unfoldingWord® Translation Notes

v91

Ezra

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unfoldingWord® Translation Notes - Ezra

Introduction to Ezra

Part 1: General Introduction

Outline of Ezra

1. The first Jewish exiles return to Jerusalem from Persia (1:1–2:70)
2. The people rebuild and dedicate the temple in Jerusalem (3:1–6:22)
3. More exiles return; Ezra teaches the Law of Yahweh (7:1–8:36)
4. The problem of the people marrying foreigners, and how it is solved (9:1–10:44)

What is the Book of Ezra about?

The book of Ezra is about how the people of Israel returned from Babylon and tried to worship Yahweh again as the law required. To do this, they needed to rebuild their temple so that they could sacrifice to Yahweh. (See: temple, house, house of God)

How should the title of this book be translated?

The book of Ezra is named for the priest Ezra who led the first group of Jews out of exile and back to Judah. Translators can use the traditional title “Ezra.” Or they might choose a clearer title, such as “The Book about Ezra.”

Part 2: Important Religious and Cultural Concepts

Why were Israelites not allowed to marry people from other nations?

Foreigners worshiped many false gods. Yahweh did not allow his people to marry foreigners because he knew that this would cause the people of Israel to worship false gods. (See: god, false god, goddess, idol, idolater, idolatrous, idolatry)

Did all of the people of Israel return to their homeland?

Many of the Jews remained in Babylon instead of returning to the land of Israel. Many of them were successful in Babylon and desired to remain there. However, this meant that they were unable to worship Yahweh in Jerusalem as their ancestors had done.

Part 3: Important Translation Issues

How does the Book of Ezra use the term “Israel”?

The book of Ezra uses the term “Israel” to refer to the kingdom of Judah. It was mostly made up of the tribes of Judah and Benjamin. The other ten tribes had ended their loyalty to any kings descended from David. God allowed the Assyrians to conquer the other ten tribes and take them into exile. As a result, they mixed with other people groups and did not return to the land of Israel. (See: Israel, Israelites)

Are the events in the Book of Ezra told in the order that they actually happened?

Some of the events in the Book of Ezra are not told in the order that they happened, but are grouped according to theme. Translators should pay attention to notes that signal when events are probably out of chronological order.

Ezra 1

Ezra 1 Chapter Introduction

Structure and Formatting

The chapter records the story of the first Jews as they return from Persia to Judea.

Religious and Cultural Concepts in This Chapter

King Cyrus

King Cyrus allowed the Jews to return because he wanted them to rebuild the temple. Those who stayed behind gave gifts to those who left to help them on their journey and resettlement. This practice was common under the reign of Cyrus and was used as a way to maintain peace throughout his kingdom. (See: temple, house, house of God)

Translation Issues in This Chapter

Jews

After they returned to Judea, the focus of the rest of the Old Testament is on the Jewish people.

Ezra 1:1

ULT	UST
Now in year one of Cyrus, the king of Persia, in order to accomplish the word of Yahweh from the mouth of Jeremiah, Yahweh stirred up the spirit of Cyrus, the king of Persia. So he caused a sound to pass throughout all his kingdom, and also in writing, saying:	*During the first year after Cyrus, king of Persia, {conquered the kingdom of Babylon,} Yahweh motivated Cyrus to write a message. Yahweh did this in order to fulfill a prophecy that Jeremiah had spoken. Cyrus sent messengers throughout his empire with copies of the message and he ordered them to proclaim it as they went. This is what they proclaimed:*

ULT **Now in year**
UST During the first year after … conquered the kingdom of Babylon
(וּבִשְׁנַת)

The word **now** introduces a new event in the story. Use the normal method for introducing the beginning of a true story in your language.

Support Reference: Introduction of a New Event

ULT **Now in year one of Cyrus, the king of Persia**
UST During the first year after Cyrus, king of Persia, {conquered the kingdom of Babylon … }
(וּבִשְׁנַת אַחַת לְכוֹרֶשׁ מֶלֶךְ פָּרַס)

The original Jewish readers of this book would have known that this is not a reference to the year when Cyrus first became king of the Persians. Rather, it is a reference to the later year when, by conquering Babylon, he became king over the Jews, since Babylon is the nation that had previously conquered the Jews and taken them into exile. If it would be helpful to your readers, you could say this explicitly. Alternate translation: [During the first year after Cyrus, the king of Persia, conquered Babylon and became ruler over the Jews]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Now in year one of Cyrus, the king of Persia**
UST During the first year after Cyrus, king of Persia, {conquered the kingdom of Babylon … }
(וּבִשְׁנַת אַחַת לְכוֹרֶשׁ מֶלֶךְ פָּרַס)

This expression could mean that sometime during the first year that he ruled over the Jews, Cyrus issued the decree that this verse describes. However, it could also mean that he issued this decree as soon as he became their ruler. Alternate translation: [As soon as Cyrus, the king of Persia, conquered Babylon and became the ruler of the Jews]

ULT **Now in year one**
UST During the first year after … conquered the kingdom of Babylon
(וּבִשְׁנַת אַחַת)

The Hebrew uses a cardinal number here, **one**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, "first," in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of years, you can do that here in your translation. Alternate translation: [In the first year]

Support Reference: Ordinal Numbers

ULT **of Cyrus**
UST Cyrus
(לְכֹורֶשׁ)

Cyrus is the name of a man.

Support Reference: How to Translate Names

ULT **Persia**
UST Persia
(פָּרַס)

Persia is the name of an empire.

Support Reference: How to Translate Names

ULT **the word of Yahweh**
UST Yahweh … a prophecy that
(דְּבַר־יְהוָה)

Here, **word** refers to the thing that Yahweh spoke about. Alternate translation: [the promise that Yahweh had made]

Support Reference: Metonymy

ULT **the word of Yahweh**
UST Yahweh … a prophecy that
(דְּבַר־יְהוָה)

What Yahweh had said specifically was that, after 70 years in exile, the Jews would be allowed to return to their homeland. If it would be helpful to your readers, you could say that explicitly, or you could put this information in a footnote. Alternate translation: [the promise that Yahweh had made that after 70 years in exile, the Jews would be allowed to return to their homeland]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Yahweh**
UST Yahweh
(יְהוָה)

Yahweh is the name of God that he revealed to his people in the Old Testament. It occurs many times in the book, and it will be helpful to your readers if you translate it consistently each time.

