
- Leviticus 17:1-4
- Luke 10:3
- Revelation 15:3-4

Examples from the Bible stories:

- 5:7 As Abraham and Isaac walked to the place of the sacrifice Isaac asked, “Father, we have wood for the sacrifice, but where is the **lamb**?”
- 11:2 God provided a way to save the firstborn son of anyone who believed in him. Each family had to choose a perfect **lamb** or goat and kill it.
- 24:6 The next day, Jesus came to be baptized by John. When John saw him, he said, “Look! There is the **Lamb of God** who will take away the sin of the world.”
- 45:8 He read, “They led him like a **lamb** to be killed, and as a **lamb** is silent, he did not say a word.”
- 48:8 When God told Abraham to offer his son, Isaac, as a sacrifice, God provided a **lamb** for the sacrifice instead of his son, Isaac. We all deserve to die for our sins! But God provided Jesus, the **Lamb** of God, as a sacrifice to die in our place.
- 48:9 When God sent the last plague on Egypt, he told each Israelite family to kill a perfect **lamb** and spread its blood around the tops and sides of their door frames.

Word Data:

- Strong’s: H7716, G07210, G23160

2 Kings References:

3:4

lamp

Definition:

The term “lamp” generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

The type of lamp that was used in Bible times is a small container with a fuel source, usually oil, that gives light when it burns.

- An ordinary oil lamp usually consisted of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.

(See also: lampstand, **life**, **light**)

Bible References:

- **1 Kings 11:36**
- **Exodus 25:3-7**
- **Luke 8:16-18**
- **Matthew 5:15**
- **Matthew 6:22**
- **Matthew 25:3**

Word Data:

- Strong’s: H3940, H3974, H4501, H5215, H5216, G29850, G30880

2 Kings References:

8:19

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

2 Kings References:

4:10

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

2 Kings References:

10:31; 14:6; 17:13; 17:34; 17:37; 21:8; 22:8; 22:11; 23:24; 23:25

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

2 Kings References:

14:9; 19:23

likeness

Definition:

The term “likeness” refers to something or someone being the same as or similar to, or having similar characteristics to something or someone else.

- People were created in God’s “likeness,” that is, in his “image.” It means that they have qualities or characteristics that are “like” or “similar to” qualities that God has, such as the ability to think, feel, and communicate.
- To have “the likeness of” something or someone means to have characteristics that look like that thing or person.

Translation Suggestions

- In some contexts, the expression “the likeness of” could be translated as “what looked like” or “what appeared to be.”
- The expression “in the likeness of his death” could be translated as “sharing in the experience of his death” or “as if experiencing his death with him.”
- The expression “in the likeness of sinful flesh” could be translated as “being like a sinful human being” or to “be a human being.” Make sure the translation of this expression does not sound like Jesus was sinful.
- “In his own likeness” could also be translated as to “be like him” or “having many of the same qualities that he has.”
- The expression “the likeness of an image of perishable man, of birds, of four-footed beasts and of creeping things” could be translated as “idols made to look like perishable humans, or animals, such as birds, beasts, and small, crawling things.”

(See also: beast, flesh, image of God, image, perish)

Bible References:

- Ezekiel 1:5
- Mark 8:24
- Matthew 17:2
- Matthew 18:3
- Psalms 73:5
- Revelation 1:12-13

Word Data:

- Strong's: H1823, H8403, H8544, G15030, G15040, G25090, G25310, G25960, G36640, G36650, G36660, G36670, G36680, G36690, G36970, G48330, G51080, G56130, G56150, G56160, G56180, G56190

2 Kings References:

16:10

lion, lioness

Definition:

A lion is a large, cat-like, that has animal, with powerful teeth and claws for killing and tearing apart its prey.

- Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can be dangerous to human beings.
- When King David was a boy, he killed lions that tried to attack the sheep he was caring for.
- Samson also killed a lion, with his bare hands.

(See also: How to Translate Unknowns)

(See also: David, leopard, Samson, sheep)

Bible References:

- 1 Chronicles 11:22-23
- 1 Kings 7:29
- Proverbs 19:12
- Psalms 17:12
- Revelation 5:5

Word Data:

- Strong's: H0738, H0739, H0744, H3715, H3833, H3918, H7826, H7830, G30230

2 Kings References:

17:25; 17:26

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

2 Kings References:

3:9

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

2 Kings References:

4:29; 9:1

lord, Lord, master, sir

Definition:

In the Bible, the term “lord” generally refers to someone who has ownership or authority over other people. In the Bible, however, the term is used to address many different kinds of people, including God.

- This word is sometimes translated as “master” when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as “sir” in contexts where someone is politely addressing someone of higher status.

When “Lord” is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has “Blessed is he who comes in the name of Yahweh” and the New Testament text has “Blessed is he who comes in the name of the Lord.”
- In the ULT and UST, the title “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.
- Some languages translate “Lord” as “Master” or “Ruler” or some other term that communicates ownership or supreme rule.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.

- For places in the New Testament where there is a quote from the Old Testament, the term "Lord God" could be used to make it clear that this is a reference to God.

Translation Suggestions:

- This term can be translated with the equivalent of "master" when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as "master."
- If the person addressing Jesus does not know him, "lord" could be translated with a respectful form of address such as "sir." This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is considered a title, written as "Lord" (capitalized) in English.

(See also: God, Jesus, ruler, Yahweh)

Bible References:

- Genesis 39:2
- Joshua 3:9-11
- Psalms 86:15-17
- Jeremiah 27:4
- Lamentations 2:2
- Ezekiel 18:29
- Daniel 9:9
- Daniel 9:17-19
- Malachi 3:1
- Matthew 7:21-23
- Luke 1:30-33
- Luke 16:13
- Romans 6:23
- Ephesians 6:9
- Philippians 2:9-11
- Colossians 3:23

- Hebrews 12:14
- James 2:1
- 1 Peter 1:3
- Jude 1:5
- Revelation 15:4

Examples from the Bible stories:

- 25:5 But Jesus replied to Satan by quoting from the Scriptures. He said, “In God’s word, he commands his people, ‘Do not test the **Lord** your God.’”
- 25:7 Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘Worship only the **Lord** your God and only serve him.’”
- 26:3 This is the year of the **Lord’s** favor.
- 27:2 The law expert replied that God’s law says, “Love the **Lord** your God with all your heart, soul, strength, and mind.”
- 31:5 Then Peter said to Jesus, “**Master**, if it is you, command me to come to you on the water”
- 43:9 “But know for certain that God has caused Jesus to become both **Lord** and Messiah!”
- 47:3 By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- 47:11 Paul answered, “Believe in Jesus, the **Master**, and you and your family will be saved.”

Word Data:

- Strong’s: H0113, H0136, H1167, H1376, H4756, H7980, H8323, G02030, G06340, G09620, G12030, G29620

2 Kings References:

1:8; 2:3; 2:5; 2:16; 2:19; 4:16; 4:28; 5:1; 5:3; 5:4; 5:18; 5:20; 5:22; 5:25; 6:5; 6:12; 6:15; 6:22; 6:23; 6:26; 6:32; 7:6; 8:5; 8:12; 8:14; 9:7; 9:11; 9:31; 10:2; 10:3; 10:6; 10:9; 18:23; 18:24; 18:27; 19:4; 19:6; 19:23

Maacah

Definition:

Maacah (or Maakah) was one of the sons of Abraham's brother Nahor. Other people in the Old Testament also had this name.

- The city of Maacah or Beth Maacah was located in the far north of Israel, in the region occupied by the tribe of Naphtali.
- It was an important city and was attacked by enemies on several occasions.
- Maacah was the name of several women, including the mother of David's son Absalom.
- King Asa removed his grandmother Maacah from being queen because she had promoted Asherah worship.

(Translation suggestions: How to Translate Names)

(See also: **Asa**, Asherah, **Nahor**, Naphtali, **twelve tribes of Israel**)

Bible References:

Word Data:

- Strong's: H4601

2 Kings References:

15:29

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

2 Kings References:

24:16

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

2 Kings References:

1:9; 1:10; 1:11; 1:12; 1:13; 4:7; 4:9; 4:16; 4:21; 4:22; 4:25; 4:27; 4:40; 4:42; 5:8; 5:14; 5:15; 5:20; 6:6; 6:9; 6:10; 6:15; 7:2; 7:17; 7:18; 7:19; 8:2; 8:4; 8:7; 8:8; 8:11; 13:19; 23:16; 23:17

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

2 Kings References:

20:21; 21:1; 21:9; 21:11; 21:16; 21:17; 21:18; 21:20; 23:12; 23:26; 24:3

Mede, Medes, Media

Definition:

Media was an ancient empire located east of Assyria and Babylonia, and north of Elam and Persia. The people who lived in the empire of Media were called “Medes.”

- The Media empire covered parts of what are present-day Turkey, Iran, Syria, Iraq and Afghanistan.
- The Medes were closely associated with the Persians and the two empires joined forces to conquer the Babylonian empire.
- Babylonia was invaded by Darius the Mede during the time that the prophet Daniel was living there.

(Translation suggestions: How to Translate Names)

(See also: Assyria, Babylon, **Cyrus**, **Daniel**, **Darius**, **Elam**, **Persia**)

Bible References:

- 2 Kings 17:6
- **Acts 2:9**
- **Daniel 5:28**
- **Esther 1:3-4**
- **Ezra 6:1-2**

Word Data:

- Strong’s: H4074, H4075, H4076, H4077, G33700

2 Kings References:

17:6; 18:11

messenger

Definition:

The term “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: angel, **apostle**, **John (the Baptist)**)

Bible References:

- **1 Kings 19:1-3**
- **1 Samuel 6:21**
- 2 Kings 1:1-2
- **Luke 7:27**
- **Matthew 11:10**

Word Data:

- Strong’s: H1319, H4397, H4398, H5046, H5894, H6735, H6737, H7323, H7971, G00320, G06520

2 Kings References:

1:2; 1:3; 1:5; 1:16; 5:10; 6:32; 6:33; 7:15; 9:18; 10:8; 14:8; 16:7; 17:4; 19:9; 19:14; 19:23

might, mighty, mighty works

Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term “almighty,” which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”
- Depending on the context, “mighty works” could be translated as “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: **Almighty**, **miracle**, **power**, **strength**)

Bible References:

- **Acts 7:22**
- **Genesis 6:4**
- **Mark 9:38-39**
- **Matthew 11:23**

Word Data:

- Strong's: H0046, H0047, H0117, H0202, H0386, H0410, H0430, H0533, H0650, H1219, H1368, H1369, H1396, H1397, H1419, H2220, H2389, H2428, H3201, H3524, H3581, H3966, H4101, H5794, H5797, H6099, H6105, H6108, H6184, H7227, H7580, H8623, H8624, G14110, G14150, G14980, G24780, G24790, G29000, G29040, G31670, G31730

2 Kings References:

5:1; 10:34; 13:8; 13:12; 14:15; 14:28; 15:20; 18:20; 20:20; 24:14; 24:16

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

2 Kings References:

25:23; 25:25

Moab, Moabite

Definition:

The term “Moab” refers to a people group that lived to the east of the Salt Sea. The book of Genesis describes this people group as the descendents of a man named “Moab,” who was the son of Lot’s elder daughter.

- In the book of Ruth, Elimelek and his family went to live in Moab because of the famine around Bethlehem.
- Ruth is called a “Moabite woman” because she was born in the country of Moab and was from that people group.

(Translation suggestions: How to Translate Names)

(See also: **Bethlehem**, **Judea**, **Lot**, **Ruth**, **Salt Sea**)

Bible References:

- **Genesis 19:37**
- **Genesis 36:34-36**
- **Ruth 1:1-2**
- **Ruth 1:22**

Word Data:

- Strong’s: H4124, H4125

2 Kings References:

1:1; 3:4; 3:5; 3:7; 3:10; 3:13; 3:18; 3:21; 3:22; 3:23; 3:24; 3:26; 13:20; 23:13; 24:2

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

2 Kings References:

2:23; 19:22; 19:23

mold, molded, molds, molder

Definition:

A mold is a hollowed-out piece of wood, metal, or clay that is used to form objects out of gold, silver, or other materials that can be softened and then shaped by the mold.

- Molds were used to make jewelry, dishes, and utensils for eating, among other things.
- In the Bible, molds are mentioned mainly in connection with molding statues to be used as idols.
- Metals have to be heated to a very high temperature so that they can be poured into the mold.
- To mold something means to form an object into a certain shape or likeness by using a mold or the hands to form a certain shape.
- A “molder” is someone who shapes or fashions something.

Translation Suggestions

- This term could also be translated as, to “form” or to “shape” or to “make.”
- The word “molded” could be translated as “shaped” or “formed.”
- The object “mold” could possibly be translated with a phrase or word that means “shaped container” or “sculpted dish.”

(See also: false god, gold, false god, silver)

Bible References:

Word Data:

- Strong’s: H4541, H4165, G41100, G41110

2 Kings References:

17:16

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

2 Kings References:

23:10

month, monthly

Definition:

The term “month” refers to a period of time lasting about four weeks. The number of days in each month varies depending on whether a lunar or solar calendar is used.

- In the lunar calendar, the length of each month is based on the amount of time it takes for the moon to go around the earth, about twenty-nine days. In this system there are twelve or thirteen months in a year. Despite the year being twelve or thirteen months, the first month is always called the same name even though it may be a different season.
- The “new moon,” or beginning phase of the moon with its sliver of light, marks the beginning of each month in the lunar calendar.
- All the names of months referred to in the Bible are those of the lunar calendar since this was the system used by the Israelites. Modern Jews still use this calendar for religious purposes.
- The modern-day solar calendar is based on how long it takes the earth to go around the sun (about 365 days). In this system, the year is always divided up into twelve months, with the length of each month ranging from twenty-eight to thirty-one days.

Bible References:

- 1 Samuel 20:34
- Acts 18:9-11
- Hebrews 11:23
- Numbers 10:10

Word Data:

- Strong’s: H2320, H3391, H3393, G33760

2 Kings References:

15:8; 15:13; 23:31; 24:8; 25:1; 25:3; 25:8; 25:25; 25:27

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

2 Kings References:

18:4; 18:6; 18:12; 21:8

mourn, mourner, weeping

Definition:

The terms “mourn” and “mourning” refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively to talk about “mourning” because of sin. This refers to feeling deeply grieved because sin hurts God and people.

(See also: sackcloth, sin)

Bible References:

- 1 Samuel 15:34-35
- 2 Samuel 1:11
- Genesis 23:2
- Luke 7:31-32
- Matthew 11:17

Word Data:

- Strong’s: H0056, H0057, H0060, H0205, H0578, H0584, H0585, H1058, H1065, H1068, H1671, H1897, H1899, H4553, H4798, H5092, H5098, H5110, H5594, H6937, H6941, H8386, G23540, G28750, G36020, G39960, G39970

2 Kings References:

8:11; 8:12; 20:3; 20:5; 22:19

multiply, multiplied, multiplication

Definition:

The term “multiply” means to greatly increase in number. It can also mean to cause something to increase in amount, such as causing pain to multiply.

- God told animals and human beings to “multiply” and fill the earth. This was a command to reproduce many more of their own kind.
- Jesus made the bread and fish multiply in order to feed the 5,000 people. The amount of food kept increasing so that there was more than enough food to feed everyone.
- Depending on the context, this term could also be translated as “increase” or “cause to increase” or “greatly increase in number” or “become greater in number” or “become more numerous.”
- The phrase “greatly multiply your pain” could also be translated as “cause your pain to become more severe” or “cause you to experience much more pain.”
- To “multiply horses” means to “greedily keep acquiring more horses” or to “get large numbers of horses.”

Bible References:

- Deuteronomy 8:1
- Genesis 9:7
- Genesis 22:17
- Hosea 4:6-7

Word Data:

- Strong’s: H3254, H3527, H6280, H7231, H7233, H7235, H7680, G40520, G41290

2 Kings References:

21:6

Naaman

Definition:

In the Old Testament, Naaman was the commander of the army of the king of Aram.

- Naaman had a terrible skin disease called leprosy that could not be cured.
- A Jewish slave in Naaman's household told him to go ask the prophet Elisha to heal him.
- Elisha told Naaman to wash seven times in the Jordan River. When Naaman obeyed, God healed him of his disease.
- As a result, Naaman came to believe in the only true God, Yahweh.
- Two other men named Naaman were descendants of Jacob's son Benjamin.

(Translation suggestions: How to Translate Names)

(See also: Aram, Jordan River, leprosy, prophet)

Bible References:

- 1 Chronicles 8:6-7
- 2 Kings 5:1
- Luke 4:27

Examples from the Bible stories:

- 19:14 One of the miracles happened to **Naaman**, an enemy commander, who had a horrible skin disease.
- 19:15 At first **Naaman** was angry and would not do it because it seemed foolish. But later he changed his mind and dipped himself seven times in the Jordan River.
- 26:6 "He (Elisha) only healed the skin disease of **Naaman**, a commander of Israel's enemies."

Word Data:

- Strong's: H5283, G34970

2 Kings References:

5:1; 5:2; 5:6; 5:9; 5:11; 5:17; 5:20; 5:21; 5:23; 5:27

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

2 Kings References:

15:29

nation

Definition:

In the Bible, a nation is a large group of people who share a common identity and speak the same language. The people of a nation often have the same ancestors and share a common ethnicity.

- In the Bible, a nation could be a country with an extensive government structure and defined boundaries (such as Egypt or Ethiopia), but usually it is more general and refers to a people group.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word "nation" was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were "nations" that would fight against each other. This could be translated as "the founders of two nations" or the "ancestors of two people groups."
- When used in the plural in a general way, the word translated as "nations" often referred to the people who were not Israelites, that is, to Gentiles, the people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word "nation" could also be translated as "people group" or "people" or "country."
- If a language has a term for "nation" that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term "nations" can often be translated as "people groups."
- In certain contexts, this term could also be translated as "Gentiles" or "non-Jews."