Support Reference: How to Translate Names

ULT **from the mouth of Jeremiah**
UST Jeremiah had spoken
(מִפִּי יִרְמְיָה)

Here, **mouth** represents speaking. Alternate translation: [which Jeremiah spoke about] or [which Jeremiah announced]

Support Reference: Metonymy

ULT **Yahweh stirred up the spirit of Cyrus**
UST motivated Cyrus … Yahweh did this
(הֵעִיר יְהוָה אֶת־רוּחַ כֹּרֶשׁ)

Here the book uses one aspect of Cyrus, his spirit, to represent all of him. Alternate translation: [Yahweh put a desire to do something into Cyrus]

Support Reference: Synecdoche

ULT **Yahweh stirred up the spirit of Cyrus**
UST motivated Cyrus … Yahweh did this
(הֵעִיר יְהוָה אֶת־רוּחַ כֹּרֶשׁ)

Here, the book speaks of Yahweh causing Cyrus to act by saying that he **stirred up** his spirit in the way that winds might stir up calm waters and make them move around. The meaning is that Yahweh directly influenced the heart and will of Cyrus to get him to do something. Alternate translation: [Yahweh put a desire to do something into Cyrus]

Support Reference: Metaphor

ULT **So he caused … to pass**
UST Cyrus sent messengers
(וַיַּעֲבֶר)

The word **so** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: [As a result, he made … to be sent]

Support Reference: Connect — Reason-and-Result Relationship

ULT **So he caused a sound to pass throughout all his kingdom**
UST Cyrus sent messengers throughout his empire … and he ordered them to proclaim it as they went
(וַיַּעֲבֶר־קוֹל בְּכָל־מַלְכוּתוֹ)

Here, **he** means Cyrus. In this context, the **sound** is a voice speaking a message, and the voice represents the message that it speaks. But since the message could not travel by itself, ultimately the reference is to the messengers who delivered it. Alternate translation: [Cyrus sent messengers out to proclaim a decree everywhere in his empire]

Support Reference: Metonymy

ULT **and also in writing**
UST to write a message … with copies of the message
(וְגַם־בְּמִכְתָּב)

Here the book leaves out some of the words that a sentence would ordinarily need in order to be complete. The meaning is: Cyrus also put this decree in writing. You could say that explicitly if it would be helpful to your readers. Alternate translation: [and Cyrus also sent out written copies of the decree] or [and Cyrus also had his scribes write down the decree in his official records]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now in year	During the first year after … conquered the kingdom of Babylon
of Cyrus	Cyrus
the king of	king of
Persia	Persia
the word of Yahweh	Yahweh … a prophecy that
Jeremiah	Jeremiah
Yahweh	Yahweh
the spirit of	Cyrus
Cyrus	Cyrus
the king of	Cyrus
Persia	Cyrus
his kingdom	his empire

Ezra 1:2

ULT	UST
“Thus says Cyrus, the king of Persia: Yahweh, the God of heaven, has given to me all the kingdoms of the earth, and he himself has appointed me to build for him a house in Jerusalem, which is in Judah.	*“I, King Cyrus, rule the Persian Empire, and I say this: Yahweh, the God who is in heaven, has made me ruler over the great kingdoms of this part of the world. Now he has assigned me to {make sure that his people} build a temple for him in {the city of} Jerusalem in {the province of} Judah.*

ULT **Yahweh, the God of heaven**
UST Yahweh, the God who is in heaven
(יְהוָה אֱלֹהֵי הַשָּׁמָיִם)

Here Cyrus provides some background information to inform his subjects who Yahweh is. Alternate translation: [Yahweh, the God who is above all] or [Yahweh, the God who rules in heaven]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **all the kingdoms of the earth**
UST the great kingdoms of this part of the world
(כָּל מַמְלְכוֹת הָאָרֶץ)

All is an exaggeration for emphasis. There were still some kingdoms on earth that Cyrus did not rule. However, he had conquered every other large empire in his part of the world that might have been a threat to him. Alternate translation: [to be unchallenged ruler over this entire land]

Support Reference: Hyperbole

ULT **has given to me**
UST has made me ruler over
(נָתַן לִי)

This is an idiom. Alternate translation: [has made me the king over]

Support Reference: Idiom

ULT **to build for him a house**
UST to {make sure that his people} build a temple for him
(לִבְנוֹת־לוֹ בַּיִת)

Cyrus is not going to do the building personally. Rather, he means that he is giving the Jews, the people who worship Yahweh, permission and support to rebuild his temple, which the Babylonians had destroyed. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [to make it possible for the Jews, the people who worship him, to rebuild his temple]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a house**
UST a temple
(בַּיִת)

Here, **house** means a temple. Cyrus speaks of this temple as if it would be a house in which God lived, since God's presence would be there. Alternate translation: [a temple]

Support Reference: Metaphor

ULT **in Jerusalem, which is in Judah**
UST in {the city of} Jerusalem in {the province of} Judah
(בִּירוּשָׁלַ͏ִם אֲשֶׁר בִּיהוּדָה)

Here, Cyrus provides some background information about the city where he wants the Jews to rebuild the temple of Yahweh, since many of the recipients of his message might not have known where Jerusalem was. Alternate translation: [in Jerusalem, the capital city of the province of Judah]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **in Jerusalem, which is in Judah**
UST in {the city of} Jerusalem in {the province of} Judah
(בִּירוּשָׁלַ͏ִם אֲשֶׁר בִּיהוּדָה)

Jerusalem is the name of a city, and **Judah** is the name of the province in which it was located. These names occur many times in the book, and it will be helpful to your readers if you translate them consistently each time.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cyrus	I … Cyrus
the king of	King … rule
Persia	the Persian Empire

ULT	UST
Yahweh	Yahweh
the God of	the God who is in
heaven	heaven
the kingdoms of	the great kingdoms of
the earth	this part of the world
he … has appointed	has assigned
a house	a temple
in Jerusalem	in {the city of} Jerusalem
is in Judah	in {the province of} Judah

Ezra 1:3

ULT	UST
Whoever among you is from all his people, may his God be with him, and may he go up to Jerusalem, which is in Judah, and may he build the house of Yahweh, the God of Israel. He is the God who is in Jerusalem.	*All you people who belong to God may go up to Jerusalem in Judah to rebuild this temple for Yahweh. He is the God who is in Jerusalem, the God whom the people of Israel worship. And may God give you success!*

ULT **Whoever among you is from all his people**
UST All you people who belong to God
(מִי־בָכֶם מִכָּל־עַמּוֹ)

Here, **all** probably indicates that Cyrus is thinking of not only the people whom the Babylonians had taken into exile from the southern kingdom of Judah some decades before, and their descendants, but also any of the people whose ancestors the Assyrians had taken into exile from the northern kingdom of Israel nearly two centuries earlier. Cyrus now ruled over the territories to which both groups had been exiled. If any in the second group still had awareness and proof of their identity, and if they still wanted to honor and worship Yahweh, they could also return to Jerusalem and help rebuild the temple. (However, as 1:5 indicates, it was essentially Israelites from the tribes of Judah and Benjamin who actually did return.) To make this clear, you could include this information. Alternate translation: [Which of you is an Israelite from any tribe]

Support Reference: Assumed Knowledge and Implicit Information

ULT **may his God be with him**
UST And may God give you success
(יְהִי אֱלֹהָיו עִמּוֹ)

Cyrus wishing that **God** will **be with** these Israelites is an idiom that expresses his wish that God would make their journey and the rebuilding project successful. If it is more natural in your language, you could say this at the end of the verse. Alternate translation: [May his God make him successful]

Support Reference: Idiom

ULT **and may he go up to Jerusalem**
UST may go up to Jerusalem
(וְיַעַל לִירוּשָׁלַם)

Cyrus says **go up** because the Jews would have to travel from a river valley up into the mountains in order to return from their places of exile to Jerusalem. Alternate translation: [and let him return to Jerusalem]

Support Reference: Idiom

ULT **to Jerusalem, which is in Judah**
UST to Jerusalem in Judah
(לִירוּשָׁלַם אֲשֶׁר בִּיהוּדָה)

Cyrus once again provides background information about the city. Alternate translation: [to Jerusalem, in the province of Judah]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **the house of Yahweh**
UST this temple for Yahweh
(אֶת־בֵּית יְהוָה)

Here, **house** means a temple. Cyrus continues to speak of this temple as if it would be a house in which Yahweh lived, since Yahweh's presence would be there. Alternate translation: [a temple for Yahweh]