(See also: Assyria, Babylon, **Canaan**, **Gentile**, **Greek**, **people group**, Philistines, **Rome**)

Bible References:

- **1 Chronicles 14:15-17**
- **2 Chronicles 15:6**
- 2 Kings 17:11-12
- **Acts 2:5**

- **Acts 13:19**
- **Acts 17:26**
- **Acts 26:4**
- **Daniel 3:4**
- **Genesis 10:2-5**
- **Genesis 27:29**
- **Genesis 35:11**
- **Genesis 49:10**
- **Luke 7:5**
- **Mark 13:7-8**
- **Matthew 21:43**
- **Romans 4:16-17**

Word Data:

- Strong's: H0523, H0524, H0776, H1471, H3816, H4940, H5971, G02460, G10740, G10850, G14840

2 Kings References:

6:18; 16:3; 17:8; 17:11; 17:15; 17:26; 17:29; 17:33; 17:41; 18:33; 19:12; 19:17; 21:2; 21:9

Nebuchadnezzar

Definition:

Nebuchadnezzar was a king of the Babylonian Empire whose powerful army conquered many people groups and nations.

- Under Nebuchadnezzar's leadership, the Babylonian army attacked and conquered the kingdom of Judah, and took most of the people of Judah to Babylon as captives. The captives were forced to live there for a period of 70 years known as the "Babylonian Exile."
- One of the exiles, Daniel, interpreted some of King Nebuchadnezzar's dreams.
- Three other captured Israelites, Hananiah, Mishael, and Azariah, were thrown into a fiery furnace when they refused to bow down to a gigantic gold statue that Nebuchadnezzar had made.
- King Nebuchadnezzar was very arrogant and worshiped false gods. When he conquered Judah, he stole many gold and silver objects from the temple in Jerusalem.
- Because Nebuchadnezzar was proud and refused to turn away from worshiping false gods, Yahweh caused him to be destitute for seven years, living like an animal. After the seven years, God restored Nebuchadnezzar when he humbled himself and praised the one true God, Yahweh.

(Translation suggestions: How to Translate Names)

(See also: arrogant, Azariah, Babylon, **Hananiah**, **Mishael**)

Bible References:

- **1 Chronicles 6:15**
- 2 Kings 25:1-3
- **Daniel 1:2**
- **Daniel 4:4**
- **Ezekiel 26:8**

Examples from the Bible stories:

- **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.
- **20:6** The king of Judah agreed to be **Nebuchadnezzar's** servant and pay him a lot of money every year.

- 20:8 To punish the king of Judah for rebelling, **Nebuchadnezzar's** soldiers killed the king's sons in front of him and then made him blind.
- 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: H5019, H5020

2 Kings References:

24:1; 24:10; 24:11; 25:1; 25:8; 25:22

neighbor, neighborhood, neighboring

Definition:

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: adversary, parable, people group, Samaria)

Bible References:

- Acts 7:26-28
- Ephesians 4:25-27
- Galatians 5:14
- James 2:8
- John 9:8-9
- Luke 1:58
- Matthew 5:43
- Matthew 19:19
- Matthew 22:39

Word Data:

- Strong’s: H5997, H7138, H7453, H7468, H7934, G10690, G20870, G40400, G41390

2 Kings References:

4:3

new moon

Definition:

The term “new moon” refers to the moon when it looks like a small, crescent-shaped sliver of light. This is the beginning phase of the moon as it moves in its orbit around the planet Earth at sunset. It also refers to the first day a new moon should be visible after the moon has been dark for a few days.

- In ancient times, new moons marked the beginnings of certain time periods, such as months.
- The Israelites celebrated a new moon festival that was marked by the blowing of a ram’s horn.
- The Bible also refers to this time as the “beginning of the month.”

(See also: month, earth, festival, horn, sheep)

Bible References:

- 1 Chronicles 23:31
- 1 Samuel 20:5
- 2 Kings 4:23-24
- Ezekiel 45:16-17
- Isaiah 1:12-13

Word Data:

- Strong’s: H2320, G33760, G35610

2 Kings References:

4:23

Nineveh, Ninevite

Definition:

Nineveh was the capital city of Assyrian empire. A “Ninevite” was a person who lived in Nineveh.

- God sent the prophet Jonah to warn the Ninevites to turn from their wicked ways. The people stopped acting so violently and God did not destroy them at that time.
- The prophets Nahum and Zephaniah both prophesied that God would destroy Nineveh as judgment for their sin.

(Translation suggestions: How to Translate Names)

(See also: Assyria, Jonah, repent, turn)

Bible References:

- Genesis 10:11-14
- Jonah 1:3
- Jonah 3:3
- Luke 11:32
- Matthew 12:41

Word Data:

- Strong’s: H5210, G35350, G35360

2 Kings References:

19:36

oath, vow, swear, swearing, swear by, sworn

Definition:

The term “oath” in the Bible refers to a formal promise, usually made in a legal or religious context, in which the person making the oath accepts some kind of accountability or punishment if he does not fulfill his promise. In the Bible, the term “swear” means to make an oath. A “vow” is a solemn promise or oath that a person makes to God.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In modern times, one meaning of the word “swear” is to use foul or vulgar language. This is never its meaning in the Bible.
- The term “swear by” means to use the name of something or someone as the basis or power on which the oath is made.
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham’s relatives.
- God also made oaths in which he made promises to his people.
- If a person in ancient Israel made a vow to God, that person was obligated to fulfill the vow. The ancient Israelites believed that God might punish a person who did not fulfill a vow that he made.
- In ancient Israel, sometimes a person would ask God to protect him or provide for him in exchange for making the vow. However, the ancient Israelites did not believe that God was obligated to fulfill these requests.

Translation Suggestions:

- Depending on the context, “an oath” could also be translated as “a pledge” or “a solemn promise.”
- To “swear” could be translated as to “formally promise” or to “pledge” or to “commit to do something.”
- Other ways to translate “swear by my name” could include “make a promise using my name to confirm it.”
- To “swear by heaven and earth” could be translated as to, “promise to do something, stating that heaven and earth will confirm it.”
- Make sure the translation of “swear” or “oath” does not refer to cursing. In the Bible it does not have that meaning.

- Depending on the context, the term “vow” can be translated as “solemn promise” or “solemn oath” or “promise made to God.”

(See also: **Abimelech**, covenant, **promise**)

Bible References:

- **Genesis 21:23**
- **Genesis 24:3**
- **Genesis 31:51-53**
- **Genesis 47:31**
- **Luke 1:73**
- **Mark 6:26**
- **Matthew 5:36**
- **Matthew 14:6-7**
- **Matthew 26:72**
- **1 Corinthians 7:27-28**
- **Acts 21:23**
- **Genesis 28:21**
- **Genesis 31:12-13**
- **Jonah 1:14-16**
- **Jonah 2:9-10**
- **Proverbs 7:14**

Word Data:

- Strong’s: H0422, H0423, H3027, H5375, H7621, H7650, G03320, G36600, G37270, G37280, H5087, H5088, G21710

2 Kings References:

11:4; 25:24

oil

Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: olive, sacrifice)

Bible References:

- 2 Samuel 1:21
- Exodus 29:2
- Leviticus 5:11
- Leviticus 8:1-3
- Mark 6:12-13
- Matthew 25:7-9

Word Data:

- Strong's: H2091, H3323, H4887, H6671, H7246, H8081, G16370, G34640

2 Kings References:

4:2; 4:6; 4:7; 9:1; 9:3; 9:6; 18:32; 20:13

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
- Olive oil was used for cooking in lamps and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: lamp, **the sea**, **Mount of Olives**)

Bible References:

- **1 Chronicles 27:28-29**
- **Deuteronomy 6:10-12**
- **Exodus 23:10-11**
- **Genesis 8:11**
- **James 3:12**
- **Luke 16:6**
- **Psalms 52:8**

Word Data:

- Strong's: H2132, H3323, H8081, G00650, G16360, G16370, G25650

2 Kings References:

5:26; 18:32

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

2 Kings References:

8:26

ordain, ordained, ordination, planned long ago, set up, prepared

Definition:

To ordain means to formally appoint a person for a special task or role. It also means to formally make a rule or decree.

- The term “ordain” often refers to formally appointing somebody as a priest, minister, or rabbi.
- For example, God ordained Aaron and his descendants to be priests.
- It can also mean to institute or establish something, such as a religious feast or covenant.
- Depending on the context, to “ordain” could be translated as to “assign” or to “appoint” or to “command” or to “make a rule” or to “institute.”

(See also: command, covenant, decree, law, law, priest)

Bible References:

- 1 Kings 12:31-32
- 2 Samuel 17:13-14
- Exodus 28:40-41
- Numbers 3:3
- Psalms 111:7-9

Word Data:

- Strong’s: H3245, H4390, H6186, H6213, H6680, H7760, H8239, G12990, G25250, G42700, G42820

2 Kings References:

21:3

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

2 Kings References:

1:7; 11:14; 17:26; 17:27; 17:33; 17:34; 17:40

oversee, overseer, keeper

Definition:

The term “overseer” refers to a person who is in charge of the work and welfare of other people. In the Bible, often the term “keeper” means “overseer.”

- In the Old Testament, an overseer had the job of making sure the workers under him did their work well.
- In the New Testament, this term is used to describe leaders of the early Christian church. Their work was to take care of the spiritual needs of the church, making sure the believers received accurate biblical teaching.
- Paul refers to an overseer as being like a shepherd who takes care of the believers in a local church, who are his “flock.”
- The overseer, like a shepherd, keeps watch over the flock. He guards and protects the believers from false spiritual teaching and other evil influences.
- In the New Testament, the terms “overseers,” “elders,” and “shepherds/pastors” are different ways of referring to the same spiritual leaders.

Translation Suggestions

- Other ways to translate this term could be “supervisor” or “caretaker” or “manager.”
- When referring to a leader of a local group of God’s people, this term could be translated with a word or phrase that means “spiritual supervisor” or “someone who takes care of the spiritual needs of a group of believers” or “person who oversees the spiritual needs of the Church.”

(See also: church, elder, pastor, shepherd)

Bible References:

- 1 Chronicles 26:31-32
- 1 Timothy 3:2
- Acts 20:28
- Genesis 41:33-34
- Philippians 1:1

Word Data:

- Strong’s: H5329, H6485, H6496, H7860, H8104, G19830, G19840, G19850

2 Kings References:

11:5; 22:4; 22:14; 23:4; 25:19

palace, house

Definition:

The term “palace” refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: courtyard, high priest, king)

Bible References:

- 2 Chronicles 28:7-8
- 2 Samuel 11:2-3
- Daniel 5:5-6
- Matthew 26:3-5
- Psalms 45:8

Word Data:

- Strong’s: H0759, H1002, H1004, H1055, H1406, H1964, H1965, G08330, G09330, G42320

2 Kings References:

7:9; 7:11; 11:5; 11:16; 11:19; 11:20; 12:18; 14:10; 14:14; 15:5; 15:25; 16:8; 16:18; 18:15; 18:18; 18:37; 20:13; 20:15; 20:17; 20:18; 21:18; 21:23; 24:13; 25:9

Passover

Definition:

The “Passover” is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God “passed over” the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God “passed over” their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term “Passover” could be translated by combining the words “pass” and “over” or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

- 1 Corinthians 5:7
- 2 Chronicles 30:13-15
- 2 Kings 23:23
- Deuteronomy 16:2
- Exodus 12:26-28
- Ezra 6:21-22
- John 13:1
- Joshua 5:10-11
- Leviticus 23:4-6
- Numbers 9:3

Examples from the Bible stories:

- 12:14 God commanded the Israelites to remember his victory over the Egyptians and their deliverance from slavery by celebrating the **Passover** every year.
- 38:1 Every year, the Jews celebrated the **Passover**. This was a celebration of how God had saved their ancestors from slavery in Egypt many centuries earlier.
- 38:4 Jesus celebrated the **Passover** with his disciples.
- 48:9 When God saw the blood, he passed over their houses and did not kill their firstborn sons. This event is called the **Passover**.
- 48:10 Jesus is our **Passover** Lamb. He was perfect and sinless and was killed at the time of the **Passover** celebration.

Word Data:

- Strong's: H6453, G39570

2 Kings References:

23:21; 23:22; 23:23

peace, peaceful, peacemaker

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- In the Old Testament, the term “peace” often means a general sense of a person’s welfare, wellness, or wholeness.
- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

- 1 Thessalonians 5:1-3
- Acts 7:26
- Colossians 1:18-20
- Colossians 3:15
- Galatians 5:23
- Luke 7:50
- Luke 12:51
- Mark 4:39
- Matthew 5:9
- Matthew 10:13

Examples from the Bible stories:

- 15:6 God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.
- 15:12 Then God gave Israel **peace** along all its borders.
- 16:3 Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land.
- 21:13 He (Messiah) would die to receive the punishment for other people's sin. His punishment would bring **peace** between God and people.
- 48:14 David was the king of Israel, but Jesus is the king of the entire universe! He will come again and rule his kingdom with justice and **peace**, forever.
- 50:17 Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

Word Data:

- Strong's: H5117, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, G02690, G15140, G15150, G15160, G15170, G15180, G22720

2 Kings References:

4:23; 4:26; 5:19; 5:21; 5:22; 9:11; 9:17; 9:18; 9:19; 9:22; 9:31; 16:13; 20:19; 22:20

perfect, complete

Definition:

In the New Testament, the term “perfect” means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws. Old Testament sacrifices needed to be “perfect” or “complete,” that is, without blemish.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term “perfect” also has the meaning of being “complete” or “whole.”
- The New Testament book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

Translation Suggestions:

- This term could be translated as “without flaw” or “without error” or “flawless” or “without fault” or “not having any faults.”

(See also: **blemish**)

Bible References:

- **Hebrews 12:2**
- **James 3:2**
- **Matthew 5:46-48**
- **Psalms 19:7-8**

Word Data:

- Strong’s: H3632, H3634, H4359, H8003, H8503, H8537, H8549, H8552, G01990, G26750, G26760, G36470, G50460, G50470, G50480, G50500

2 Kings References:

22:4

perish

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or disaster. In the New Testament, it often has the spiritual meaning of being lost or separated from the people of God.

Spiritual Meaning of “Perish:”

- People who are “perishing” are those who have refused to trust in Jesus for their salvation.
- Those who “perish” will not live eternally with God in heaven. Instead, they will live eternally in hell under God’s punishment.
- Everyone will die physically, but only those who do not trust in Jesus for their salvation will perish eternally.
- When “perish” is used in a spiritual sense, make sure that your translation expresses this differently than dying physically.

Translation Suggestions:

- Depending on the context, ways to translate this term could include “be lost from God’s people,” “die eternally,” “be punished in hell,” or “be destroyed.”
- Try to use a term or expression that does not only mean “die physically” or “cease to exist.”

(See also: death, everlasting)

Bible References:

- 1 Peter 1:23
- 2 Corinthians 2:16-17
- 2 Thessalonians 2:10
- Jeremiah 18:18
- Psalms 49:18-20
- Zechariah 9:5-7
- Zechariah 13:8

Word Data:

- Strong's: H0006, H0007, H0008, H1478, H1820, H1826, H5486, H5595, H6544, H8045, G05990, G06220, G06840, G08530, G13110, G27040, G48810, G53560

2 Kings References:

9:8

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

2 Kings References:

17:4; 17:7; 18:21; 23:29; 23:33; 23:34; 23:35; 24:7

Philistines

Definition:

The Philistines were a people group who occupied a region known as Philistia along the coast of the Mediterranean Sea. Their name means “people of the sea.”

- There were five main Philistine cities: Ashdod, Ashkelon, Ekron, Gath, and Gaza.
- The city of Ashdod was in the northern part of Philistia, and the city of Gaza was in the southern part.
- The Philistines are probably best known for the many years they were at war against the Israelites.
- The judge Samson was a famous warrior against the Philistines, using supernatural strength from God.
- King David often led battles against the Philistines, including the time as a youth when he defeated the Philistine warrior, Goliath.

(Translation suggestions: How to Translate Names)

(See also: Ashdod, Ashkelon, David, Ekron, Gath, Gaza, Goliath, Salt Sea)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 13:4
- 2 Chronicles 9:25-26
- Genesis 10:11-14
- Psalm 56:1-2

Word Data:

- Strong’s: H6429, H6430

2 Kings References:

8:2; 8:3; 18:8

pit, pitfall, trench, cistern

Definition:

A pit is a deep hole that has been dug in the ground.

- A “cistern” was a hole dug in order to hold water.
- People dig pits for the purpose of trapping animals or finding water.
- A pit can also be used as a temporary place to hold a prisoner.
- Sometimes the phrase “the pit” refers to the grave or to hell. Other times it may refer to “the abyss.”
- The term “pit” is also used figuratively in phrases such as, “pit of destruction” which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: **abyss**, **hell**, **prison**)

Bible References:

- **Genesis 37:21-22**
- **Job 33:18**
- **Luke 6:39**
- **Proverbs 1:12**

Word Data:

- Strong’s: H0875, H0953, H1356, H1475, H2352, H4087, H4113, H4379, H6354, H7585, H7745, H7816, H7825, H7845, H7882, G00120, G09990, G54210

2 Kings References:

10:14; 21:6; 23:24

plea, plead, please, beg, implore

Definition:

The terms “plead” and “pleading” refer to urgently asking someone to do something. A “plea” is an urgent request.

- Pleading often implies that the person feels in very great need or strongly desires help.
- People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.
- Other ways to translate this could include “beg” or “implore” or “urgently ask.”
- The term “plea” could also be translated as “urgent request” or “strong urging.”
- Make sure it is clear in the context that this term does not refer to begging for money.