Support Reference: Metaphor

ULT **Yahweh, the God of Israel. He is the God who is in Jerusalem**
UST for Yahweh. He is the God who is in Jerusalem, the God whom the people of Israel worship
(יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא הָאֱלֹהִים אֲשֶׁר בִּירוּשָׁלָם)

Here Cyrus provides further background information to inform his subjects who Yahweh is. Alternate translation: [Yahweh, the God whom the people of Israel worship, who should have a temple in Jerusalem]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **the God of Israel**
UST the God whom the people of Israel worship
(אֱלֹהֵי יִשְׂרָאֵל)

The phrase **the God of Israel** does not mean that God belongs to Israel, but that this is the God whom Israel worships. Alternate translation: [the God whom Israel worships]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his people	All you people who belong to God
his God	And may God give you success
to Jerusalem	to Jerusalem
is in Judah	in Judah
the house of Yahweh	this temple for Yahweh
the God of	the God whom
Israel	the people of Israel worship
the God	the God
is in Jerusalem	is in Jerusalem

Ezra 1:4

ULT	UST
And every one who is remaining in all of the places where he is sojourning there, let the men of his place lift him with silver and with gold, and with goods and with livestock, along with the freewill offering for the house of God, which is in Jerusalem."	*There are other people who are living around the Israelites in the places where the Israelites have been living since their ancestors were exiled here. Those people must contribute silver and gold to the Israelites who go. They must also give to the Israelites animals and {any} supplies {that they might need}. They should also give them other gifts that they can use to help build the temple of God in Jerusalem."*

ULT **And every one who is remaining in all of the places where he is sojourning there, let the men of his place lift him**

UST There are other people who are living around the Israelites in the places where the Israelites have been living since their ancestors were exiled here. Those people must contribute … to the Israelites who go

(וְכָל־הַנִּשְׁאָר מִכָּל־הַמְּקֹמוֹת אֲשֶׁר הוּא גָר־שָׁם יְנַשְּׂאוּהוּ אַנְשֵׁי מְקֹמוֹ)

The structure of this sentence may present difficulties for translation because the long phrase at the beginning actually describes who will receive the action, rather than who will do the action. If it would be helpful in your language, you could say first who will do the action. Alternate translation: [Let the people who live in any place where Jewish survivors are in exile help them]

ULT **And every one who is remaining**

UST in the places where the Israelites have been living since their ancestors were exiled here

(וְכָל־הַנִּשְׁאָר)

This phrase refers to any Israelite who is a surviving member of the group that was taken into exile, or who is a descendant of someone in that group. The word **remaining** refers to people who are remaining or left over from a larger group. In this context, that larger group is all of the Israelites who lived in the land of Judah before the Babylonians conquered it. Alternate translation: [Any survivor of the Jews who were taken from their land]

Support Reference: Idiom

ULT **in all of the places where he is sojourning there**
UST in the places where the Israelites have been living since their ancestors were exiled here
(מִכָּל־הַמְּקֹמוֹת֙ אֲשֶׁ֣ר הֽוּא־גָ֔ר שָׁ֖ם)

Sojourning means living somewhere other than in one's native land. Here, **he** refers to any Jew such as is described in the previous phrase. Alternate translation: [in any of the places where a Jew may be living in exile]

Support Reference: Idiom

ULT **where he is sojourning there**
UST in the places where the Israelites have been living since their ancestors were exiled here
(אֲשֶׁ֣ר הֽוּא־גָ֔ר שָׁ֖ם)

Saying **where** and **there** in the same phrase like this is a characteristic Hebrew construction, but it might represent an unnecessary duplication in your language. If it would be helpful in your language, you could omit any translation of the word "there." Alternate translation: [in which he is living]

ULT **let the men of his place lift him**
UST There are other people who are living around the Israelites … Those people must contribute … to the Israelites who go
(יְנַשְּׂאוּהוּ֙ אַנְשֵׁ֣י מְקֹמ֔וֹ)

It is likely that both women and men would have helped to gather the supplies listed in the rest of this verse to support the returning Jews. So the term **men** here probably includes both groups. Alternate translation: [the people of that place should help him]

Support Reference: When Masculine Words Include Women

ULT **let … lift him**
UST must contribute … to the Israelites who go
(יְנַשְּׂאוּהוּ)

Lift here is an idiom that means help. Alternate translation: [let … help him by providing him]

Support Reference: Idiom

ULT **the freewill offering**
UST other gifts
(הַנְּדָבָה)

The book expects readers to know that these would be extra gifts, beyond the necessities already listed. They might include money to help rebuild the temple and vessels to be used in the temple, such as the ones listed in 1:7–11. Alternate translation: [any extra gifts that they want to give]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for the house of God, which is in Jerusalem**
UST that they can use to help build the temple of God in Jerusalem
(לְבֵית הָאֱלֹהִים אֲשֶׁר בִּירוּשָׁלָם)

House means a temple. Cyrus continues to speak of this temple as if it would be a house in which God lived, since God's presence would be there. The book repeatedly uses the expressions **house**, **house of God**, and "house of Yahweh" to mean the temple in Jerusalem. It will be helpful to your readers if you translate these expressions consistently every time. Alternate translation: [for the temple that the Jews will rebuild for God in Jerusalem]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is sojourning	in the places where the Israelites have been living since their ancestors were exiled here
with silver	silver
and with gold	and gold
and with livestock	animals and
the freewill offering	other gifts
for the house of God	that they can use to help build the temple of God
is in Jerusalem	in Jerusalem

Ezra 1:5

ULT	UST
Then the heads of the fathers of Judah and Benjamin, and the priests, and the Levites, that is, all whose spirit God had stirred up, arose to go up to build the house of Yahweh, which is in Jerusalem.	*Then God motivated some of the priests and Levites and {some of} the clan leaders from {the tribes of} Judah and Benjamin to return to Jerusalem. Those whom God motivated got ready to return to Jerusalem and build the temple for him there.*

ULT **Then … arose**
UST got ready
(וַיָּקֻ֗מוּ)

The word **then** indicates that the sentence it introduces explains the results of what the previous verses have described. Alternate translation: [In response to this decree … prepared]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Then … arose**
UST got ready
(וַיָּקֻ֗מוּ)

In this context, the term **arose** means that these leaders took action to get an enterprise under way. It does not indicate that these leaders had been sitting or lying down and that they stood up. Alternate translation: [Then … started making preparations]

Support Reference: Idiom

ULT **the heads of the fathers**
UST and {some of} the clan leaders from {the tribes … }
(רָאשֵׁ֣י הָאָבֹ֔ות)

This is an abbreviated way of saying the heads of the father's houses. Alternate translation: [the clan leaders]

Support Reference: Ellipsis

ULT **the heads of the fathers**
UST and {some of} the clan leaders from {the tribes … }
(רָאשֵׁי הָאָבוֹת)

Among the Israelites, the expression “father’s house” or “house of the father” originally described an extended-family group. It later came to be used more generally to refer to a larger clan within a tribe. In this expression, the word “house” (which does not appear in the abbreviated version here) describes all the people descended from a particular person. The term views all of those descendants as if they were one household living together. Alternate translation: [the clan leaders]

ULT **the heads of**
UST and {some of} the … leaders from
(רָאשֵׁי)

Here, **heads** is a figurative way of saying leaders. Alternate translation: [leaders]

Support Reference: Metaphor

ULT **of Judah and Benjamin**
UST { … of} Judah and Benjamin
(לִיהוּדָה וּבִנְיָמִן)