Bible References:

- 2 Corinthians 8:3-5
- Judges 6:31
- Luke 4:39
- Proverbs 18:17

Word Data:

- Strong’s: H1777, H2603, H3198, H4941, H4994, H6279, H6293, H6664, H6419, H7378, H7379, H7775, H8199, H8467, H8469, G11890, G17930, G20650, G38700

2 Kings References:

1:13; 2:2; 2:4; 2:6; 2:9; 2:16; 2:19; 4:9; 4:10; 4:26; 5:7; 5:8; 5:15; 5:17; 5:18; 5:22; 6:1; 6:2; 6:17; 6:18; 7:12; 7:13; 9:34; 18:23; 19:19; 20:3

pledge

Definition:

The term “pledge” refers to formally and solemnly promising to do something or give something.

- In the Old Testament the officials of Israel pledged to be loyal to King David.
- To “pledge” could be translate as to “formally commit to” or to “strongly promise.”
- The term “pledge” can also refer to an object given as a guarantee or promise that a debt will be paid.
- The object given as a pledge would be returned to its owner when the promise was fulfilled.
- Ways to translate “a pledge” could include “a solemn promise” or “a formal commitment” or “a guarantee” or “a formal assurance,” depending on the context.

(See also: promise, oath, vow)

Bible References:

- 2 Corinthians 5:4-5
- Exodus 22:26
- Genesis 38:17-18
- Nehemiah 10:28-29

Word Data:

- Strong’s: H0781, H2254, H2258, H5667, H5671, H6148, H6161, H6162

2 Kings References:

14:14

plunder, plundered, spoil, spoils

Definition:

The terms “spoil” and “plunder,” when used as a noun, refer to things that are taken by force from a person or place, normally during a time of war. The verb “plunder” means to take things from a person or place, normally by force and during a time of war.

- When translating the verb “plunder” in the context of war you should use a different word than “steal” as “to steal” normally implies wrong doing and to “plunder”” something in war is not necessarily sinful.
- You could translate the verb “plunder” with a word such as “pillage” or with a descriptive phrase “take the goods of.”
- You could translate the term “spoil” with a descriptive phrase such as “plundered goods” or “plundered things.”
- Depending on context, you could translate the term “plunder” with a descriptive phrase such as “captured goods” or with some other descriptive phrase or with a term such as “spoil” or “spoils.”
- Your language may have a word for things that are taken by force and/or in a time of war.

Bible References:

Word Data:

- Strong’s: H0957, H0962, H7998

2 Kings References:

3:23; 7:16; 17:20; 21:14

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

2 Kings References:

25:17

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

2 Kings References:

17:24

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. These terms are also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See also: false god, forgive, **praise**)

Bible References:

- **1 Thessalonians 3:9**
- **Acts 8:24**
- **Acts 14:26**
- **Colossians 4:4**
- **John 17:9**
- **Luke 11:1**
- **Matthew 5:43-45**
- **Matthew 14:22-24**

Examples from the Bible stories:

- **6:5** Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.

- 13:12 But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- 19:8 Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- 21:7 Priests also **prayed** to God for the people.
- 38:11 Jesus told his disciples to **pray** that they would not enter into temptation.
- 43:13 The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- 49:18 God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong’s: H0559, H0577, H1156, H2470, H3863, H3908, H4994, H6279, H6293, H6419, H6739, H7592, H7878, H7879, H7881, H8034, H8605, G01540, G11620, G11890, G17830, G20650, G21710, G21720, G38700, G43350, G43360

2 Kings References:

4:33; 6:17; 6:18; 19:4; 19:15; 19:20; 20:2; 20:5

preach, preaching, preacher, proclaim, proclamation

Definition:

To “preach” means to speak to a group of people, teaching them about God and urging them to obey him. To “proclaim” means to announce or declare something publicly and boldly.

- Often preaching is done by one person to a large group of people. It is usually spoken, not written.
- “Preaching” and “teaching” are similar, but are not exactly the same.
- “Preaching” mainly refers to publicly proclaiming spiritual or moral truth, and urging the audience to respond. “Teaching” is a term that emphasizes instruction, that is, giving people information or teaching them how to do something.
- The term “preach” is usually used with the word “gospel.”
- What a person has preached to others can also be referred to in general as his “teachings.”
- Often in the Bible, “proclaim” means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term “proclaim” can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate “proclaim” could include “announce” or “openly preach” or “publicly declare.”
- The term “proclamation” could also be translated as “announcement” or “public preaching.”

(See also: declare, good news, **Jesus**, **kingdom of God**)

Strong‘s for preach: H1319, H7121, H7150, G12290, G20970, G26050, G27820, G27830, G27840, G29800, G42830

Strong‘s for proclaim: H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

Bible References:

- **2 Timothy 4:1-2**
- **Acts 8:4-5**

- **Acts 10:42-43**
- **Acts 14:21-22**
- **Acts 20:25**
- **Luke 4:42**
- **Matthew 3:1-3**
- **Matthew 4:17**
- **Matthew 12:41**
- **Matthew 24:14**
- **Acts 9:20-22**
- **Acts 13:38-39**
- **Jonah 3:1-3**
- **Luke 4:18-19**
- **Mark 1:14-15**
- **Matthew 10:26**

Examples from the Bible stories:

- **24:2** He (John) **preached** to them, saying, “Repent, for the Kingdom of God is near!”
- **30:1** Jesus sent his apostles to **preach** and to teach people in many different villages.
- **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.
- **45:6** But in spite of this, they **preached** about Jesus everywhere they went.
- **45:7** He (Philip) went to Samaria where he preached about Jesus and many people were saved.
- **46:6** Right away, Saul began **preaching** to the Jews in Damascus, saying, “Jesus is the Son of God!”
- **46:10** Then they sent them off to **preach** the good news of Jesus in many other places.
- **47:14** Paul and other Christian leaders traveled to many cities, **preaching** and teaching people the good news about Jesus.
- **50:2** When Jesus was living on earth he said, “My disciples will **preach** the good news about the kingdom of God to people everywhere in the world, and then the end will come.”

Word Data:

- Strong's: H1319, H7121, H7150, H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G12290, G20970, G26050, G27820, G27830, G27840, G29800, G42830, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

2 Kings References:

23:16; 23:17

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: **Aaron**, high priest, **mediator**, sacrifice)

Bible References:

- 2 Chronicles 6:41
- Genesis 14:17-18
- Genesis 47:22
- John 1:19-21
- Luke 10:31
- Mark 1:44
- Mark 2:25-26
- Matthew 8:4
- Matthew 12:4
- Micah 3:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 1:6

Examples from the Bible stories:

- 4:7 “Melchizedek, the **priest** of God Most High”
- 13:9 Anyone who disobeyed God’s law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person’s sin and made that person clean in God’s sight. God chose Moses’ brother, Aaron, and Aaron’s descendants to be his **priests**.
- 19:7 So the **priests** of Baal prepared a sacrifice but did not light the fire.
- 21:7 An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

Word Data:

- Strong’s: H3547, H3548, H3549, H3550, G07480, G07490, G24050, G24060, G24070, G24090, G24200

2 Kings References:

10:11; 10:19; 11:9; 11:10; 11:15; 11:18; 12:2; 12:4; 12:5; 12:6; 12:7; 12:8; 12:9; 12:10; 12:16; 16:10; 16:11; 16:15; 16:16; 17:27; 17:28; 17:32; 19:2; 22:4; 22:8; 22:10; 22:12; 22:14; 23:2; 23:4; 23:5; 23:8; 23:9; 23:20; 23:24; 25:18

prophet, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: synecdoche)
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: Baal, divination, false god, **false prophet**, **fulfill**, law, **vision**)

Bible References:

- 1 Thessalonians 2:14-16
- Acts 3:25
- John 1:43-45
- Malachi 4:4-6
- Matthew 1:23
- Matthew 2:18
- Matthew 5:17
- Psalm 51:1

Examples from the Bible stories:

- 12:12 When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- 17:13 God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- 19:1 Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.
- 19:6 All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- 19:17 Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- 21:9 The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- 43:5 "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- 43:7 "This fulfills the **prophecy** which says, 'You will not let your Holy One rot in the grave.'"
- 48:12 Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G24950, G43940, G43950, G43960, G43970, G43980, G55780

2 Kings References:

2:3; 2:5; 2:7; 2:15; 3:11; 3:13; 4:1; 4:38; 5:3; 5:8; 5:13; 5:22; 6:1; 6:12; 9:1; 9:4; 9:7; 10:19; 14:25; 17:13; 17:23; 19:2; 20:1; 20:11; 20:14; 21:10; 22:14; 23:2; 23:18; 24:2; 25:19

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

2 Kings References:

9:22; 23:7

prostrate

Definition:

The term “prostrate” means to be lying face down, stretched out on the ground.

- To “fall prostrate” or to “prostrate oneself” before someone means to suddenly bow down very low or in front of that person.
- Usually this position of being prostrate is a response that shows shock, amazement, and awe because of something miraculous that happened. It also shows honor and respect for the person being bowed to.
- Being prostrate also was a way to worship God. People often responded this way to Jesus in thanksgiving and worship when he did a miracle or to honor him as a great teacher.
- Depending on the context, ways to translate “prostrated” could include “bowed down low with the face to the ground” or “worshiped him by lying face down in front of him” or “bowed down low to the ground in amazement” or “worshiped.”
- The phrase “will not prostrate ourselves” could be translated as “will not worship” or “will not lie face down in worship” or “will not bow down and worship.”
- “Prostrate himself to” could also be translated as “worship” or “bow down in front of.”

(See also: **awe**, **bow**)

Bible References:

- 2 Kings 17:36-38
- **Genesis 43:28**
- **Revelation 19:3-4**

Word Data:

- Strong’s: H5307, H5457, H6440, H6915, H7812

2 Kings References:

2:15; 4:37; 5:18; 17:16; 17:35; 17:36; 18:22; 19:37; 21:3; 21:21

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

2 Kings References:

5:18

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

2 Kings References:

23:19; 23:26

punish, punished, punishment, unpunished

Definition:

The term “punish” means to cause someone to suffer a negative consequence for doing something wrong. The term “punishment” refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person’s punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expressions “go unpunished” and “leave unpunished” mean to decide not to punish people for their wrongdoing. God often allows sin to go unpunished as he waits for people to repent.

(See also: **just**, repent, righteous, sin)

Bible References:

- **1 John 4:18**
- **2 Thessalonians 1:9**
- **Acts 4:21**
- **Acts 7:59-60**
- **Genesis 4:15**
- **Luke 23:16**
- **Matthew 25:46**

Examples from the Bible stories:

- **13:7** God also gave many other laws and rules to follow. If the people obeyed these laws, God promised that he would bless and protect them. If they disobeyed them, God would **punish** them.

- 16:2 Because the Israelites kept disobeying God, he **punished** them by allowing their enemies to defeat them.
- 19:16 The prophets warned the people that if they did not stop doing evil and start obeying God, then God would judge them as guilty, and he would **punish** them.
- 48:6 Jesus was the perfect high priest because he took the **punishment** for every sin that anyone has ever committed.
- 48:10 When anyone believes in Jesus, the blood of Jesus takes away that person's sin, and God's **punishment** passes over him.
- 49:9 But God loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be **punished** for his sins, but will live with God forever.
- 49:11 Jesus never sinned, but he chose to be **punished** and die as the perfect sacrifice to take away your sins and the sins of every person in the world.

Word Data:

- Strong's: H3027, H3256, H4148, H4941, H5221, H5414, H6031, H6064, H6213, H6485, H7999, H8011, H8199, G13490, G15560, G15570, G28490, G38110, G50970

2 Kings References:

7:9

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

2 Kings References:

10:13

rage

Definition:

The term “rage” refers to intense anger. Often, the term is used to describe an angry person who is out of control in some way.

- When used as a verb, the term “rage” can mean to move powerfully, such as in descriptions of a “raging” storm or ocean waves that “rage.”
- To be “filled with rage” means to have an overwhelming feeling of extreme anger.

(See also: **self-control**)

Bible References:

- **Acts 4:25**
- **Daniel 3:13**
- **Luke 4:28**
- **Numbers 25:11**
- **Proverbs 19:3**

Word Data:

- Strong’s: H0398, H1348, H1984, H1993, H2121, H2195, H2196, H2197, H2534, H2734, H2740, H3491, H3820, H5590, H5678, H7264, H7265, H7266, H7267, H7283, H7857, G16930, G28300, G37100, G54330

2 Kings References:

17:11; 17:17; 17:18; 19:27; 19:28; 21:6; 23:19

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

2 Kings References:

8:29

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

2 Kings References:

8:28; 9:1; 9:4; 9:14

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

2 Kings References:

1:1; 3:5; 3:7; 8:20; 8:22; 18:7; 18:20; 24:1; 24:20

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

2 Kings References:

18:21

reign, rule

Definition:

The term to “reign” means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term “reign” is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
- This term could also be translated as “absolute rule” or “rule as king.”

(See also: kingdom)

Bible References:

- 2 Timothy 2:11-13
- Genesis 36:34-36
- Luke 1:30-33
- Luke 19:26-27
- Matthew 2:22-23

Word Data:

- Strong’s: H3427, H4427, H4437, H4438, H4467, H4468, H4475, H4791, H4910, H6113, H7287, H7786, G07570, G09360, G22310, G48210

2 Kings References:

1:17; 3:1; 3:27; 8:15; 8:16; 8:17; 8:20; 8:24; 8:25; 8:26; 9:29; 10:35; 10:36; 11:3; 11:12; 11:21; 12:1; 12:21; 13:1; 13:9; 13:10; 13:24; 14:1; 14:2; 14:16; 14:21; 14:23; 14:29; 15:1; 15:2; 15:7; 15:8; 15:10; 15:13; 15:14; 15:17; 15:22; 15:23; 15:25; 15:27; 15:30; 15:32; 15:33; 15:38; 16:1; 16:2; 16:20; 17:1; 17:21; 18:1; 18:2; 19:37; 20:21; 21:1; 21:18; 21:19; 21:24; 21:26; 22:1; 23:31; 23:33; 23:34; 23:36; 24:6; 24:8; 24:12; 24:18; 25:1; 25:27

reject, rejected, rejection

Definition:

To “reject” someone or something means to refuse to accept that person or thing.

- The term “reject” can also mean to “refuse to believe in” something.
- To reject God also means to refuse to obey him.
- When the Israelites rejected Moses’ leadership, it means that they were rebelling against his authority. They did not want to obey him.
- The Israelites showed that they were rejecting God when they worshiped false gods.
- The term “push away” is the literal meaning of this word. Other languages may have a similar expression that means to reject or refuse to believe someone or something.

Translation Suggestions

- Depending on the context, the term “reject” could also be translated by “not accept” or “stop helping” or “refuse to obey” or “stop obeying.”
- In the expression “stone that the builders rejected,” the term “rejected” could be translated as “refused to use” or “did not accept” or “threw away” or “got rid of as worthless.”
- In the context of people who rejected God’s commandments, rejected could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: **command**, **disobey**, **obey**, **stiff-necked**)

Bible References:

- **Galatians 4:12-14**
- **Hosea 4:6-7**
- **Isaiah 41:9**
- **John 12:48-50**
- **Mark 7:9**

Word Data:

- Strong’s: H0947, H0959, H2186, H2310, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G01140, G04830, G05500, G05790, G05800, G05930, G06830, G07200, G16090, G38680

2 Kings References:

17:15; 17:20; 23:27

remnant

Definition:

The term “remnant” literally refers to people or things that are “remaining” or “left over” from a larger amount or group.

- Often a “remnant” refers to people who survive a life-threatening situation or who remain faithful to God while undergoing persecution.
- Isaiah referred to a group of Jews as being a remnant who would survive attacks from outsiders and live to return to the Promised Land in Canaan.
- Paul talks about there being a “remnant” of people who were chosen by God to receive his grace.
- The term “remnant” also implies that there were other people who did not remain or were not left over.

Translation Suggestions:

- A phrase such as “the remnant of this people” could be translated as “the rest of these people” or “the people who are left.”
- The “whole remnant of people” could be translated by “all the rest of the people” or “the remaining people.”

Bible References:

- Acts 15:17
- Amos 9:12
- Ezekiel 6:8-10
- Genesis 45:7
- Isaiah 11:11
- Micah 4:6-8

Word Data:

- Strong’s: H3498, H3499, H5629, H6413, H7604, H7605, H7611, H8281, H8300, G26400, G30050, G30620

2 Kings References:

19:4; 19:31; 21:14

repent, repentance

Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term “repent” can be translated with a word or phrase that means “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “turning away from sin” or “turning to God and away from sin.”

(See also: forgive, sin, turn)

Bible References:

- Acts 3:19-20
- Luke 3:3
- Luke 3:8
- Luke 5:32
- Luke 24:47
- Mark 1:14-15
- Matthew 3:3
- Matthew 3:11
- Matthew 4:17
- Romans 2:4

Examples from the Bible stories:

- 16:2 After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- 17:13 David **repented** of his sin and God forgave him.
- 19:18 They (prophets) warned people that God would destroy them if they did not **repent**.
- 24:2 Many people came out to the wilderness to listen to John. He preached to them, saying, "**Repent**, for the kingdom of God is near!"
- 42:8 "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins."
- 44:5 "So now, **repent** and turn to God so that your sins will be washed away."

Word Data:

- Strong's: H5150, H5162, H5164, G02780, G33380, G33400, G33410

2 Kings References:

3:3; 10:31; 13:2; 14:24; 15:9; 15:18; 15:24; 15:28; 17:13; 17:22; 18:6

report, reported, tell, reputation

Definition:

The term to “report” means to tell people about something that happened, often giving details about that event. A “report” is what is told, and can be spoken or written.