These are the names of two of the tribes of Israel. Alternate translation: [of the tribes of Judah and Benjamin]

Support Reference: How to Translate Names

ULT **that is, all whose spirit God had stirred up**
UST Then God motivated … Those whom God motivated
(לְכֹל הֵעִיר הָאֱלֹהִים אֶת־רוּחוֹ)

Here the book again speaks of God causing people to act by saying that he **stirred up** their spirits the way winds might stir up calm waters and get them to move around. The meaning is that God directly influenced the hearts and wills of these clan leaders to get them to do something. Alternate translation: [all those whom God had led to act]

Support Reference: Metaphor

ULT **to go up**
UST to return to Jerusalem … to return to Jerusalem
(לַעֲלוֹת)

As in 1:3, the book says **go up** because the Jews would have to travel from a river valley up into the mountains in order to return from their places of exile to Jerusalem. Alternate translation: [to return to Jerusalem]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Judah	{ … of} Judah
and Benjamin	and Benjamin
and the priests	some of the priests
and the Levites	and Levites
whose spirit	Then God motivated … God motivated
God	Then God motivated … God motivated
the house of Yahweh	the temple for him
is in Jerusalem	there

Ezra 1:6

ULT	UST
And all those around them strengthened their hands with vessels of silver, with gold, with goods, and with livestock, and with precious gifts, apart from all that was freely offered.	*Many of their neighbors helped them by giving them silver and golden things, animals, and supplies for the journey. They also gave them other valuable gifts, and they gave them money to buy things for building the temple.*

ULT **And all those around them**
UST Many of their neighbors
(וְכָל־סְבִיבֹתֵיהֶם)

All is an exaggeration for emphasis. Every person who lived near a returning Jew did not necessarily provide support. But the expression indicates that the Jews received very generous support from many of their neighbors. Alternate translation: [And the people of their communities]

Support Reference: Hyperbole

ULT **strengthened their hands**
UST helped them by giving them
(חִזְּקוּ יְדֵיהֶם)

Here, **hands** represents strength and power. This expression means that the neighbors of the Jews gave them greater capacity to act and fulfill their project by supplying them with the items listed. Alternate translation: [enabled them by giving them]

Support Reference: Metaphor

ULT **apart from all that was freely offered**
UST and they gave them money to buy things for building the temple
(לְבַד עַל־כָּל־הִתְנַדָּב)

This is a reference to the freewill offerings that are also mentioned in 1:4. Alternate translation: [in addition, the people freely gave extra gifts]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
silver	silver
with gold	and golden
with goods	and supplies for the journey
and with livestock	animals
that was freely offered	money to buy things for building the temple

Ezra 1:7

ULT	UST
And the king Cyrus brought out the vessels of the house of Yahweh that Nebuchadnezzar had brought out from Jerusalem and had put in the house of his gods.	*King Cyrus also commanded {his servants} to bring out the valuable things that King Nebuchadnezzar{'s soldiers} had taken from the temple of Yahweh in Jerusalem and had put in the temples of their gods {in Babylon}.*

ULT **And the king Cyrus brought out**
UST King Cyrus also commanded {his servants} to bring out
(וְהַמֶּלֶךְ כֹּורֶשׁ הוֹצִיא)

Cyrus did not do this work himself. He ordered others to do it. If that is not understood in your language, you can say this explicitly, as in the UST.

Support Reference: Assumed Knowledge and Implicit Information

ULT **the vessels of the house of Yahweh that Nebuchadnezzar had brought out from Jerusalem and had put in the house of his gods**
UST the valuable things that King Nebuchadnezzar{'s soldiers} had taken from the temple of Yahweh in Jerusalem and had put in the temples of their gods {in Babylon}
(אֶת־כְּלֵי בֵית־יְהוָה אֲשֶׁר הוֹצִיא נְבוּכַדְנֶצַּר מִירוּשָׁלַם וַיִּתְּנֵם בְּבֵית אֱלֹהָיו)

Vessels refers to the bowls, basins, and other objects that are listed in 1:9 and 1:10. The book assumes that readers will know that this verse is describing how Nebuchadnezzar, the king of Babylon, took these items from the temple in Jerusalem and then put them, as trophies of conquest, in a temple devoted to his own gods. If it would be helpful to your readers, you could say this explicitly in the text or in a footnote. Alternate translation: [the objects from the temple of Yahweh that Nebuchadnezzar, the king of Babylon, had taken away from Jerusalem when he captured that city and then put in the temple of his own gods]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Nebuchadnezzar**
UST King Nebuchadnezzar{'s soldiers}
(נְבוּכַדְנֶצַּר)

Nebuchadnezzar is the name of a man.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the king	King … also
Cyrus	Cyrus

ULT	UST
the house of Yahweh	the temple of Yahweh
Nebuchadnezzar	King Nebuchadnezzar{'s soldiers}
from Jerusalem	in Jerusalem
in the house of	the temples of
his gods	their gods {in Babylon}

Ezra 1:8

ULT	UST
And Cyrus, the king of Persia, brought them out by the hand of Mithredath the treasurer. And he counted them out to Sheshbazzar, the ruler of Judah.	*{Specifically,} King Cyrus of Persia commanded Mithredath, his treasurer, {to command his servants} to bring out all of these items and to give each one of them to Sheshbazzar, the leader of {the group that was going to return to} Judah.*

ULT **And Cyrus, the king of Persia, brought them out by the hand of Mithredath the treasurer**
UST {Specifically,} King Cyrus of Persia commanded Mithredath, his treasurer, {to command his servants} to bring out all of these items
(וַיּוֹצִיאֵם כּוֹרֶשׁ מֶלֶךְ פָּרַס עַל־יַד מִתְרְדָת הַגִּזְבָּר)

Here, **by the hand of** is a metaphor that represents control and action. The expression means that Mithredath did this at the command of Cyrus and on his behalf. Mithredath would have commanded others to do the work; he would not have carried the things in his own hands. Alternate translation: [King Cyrus of Persia ordered his treasurer, Mithredath, to bring them out]

Support Reference: Metaphor

ULT **And Cyrus, the king of Persia, brought them out by the hand of Mithredath**
UST {Specifically,} King Cyrus of Persia commanded Mithredath … {to command his servants} to bring out all of these items
(וַיּוֹצִיאֵם כּוֹרֶשׁ מֶלֶךְ פָּרַס עַל־יַד מִתְרְדָת)

The implication is that these vessels had remained in the temple where Nebuchadnezzar had put them, and so **Mithredath brought them out** from there. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [King Cyrus of Persia had his treasurer, Mithredath, bring these vessels out from the temple where Nebuchadnezzar had put them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Mithredath**
UST Mithredath
(מִתְרְדָת)

Mithredath is the name of a man.

Support Reference: How to Translate Names

ULT **the treasurer**
UST his treasurer
(הַגִּזְבָּר)

This term describes the office of a person responsible for all of the valuable possessions of a kingdom and for the places where they are stored safely.