- “Report” could also be translated as “tell” or “explain” or “tell the details of.”
- The expression “Report this to no one” could be translated as “Do not talk about this with anyone” or “Do not tell anyone about this.”
- Ways to translate “a report” could include “an explanation” or “a story” or “a detailed account,” depending on the context.

Bible References:

- Acts 5:22-23
- John 12:38
- Luke 5:15
- Luke 8:34-35
- Matthew 28:15

Word Data:

- Strong’s: H1681, H1696, H1697, H5046, H7725, H8034, H8052, H8085, H8088, H8089, G01890, G01910, G03120, G05180, G09870, G12250, G13100, G18340, G20360, G21630, G30040, G30560, G31400, G33770

2 Kings References:

19:7

restore, restoration

Definition:

The terms “restore” and “restoration” refer to causing something to return to its original place or condition.

- When a diseased body part is restored, this means it has been “healed.”
- A broken relationship that is restored has been “reconciled.” God restores sinful people and brings them back to himself.
- If people have been restored to their home country, they have been “brought back” or “returned” to that country.

Translation Suggestions:

- Depending on the context, ways to translate “restore” could include “renew” or “repay” or “return” or “heal” or “bring back.”
- Other expressions for this term could be “make new” or “make like new again.”
- When property is “restored,” it has been “repaired” or “replaced” or “given back” to its owner.
- Depending on the context, “restoration” could be translated as “renewal” or “healing” or “reconciliation.”

Bible References:

- 2 Kings 5:10
- **Acts 3:21**
- **Acts 15:15-18**
- **Isaiah 49:5-6**
- **Jeremiah 15:19-21**
- **Lamentations 5:22**
- **Leviticus 6:5-7**
- **Luke 19:8**
- **Matthew 12:13**
- **Psalm 80:1-3**

Word Data:

- Strong's: H7725, H7999, H8421, G06000, G26750

2 Kings References:

8:6; 9:18; 13:25; 14:22; 14:25; 14:28; 16:6; 18:14; 23:25

righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus’ righteousness.

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

The terms “upright” and “uprightness” refer to acting in a way that follows God’s laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is “upright” is someone who obeys God’s rules and does not do things that are against his will.
- Terms such as “integrity” and “righteous” have similar meanings and are sometimes used in parallelism constructions, such as “integrity and uprightness.” (See: parallelism)

Translation Suggestions:

- When it describes God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as “perfect faithfulness and goodness.”

- When it describes people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase “the righteous” could also be translated as “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good.”
- The term “unrighteous” could simply be translated as “not righteous.”
- Depending on the context, other ways to translate this could include “wicked” or “immoral” or “people who rebel against God” or “sinful.”
- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”
- Ways to translate “upright” could include “acting rightly” or “one who acts rightly” or “following God’s laws” or “obedient to God” or “behaving in a way that is right.”
- The term “uprightness” could be translated as “moral purity” or “good moral conduct” or “rightness.”
- The phrase “the upright” could be translated as “people who are upright” or “upright people.”

(See also: evil, faithful, good, holy, **integrity**, **just**, **law**, law, **obey**, **pure**, righteous, sin, **unlawful**)

Bible References:

- **Deuteronomy 19:16**
- **Job 1:8**

- Psalms 37:30
- Psalms 49:14
- Psalms 107:42
- Ecclesiastes 12:10-11
- Isaiah 48:1-2
- Ezekiel 33:13
- Malachi 2:6
- Matthew 6:1
- Acts 3:13-14
- Romans 1:29-31
- 1 Corinthians 6:9
- Galatians 3:7
- Colossians 3:25
- 2 Thessalonians 2:10
- 2 Timothy 3:16
- 1 Peter 3:18-20
- 1 John 1:9
- 1 John 5:16-17

Examples from the Bible stories:

- 3:2 But Noah found favor with God. He was a **righteous** man, living among wicked people.
- 4:8 God declared that Abram was **righteous** because he believed in God's promise.
- 17:2 David was a humble and **righteous** man who trusted and obeyed God.
- 23:1 Joseph, the man Mary was engaged to, was a **righteous** man.
- 50:10 Then the **righteous** ones will shine like the sun in the kingdom of God their Father.

Word Data:

- Strong's: H0205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G00930, G00940, G04580, G13410, G13420, G13430, G13440, G13450, G13460, G21180, G37160, G37170

2 Kings References:

10:9

Rimmon

Definition:

Rimmon was the name of a man and of several places mentioned in the Bible. It was also the name of a false god.

- A man named Rimmon was a Benjamite from the city of Beeroth in Zebulun. This man's sons murdered Ishbosheth, the crippled son of Jonathan.
- Rimmon was a town in the southern part of Judah, in the region occupied by the tribe of Benjamin.
- The "rock of Rimmon" was a place of safety where the Benjamites went to escape from being killed in a battle.
- Rimmon Perez was an unknown location in the Judean wilderness.
- The Syrian commander Naaman spoke of the temple of the false god Rimmon, where the king of Syria worshiped.

(Translation suggestions: Translate Names)

(See also: **Benjamin**, **Judea**, Naaman, **Syria**, **Zebulun**)

Bible References:

- 2 Kings 5:18
- **2 Samuel 4:5-7**
- **Judges 20:45-46**
- **Judges 21:13-15**

Word Data:

- Strong's: H7417

2 Kings References:

5:18

ruin, ruins, ruined

Definition:

To “ruin” something means to spoil, destroy, or cause to be useless. The term “ruin” or “ruins” refers to the rubble and spoiled remains of something that has been destroyed.

- The prophet Zephaniah spoke about the day of God’s wrath as a “day of ruin” when the world will be judged and punished.
- The book of Proverbs says that ruin and destruction await those who are ungodly.
- Depending on the context, to “ruin” could be translated as to “destroy” or to “spoil” or to “make useless” or to “break.”
- The term “ruin” or “ruins” could be translated as “rubble” or “broken-down buildings” or “destroyed city” or “devastation” or “brokenness” or “destruction,” depending on the context.

(See also: devastated)

Bible References:

- 2 Chronicles 12:7-8
- 2 Kings 19:25-26
- Acts 15:16
- Isaiah 23:13-14

Word Data:

- Strong’s: H0006, H1197, H1530, H1820, H1942, H2034, H2040, H2717, H2719, H2720, H2723, H2930, H3510, H3765, H3782, H3832, H4072, H4288, H4384, H4654, H4876, H4889, H5221, H5327, H5557, H5754, H5856, H7451, H7489, H7582, H7591, H7612, H7701, H7703, H7843, H8047, H8074, H8077, H8414, H8510, G26790, G26920, G36390, G44850

2 Kings References:

3:19; 19:25

Sabbath

Definition:

The term “Sabbath” refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to “keep the Sabbath holy” is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called “Sabbath day” rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as “resting day” or “day for resting” or “day of not working” or “God’s day of rest.”
- Some translations capitalize this term to show that it is a special day, as in “Sabbath Day” or “Resting Day.”
- Consider how this term is translated in a local or national language.

(See also: How to Translate Unknowns)

(See also: **rest**)

Bible References:

- **2 Chronicles 31:2-3**
- **Acts 13:26-27**
- **Exodus 31:14**
- **Isaiah 56:6-7**
- **Lamentations 2:6**
- **Leviticus 19:3**
- **Luke 13:14**
- **Mark 2:27**

- Matthew 12:2
- Nehemiah 10:32-33

Examples from the Bible stories:

- 13:5 “Always be sure to keep the **Sabbath day** holy. That is, do all your work in six days, for the seventh day is a day for you to rest and to honor me.”
- 26:2 Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- 41:3 The day after Jesus was buried was a **Sabbath** day, and the Jews were not permitted to go to the tomb on that day.

Word Data:

- Strong’s: H4868, H7676, H7677, G43150, G45210

2 Kings References:

4:23; 11:5; 11:7; 11:9; 16:18

sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made from goat hair or camel hair.

- A person who wore clothing made from it would be uncomfortable. Sackcloth was worn to show mourning, grief, or humble repentance.
- The phrase “sackcloth and ashes” was a common term referring to a traditional expression of grief and repentance.

Translation Suggestions:

- This term could also be translated as “coarse cloth from animal hair” or “clothes made of goat hair” or “rough, scratchy clothing.”
- Another way to translate this term could be “rough, scratchy mourning clothes.”
- The phrase “sit in sackcloth and ashes” could be translated as “show mourning and humility by wearing scratchy cloth and sitting in ashes.”

(See also: How to Translate Unknowns)

(See also: ash, camel, goat, humble, mourn, repent, sign)

Bible References:

- 2 Samuel 3:31
- Genesis 37:34
- Joel 1:8-10
- Jonah 3:5
- Luke 10:13
- Matthew 11:21

Word Data:

- Strong’s: H8242, G45260

2 Kings References:

6:30; 19:1; 19:2

sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

sacrifice

- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.

offering

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action to “sacrifice” could be translated as to “give up something valuable” or to “kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: altar, burnt offering, drink offering, false god, **fellowship offering**, **freewill offering** **peace offering**, priest, **sin offering**, worship)

Bible References:

- **2 Timothy 4:6**
- **Acts 7:42**

- Acts 21:25
- Genesis 4:3-5
- James 2:21-24
- Mark 1:43-44
- Mark 14:12
- Matthew 5:23

Examples from the Bible stories:

- 3:14 After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- 5:6 “Take Isaac, your only son, and kill him as a **sacrifice** to me.” Again Abraham obeyed God and prepared to **sacrifice** his son.
- 5:9 God had provided the ram to be the **sacrifice** instead of Isaac.
- 13:9 Anyone who disobeyed God’s law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person’s sin and made that person clean in God’s sight.
- 17:6 David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- 48:6 Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could to take away the sin of all the people in the world.
- 48:8 But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- 49:11 Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong’s: H0801, H0817, H0819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G02660, G03340, G10490, G14350, G14940, G23780, G23800, G36460, G43760, G54850

2 Kings References:

5:17; 10:19; 10:24; 12:3; 12:16; 14:4; 15:4; 15:35; 16:4; 16:13; 16:15; 17:32; 17:35; 17:36; 18:4; 23:20

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

2 Kings References:

1:2; 1:3; 2:25; 3:1; 3:6; 5:3; 6:19; 6:20; 6:24; 6:25; 7:1; 7:18; 10:1; 10:12; 10:17; 10:35; 10:36; 13:1; 13:6; 13:9; 13:10; 13:13; 14:14; 14:16; 14:23; 15:8; 15:13; 15:14; 15:17; 15:23; 15:25; 15:27; 17:1; 17:5; 17:6; 17:24; 17:26; 17:28; 17:29; 18:9; 18:10; 18:34; 21:13; 23:18; 23:19

save, saved, safe, salvation, rescue

Definition:

The term “save” refers to keeping someone from experiencing something bad or harmful. To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” then God, through Jesus’ death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term “salvation” refers to being saved or rescued from evil and danger.

- In the Bible, “salvation” usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate “save” could include “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”
- In the expression “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”
- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”
- The term “salvation” could also be translated using words related to “save” or “rescue,” as in “God’s saving people (from being punished for their sins)” or “God’s rescuing his people (from their enemies).”
- “God is my salvation” could be translated as “God is the one who saves me.”
- “You will draw water from the wells of salvation” could be translated as “You will be refreshed as with water because God is rescuing you.”

(See also: cross, deliver, punish, sin, Savior)

Bible References:

- Genesis 49:18
- Genesis 47:25-26
- Psalms 80:3
- Jeremiah 16:19-21
- Micah 6:3-5
- Luke 2:30
- Luke 8:36-37
- Acts 4:12
- Acts 28:28
- Acts 2:21
- Romans 1:16
- Romans 10:10
- Ephesians 6:17
- Philippians 1:28
- 1 Timothy 1:15-17
- Revelation 19:1-2

Examples from the Bible stories:

- 9:8 Moses tried to **save** his fellow Israelite.
- 11:2 God provided a way to **save** the firstborn son of anyone who believed in him.
- 12:5 Moses told the Israelites, “Stop being afraid! God will fight for you today and **save** you.”
- 12:13 The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.
- 16:17 This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- 44:8 “You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!”

- 47:11 The jailer trembled as he came to Paul and Silas and asked, “What must I do to be **saved**?” Paul answered, “Believe in Jesus, the Master, and you and your family will be **saved**.”
- 49:12 Good works cannot **save** you.
- 49:13 God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

Word Data:

- Strong’s: H0983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4931, H5338, H6308, H6403, H7682, H7951, H7965, H8104, H8199, H8668, G08030, G08040, G08060, G12950, G15080, G49820, G49910, G49920, G51980

2 Kings References:

6:26; 6:27; 14:27; 19:19; 19:34

Savior, savior

Definition:

The term “savior” refers to a person who saves or rescues others from danger. It can also refer to someone who gives strength to others or provides for them.

- In the Old Testament, God is referred to as Israel’s Savior because he often rescued them from their enemies, gave them strength, and provided them with what they needed to live.
- In the Old Testament, God appointed judges to protect the Israelites by leading them in battle against other people groups who came to attack them. These judges are sometimes called “saviors.” The Old Testament book of Judges records the time in history when these judges were governing Israel.
- In the New Testament, “Savior” is used as a description or title for Jesus Christ because he saves people from being eternally punished for their sin. He also saves them from being controlled by their sin.

Translation Suggestions:

- If possible, “Savior” should be translated with a word that is related to the words “save” and “salvation.”
- Ways to translate this term could include “the One who saves” or “God, who saves” or “who delivers from danger” or “who rescues from enemies” or “Jesus, the one who rescues (people) from sin.”

(See also: deliver, Jesus, save, save)

Bible References:

- 1 Timothy 4:10
- 2 Peter 2:20
- Acts 5:29-32
- Isaiah 60:15-16
- Luke 1:47
- Psalms 106:19-21

Word Data:

- Strong’s: H3467, G49900

2 Kings References:

13:5

scribe

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was “expert in Jewish law.”

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term translated “scribes” was also translated as “teachers of the Law.”
- In the New Testament, scribes were usually part of the religious group called the “Pharisees,” and the two groups were frequently mentioned together.

(See also: law, Pharisee)

Bible References:

- Acts 4:5
- Luke 7:29-30
- Luke 20:47
- Mark 1:22
- Mark 2:16
- Matthew 5:19-20
- Matthew 7:28
- Matthew 12:38
- Matthew 13:52

Word Data:

- Strong’s: H5608, H5613, H7083, G11220

2 Kings References:

12:10; 18:18; 18:37; 19:2; 22:3; 22:8; 22:9; 22:10; 22:12; 25:19

scroll

Definition:

In ancient times, a scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

- After writing on a scroll or reading from it, people rolled it up by using the rods attached to its ends.
- Scrolls were used for legal documents and scripture.
- Sometimes scrolls that were delivered by a messenger were sealed with wax. If the wax was still present when the scroll was received, then the receiver knew that no one had opened the scroll to read it or write on it since it had been sealed.
- Scrolls containing the Hebrew Scriptures were read aloud in the synagogues.

(See also: seal, synagogue, word of God)

Bible References:

- Jeremiah 29:3
- Luke 4:17
- Numbers 21:14-15
- Revelation 5:2

Word Data:

- Strong's: H4039, H4040, H5612, G09740, G09750

2 Kings References:

22:8; 22:10; 22:11; 22:13; 22:16; 23:2; 23:3; 23:21; 23:24

seed

Definition:

A “seed” is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant.

- The term “seed” can also refer to what a man plants into a woman that allows them to reproduce.
- Related to this, “seed” is also used to refer to a man‘s or woman‘s offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people’s hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term “seed” to refer to the Word of God.

Translation Suggestions:

- For the seed of a plant, use a general term that can apply to all plants, if possible.
- When “seed” refers to people who are of the same family line, it may be more clear to use the word “descendant” or “descendants” instead of “seed.” Some languages may have a word that means “children and grandchildren.”
- For a man or woman’s “seed,” consider how the target expresses this in a way that will not offend or embarrass people.

(See also: children, descendant)

Bible References:

- 1 Kings 18:32
- Genesis 1:11
- Jeremiah 2:21
- Matthew 13:8

Word Data:

- Strong’s: H2232, H2233, H3610, H6507, G46150, G46870, G46900, G47010, G47030

2 Kings References:

5:27; 11:1; 17:20

seek, search, look for

Definition:

The term “seek” means to look for something or someone. In the past tense, the verb is “sought.” This term is sometimes used figuratively, meaning to “attempt” or “make an effort” to do something or to ask for something.

- To “seek” or “look for” an opportunity to do something can mean to “try to find a time” to do it.
- To “seek Yahweh” means to “spend time and energy getting to know Yahweh and learning to obey him.”
- To “seek protection” means to “try to find a person or place that will protect you from danger.”
- To “seek justice” means to “make an effort to see that people are treated justly or fairly.”
- To “seek the truth” means to “make an effort to find out what the truth is.”
- To “seek favor” means to “urgently ask for favor” or to “do things to cause someone to help you.”

(See also: **just**, **true**)

Bible References:

- **1 Chronicles 10:14**
- **Acts 17:26-27**
- **Hebrews 11:6**
- **Luke 11:9**
- **Psalms 27:8**

Word Data:

- Strong’s: H0579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H3289, H7125, H7592, H7836, H8446, G03270, G15670, G19340, G20520, G22120

2 Kings References:

2:16; 2:17; 3:11; 5:7; 6:19; 10:3; 16:15; 22:13; 22:18

seize, seizure, capture

Definition:

The term “seize” means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” If a person was “seized with fear” it could also be stated that the person “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains “overcome” or “suddenly come upon” the woman.
- This term could also be translated as “take control of” or “suddenly take” or “grab.”
- The expression “seized and slept with her” could be translated as “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable.

(See: euphemism)

Bible References:

- Acts 16:19-21
- Exodus 15:14
- John 10:37-39
- Luke 8:29
- Matthew 26:48

Word Data:

- Strong’s: H0270, H1497, H2388, H3027, H3920, H3947, H4672, H5377, H5860, H6031, H7760, H8610, G07240, G19490, G26380, G29020, G29830, G48150, G48840

2 Kings References:

2:12; 5:2; 6:22; 7:12; 10:14; 12:17; 14:7; 14:13; 16:9; 17:6; 18:10; 18:13; 25:3; 25:6

Sennacherib

Definition:

Sennacherib was a powerful king of Assyria who caused Nineveh to become a rich, important city.

- King Sennacherib is known for his wars against Babylon and the kingdom of Judah.
- He was a very arrogant king and he ridiculed Yahweh.
- Sennacherib attacked Jerusalem during the time of King Hezekiah.
- Yahweh caused Sennacherib's army to be destroyed.
- The Old Testament books of Kings and Chronicles record some of the events of Sennacherib's reign.

(Translation suggestions: How to Translate Names)

(See also: Assyria, Babylon, Hezekiah, Judah, mock, Nineveh)

Bible References:

- 2 Chronicles 32:1
- 2 Chronicles 32:16-17
- 2 Kings 18:13

Word Data:

- Strong's: H5576, H5623

2 Kings References:

18:13; 19:16; 19:20; 19:36

serpent, snake, viper

Definition:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and that moves by slithering back and forth across the ground. The term “serpent” usually refers to a large snake and “viper” refers to a type of snake that has venom which it uses to poison its prey.

- This animal is also used figuratively to refer to a person who is evil, especially someone who is deceitful.
- Jesus called the religious leaders “offspring of vipers” because they pretended to be righteous but deceived people and treated them unfairly.
- In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
- After the serpent tempted Eve to sin, and both Eve and her husband Adam did sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before then they had had legs.

(Translation suggestions: How to Translate Names)

(See also: curse, deceive, **disobey**, Eden, evil, **prey**, **Satan**, sin, **tempt**)

Bible References:

- **Genesis 3:3**
- **Genesis 3:4-6**
- **Genesis 3:12-13**
- **Mark 16:17-18**
- **Matthew 3:7**
- **Matthew 23:33**

Word Data:

- Strong’s: H0660, H2119, H5175, H6620, H6848, H8314, H8577, G21910, G20620, G37890

2 Kings References:

18:4

servant, serve, maidservant, young man, young women

Definition:

A “servant” refers to a person who works for (or obeys) another person, either by choice or by force. A servant was under his master’s direction. In the Bible, “servant” and “slave” are mostly interchangeable terms. The term “serve” generally means to do work for someone, and the concept can be applied in a wide variety of contexts.

- In the Bible the words “young man” or “young woman” often mean “servant” or “slave.” This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. “her young women” which could be translated as “her servants” or “her slaves.”

Translation Suggestions

- The term “serve” can also be translated as “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- To “serve God” can be translated as to “worship and obey God” or to “do the work that God has commanded.”
- In the Old Testament, God’s prophets and other people who worshiped God were often called his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were often called his “servants.”
- To “serve tables” means to bring food to people who are sitting at tables, or more generally, to “distribute food.”
- In the context of a person serving guests, this term means “care for” or “serve food to” or “provide food for.” When Jesus told the disciples to “serve” the fish to the people, this could be translated as, “distribute” or “hand out” or “give.”
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses. Now they “serve” the new covenant. That is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”
- Often, when a person referred to himself as “your servant” he was showing respect to the person addressed. That person may have had higher social status, or the speaker may be showing humility. It did not mean that the person speaking was an actual servant.

(See also: enslave, works, obey, house, lord)

Bible References:

Examples from the Bible stories:

- 6:1 When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- 19:10 Then Elijah prayed, "O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**."
- 29:3 "Since the **servant** could not pay the debt, the king said, 'Sell this man and his family as **slaves** to make payment on his debt.'"
- 35:6 "All my father's **servants** have plenty to eat, and yet here I am starving."
- 47:4 The **slave** girl kept yelling as they walked, "These men are servants of the Most High God."
- 50:4 Jesus also said, "A **servant** is not greater than his master."

Word Data:

- Strong's for Servant: H0519, H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G12490, G14010, G14020, G23240, G34070, G34110, G36100, G38160, G49830, G52570

Strong's for Serve: H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6213, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G12470, G12480, G13980, G14020, G14380, G19830, G20640, G22120, G23230, G29990, G30000, G30090, G43370, G43420, G47540, G50870, G52560

2 Kings References:

1:13; 2:16; 3:11; 4:1; 4:2; 4:12; 4:16; 4:19; 4:22; 4:24; 4:25; 4:38; 4:43; 5:6; 5:13; 5:15; 5:17; 5:18; 5:20; 5:23; 5:25; 5:26; 6:3; 6:8; 6:11; 6:12; 6:15; 6:17; 7:12; 7:13; 8:4; 8:13; 8:19; 9:7; 9:11; 9:28; 9:36; 10:5; 10:10; 10:18; 10:19; 10:21; 10:22; 10:23; 12:20; 12:21; 14:5; 14:25; 16:7; 17:3; 17:12; 17:13; 17:16; 17:23; 17:33; 17:35; 17:41; 18:7; 18:12; 18:24; 18:26; 19:5; 19:6; 19:34; 20:6; 21:3; 21:8; 21:10; 21:21; 21:23; 22:9; 22:12; 23:30; 24:1; 24:2; 24:10; 24:11; 24:12; 25:8; 25:14; 25:24

shame, ashamed, disgrace, humiliate, reproach

Definition:

The term “shame” refers to the painful feeling of being disgraced or humiliated that a person feels when they do something that others consider dishonorable or improper.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something improper or dishonorable.
- The term “humiliate” means to cause someone to feel shamed or disgraced, usually publicly. The act of shaming someone is called “humiliation.”
- To “reproach” someone means to criticize or disapprove of that person’s character or behavior.
- The phrase “put to shame” means to defeat people or expose their actions so that they feel ashamed of themselves. The prophet Isaiah said that those who make and worship idols will be put to shame.
- The term “disgraceful” can be used to describe a sinful act or the person who did it. When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame. For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- When God humbles someone, it means that he is causing a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt that person.
- Saying that a person is “above reproach” or “beyond reproach” or “without reproach” means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.

Translation Suggestions

- Ways to translate “disgrace” could include “shame” or “dishonor.”
- Ways to translate “disgraceful” could include “shameful” or “dishonoring.”
- To “humiliate” could also be translated as to “shame” or to “cause to feel shame” or to “embarrass.”
- Depending on the context, ways to translate “humiliation” could include “shame” or “degrading” or “disgrace.”
- The word “reproach” could also be translated as “accusation” or “shame” or “disgrace.”
- To “reproach” could also be translated as to “rebuke” or to “accuse” or to “criticize,” depending on the context.

(See also: dishonor, accuse, rebuke, false god, humble, Isaiah, worship)

Bible References:

- 1 Peter 3:15-17
- 2 Kings 2:17
- 2 Samuel 13:13
- Luke 20:11
- Mark 8:38
- Mark 12:4-5
- 1 Timothy 3:7
- Genesis 34:7
- Hebrews 11:26
- Lamentations 2:1-2
- Psalms 22:6
- Deuteronomy 21:14
- Ezra 9:5
- Proverbs 25:7-8
- Psalms 6:8-10
- Psalms 123:3
- 1 Timothy 5:7-8
- 1 Timothy 6:13-14
- Jeremiah 15:15-16
- Job 16:9-10
- Proverbs 18:3

Word Data:

- Strong's: H0937, H0954, H0955, H1317, H1322, H1421, H1442, H1984, H2490, H2616, H2617, H2659, H2778, H2781, H2865, H3001, H3637, H3639, H3640, H3971, H5007, H5034, H5039, H6030, H6031, H6172, H6256, H7022, H7034, H7036, H7043, H7511, H7817, H8103, H8213, H8216, H8217, H8589, G01520, G01530, G04100, G04220, G04230, G08080, G08180, G08190, G08210, G17880, G17910, G18700, G26170, G30590, G36790, G36800, G36810, G38560, G50140, G51950, G51960, G54840

2 Kings References:

2:17; 8:11; 19:3; 19:26

shepherd, herder, pastor

Definition:

A “shepherd” is a person who takes care of sheep. In the Old Testament, this word can also refer to a “herder” who takes care of other kinds of domestic livestock such as goats or cattle.

- As a verb, the term “shepherd” means to lead sheep (or other livestock) to places with good food and water, protect them from wild animals, keep them from getting lost and other duties necessary to keep livestock alive and healthy.
- In the Bible, this term is often used figuratively to refer to taking care of the needs of people (not only animals), both physical and spiritual.
- In the Old Testament, God was called the “shepherd” of his people because he took care of them. In the New Testament, Jesus called himself the “good shepherd,” and in other places Jesus is called the “great shepherd” of the Church.
- The term “shepherd” is also used in the New Testament to refer to a person who is a spiritual leader over other believers. The word translated as “pastor” is the same word that is translated as “shepherd.” Elders and overseers are also called shepherds.

Translation Suggestions

- The noun “shepherd” can be translated as “person who takes care of sheep” or “sheep tender” or “sheep caregiver.”
- When referring to someone who cares for livestock other than sheep, the term can be translated as “herder,” “tender of livestock” or “person who takes care of livestock.”
- When used as a verb, the term “shepherd” could be translated as “take care of sheep” or “watch over sheep.”
- In some contexts, the term “shepherd” could be translated as “leader” or “guide” or “caregiver.”
- When used figuratively, the noun “shepherd” could be translated in different ways, including “spiritual shepherd” or “spiritual leader” or “one who is like a shepherd” or “one who cares for his people like a shepherd cares for his sheep” or “one who leads his people like a shepherd guides his sheep” or “one who takes care of God’s sheep.”
- When used figuratively, the verb “shepherd” could be translated as to “take care of” or to “spiritually nourish” or to “guide and teach” or to “lead and take care of (like a shepherd cares for sheep).”

(See also: sheep, livestock, pastor)

Bible References:

- Genesis 13:7

- Genesis 49:24
- Luke 2:9
- Mark 6:34
- Mark 14:26-27
- Matthew 2:6
- Matthew 9:36
- Matthew 25:32
- Matthew 26:31

Examples from the Bible stories:

- 9:11 Moses became a **shepherd** in the wilderness far away from Egypt.to
- 17:2 David was a **shepherd** from the town of Bethlehem. At different times while he was watching his father's sheep, David had killed both a lion and a bear that had attacked the sheep.
- 23:6 That night, there were some **shepherds** in a nearby field guarding their flocks.
- 23:8 The **shepherds** soon arrived at the place where Jesus was and they found him lying in a feeding trough, just as the angel had told them.
- 30:3 To Jesus, these people were like sheep without a **shepherd**.

Word Data:

- Strong's: H6629, H7462, H7469, H7473, G07500, G41650, G41660

2 Kings References:

10:12

shield

Definition:

A shield was an object held by a soldier in battle to protect himself from being injured by the enemy's weapons. To "shield" someone means to protect that person from harm.

- Shields were often circular or oval, were made of materials such as leather, wood, or metal, and were sturdy and thick enough to keep a sword or arrow from piercing them.
- Using this term as a metaphor, the Bible refers to God as a protective shield for his people. (See: Metaphor)
- Paul talked about the "shield of faith," which is a figurative way of saying that having faith in Jesus and living out that faith in obedience to God will protect believers from the spiritual attacks of Satan.

(See also: faith, obey, Satan, spirit)

Bible References:

- 1 Kings 14:26
- 2 Chronicles 23:8-9
- 2 Samuel 22:36
- Deuteronomy 33:29
- Psalms 18:35

Word Data:

- Strong's: H2653, H3591, H4043, H5437, H5526, H6793, H7982, G23750

2 Kings References:

11:10; 19:32

shrewd, cunning

Definition:

The term “shrewd” describes a person who is intelligent and clever, especially in practical matters.

- Often the term “shrewd” has a meaning that is partly negative since it usually also involves being selfish.
- A shrewd person is usually focused on helping himself, not others.
- Other ways to translate this term could include “cunning” or “crafty” or “smart” or “clever,” depending on the context.

Bible References:

Word Data:

- Strong’s: H2450, H6175, G54290

2 Kings References:

10:19

Sidon, Sidonians

Definition:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

- The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is part of the present-day country of Lebanon.
- The "Sidonians" were a Phoenician people group who lived in ancient Sidon and the region surrounding it.
- In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and for immoral behavior of their people.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Noah, Phoenicia, the sea, Tyre)

Bible References:

- Acts 12:20
- Acts 27:3-6
- Genesis 10:15-18
- Genesis 10:19
- Mark 3:7-8
- Matthew 11:22
- Matthew 15:22

Word Data:

- Strong's: H6721, H6722, G46050, G46060

2 Kings References:

23:13

siege, besiege, besieged, siegework, siegeworks

Definition:

A “siege” occurs when an attacking army surrounds a city and keeps it from receiving any supplies of food and water. To “besiege” a city or to put it “under siege” means to attack it by means of a siege.

- When the Babylonians came to attack Israel, they used the tactic of a siege against Jerusalem to weaken the people inside the city.
- Often during a siege, ramps of dirt are gradually constructed to enable the attacking army to cross over the city walls and invade the city.
- To “besiege” a city can also be expressed as to “lay siege” to it or to “perform a siege” on it.
- The term “besieged” has the same meaning as the expression “under siege.” Both these expressions describe a city that an enemy army is surrounding and besieging.

Bible References:

- 1 Chronicles 20:1
- 1 Kings 20:1-3
- 1 Samuel 11:1-2
- Jeremiah 33:4

Word Data:

- Strong’s: H4692, H4693, H5341, H5437, H5564, H6693, H6696, H6887

2 Kings References:

6:24; 6:25; 16:5; 17:5; 18:9; 24:10; 24:11; 25:1; 25:2

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

2 Kings References:

17:17; 19:29; 20:8; 20:9; 21:6

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made from silver include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple. The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.
- If your culture does not have silver you could translate this term as "precious metal"

(See also: tabernacle, temple)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 2:36
- 2 Kings 25:13-15
- Acts 3:6
- Matthew 26:15

Word Data:

- Strong's: H3701, H3702, H7192, G06930, G06940, G06950, G06960, G14060

2 Kings References:

5:5; 5:22; 5:23; 5:26; 6:25; 7:8; 12:4; 12:7; 12:8; 12:9; 12:10; 12:11; 12:13; 12:15; 12:16; 14:14; 15:19; 15:20; 16:8; 18:14; 18:15; 20:13; 22:4; 22:7; 22:9; 23:33; 23:35; 25:15

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

2 Kings References:

3:3; 10:29; 10:31; 12:16; 13:2; 13:6; 13:11; 14:6; 14:24; 15:9; 15:18; 15:24; 15:28; 17:7; 17:21; 17:22; 18:14; 21:11; 21:16; 21:17; 23:15; 24:3

skin disease, leper, leprosy

Definition:

The term “leprosy” is used in the Bible to refer to several different skin diseases. A “leper” is a person who has leprosy. The term “leprous” describes a person or body part that is infected with leprosy.

- Certain kinds of leprosy cause the skin to become discolored with white patches, as when Miriam and Naaman had leprosy.
- In modern times, leprosy often causes hands, feet, and other body parts to become damaged and deformed.
- According to the instructions that God gave to the Israelites, when a person had leprosy, he was considered “unclean” and had to stay away from other people so that they would not become infected with the disease.
- A leper would often call out “unclean” so that others would be warned not to come near him.
- Jesus healed many lepers, and also people who had other kinds of diseases.

Translation Suggestions:

- The term “leprosy” in the Bible can be translated as “skin disease” or “dreaded skin disease.”
- Ways to translate “leprous” could include “full of leprosy” or “infected with skin disease” or “covered with skin sores.”

(See also: **Miriam**, Naaman, **clean**)

Bible References:

- **Luke 5:13**
- **Luke 17:12**
- **Mark 1:40**
- **Mark 14:3**
- **Matthew 8:3**
- **Matthew 10:8-10**
- **Matthew 11:5**

Word Data:

- Strong's: H6879, H6883, G30140, G30150

2 Kings References:

5:1; 5:3; 5:6; 5:7; 5:11; 5:27; 7:3; 7:8; 15:5

slaughter, slaughtered

Definition:

The term “slaughter” refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it. The act of slaughtering is also called “slaughter.”

- When Abraham received three visitors at his tent in the desert, he ordered his servants to slaughter and cook a calf for his guests.
- The prophet Ezekiel prophesied that God would send his angel to slaughter all those who would not follow His word.
- 1 Samuel records a great slaughter in which 30,000 Israelites were killed by their enemies because of disobedience to God.
- “Weapons of slaughter” could be translated as “weapons for killing.”
- The expression “the slaughter was very great” could be translated as “a large number were killed” or “the number of deaths was very great” or “a terribly high number of people died.”
- Other ways to translate “slaughter” could include “kill” or “slay” or “killing.”

(See also: angel, cow, disobey, Ezekiel, servant, slay)

Bible References:

- Ezekiel 21:10-11
- Hebrews 7:1
- Isaiah 34:2
- Jeremiah 25:34

Word Data:

- Strong’s: H2026, H2027, H2028, H2076, H2491, H2873, H2874, H2878, H4046, H4293, H4347, H4660, H5221, H6993, H7524, H7819, H7821, G28710, G49670, G49690

2 Kings References:

10:7; 10:14; 25:7

slay, slain, slaughter, kill, murder

Definition:

To “slay” a person or animal means to kill it. Often it means to kill it in a forceful or violent way. If a man has killed an animal he has “slain” it.

- When referring to an animal or to a large number of people, the term “slaughter” is another term that is often used.
- An act of slaughtering is also called a “slaughter.”
- The phrase “the slain” could also be translated as “the slain people” or “the people who were killed.”