Support Reference: Translate Unknowns

ULT **And he counted them out to Sheshbazzar**
UST and to give each one of them to Sheshbazzar
(וַיִּסְפְּרֵם לְשֵׁשְׁבַּצַּר)

Here, **he** refers to Mithredath, and **them** refers to the objects for the temple. The expression **counted them out** probably does not mean that Mithredath handed Sheshbazzar the objects one at a time while announcing the number of each one. It probably means that Mithredath gave Sheshbazzar the objects along with a document that listed how many there were of each kind, as recorded in 1:9 and 1:10. Alternate translation: [Mithredath turned them over to Sheshbazzar along with a detailed list of them]

Support Reference: Idiom

ULT **to Sheshbazzar**
UST to Sheshbazzar
(לְשֵׁשְׁבַּצַּר)

This leader of the first group of exiles to return to Judah, who is called **Sheshbazzar** here and in 1:11, 5:14, and 5:16, seems to be the same person who is called Zerubbabel in the rest of the book. The reason for the difference in names is not clear. Some interpreters suggest that he was known as Sheshbazzar in the Persian court and that he used the name Zerubbabel as governor of Judah. There are examples in the Bible of Jews having both a Persian name and a Hebrew name. It would probably be best simply to translate both names consistently where they appear without calling attention to the difference, but you could add this possible explanation in a footnote.

Support Reference: How to Translate Names

ULT the ruler of Judah
UST the leader of {the group that was going to return to} Judah
(הַנָּשִׂיא לִיהוּדָה)

The book says in 5:14 that Cyrus appointed Sheshbazzar to be the governor of the province of Judah. If it would be helpful to your readers, you could use that phrase to describe him here. Alternate translation: [whom Cyrus had appointed to be the governor of the province of Judah]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cyrus	Cyrus
the king of	King … of
Persia	Persia
the ruler	the leader of {the group that was going to return … }
of Judah	{ … to} Judah

Ezra 1:9

ULT	UST
And this was their number: 30 basins of gold, 1,000 basins of silver, 29 knives,	*This is a list of the items {that Cyrus donated}: 30 gold basins, 1,000 silver basins, 29 knives,*

ULT And this was their number
UST This is a list of the items {that Cyrus donated}
(וְאֵלֶּה מִסְפָּרָם)

This expression means that what follows is the number of each kind of utensil that Cyrus is returning

Support Reference: Idiom

ULT knives
UST knives
(מַחֲלָפִים)

This word occurs only here in the Hebrew Bible, and there is some disagreement about its meaning. It is probably a borrowed term from a related language that means “knife,” but the ancient Greek translation took its meaning to be “replacements,” that is, basins to replace others that became unusable. You may see translations that follow the ancient Greek, but we recommend following the Hebrew.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gold	gold
silver	silver

Ezra 1:10

ULT	UST
30 bowls of gold, 410 bowls of silver of a second kind, and 1,000 other vessels.	*30 gold bowls, 410 secondary silver bowls, and 1,000 other utensils.*

ULT bowls of silver of a second kind
UST secondary silver bowls
(כְּפוֹרֵי כֶסֶף מִשְׁנִים)

This means that these bowls were a different type of bowl than the gold ones just mentioned. This could also mean that they were second in rank of status or honor behind the gold bowls. It does not mean that the silver was of a different type than the silver in the basins described in 1:9.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gold	gold
silver	silver

Ezra 1:11

ULT	UST
All the vessels of gold and of silver were 5,400. Sheshbazzar brought up all this with the going up of the exiles from Babylon to Jerusalem.	*All together, Cyrus gave 5, 400 silver and gold items to Sheshbazzar to take with him when he and the others returned from {the kingdom of} Babylon to Jerusalem.*

ULT **All the vessels of gold and of silver were 5,400**
UST All together, Cyrus gave 5, 400 silver and gold items
(כָּל־כֵּלִים לַזָּהָב וְלַכֶּסֶף חֲמֵשֶׁת אֲלָפִים וְאַרְבַּע מֵאוֹת)

This expression means that the total number of these gold and silver objects was **5,400**. Verses 1:9 and 1:10 actually list only 2,499 items, and it is not clear why the numbers are different. The explanation does not seem to be that the total here includes other miscellaneous items because the last item on the list itself is other vessels. It would probably be best simply to report this total without calling attention to the difference and trying to explain it, since there is no clear reason for it.

ULT **Sheshbazzar brought up all this with the going up of the exiles from Babylon to Jerusalem**
UST to Sheshbazzar to take with him when he and the others returned from {the kingdom of} Babylon to Jerusalem
(הַכֹּל הֶעֱלָה שֵׁשְׁבַּצַּר עִם הֵעָלוֹת הַגּוֹלָה מִבָּבֶל לִירוּשָׁלָם)

Like the similar expression in 1:3, here the book says **brought up** and **going up** because the Jews had to travel from a river valley up into the mountains to return from exile to Jerusalem. Alternate translation: [Sheshbazzar brought all these vessels along when he traveled to Jerusalem with the group of Jews who had been taken away from their homeland but who were now returning from Babylon to Jerusalem]

Support Reference: Idiom

ULT **the exiles**
UST when he and the others returned
(הַגּוֹלָה)

The abstract noun **exiles** refers, in this context, to the community of Jews who were living in Babylon because the Babylonians had relocated them away from their homeland when they conquered Jerusalem. If it would be helpful in your language, you could translate the idea behind this term with an equivalent phrase. Alternate translation: [the group of Jews who had been taken away from their homeland]

Support Reference: Abstract Nouns

ULT **from Babylon**
UST from {the kingdom of} Babylon
(מִבָּבֶל)

Babylon is the name of a city. The book also uses this name for the empire that was once ruled from that city, and for the region that had been at the heart of this empire that became a province in the Persian Empire. The name occurs many times in the book, and it will be helpful to your readers if you translate it consistently each time.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of gold	gold
and of silver	silver and
the exiles	when he and the others returned
from Babylon	from {the kingdom of} Babylon
to Jerusalem	to Jerusalem

Ezra 2

Ezra 2 Chapter Introduction

Religious and Cultural Concepts in This Chapter

Genealogy

People had to prove through their genealogies that they were priests or that they were even Jews. (See: priest, priesthood)

Ezra 2:1

ULT	UST
Now these are the sons of the province, the ones who went up from the captivity of the exiles whom Nebuchadnezzar, the king of Babylon, had exiled to Babylon. And they returned to Jerusalem and Judah, a man to his city;	*{Many years ago, the army of} King Nebuchadnezzar of Babylon had captured many Israelite people and taken them away to the kingdom of Babylon. Now, these Israelite people began to return to Judah. Some returned to Jerusalem, and some returned to other places in Judah. Each of them went to the towns where their ancestors had lived. This is a list of the groups who returned.*

ULT **the sons of the province**
UST the groups
(בְּנֵי הַמְּדִינָה)

Here, **the sons of the province** is an idiom that means that these people originated in the province of Judah. Alternate translation: [the people from the province of Judah]

Support Reference: Idiom

ULT **the province**
UST the groups
(הַמְּדִינָה)

The province means the province of Judah. The book is referring to Judah by something associated with it, its status as a province.