(See also: slaughter)

Bible References:

- Ezekiel 28:23
- Isaiah 26:21

Word Data:

- Strong’s: H2026, H2076, H2491, H2717, H2763, H2873, H2874, H4191, H4194, H5221, H6991, H6992, H7523, H7819, G03370, G06150, G13150, G23800, G26950, G49680, G49690, G54070

2 Kings References:

5:7; 7:4; 8:12; 10:9; 11:2; 11:8; 11:15; 11:16; 11:18; 11:20; 14:6; 14:19; 15:10; 15:14; 15:25; 15:30; 16:9; 17:25; 17:26; 21:23; 23:29; 25:21

snow

Definition:

The term “snow” refers to white flakes of frozen water that can fall from clouds in places where the air temperature is cold.

- Snow falls in places of higher elevation in Israel, but does not always stay on the ground very long before melting. The peaks of mountains tend to have snow that lasts longer. One example of a place mentioned in the Bible as having snow is Mount Lebanon.
- Something that is very white often has its color compared to the color of snow. For example, in the book of Revelation Jesus’ clothing and hair were described as being “white as snow.”
- The whiteness of snow also symbolizes purity and cleanliness. For example, the statement that our “sins will be as white as snow” means that God will completely cleanse his people from their sins.
- Some languages might refer to snow as “frozen rain” or “flakes of ice” or “frozen flakes.”
- “Snow water” refers to the water that comes from melted snow.

(See also: How to Translate Unknowns)

(Translation suggestions: Translate Names)

(See also: Lebanon, pure)

Bible References:

- Exodus 4:6
- Job 37:4-6
- Matthew 28:3
- Psalms 147:16
- Revelation 1:14

Word Data:

- Strong’s: H7949, H7950, H8517, G55100

2 Kings References:

5:27

soldier, warrior

Definition:

The terms “warrior” and “soldier” both can refer to someone who fights in an army. But there are also some differences.

- Usually the term “warrior” is a general, broad term to refer to a man who is gifted and courageous in battle.
- Yahweh is figuratively described as a “warrior.”
- The term “soldier” more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for “warrior” and “soldier” that also differ in meaning and use.

(See also: **courage**, **crucify**, **Rome**, tomb)

Bible References:

- **1 Chronicles 21:5**
- **Acts 21:33**
- **Luke 3:14**
- **Luke 23:11**
- **Matthew 8:8-10**

Word Data:

- Strong’s: H0352, H0510, H1368, H1416, H1995, H2389, H2428, H2502, H3715, H4421, H5971, H6518, H6635, H7273, H7916, G46860, G47530, G47540, G47570, G47580, G49610

2 Kings References:

13:7

Solomon

Definition:

Solomon was one of King David's sons. His mother was Bathsheba.

- When Solomon became king, God told him to ask for anything he wanted. So Solomon asked for wisdom to rule the people justly and well. God was pleased with Solomon's request and gave him both wisdom and much wealth.
- Solomon is also well known for having a magnificent temple built in Jerusalem.
- Although Solomon ruled wisely in the first years of his reign, later on he foolishly married many foreign women and started worshiping their gods.
- Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms, Israel and Judah. These kingdoms often fought against each other.

(Translation suggestions: How to Translate Names)

(See also: **Bathsheba**, David, Israel, Judah, **kingdom of Israel**, temple)

Bible References:

- **Acts 7:47-50**
- **Luke 12:27**
- **Matthew 1:7-8**
- **Matthew 6:29**
- **Matthew 12:42**

Examples from the Bible stories:

- **17:14** Later, David and Bathsheba had another son, and they named him **Solomon**.
- **18:1** After many years, David died, and his son **Solomon** began to rule. God spoke to **Solomon** and asked him what he wanted most. When **Solomon** asked for wisdom, God was pleased and made him the wisest man in the world. **Solomon** learned many things and was a very wise judge. God also made him very wealthy.
- **18:2** In Jerusalem, **Solomon** built the Temple for which his father David had planned and gathered materials.
- **18:3** But **Solomon** loved women from other countries.…When **Solomon** was old, he also worshiped their gods.

- 18:4 God was angry with **Solomon** and, as a punishment for **Solomon's** unfaithfulness, he promised to divide the nation of Israel into two kingdoms after **Solomon's** death.

Word Data:

- Strong's: H8010, G46720

2 Kings References:

21:7; 23:13; 24:13; 25:16

sorcerer, sorceress, sorcery, sorceries, witchcraft, magician

Definition:

"Sorcery" or "witchcraft" refers to using magic, which involves doing powerful things through the help of evil spirits. A "sorcerer" is someone who does these powerful, magical things.

- The use of magic and sorcery can involve both beneficial things (such as healing someone) and harmful things (such as putting a curse on someone). But all kinds of sorcery are wrong, because they use the power of evil spirits.
- In the Bible, God says that the use of sorcery is as evil as other terrible sins (such as adultery, worshiping idols, and child sacrifice).
- The terms "sorcery" and "witchcraft" could also be translated as "evil spirit power" or "casting spells."
- Possible ways to translated "sorcerer" could include "worker of magic" or "person who casts spells" or "person who does miracles using evil spirit power."
- Note that "sorcery" has a different meaning than the term "divination," which refers to attempting to contact the spirit world.

(See also: adultery, demon, divination, false god, magic, sacrifice, worship)

Bible References:

- Acts 8:9-11
- Exodus 7:11-13
- Galatians 5:19-21
- Revelation 9:20-21

Word Data:

- Strong's: H3784, H3785, H3786, H6049, G30950, G30960, G30970, G53310, G53320, G53330

2 Kings References:

9:22

soul, self

Definition:

The term “soul” can either refer generally to the non-physical part of a person or refer specifically to a person’s awareness of themselves as a person distinct from others.

- In the Bible, the terms “soul” and “spirit” may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- In contrast to the body, the “soul” can be spoken of as the part of a person that “relates to God.”

Translation Suggestions:

- The term “soul” could also be translated as “inner self” or “inner person.”
- In some contexts, “my soul” could be translated as “I” or “me.”
- Usually the phrase “the soul” can be translated as “the person” or “he” or “him,” depending on the context.
- Some languages might only have one word for the concepts “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase “dividing soul and spirit” could mean “deeply discerning or exposing the inner person.”

(See also: spirit)

Bible References:

- 2 Peter 2:8
- Acts 2:27-28
- Acts 2:41
- Genesis 49:6
- Isaiah 53:10-11
- James 1:21
- Jeremiah 6:16-19
- Jonah 2:7-8
- Luke 1:47
- Matthew 22:37

- **Psalms 19:7**
- **Revelation 20:4**

Word Data:

- Strong's: H5082, H5315, H5397, G55900

2 Kings References:

2:2; 2:4; 2:6; 4:27; 4:30; 9:15; 23:3; 23:25

sow, sower, plant, planted, replanted, transplanted

Definition:

To “sow” means to put seeds on top of or in the ground in order to grow plants. A “sower” is a person who sows or plants seeds. A “plant” is generally something that grows and is attached to the ground.

- One method of sowing or planting seeds during biblical times was to take handfuls of seeds and scatter them on the ground.
- Farmers would often plow the ground on which they had sown seeds after they had sown the seeds. The reason farmers would plow the ground after they had sown the seed is so that the seed would be covered with soil.
- Sometimes farmers may have plowed the field that they sowed seeds in both before and after sowing seeds.

Translations Suggestions

- The term to “sow” could also be translated as to “plant.” Make sure the word or phrase you use to translate this term refers to, or can include, planting seeds by scattering them because this is the method of sowing that Jesus was referring to in his parable in Matthew 13:3-23, Mark 4:2-20, and Luke 8:4-8 where he describes a sower who sowed seeds.
- Other ways to translate “sower” could include “planter” or “farmer” or “person who plants seeds.”
- In English, “sow” is only used for planting seeds, but the English word “plant” can be used for planting seeds as well as larger things, such as trees. Other languages may also use different words, depending on what is being planted.

(See also: harvest)

Bible References:

- Luke 8:5
- Matthew 6:25-26
- Matthew 13:4
- Matthew 13:19
- Matthew 25:24

Word Data:

- Strong's: H2221, H2232, H2233, H2236, H4218, H4302, H5193, H7971, H8362, G46870, G47030, G54520

2 Kings References:

19:29

spear, spearmen

Definition:

A spear is a weapon with a long wooden handle and sharp metal blade on one end that is thrown a long distance.

- Spears were commonly used for war in biblical times. They are sometimes still used in present-day conflicts between certain people groups.
- A spear was used by a Roman soldier to pierce the side of Jesus while he hung on the cross.
- Sometimes people throw spears to catch fish or other prey to eat.
- Similar weapons are the “javelin” or “lance.”
- Make sure that the translation of “spear” is different from the translation of “sword,” which is a weapon that is used for thrusting or stabbing, not throwing. Also, a sword has a long blade with a handle, while a spear has a small blade on the end of a long shaft.

(See also: prey, Rome, sword, warrior)

Bible References:

- 1 Samuel 13:19-21
- 2 Samuel 21:19
- Nehemiah 4:12-14
- Psalm 35:3

Word Data:

- Strong’s: H1265, H2595, H3591, H6767, H7013, H7420, G30570

2 Kings References:

11:10

spirit, wind, breath

Definition:

The term “spirit” refers to the non-physical part of a person which cannot be seen. In biblical times, the concept of a person’s spirit was closely related to the concept of a person’s breath. The term can also refer to wind, that is, the movement of air in the natural world.

- The term “spirit” can refer to a being that does not have a physical body, such as an evil spirit.
- In general, the term “spiritual” describes things in the non-physical world.
- The term “spirit of” can also mean “having the characteristics of,” such as in “spirit of wisdom” or “in the spirit of Elijah.” Sometimes the Bible applies this term in the context of a person’s attitude or emotional state, such as “spirit of fear” and “spirit of jealousy.”
- Jesus said that God is a spirit.

Translation Suggestions:

- Depending on the context, some ways to translate “spirit” might include “non-physical being” or “inside part” or “inner being.”
- In some contexts, the term “spirit” could be translated as “evil spirit” or “evil spirit being.”
- Sometimes the term “spirit” is used to express the feelings of a person, as in “my spirit was grieved in my inmost being.” This could also be translated as “I felt grieved in my spirit” or “I felt deeply grieved.”
- The phrase “spirit of” could be translated as “character of” or “influence of” or “attitude of” or “thinking (that is) characterized by.”
- Depending on the context, “spiritual” could be translated as “non-physical” or “from the Holy Spirit” or “God’s” or “part of the non-physical world.”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- The term “spiritual gift” could be translated as “special ability that the Holy Spirit gives.”
- Sometimes this term can be translated as “wind” when referring to the simple movement of air or “breath” when referring to air movement caused by living beings.

(See also: soul, Holy Spirit, **demon**, **breath**)

Bible References:

- **1 Corinthians 5:5**

- 1 John 4:3
- 1 Thessalonians 5:23
- Acts 5:9
- Colossians 1:9
- Ephesians 4:23
- Genesis 7:21-22
- Genesis 8:1
- Isaiah 4:4
- Mark 1:23-26
- Matthew 26:41
- Philippians 1:27

Examples from the Bible stories:

- 13:3 Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- 40:7 Then Jesus cried out, “It is finished! Father, I give my **spirit** into your hands.” Then he bowed his head and gave up his **spirit**.
- 45:5 As Stephen was dying, he cried out, “Jesus, receive my **spirit**.”
- 48:7 All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

Word Data:

- Strong’s: H0178, H1172, H5397, H7307, H7308, G41510, G41520, G41530, G53260, G54270

2 Kings References:

2:9; 2:15; 3:17; 19:7; 21:6; 23:24

staff, clubs

Definition:

A staff is a long wooden stick or rod, often used as a walking stick.

- When Jacob was old, he used a staff to help him walk.
- God turned Moses' staff into a snake to show his power to Pharaoh.
- Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered.
- The shepherd's staff had a hook on the end, so it differed from the shepherd's rod, which was straight and was used to kill wild animals that were trying to attack the sheep.

(See also: Pharaoh, power, sheep, shepherd)

Bible References:

- Exodus 4:1-3
- Exodus 7:9
- Luke 9:3
- Mark 6:7-9
- Matthew 10:8-10
- Matthew 27:29

Word Data:

- Strong's: H4132, H4294, H4731, H4938, H6086, H6418, H7626, G25630, G35860, G44640

2 Kings References:

4:29; 4:31; 18:21

statute

Definition:

A statute is a specific written law that provides guidance for people to live by.

- The term “statute” is similar in meaning to “ordinance” and “command” and “law” and “decree.” All these terms involve instructions and requirements that God gives to his people or rulers give to their people.
- King David said that he delighted himself in Yahweh’s statutes.
- The term “statute” could also be translated as “specific command” or “special decree.”

(See also: **command**, **decree**, law, ordinance, Yahweh)

Bible References:

- **1 Kings 11:11-13**
- **Deuteronomy 6:20-23**
- **Ezekiel 33:15**
- **Numbers 19:2**

Word Data:

- Strong’s: H2706, H2708, H7010, G13450

2 Kings References:

17:8; 17:13; 17:15; 17:19; 17:34; 17:37; 23:3

stone, stoning

Definition:

A stone is a small rock. To “stone” someone is to throw stones and larger rocks at that person with the intention of killing him. A “stoning” is an event in which someone was stoned.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: **adultery**, **commit**, **crime**, **death**, **Lystra**, testimony)

Bible References:

- **Acts 7:57-58**
- **Acts 7:59-60**
- **Acts 14:5**
- **Acts 14:19-20**
- **John 8:4-6**
- **Luke 13:34**
- **Luke 20:6**
- **Matthew 23:37-39**

Word Data:

- Strong’s: H0068, H0069, H0810, H1382, H1496, H1530, H2106, H2672, H2687, H2789, H4676, H4678, H5553, H5601, H5619, H6344, H6443, H6697, H6864, H6872, H7275, H7671, H8068, G26420, G29910, G30340, G30350, G30360, G30370, G40740, G43480, G55860

2 Kings References:

3:19; 3:25; 12:12; 16:17; 19:18; 22:6

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

2 Kings References:

24:13

strife, disputes, quarrel, arguing, conflict

Definition:

The term “strife” refers to physical or emotional conflict between people.

- A person who causes strife does things that result in strong disagreements between people and in hurt feelings.
- Sometimes the use of the word “strife” implies that strong emotions are involved, such as anger or bitterness.
- Other ways to translate this term could include “disagreement” or “dispute” or “conflict.”

Bible References:

- 1 Corinthians 3:3-5
- Habakkuk 1:3
- Philippians 1:17
- Proverbs 17:1
- Psalms 55:8-9
- Romans 13:13

Word Data:

- Strong’s: H1777, H1779, H4066, H4090, H4683, H4808, H7379, H7701, G04850, G20520, G20540, G30550, G31630, G53790

2 Kings References:

5:7

stronghold, fortification, fortress, citadel

Definition:

The terms “stronghold” and “fortress” both refer to places that are well protected against an attack by enemy soldiers. A “citadel” is a fortress inside a city. The term “fortified” describes a city or other place that has been made safe from attack.

- Often, strongholds and fortresses were manmade structures with defensive walls. They could also have been places with natural protective barriers such as rocky cliffs or high mountains.
- People fortified strongholds by building thick walls or other structures that made it difficult for an enemy to break through.
- “Stronghold” or “fortress” could be translated as “securely strong place” or “strongly protected place.”
- The term “fortified city” could be translated as “securely protected city” or “strongly built city.”
- Another figurative meaning for the term “stronghold” referred to something that someone wrongly trusted in for security, such as a false god or other thing that was worshiped instead of Yahweh. This could be translated as “false strongholds.”
- This term should be translated differently from “refuge,” which emphasizes safety more than the concept of being fortified.

(See also: false god, false god, **refuge**, Yahweh)

Bible References:

- **2 Corinthians 10:4**
- 2 Kings 8:10-12
- **2 Samuel 5:8-10**
- **Acts 21:35**
- **Habakkuk 1:10-11**

Word Data:

- Strong’s: H0490, H0553, H0759, H1001, H1002, H1003, H1219, H1225, H2388, H4013, H4026, H4581, H4526, H4679, H4685, H4686, H4692, H4694, H4869, H5794, H5797, H5800, H6438, H6877, H7682, G37940, G39250

2 Kings References:

8:12; 15:25; 17:9

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

2 Kings References:

17:30

sword, swordsmen

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword's blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: Metaphor)
- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: How to Translate Unknowns)

(See also: James (brother of Jesus), John (the Baptist), tongue, word of God)

Bible References:

- Acts 12:2
- Genesis 27:40
- Genesis 34:25
- Luke 2:33-35

- **Luke 21:24**
- **Matthew 10:34**
- **Matthew 26:55**
- **Revelation 1:16**

Word Data:

- Strong's: H0019, H1300, H2719, H4380, H6609, H7524, H7973, G31620, G45010

2 Kings References:

3:26; 6:22; 8:12; 10:25; 11:15; 11:20; 19:7; 19:37

tax, tribute, taxation, taxpayer, tax collector

Definition:

The terms “tax” and “taxes” refer to money or goods that people pay to a government that is in authority over them. A “tax collector” was a government worker whose job was to receive money that people were required to pay the government in taxes.

- The amount of money that is paid as a tax is usually based on the value of an item or on how much a person’s property is worth.
- In the time of Jesus and and the apostles, the Roman government required taxes from everyone living in the Roman empire, including the Jews.
- If taxes are not paid, the government can take legal action against a person to get the money that is owed.
- Joseph and Mary traveled to Bethlehem to be counted in the census held to tax everyone living in the Roman empire.
- The term “tax” could also be translated as “required payment” or “government money” or “temple money,” depending on the context.
- To “pay taxes” could also be translated as to “pay money to the government” or “receive money for the government” or “make the required payment.” To “collect taxes” could be translated as to “receive money for the government.”
- A “tax collector” is someone who works for the government and receives the money that people are required to pay it.
- The people who collected taxes for the Roman government would often demand more money from the people than the government required. The tax collectors would keep the extra amount for themselves.
- Because tax collectors cheated people in this way, the Jews considered them to be among the worst of sinners.
- The Jews also considered Jewish tax collectors to be traitors to their own people because they worked for the Roman government which was oppressing the Jewish people.
- The phrase, “tax collectors and sinners” was a common expression in the New Testament, showing how much the Jews despised tax collectors.