Support Reference: Metonymy

ULT **the ones who went up**
UST who returned
(הָעֹלִים)

Went up means traveled from Babylon back to Judah, since that involves going from a river valley up into the mountains. Alternate translation: [those who returned to Judah from Babylon]

Support Reference: Idiom

ULT **from the captivity of the exiles whom Nebuchadnezzar, the king of Babylon, had exiled to Babylon**
UST {Many years ago, the army of} King Nebuchadnezzar of Babylon had captured many Israelite people and taken them away to the kingdom of Babylon
(מִשִּׁבְיֵ הַגּוֹלָה אֲשֶׁר הָגְלָה נבוכדנצור מֶלֶךְ־בָּבֶל לְבָבֶל)

The abstract nouns **captivity** and **exiles** refer to the way Nebuchadnezzar took these people prisoner and transported them away from their homeland. If it would be helpful in your language, you could translate the idea behind these terms with verbs. Alternate translation: [after Nebuchadnezzar, the king of Babylon, had captured their ancestors, transported them to Babylon, and held them there in a foreign land]

Support Reference: Abstract Nouns

ULT **a man to his city**
UST Each of them went to the towns where their ancestors had lived
(אִישׁ לְעִירוֹ)

Here, **a man** means each one or each person. Alternate translation: [returning to live in the same towns where their families had lived before]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the province	the groups
from the captivity of	Many years ago … had captured many Israelite people and taken them away
the exiles	Many years ago … had captured many Israelite people and taken them away
Nebuchadnezzar	the army of … Nebuchadnezzar
the king of	King
Babylon	of Babylon
had exiled	Many years ago … had captured many Israelite people and taken them away
to Babylon	to the kingdom of Babylon
to Jerusalem	Some returned to Jerusalem
and Judah	and some returned to other places in Judah

Ezra 2:2

ULT	UST
who came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah. This is the number of the men of the people of Israel.	*The leaders of those people who returned were Zerubbabel, Joshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah. The groups of people who returned to Judah are listed next.*

ULT **who came with**
UST The leaders of those people who returned were
(אֲשֶׁר־בָּאוּ עִם)

This phrase introduces a list of the men who led this group back to Judah. Alternate translation: [traveling with]

ULT **Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah**
UST Zerubbabel, Joshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah
(זְרֻבָּבֶל יֵשׁוּעַ נְחֶמְיָה שְׂרָיָה רְעֵלָיָה מָרְדֳּכַי בִּלְשָׁן מִסְפָּר בִּגְוַי רְחוּם בַּעֲנָה)

These are the names of eleven men.

Support Reference: How to Translate Names

ULT **Jeshua**
UST Joshua
(יֵשׁוּעַ)

This is the high priest, who has the same name as the Levite who is introduced in 2:40. The spelling of this name varies throughout the Bible. To be clear which man is being referred to, the UST will spell this name “Joshua” for the high priest and “Jeshua” for the Levite. You may want to consider whether doing something similar would be helpful for your readers.

Support Reference: How to Translate Names

ULT **This is the number of the men of the people of Israel**
UST The groups of people who returned to Judah are listed next
(מִסְפַּר אַנְשֵׁי עַם יִשְׂרָאֵל)

In keeping with the practices of the time, the totals in the list that follows likely include just the men and not also the women and children. Alternate translation: [This is how many men came back from each Israelite clan and town]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zerubbabel	Zerubbabel
Nehemiah	Nehemiah
Mordecai	Mordecai
Israel	The groups of people who returned to Judah

Ezra 2:3

ULT	UST
The sons of Parosh were 2, 172.	*2, 172 descendants of Parosh,*

ULT **The sons of Parosh were 2, 172**
UST 2, 172 descendants of Parosh
(בְּנֵי פַרְעֹשׁ אַלְפַּיִם מֵאָה שִׁבְעִים וּשְׁנָיִם)

This means that from the descendants **of Parosh**, **2,172** returned. To help make this clear for your readers, you could say something like "returned" throughout 2:3–42, after the name of each group and the number that is given.

ULT **The sons of Parosh**
UST descendants of Parosh
(בְּנֵי פַרְעֹשׁ)

Here, **sons** means descendants. Alternate translation: [From the descendants of Parosh]

Support Reference: Metaphor

ULT **Parosh**
UST Parosh
(פַּרְעֹשׁ)

Parosh is the name of a man.

Support Reference: How to Translate Names

Ezra 2:4

ULT	UST
The sons of Shephatiah were 372.	*372 descendants of Shephatiah,*

ULT **The sons of Shephatiah**
UST descendants of Shephatiah
(בְּנֵי שְׁפַטְיָה)

Here, **sons** means descendants. Alternate translation: [From the descendants of Shephatiah]

Support Reference: Metaphor

ULT **Shephatiah**
UST Shephatiah
(שְׁפַטְיָה)

Shephatiah is the name of a man.

Support Reference: How to Translate Names

Ezra 2:5

ULT	UST
The sons of Arah were 775.	*775 descendants of Arach,*

ULT **The sons of Arah**
UST descendants of Arach
(בְּנֵי אָרַח)

Here, **sons** means descendants. Alternate translation: [From the descendants of Arah]

Support Reference: Metaphor

ULT **Arah**
UST Arach
(אָרַח)

Arah is the name of a man.

Support Reference: How to Translate Names

Ezra 2:6

ULT	UST
The sons of Pahath-Moab, of the sons of Jeshua and Joab were 2, 812.	*2, 812 descendants of Pahath-Moab, from the families of Jeshua and Joab,*

ULT **The sons of Pahath-Moab, of the sons of Jeshua and Joab**
UST descendants of Pahath-Moab, from the families of Jeshua and Joab
(בְּנֵי־פַחַת מוֹאָב לִבְנֵי יֵשׁוּעַ יוֹאָב)

Here, **sons** means descendants.

Support Reference: Metaphor

ULT **Pahath-Moab … Jeshua**
UST Pahath-Moab … Jeshua
(פַּחַת מוֹאָב & יֵשׁוּעַ)

Pahath-Moab is the name of a man, and **Jeshua** and **Joab** are the names of two of his male descendants.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pahath-Moab	Pahath-Moab
and Joab	and Joab

Ezra 2:7

ULT	UST
The sons of Elam were 1, 254.	*1, 254 descendants of Elam,*

ULT **The sons of Elam**
UST descendants of Elam
(בְּנֵי עֵילָֽם)

Here, **sons** means descendants. Alternate translation: [From the descendants of Elam]

Support Reference: Metaphor

ULT **Elam**
UST Elam
(עֵילָֽם)

Elam is the name of a man.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elam	Elam

Ezra 2:8

ULT	UST
The sons of Zattu were 945.	*945 descendants of Zattu,*

ULT **The sons of Zattu**
UST descendants of Zattu
(בְּנֵי זַתּוּא)

Here, **sons** means descendants. Alternate translation: [From the descendants of Zattu]

Support Reference: Metaphor

ULT **Zattu**
UST Zattu
(זַתּוּא)

Zattu is the name of a man.

Support Reference: How to Translate Names

Ezra 2:9

ULT	UST
The sons of Zakkai were 760.	*760 descendants of Zaccai,*

ULT **The sons of**
UST descendants of
(בְּנֵי)

Here, **sons** means descendants. Alternate translation: [From the descendants of Zakkai]

Support Reference: Metaphor

ULT **Zakkai**
UST Zaccai
(זַכָּי)

Zakkai is the name of a man.

Support Reference: How to Translate Names

Ezra 2:10

ULT	UST
The sons of Bani were 642.	*642 descendants of Bani,*

ULT **The sons of Bani**
UST descendants of Bani
(בְּנֵי בָנִי)

Here, **sons** means descendants. Alternate translation: [From the descendants of Bani]

Support Reference: Metaphor

ULT **Bani**
UST Bani
(בָּנִי)

Bani is the name of a man.

Support Reference: How to Translate Names

Ezra 2:11

ULT	UST
The sons of Bebai were 623.	*623 descendants of Bebai,*

ULT **The sons of Bebai**
UST descendants of Bebai
(בְּנֵי בֵבָי)

Here, **sons** means descendants. Alternate translation: [From the descendants of Bebai]

Support Reference: Metaphor

ULT **Bebai**
UST Bebai
(בֵבָי)

Bebai is the name of a man.

Support Reference: How to Translate Names

Ezra 2:12

ULT	UST
The sons of Azgad were 1, 222.	*1, 222 descendants of Azgad,*

ULT **The sons of Azgad**
UST descendants of Azgad
(בְּנֵי עַזְגָּד)

Here, **sons** means descendants. Alternate translation: [From the descendants of Azgad]

Support Reference: Metaphor

ULT **Azgad**
UST Azgad
(עַזְגָּד)

Azgad is the name of a man.

Support Reference: How to Translate Names

Ezra 2:13

ULT	UST
The sons of Adonikam were 666.	*666 descendants of Adonikam,*

ULT **The sons of Adonikam**
UST descendants of Adonikam
(בְּנֵי֙ אֲדֹנִיקָ֔ם)

Here, **sons** means descendants. Alternate translation: [From the descendants of Adonikam]

Support Reference: Metaphor

ULT **Adonikam**
UST Adonikam
(אֲדֹנִיקָ֔ם)

Adonikam is the name of a man.

Support Reference: How to Translate Names

Ezra 2:14

ULT	UST
The sons of Bigvai were 2,056.	*2, 056 descendants of Bigvai,*

ULT **The sons of Bigvai**
UST descendants of Bigvai
(בְּנֵי בִגְוָי)

Here, **sons** means descendants. Alternate translation: [From the descendants of Bigvai]

Support Reference: Metaphor

ULT **Bigvai**
UST Bigvai
(בִּגְוָי)

Bigvai is the name of a man.

Support Reference: How to Translate Names

Ezra 2:15

ULT	UST
The sons of Adin were 454.	*454 descendants of Adin,*

ULT **The sons of Adin**
UST descendants of Adin
(בְּנֵי עָדִ֔ין)

Here, **sons** means descendants. Alternate translation: [From the descendants of Adin]

Support Reference: Metaphor

ULT **Adin**
UST Adin
(עָדִ֔ין)

Adin is the name of a man.

Support Reference: How to Translate Names

Ezra 2:16

ULT	UST
The sons of Ater, of Hezekiah were 98.	*98 descendants of Ater, who descended from Hezekiah,*

ULT **The sons of Ater**
UST descendants of Ater
(בְּנֵי־אָטֵר)

Here, **sons** means descendants. Alternate translation: [From the descendants of Ater who were descendants of Hezekiah]

Support Reference: Metaphor

ULT **Ater, of Hezekiah**
UST Ater, who descended from Hezekiah
(אָטֵר לִיחִזְקִיָּה)

Ater is the name of a man, and **Hezekiah** is the name of one of his descendants.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Hezekiah	who descended from Hezekiah

Ezra 2:17

ULT	UST
The sons of Bezai were 323.	*323 descendants of Bezai,*

ULT **The sons of Bezai**
UST descendants of Bezai
(בְּנֵי בֵצָי)

Here, **sons** means descendants. Alternate translation: [From the descendants of Bezai]

Support Reference: Metaphor

ULT **Bezai**
UST Bezai
(בֵצָי)

Bezai is the name of a man.

Support Reference: How to Translate Names

Ezra 2:18

ULT	UST
The sons of Jorah were 112.	*112 descendants of Jorah,*

ULT **The sons of Jorah**
UST descendants of Jorah
(בְּנֵי יוֹרָה)

Here, **sons** means descendants. Alternate translation: [From the descendants of Jorah]

Support Reference: Metaphor

ULT **Jorah**
UST Jorah
(יוֹרָה)

Jorah is the name of a man.

Support Reference: How to Translate Names

Ezra 2:19

ULT	UST
The sons of Hashum were 223.	*223 descendants of Hashum,*

ULT **The sons of Hashum**
UST descendants of Hashum
(בְּנֵי חָשֻׁם)

Here, **sons** means descendants. Alternate translation: [From the descendants of Hashum]

Support Reference: Metaphor

ULT **Hashum**
UST Hashum
(חָשֻׁם)

Hashum is the name of a man.

Support Reference: How to Translate Names

Ezra 2:20

ULT	UST
The sons of Gibbar were 95.	*95 descendants of Gibbar.*

ULT **The sons of Gibbar**
UST descendants of Gibbar
(בְּנֵי גִבָּר)

Here, **sons** means descendants. Alternate translation: [From the descendants of Gibbar]

Support Reference: Metaphor

ULT **Gibbar**
UST Gibbar
(גִּבָּר)

Gibbar is the name of a man.

Support Reference: How to Translate Names

Ezra 2:21

ULT	UST
The sons of Bethlehem were 123.	*{The following is a list of people whose ancestors had lived in these towns in Judah:} 123 from Bethlehem,*

ULT **The sons of Bethlehem were 123**
UST { … The following is a list of people whose ancestors had lived in these towns in Judah:} 123 from Bethlehem
(בְּנֵי בֵית־לֶחֶם מֵאָה עֶשְׂרִים וּשְׁלֹשָׁה)

The list speaks here of the **sons of Bethlehem**. This is an idiom that means that these men were from families that had originally lived in that town. Alternate translation: [From the town of Bethlehem, 123 returned]

Support Reference: Idiom

ULT **Bethlehem**
UST Bethlehem
(בֵּית־לֶחֶם)

Bethlehem is the name of a town.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Bethlehem	Bethlehem

Ezra 2:22

ULT	UST
The men of Netophah were 56.	*56 from Netophah,*

> **ULT** **The men of Netophah were 56**
> **UST** 56 from Netophah
> (אַנְשֵׁי נְטֹפָה חֲמִשִּׁים וְשִׁשָּׁה)

Netophah is the name of a town. Alternate translation: [From the town of Netophah, 56 returned.]

Support Reference: How to Translate Names

Ezra 2:23

ULT	UST
The men of Anathoth were 128.	*128 from Anathoth,*

> **ULT The men of Anathoth were 128**
> **UST** 128 from Anathoth
> (אַנְשֵׁי עֲנָתוֹת מֵאָה עֶשְׂרִים וּשְׁמֹנָה)

Anathoth is the name of a town. Alternate translation: [From the town of Anathoth, 128 returned]

Support Reference: How to Translate Names

Ezra 2:24

ULT	UST
The sons of Azmaveth were 42.	*42 from Azmaveth,*

ULT The sons of Azmaveth
UST from Azmaveth
(בְּנֵי עַזְמָוֶת)

The list speaks here of the **sons of Azmaveth**. This is an idiom that means that these men were from families that had originally lived in that town. Alternate translation: [From the town of Azmaveth, 42 returned]

Support Reference: Idiom

ULT Azmaveth
UST Azmaveth
(עַזְמָוֶת)

Azmaveth is the name of a town.

Support Reference: How to Translate Names

Ezra 2:25

ULT	UST
The sons of Kirjath-Arim, Kephirah, and Beeroth were 743.	*743 from Kiriath Arim, Kephirah, and Beeroth,*

ULT **The sons of Kirjath-Arim, Kephirah, and Beeroth**
UST from Kiriath Arim, Kephirah, and Beeroth
(בְּנֵי קִרְיַת עָרִים כְּפִירָה וּבְאֵרוֹת)

The list speaks here of the **sons of Kirjath-Arim, Kephirah, and Beeroth**. This is an idiom that means that these men were from families that had originally lived in those towns. Alternate translation: [From the towns of Kirjath-Arim, Kephirah, and Beeroth]

Support Reference: Idiom

ULT **Kirjath-Arim, Kephirah, and Beeroth**
UST Kiriath Arim, Kephirah, and Beeroth
(קִרְיַת עָרִים כְּפִירָה וּבְאֵרוֹת)

Kirjath-Arim, Kephirah, and **Beeroth** are the names of towns.