(See also: Jew, Rome, sin)

Strong’s for Tax: H2670, H4060, H4371, H4522, H4864, H6186, G13230, G27780, G50550, G54110

Strong’s for Tax Collector: H5065, H5674, G50570, G50580

Bible References:

- Luke 20:21-22
- Mark 2:13-14
- Matthew 9:7-9
- Numbers 31:28-29
- Romans 13:6-7
- Luke 3:12-13
- Luke 5:27-28
- Matthew 5:46-48
- Matthew 9:10-11
- Matthew 11:18-19
- Matthew 17:26-27
- Matthew 18:17

Examples from the Bible stories:

- 34:6 He said, “Two men went to the Temple to pray. One of them was a tax collector, and the other was a religious leader.”
- 34:7 “The religious leader prayed like this, ‘Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, adulterers, or even like that tax collector.’”
- 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.’”
- 34:10 Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous.”
- 35:1 One day, Jesus was teaching many tax collectors and other sinners who had gathered to hear him.

Word Data:

- Strong’s: H2670, H4060, H4371, H4522, H4864, H6186, G13230, H5065, H5674, G27780, G50550, G54110, G50570, G50580

2 Kings References:

23:33

temple, house, house of God

Definition:

A temple is a building dedicated to the worship of a specific diety where that diety was thought to dwell. Nations around Israel had temples dedicated to their various gods. The temple in Israel was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term “temple” referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the first temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.

Translation Suggestions:

- Usually when the text says that people were “in the temple,” it is referring to the courtyards outside the building. This could be translated as “in the temple courtyards” or “in the temple complex.”
- Where it refers specifically to the building itself, some translations translate “temple” as “temple building,” to make it the reference clear.
- Ways to translate “temple” could include, “God’s holy house” or “sacred worship place.”
- Often in the Bible, the temple is referred to as “the house of Yahweh” or “the house of God.”

(See also: sacrifice, Solomon, Babylon, Holy Spirit, **tabernacle**, **courtyard**, Zion, house)

Bible References:

- **Acts 3:2**
- **Acts 3:8**
- **Ezekiel 45:18-20**
- **Luke 19:46**
- **Nehemiah 10:28**
- **Psalm 79:1-3**

Examples from the Bible stories:

- 17:6 David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- 18:2 In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.
- 20:7 They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.
- 20:13 When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city.
- 25:4 Then Satan took Jesus to the highest point on the **Temple** and said, “If you are the Son of God, throw yourself down, for it is written, ‘God will command his angels to carry you so your foot does not hit a stone.’”
- 40:7 When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

Word Data:

- Strong’s: H1004, H1964, H1965, G14930, G24110, G34850

2 Kings References:

5:18; 10:21; 10:23; 10:25; 10:26; 10:27; 11:6; 11:11; 11:15; 11:18; 12:5; 12:6; 16:14; 17:29; 17:32; 18:16; 19:37; 21:7; 22:6; 22:9; 23:4; 23:7; 23:19; 23:27; 24:13

tent, tentmaker

Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

- Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in.
- For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents constructed from sturdy cloth made of goat hair.
- The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai.
- The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
- When the apostle Paul traveled to different cities to share the gospel, he supported himself by making tents.
- The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses" or even "bodies." (See: synecdoche)

(See also: Abraham, **Canaan**, **curtain**, **Paul**, **Sinai**, **tabernacle**, **tent of meeting**)

Bible References:

- **1 Chronicles 5:10**
- **Daniel 11:45**
- **Exodus 16:18**
- **Genesis 12:9**

Word Data:

- Strong's: H0167, H0168, H2583, H3407, H6898

2 Kings References:

7:7; 7:8; 7:10; 8:21; 13:5; 14:12

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

2 Kings References:

11:12; 17:15; 18:36; 23:3

thresh

Definition:

The terms “thresh” and “threshing” refer to the first part of the process of separating grain from the rest of the plant.

- Threshing a crop loosens the grain from the stalk. Afterwards the grain is “winnowed” to completely separate the seed from all unwanted materials, leaving only the part the grain that can be eaten.
- In Bible times, a “threshing floor” was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
- A “threshing cart” or “threshing wheel” was sometimes used to crush the grain and help separate it from the straw and chaff.
- A “threshing sledge” or “threshing board” was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.

(See also: chaff, grain, winnow)

Bible References:

- 2 Chronicles 3:1-3
- 2 Kings 13:7
- 2 Samuel 24:16
- Daniel 2:35
- Luke 3:17
- Matthew 3:12
- Ruth 3:1-2

Word Data:

- Strong’s: H0212, H4173, H1637, H1758, H1786, H1869, H2251, G02480

2 Kings References:

6:27; 13:7

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

2 Kings References:

12:9; 22:4; 23:4; 25:18

throne, enthroned

Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

- A throne is also a symbol of the authority and power that a ruler has.
- The word “throne” can also be used to refer to the ruler, his reign, or his power.
- In the Bible, God was often portrayed as a king who sits on his throne. Jesus was described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God’s throne. One way to translate this could be, “where God reigns as king.”

(See also: **authority**, **power**, king, reign)

Bible References:

- **Colossians 1:15-17**
- **Genesis 41:40**
- **Luke 1:32**
- **Luke 22:30**
- **Matthew 5:34**
- **Matthew 19:28**
- **Revelation 1:4-6**

Word Data:

- Strong’s: H3427, H3676, H3678, H3764, H7675, G09680, G23620

2 Kings References:

10:3; 10:30; 11:19; 13:13; 15:12

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

2 Kings References:

15:14; 15:16

trample

Definition:

To “trample” means to step on something and smash it with the feet. This term is also used figuratively in the Bible to mean “destroy” or “defeat” or “humiliate.”

- An example of “trampling” would be the smashing down of grass by the feet of people running in a field.
- In ancient times, wine was sometimes made by trampling grapes to remove the juice from them.
- Sometimes the term to “trample” has a figurative meaning of to “punish by humiliating,” comparing it to trampling mud for a threshing floor.
- The term “trample” was used figuratively to express how Yahweh would punish his people Israel for their pride and rebellion.
- Other ways that “trample” could be translated include “crush with the feet” or “smash down with the feet” or “stomp on and crush” or “smash into the ground.”
- Depending on the context, this term could also be translated as “run over,” “walk around on,” or “crush underfoot.”

(See also: grape, shame, punish, rebel, thresh, wine)

Bible References:

- Hebrews 10:29
- Psalms 7:5

Word Data:

- Strong’s: H0947, H1758, H1869, H4001, H4823, H7429, H7512, G26620, G39610

2 Kings References:

7:17; 7:20; 9:33; 14:9

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

2 Kings References:

18:12

tremble, shake, shaken, quake

Definition:

The term “tremble” means to quiver or to shake slightly and repeatedly, usually from fear or distress. The term can also be used figuratively, meaning “to be very afraid.”

- Sometimes when the ground shakes it is said to “tremble.” It can do this during an earthquake or in response to a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as “be afraid” or “fear God” or “shake,” depending on the context.

(See also: earth, fear, Lord)

Bible References:

- 2 Corinthians 7:15
- 2 Samuel 22:44-46
- Acts 16:29-31
- Jeremiah 5:22
- Luke 8:47

Word Data:

- Strong’s: H1674, H2111, H2112, H2151, H2342, H2648, H2729, H2730, H2731, H5128, H5568, H6342, H6426, H6427, H7264, H7268, H7269, H7322, H7460, H7461, H7481, H7493, H7578, H8078, H8653, G17900, G51410, G51560, G54250

2 Kings References:

19:21

tribe, tribal, tribesmen

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: clan, nation, people group, twelve tribes of Israel)

Bible References:

- 1 Samuel 10:19
- 2 Kings 17:16-18
- Genesis 25:16
- Genesis 49:17
- Luke 2:36-38

Word Data:

- Strong's: H0523, H4294, H7625, H7626, G14290, G54430

2 Kings References:

17:18; 21:7

tribute, contribution

Definition:

The term “tribute” refers to a gift from one ruler to another ruler, for the purpose of protection and for good relations between their nations. A tribute can also be a payment that a ruler or government requires from the people, such as a toll or tax.

- In Bible times, traveling kings or rulers sometimes paid a tribute to the king of the region they were traveling through to make sure they would be protected and safe.
- Often the tribute would include things besides money, such as foods, spices, rich clothing, and expensive metals such as gold.

Translation Suggestions:

- Depending on the context, “tribute” could be translated as “official gifts” or “special tax” or “required payment.”

(See also: gold, king, ruler, tax)

Bible References:

- 1 Chronicles 18:1-2
- 2 Chronicles 9:22-24
- 2 Kings 17:3
- Luke 23:2

Word Data:

- Strong’s: H1093, H4061, H4503, H4530, H4853, H6066, H7862, G54110

2 Kings References:

17:3; 17:4

trouble, disturb, stir up, distress, hardship, calamity

Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Do not trouble her” could also be translated as “do not bother her” or “do not criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: afflict, persecute)

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:19
- Luke 24:38
- Matthew 24:6
- Matthew 26:36-38

Word Data:

- Strong's: H0205, H0926, H0927, H1204, H1607, H1644, H1804, H2000, H4103, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G03870, G16130, G17760, G23460, G23470, G23500, G23600, G28730, G36360, G39260, G39300, G39860, G44230, G46600, G50150, G51820

2 Kings References:

6:33; 14:10; 19:3; 23:18

trumpet, trumpeter

Definition:

The term “trumpet” refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

- A trumpet was commonly made from either metal, seashell, or an animal horn.
- Trumpets were most commonly blown to call people to come together for battle, and for Israel’s public assemblies.
- The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: angel, assembly, earth, horn, Israel, wrath)

Bible References:

- 1 Chronicles 13:7-8
- 2 Kings 9:13
- Exodus 19:12-13
- Hebrews 12:19
- Matthew 6:2
- Matthew 24:31

Word Data:

- Strong’s: H2689, H2690, H3104, H7782, H8619, H8643, G45360, G45370, G45380

2 Kings References:

11:14; 12:13

trust, trusted, trustworthy, trustworthiness

Definition:

To “trust” something or someone is to believe that the thing or person is true or dependable. That belief is also called “trust.” A “trustworthy” person is one you can trust to do and say what is right and true, and therefore one who has the quality of “trustworthiness.”

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To “trust in” Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A “trustworthy saying” refers to something that is said that can be counted on to be true.

Translation Suggestions:

- Ways to translate “trust” could include “believe” or “have faith” or “have confidence” or “depend on.”
- The phrase “put your trust in” is very similar in meaning to “trust in.”
- The term “trustworthy” could be translated as “dependable” or “reliable” or “can always be trusted.”

(See also: **believe**, **confidence**, **faith**, faithful, **true**)

Bible References:

- **1 Chronicles 9:22-24**
- **1 Timothy 4:9**
- **Hosea 10:12-13**
- **Isaiah 31:1-2**
- **Nehemiah 13:13**
- **Psalm 31:5**
- **Titus 3:8**

Examples from the Bible stories:

- 12:12 When the Israelites saw that the Egyptians were dead, they **trusted** in God and believed that Moses was a prophet of God.
- 14:15 Joshua was a good leader because he **trusted** and obeyed God.
- 17:2 David was a humble and righteous man who **trusted** and obeyed God.
- 34:6 Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

Word Data:

- Strong's: H0539, H0982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G16790, G38720, G39820, G40060, G41000, G42760

2 Kings References:

17:14; 18:5; 18:19; 18:20; 18:21; 18:22; 18:24; 18:30; 19:10

understand, understanding, thinking

Definition:

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: **believe**, know, **wise**)

Bible References:

- **Job 34:16-17**
- **Luke 2:47**
- **Luke 8:10**
- **Matthew 13:12**
- **Matthew 13:14**
- **Proverbs 3:5**

Word Data:

- Strong’s: H0995, H0998, H0999, H1847, H2940, H3045, H3820, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G00500, G01450, G01910, G08010, G10970, G11080, G12710, G19210, G19220, G19870, G19900, G26570, G35390, G35630, G49070, G49080, G49200, G54240, G54280, G54290

2 Kings References:

18:26

unleavened bread

Definition:

The term “unleavened bread” refers to bread that is made without yeast or other leavening.

This kind of bread is flat because it has no leaven to make it rise.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- Since leaven sometimes is used as a picture of sin, “unleavened bread” represents the removal of sin from a person’s life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include “bread with no yeast” or “flat bread that did not rise.”
- Make sure the translation of this term is consistent with how you translate the term “yeast, leaven.”
- In some contexts, the term “unleavened bread” refers to the “Feast of Unleavened Bread” and can be translated that way.

(See also: bread, Egypt, feast, Passover, servant, sin, yeast)

Bible References:

- 1 Corinthians 5:6-8
- 2 Chronicles 30:13-15
- Acts 12:3
- Exodus 23:14-15
- Ezra 6:21-22
- Genesis 19:1-3
- Judges 6:21
- Leviticus 8:1-3
- Luke 22:1

Word Data:

- Strong's: H4682, G01060

2 Kings References:

23:9

Uriah

Definition:

Uriah was a righteous man and one of King David's best soldiers. He is often referred to as "Uriah the Hittite."

- Uriah had a very beautiful wife named Bathsheba.
- David committed adultery with Uriah's wife, and she became pregnant with David's child.
- To cover up this sin, David caused Uriah to be killed in battle. Then David married Bathsheba.
- Another man named Uriah was a priest during the time of King Ahaz.

(Translation suggestions: How to Translate Names)

(See also: Ahaz, Bathsheba, David, Hittite)

Bible References:

- 1 Kings 15:5
- 2 Samuel 11:3
- 2 Samuel 11:26-27
- Nehemiah 3:4

Examples from the Bible stories:

- 17:12 Bathsheba's husband, a man named **Uriah**, was one of David's best soldiers. David called **Uriah** back from the battle and told him to go be with his wife. But **Uriah** refused to go home while the rest of the soldiers were in battle. So David sent **Uriah** back to the battle and told the general to place him where the enemy was strongest so that he would be killed.
- 17:13 After **Uriah** was killed, David married Bathsheba.

Word Data:

- Strong's: H0223, G37740

2 Kings References:

16:10; 16:11; 16:15; 16:16

Uzziah, Azariah

Definition:

Uzziah became king of Judah at the age of 16 and reigned 52 years, which was an unusually long reign. Uzziah was also known as "Azariah."

- King Uzziah was well-known for his organized and skilled military. He had towers built to protect the city and had specially-designed weapons of war mounted on them to hurl arrows and large stones.
- As long as Uzziah served the Lord, he prospered. Toward the end of his reign, however, he became proud and he disobeyed the Lord by burning incense in the temple, which only the priest was permitted to do.
- Because of this sin, Uzziah became sick with leprosy and had to live separately from other people until the end of his reign.

(Translation suggestions: How to Translate Names)

(See also: Judah, king, leprosy, reign, watchtower)

Bible References:

- 2 Kings 14:21
- **Amos 1:1**
- **Hosea 1:1**
- **Isaiah 6:1-2**
- **Matthew 1:7-8**

Word Data:

- Strong's: H5818, H5838, H5839

2 Kings References:

15:30

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

2 Kings References:

4:39; 18:31

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

2 Kings References:

5:26; 18:32; 19:29

virgin, virginity

Definition:

A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin. (See: Euphemism)

(See also: Christ, Isaiah, Jesus, Mary)

Bible References:

- Genesis 24:15-16
- Luke 1:27
- Luke 1:35
- Matthew 1:23
- Matthew 25:2

Examples from the Bible stories:

- 21:9 The prophet Isaiah prophesied that the Messiah would be born from a **virgin**.
- 22:4 She (Mary) was a **virgin** and was engaged to be married to a man named Joseph.
- 22:5 Mary replied, “How can this be, since I am a **virgin**?”
- 49:1 An angel told a **virgin** named Mary that she would give birth to God’s Son. So while she was still a **virgin**, she gave birth to a son and named him Jesus.

Word Data:

- Strong’s: H1330, H1331, G39320, G39330

2 Kings References:

19:21

wadi

Definition:

The term “wadi” refers to a seasonal stream, seasonal river, or a valley that is a stream bed during part of the year.

- A “wadi” has water in it part of the year and is dry for part of the year.
- When a “wadi” has water in it, the amount of water that it has in it depends on what time of year it is and how much rain the area has received as well as how big the wadi is.

Translation Suggestions:

- Ways to translate “wadi” could include “seasonal stream” or “seasonal stream bed” or “river basin” or “river bed”

Bible References:

Word Data:

- Strong’s: H5158

2 Kings References:

24:7

watch, guard, take heed, beware

Definition:

The term “watch” means to look at something very closely and carefully. It also has several figurative meanings. A “watchman” was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to “watch your life and doctrine closely” means to be careful to live wisely and to not believe false teachings.
- To “watch out” is a warning to be careful to avoid a danger or harmful influence.
- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

- 1 Thessalonians 5:6
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 8:15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong’s: H0821, H2370, H4929, H4931, H5027, H5341, H6486, H6822, H6836, H6974, H7462, H7789, H7919, H8104, H8108, H8245, G00690, G09910, G11270, G14920, G23340, G28920, G35250, G37080, G39060, G43370, G46480, G50830, G54380

2 Kings References:

6:9; 6:10; 9:14; 12:9; 17:19; 17:37; 21:8; 25:8; 25:10; 25:11; 25:12; 25:15; 25:18; 25:20

watchtower, tower

Definition:

The term “watchtower” refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

- Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
- The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
- Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
- The term “watchtower” is also used as a symbol of protection from enemies. (See: Metaphor)

(See also: adversary, watch)

Bible References:

- 1 Chronicles 27:25-27
- Ezekiel 26:3-4
- Mark 12:1-3
- Matthew 21:33-34
- Psalm 62:2

Word Data:

- Strong’s: H0803, H0971, H0975, H1785, H2918, H4026, H4029, H4692, H4707, H4869, H6076, H6438, H6836, G44440

2 Kings References:

9:17; 17:9; 18:8

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: How to Translate Unknowns)
- Ways to translate “wineskin” could include “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: grape, vine, vineyard, winepress)

Bible References:

- 1 Timothy 5:23
- Genesis 9:21
- Genesis 49:12
- John 2:3-5
- John 2:10
- Matthew 9:17
- Matthew 11:18

Word Data:

- Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G10980, G36310, G38200, G39430

2 Kings References:

18:32

winepress

Definition:

During Bible times, a “winepress” was a large container or open place where the juice of grapes was extracted in order to make wine.

- In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.
- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.
- The term “winepress” is also used figuratively in the Bible as a picture of God’s wrath being poured out on wicked people. (See: Metaphor)

(See also: **grape**, wrath)

Bible References:

- **Isaiah 63:2**
- **Mark 12:1**
- **Matthew 21:33**
- **Revelation 14:20**

Word Data:

- Strong’s: H1660, H3342, H6333, G30250, G52760

2 Kings References:

6:27

word of God, word of Yahweh, word of the Lord, word of truth, scripture

Definition:

In the Bible, the term “word of God” refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called “the Word of God.”

- The term “scriptures” means “writings.” It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God’s message that he had told people to write down so that many years in the future people could still read it.
- The related terms “word of Yahweh” and “word of the Lord” often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply “the word” or “my word” or “your word” (when talking about God’s word).
- In the New Testament, Jesus is called “the Word” and “the Word of God.” These titles mean that Jesus fully reveals who God is, because he is God himself.

The term “word of truth” is another way of referring to “God’s word,” which is his message or teaching. It does not refer to just one word.

- God’s word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include “the message of Yahweh” or “God’s message” or “the teachings from God.”
- It may be more natural in some languages to make this term plural and say “God’s words” or “the words of Yahweh.”
- The expression “the word of Yahweh came” is often used to introduce something that God told his prophets or his people. This could be translated as “Yahweh spoke this message” or “Yahweh spoke these words.”

- The term “scripture” or “scriptures” could be translated as “the writings” or “the written message from God.” This term should be translated differently from the translation of the term “word.”
- When “word” occurs alone and it refers to God’s word, it could be translated as “the message” or “God’s word” or “the teachings.” Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Truth.”
- “Word of truth” could be translated as “God’s true message” or “God’s word, which is true.”
- It is important for the translation of this term to include the meaning of being true.

(See also: prophet, true, Yahweh)

Bible References:

- Genesis 15:1
- 1 Kings 13:1
- Jeremiah 36:1-3
- Luke 8:11
- John 5:39
- Acts 6:2
- Acts 12:24
- Romans 1:2
- 2 Corinthians 6:7
- Ephesians 1:13
- 2 Timothy 3:16
- James 1:18
- James 2:8-9

Examples from the Bible stories:

- 25:7 In **God's word** he commands his people, "Worship only the Lord your God and only serve him."
- 33:6 So Jesus explained, "The seed is the **word of God**."
- 42:3 Then Jesus explained to them what **God's word** says about the Messiah.
- 42:7 Jesus said, "I told you that everything written about me in **God's word** must be fulfilled." Then he opened their minds so they could understand **God's word**.
- 45:10 Philip also used other **scriptures** to tell him the good news of Jesus.
- 48:12 But Jesus is the greatest prophet of all. He is the **Word of God**.
- 49:18 God tells you to pray, to study his **word**, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H0561, H0565, H1697, H3068, G30560, G44870

2 Kings References:

1:17; 3:12; 4:44; 7:1; 7:16; 9:26; 9:36; 10:10; 10:17; 14:25; 15:12; 20:4; 20:16; 20:19; 23:16; 24:2

wrath, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. The Bible describes both people and God as experiencing intense anger. When speaking about God's "wrath," make sure the word or phrase used to translate this term does not refer to a sinful fit of rage (which might be true of a human person).

- In the Bible, "wrath" often refers to God's righteous judgment of sin and punishment of people who rebel against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger."
- God's wrath is just and holy. When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful human rage.

(See also: judge, sin)

Bible References:

- 1 Thessalonians 1:8-10
- 1 Timothy 2:8-10
- Luke 3:7
- Luke 21:23
- Matthew 3:7
- Revelation 14:10
- Romans 1:18
- Romans 5:9

Word Data:

- Strong's: H0639, H2197, H2528, H2534, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G23720, G37090, G39490, G39500

2 Kings References:

3:27

wrong, wronged, wrongdoer, mistreat, hurt, hurtful

Definition:

To “wrong” someone means to treat that person unjustly and dishonestly.

- The term “mistreat” means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- The term “hurt” is more general and means to “cause someone harm in some way.” It often has the meaning of “physically injure.”
- Depending on the context, these terms could also be translated as “do wrong to” or “treat unjustly” or “cause harm to” or “treat in a harmful way” or “injure.”

Bible References:

- Acts 7:26
- Exodus 22:21
- Genesis 16:5
- Luke 6:28
- Matthew 20:13-14
- Psalms 71:13

Word Data:

- Strong’s: H0205, H0816, H2248, H2250, H2255, H2257, H2398, H2554, H2555, H3238, H3637, H4834, H5062, H5142, H5230, H5627, H5753, H5766, H5791, H5792, H5916, H6031, H6087, H6127, H6231, H6485, H6565, H6586, H7451, H7489, H7563, H7665, H7667, H7686, H8133, H8267, H8295, G00910, G00920, G00930, G00950, G02640, G08240, G09830, G09840, G15360, G16260, G16510, G17270, G19080, G25560, G25580, G25590, G26070, G30760, G30770, G37620, G41220, G51950, G51960

2 Kings References:

8:12

Yahweh, Yah

Definition:

The term “Yahweh” is God’s personal name in the Old Testament. The specific origin of this name is unknown, but it is probably derived from the Hebrew verb meaning, “to be.”

- Following tradition, many Bible versions use the term “LORD” or “the LORD” to represent “Yahweh.” This tradition resulted from the fact that historically, the Jewish people became afraid of mispronouncing Yahweh’s name and started saying “Lord” every time the term “Yahweh” appeared in the text. Modern Bibles write “LORD” with all capital letters to show that this represents God’s personal name and to distinguish it from “Lord” which is a different Hebrew word.
- The ULT and UST texts always translate this term as “Yahweh,” in agreement with the Hebrew text of the Old Testament.
- The term “Yahweh” never occurs in the original text of the New Testament; only the Greek term for “Lord” is used, even when quoting the Old Testament.
- In the Old Testament, when God spoke about himself, he would often use his name instead of a pronoun.
- “Yah” is a shortened form of the name Yahweh that occurs in poetry and praise (e.g. Hallelujah = “Praise Yah”), and in some Hebrew names (e.g. Zechariah = “Yah remembers”).

Translation Suggestions:

- “Yahweh” could be translated by a word or phrase that means “I am” or “existing one” or “the one who is” or “he who is present.”
- This name could also be written in a way that is similar to how “Yahweh” is spelled, or how it sounds in your language.
- Some church denominations prefer not to use the term “Yahweh” and instead use the traditional rendering, “LORD.” An important consideration is that this may be confusing when read aloud because it will sound the same as the title “Lord.” Some languages may have an affix or other grammatical marker that could be added to distinguish “LORD” as a name (Yahweh) from “Lord” as a title.
- In most cases it is good to keep the name Yahweh where it occurs in the text, but some translations may decide to use only a pronoun in some places to make the text more natural and clear.
- An introduction of a quote from Yahweh could be something like, “This is what Yahweh says.”

(Translation suggestions: How to Translate Names)

(See also: God, Lord)

Bible References:

- 1 Kings 21:20
- 1 Samuel 16:7
- Daniel 9:3
- Ezekiel 17:24
- Genesis 2:4
- Genesis 4:3-5
- Genesis 28:13
- Hosea 11:12
- Isaiah 10:4
- Isaiah 38:8
- Job 12:10
- Joshua 1:9
- Lamentations 1:5
- Leviticus 25:35
- Malachi 3:4
- Micah 2:5
- Micah 6:5
- Numbers 8:11
- Psalm 124:3
- Ruth 1:21
- Zechariah 14:5

Examples from the Bible stories:

- 9:14 God said, “I AM WHO I AM. Tell them, ‘I AM has sent me to you.’ Also tell them, ‘I am **Yahweh**, the God of your ancestors Abraham, Isaac, and Jacob. This is my name forever.’”
- 13:4 Then God gave them the covenant and said, “I am **Yahweh**, your God, who saved you from slavery in Egypt. Do not worship other gods.”
- 13:5 “Do not make idols or worship them, for I, **Yahweh**, am a jealous God.”

- 16:1 The Israelites began to worship the Canaanite gods instead of **Yahweh**, the true God.
- 19:10 Then Elijah prayed, “O **Yahweh**, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your servant.”

Word Data:

- Strong’s: H3050, H3068, H3069

2 Kings References:

1:3; 1:4; 1:6; 1:15; 1:16; 2:1; 2:2; 2:3; 2:4; 2:5; 2:6; 2:14; 2:16; 2:21; 2:24; 3:2; 3:10; 3:11; 3:13; 3:14; 3:15; 3:16; 3:17; 3:18; 4:1; 4:27; 4:30; 4:33; 4:43; 5:1; 5:11; 5:16; 5:17; 5:18; 5:20; 6:17; 6:18; 6:20; 6:27; 6:33; 7:1; 7:2; 7:19; 8:1; 8:8; 8:10; 8:18; 8:19; 8:27; 9:3; 9:6; 9:7; 9:12; 9:25; 9:26; 10:10; 10:16; 10:23; 10:30; 10:32; 11:17; 12:2; 13:2; 13:3; 13:4; 13:5; 13:11; 13:17; 13:23; 14:3; 14:6; 14:24; 14:26; 14:27; 15:3; 15:5; 15:9; 15:18; 15:24; 15:28; 15:34; 15:37; 16:2; 16:3; 16:14; 17:2; 17:7; 17:8; 17:9; 17:11; 17:12; 17:13; 17:14; 17:15; 17:16; 17:17; 17:18; 17:19; 17:20; 17:21; 17:23; 17:25; 17:28; 17:32; 17:33; 17:34; 17:35; 17:36; 17:39; 17:41; 18:3; 18:5; 18:6; 18:7; 18:12; 18:16; 18:22; 18:25; 18:30; 18:32; 18:35; 19:4; 19:6; 19:15; 19:16; 19:17; 19:19; 19:20; 19:21; 19:31; 19:32; 19:33; 19:35; 20:1; 20:2; 20:3; 20:5; 20:8; 20:9; 20:11; 20:17; 21:2; 21:4; 21:6; 21:7; 21:9; 21:10; 21:12; 21:16; 21:20; 21:22; 22:2; 22:13; 22:15; 22:16; 22:18; 22:19; 23:3; 23:4; 23:9; 23:21; 23:23; 23:25; 23:26; 23:27; 23:32; 23:37; 24:2; 24:3; 24:4; 24:9; 24:13; 24:19; 24:20

year

Definition:

When used literally, the term “year” in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into twelve months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has twelve months. But an extra thirteenth month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is eleven days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term “year” is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, “the year of Yahweh” or “in the year of drought” or “the favorable year of the Lord.” In these contexts, “year” could be translated as “time” or “season” or “time period.”

(See also: month)

Bible References:

- 2 Kings 23:31
- **Acts 19:8-10**
- **Daniel 8:1**
- **Exodus 12:2**

Word Data:

- Strong’s: H3117, H7620, H7657, H8140, H8141, G17630, G20940

2 Kings References:

1:17; 3:1; 8:1; 8:2; 8:3; 8:16; 8:17; 8:25; 8:26; 9:29; 10:36; 11:3; 11:4; 11:21; 12:1; 12:6; 13:1; 13:10; 13:20; 14:1; 14:2; 14:17; 14:21; 14:23; 15:1; 15:2; 15:8; 15:13; 15:17; 15:23; 15:27; 15:30; 15:32; 15:33; 16:1; 16:2; 17:1; 17:4; 17:5; 17:6; 18:1; 18:2; 18:9; 18:10; 18:13; 19:29; 20:6; 21:1; 21:19; 22:1; 22:3; 23:23; 23:31; 23:36; 24:1; 24:8; 24:12; 24:18; 25:1; 25:2; 25:8; 25:27

Zadok

Definition:

Zadok was the name of an important high priest in Israel during the reign of King David.

- When Absalom rebelled against King David, Zadok supported David and helped bring the ark of the covenant back into Jerusalem.
- Years later, he also took part in the ceremony to anoint David's son Solomon as king.
- Two different men by the name of Zadok helped rebuild the walls of Jerusalem during Nehemiah's time.
- Zadok was also the name of King Jotham's grandfather.

(Translation suggestions: How to Translate Names)

(See also: ark of the covenant, David, Jotham, Nehemiah, reign, Solomon)

Bible References:

- 1 Chronicles 24:1-3
- 1 Kings 1:26-27
- 2 Samuel 15:24-26
- Matthew 1:12-14

Word Data:

- Strong's: H6659, G45240

2 Kings References:

15:33

zeal, zealous

Definition:

The terms “zeal” and “zealous” refer to being strongly devoted to supporting a person or idea.

- Zeal includes having strong desire and actions that promote a good cause. It is often used to describe someone who faithfully obeys God and teaches others to do that too.
- Being zealous includes putting intense effort into doing something and continuing to persevere in that effort.
- The “zeal of the Lord” or the “zeal of Yahweh” refers to God’s strong, persistent actions to bless his people or to see justice done.

Translation Suggestions:

- To “be zealous” could also be translated by, “be strongly diligent” or “make an intense effort.”
- The term “zeal” could also be translated as “energetic devotion” or “eager determination” or “righteous enthusiasm.”
- The phrase, “zeal for your house” could be translated, “strongly honoring your temple” or “fervent desire to take care of your house.”

Bible References:

- 1 Corinthians 12:31
- 1 Kings 19:9-10
- Acts 22:3
- Galatians 4:17
- Isaiah 63:15
- John 2:17-19
- Philippians 3:6
- Romans 10:1-3

Word Data:

- Strong’s: H7065, H7068, G22050, G22060, G22070, G60410

2 Kings References:

10:16; 19:31

Zechariah (OT)

Definition:

Zechariah was a prophet who prophesied during the reign of King Darius I of Persia. The Old Testament book of Zechariah contains his prophecies, which urged the returning exiles to rebuild the temple.

- The prophet Zechariah lived during the same time period as Ezra, Nehemiah, Zerubbabel and Haggai. He was also mentioned by Jesus as the last of the prophets who were murdered during Old Testament times.
- Another man named Zechariah was a gatekeeper at the tent of meeting during the time of David.
- One of King Jehoshaphat's sons who was named Zechariah was murdered by his brother Jehoram.
- Zechariah was the name of a priest who was stoned by the people of Israel when he rebuked them for their idol worship.
- King Zechariah was the son of Jeroboam and he reigned over Israel for only six months before being murdered.

(Translation Suggestions: Translate Names)

(See also: **Darius**, **Ezra**, Jehoshaphat, Jeroboam, **Nehemiah**, **Zerubbabel**)

Bible References:

- **Ezra 5:1-2**
- **Matthew 23:34-36**
- **Zechariah 1:1-3**

Word Data:

- Strong's: H2148

2 Kings References:

14:29; 15:8; 15:11; 18:2

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

2 Kings References:

24:17; 24:18; 24:20; 25:2; 25:7

Zephaniah

Definition:

Zephaniah, son of Cushi, was a prophet who lived in Jerusalem and prophesied during the reign of King Josiah. He lived during the same time period as Jeremiah.

- He rebuked the people of Judah for worshipping false gods. His prophecies are written in the book of Zephaniah in the Old Testament.
- There were several other men in the Old Testament named Zephaniah, most of whom were priests.

(Translation suggestions: Translate Names)

(See also: Jeremiah, Josiah, priest)

Bible References:

- 2 Kings 25:18
- **Jeremiah 52:24-25**
- **Zechariah 6:9-11**
- **Zephaniah 1:3**

Word Data:

- Strong's: H6846

2 Kings References:

25:18

Zion, Mount Zion

Definition:

Originally, the term “Zion” or “Mount Zion” referred to a stronghold or fortress that King David captured from the Jebusites. Both these terms became other ways of referring to Jerusalem.

- Mount Zion and Mount Moriah were two of the hills that the city of Jerusalem was located on. Later, “Zion” and “Mount Zion” became used as general terms to refer to both of these mountains and to the city of Jerusalem. Sometimes they also referred to the temple that was located in Jerusalem. (See: metonymy)
- David named Zion, or Jerusalem, the “City of David.” This is different from David’s hometown, Bethlehem, which was also called the City of David.
- The term “Zion” is used in other figurative ways, to refer to Israel or to God’s spiritual kingdom or to the new, heavenly Jerusalem that God will create.

(See also: Abraham, David, Jerusalem, **Bethlehem**, **Jebusites**)

Bible References:

- **1 Chronicles 11:5**
- **Amos 1:2**
- **Jeremiah 51:35**
- **Psalm 76:1-3**
- **Romans 11:26**

Word Data:

- Strong’s: H6726

2 Kings References:

19:21; 19:31