Support Reference: How to Translate Names

Ezra 2:26

ULT	UST
The sons of the Ramah and Geba were 621.	*621 from Ramah and Geba,*

ULT **The sons of the Ramah and Geba**
UST from Ramah and Geba
(בְּנֵי הָרָמָה וְגָבַע)

The list speaks here of the **sons of Ramah and Geba**. This is an idiom that means that these men were from families that had originally lived in those towns. Alternate translation: [From the towns of Ramah and Geba]

Support Reference: Idiom

ULT **the Ramah and Geba**
UST Ramah and Geba
(הָרָמָה וְגָבַע)

Ramah and **Geba** are the names of towns.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Ramah	Ramah

Ezra 2:27

ULT	UST
The men of Michmas were 122.	*122 from Michmas,*

> **ULT The men of Michmas were 122**
> UST 122 from Michmas
> (אַנְשֵׁי מִכְמָס מֵאָה עֶשְׂרִים וּשְׁנָיִם)

Michmas is the name of a town. Alternate translation: [From the town of Michmas, 122 returned]

Support Reference: How to Translate Names

Ezra 2:28

ULT	UST
The men of Bethel and the Ai were 223.	*223 from Bethel and Ai,*

> ULT **The men of Bethel and the Ai were 223**
> UST 223 from Bethel and Ai
> (אַנְשֵׁי בֵית־אֵל וְהָעַי מָאתַיִם עֶשְׂרִים וּשְׁלֹשָׁה)

Bethel and **Ai** are the names of towns. Alternate translation: [From the towns of Bethel and Ai, 223 returned]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Bethel	Bethel
and the Ai	and Ai

Ezra 2:29

ULT	UST
The sons of Nebo were 52.	*52 from Nebo,*

ULT **The sons of Nebo**
UST from Nebo
(בְּנֵי נְבוֹ)

The list speaks here of the **sons of Nebo**. This is an idiom that means that these men were from families that had originally lived in this town. Alternate translation: [From the town of Nebo]

Support Reference: Idiom

ULT **Nebo**
UST Nebo
(נְבוֹ)

Nebo is the name of a town.

Support Reference: How to Translate Names

Ezra 2:30

ULT	UST
The sons of Magbish were 156.	*156 from Magbish,*

ULT **The sons of Magbish**
UST from Magbish
(בְּנֵי מַגְבִּישׁ)

The list speaks here of the **sons of Magbish**. This is an idiom that means that these men were from families that had originally lived in those towns. Alternate translation: [From the town of Magbish]

Support Reference: Idiom

ULT **Magbish**
UST Magbish
(מַגְבִּישׁ)

Magbish is the name of a town.

Support Reference: How to Translate Names

Ezra 2:31

ULT	UST
The sons of the other Elam were 1, 254.	*1, 254 from the other Elam,*

ULT **The sons of the other Elam**
UST from the other Elam
(בְּנֵי֙ עֵילָ֣ם אַחֵ֔ר)

The list speaks here of the **sons of Elam**. This is an idiom that means that these men were from families that had originally lived in this town. (“The other Elam” indicates that this is the town of that name, not the person of that name mentioned in 2:7.) Alternate translation: [From the town of Elam]

Support Reference: Idiom

ULT **Elam**
UST Elam
(עֵילָ֣ם)

Here, **Elam** is the name of a town.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elam	Elam

Ezra 2:32

ULT	UST
The sons of Harim were 320.	*320 from Harim,*

ULT The sons of Harim
UST from Harim
(בְּנֵי חָרִם)

The list speaks here of the **sons of Harim**. This is an idiom that means that these men were from families that had originally lived in this town. Alternate translation: [From the town of Harim]

Support Reference: Idiom

ULT Harim
UST Harim
(חָרִם)

Harim is the name of a town.

Support Reference: How to Translate Names

Ezra 2:33

ULT	UST
The sons of Lod, Hadid, and Ono were 725.	*725 from Lod, Hadid, and Ono,*

ULT **The sons of Lod, Hadid, and Ono**
UST from Lod, Hadid, and Ono
(בְּנֵי־לֹ֣ד חָדִ֔יד וְאוֹנֹ֑ו)

The list speaks here of the **sons of Lod, Hadid, and Ono**. This is an idiom that means that these men were from families that had originally lived in these towns. Alternate translation: [From the towns of Lod, Hadid, and Ono]

Support Reference: Idiom

ULT **Lod, Hadid, and Ono**
UST Lod, Hadid, and Ono
(לֹ֣ד חָדִ֔יד וְאוֹנֹ֑ו)

Lod, Hadid, and Ono are the names of towns.

Support Reference: How to Translate Names

Ezra 2:34

ULT	UST
The sons of Jericho were 345.	*345 from Jericho,*

> ULT **The sons of Jericho**
> UST from Jericho
> (בְּנֵי יְרֵחוֹ)

Here, the list speaks of the **sons of Jericho**. This is an idiom that means that these men were from families that had originally lived in this city. Alternate translation: [From the city of Jericho]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jericho	Jericho

Ezra 2:35

ULT	UST
The sons of Senaah were 3, 630.	*3, 630 from Senaah.*

ULT **The sons of Senaah**
UST from Senaah
(בְּנֵי סְנָאָה)

The list speaks here of the **sons of Senaah**. This is an idiom that means that these men were from families that had originally lived in this town. Alternate translation: [From the town of Senaah]

Support Reference: Idiom

ULT **Senaah**
UST Senaah
(סְנָאָה)

Senaah is the name of a town.

Support Reference: How to Translate Names

Ezra 2:36

ULT	UST
The priests: the sons of Jedaiah of the house of Jeshua were 973.	*These are the priests who returned: 973 descendants of Jedaiah (that is, those who descended through Jeshua),*

ULT The priests
UST These are the priests who returned
(הַכֹּהֲנִים)

The priests were men chosen to offer sacrifices to God on behalf of God's people, and to perform other duties and functions to represent God to the people and to represent the people to God. Alternate translation: [This is how many men returned from each family of priests]

ULT the sons of Jedaiah of the house of Jeshua were 973
UST 973 descendants of Jedaiah (that is, those who descended through Jeshua
(בְּנֵי יְדַעְיָה לְבֵית יֵשׁוּעַ תְּשַׁע מֵאוֹת שִׁבְעִים וּשְׁלֹשָׁה)

Here, **sons** means descendants. Alternate translation: [from the descendants of Jedaiah who were descendants of Jeshua, 973 returned]

Support Reference: Metaphor

ULT Jedaiah … Jeshua
UST Jedaiah … Jeshua
(יְדַעְיָה & יֵשׁוּעַ)

Jedaiah is the name of a man, and **Jeshua** is the name of one of his male descendants.

Support Reference: How to Translate Names

ULT of the house of Jeshua
UST that is, those who descended through Jeshua
(לְבֵית יֵשׁוּעַ)

Here, **house** describes all the people descended from a particular person. The book is describing all of the descendants **of Jeshua** as if they were one household living together. Alternate translation: [who were descendants of Jeshua]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The priests	These are the priests who returned

ULT	UST
of the house of	that is, those who descended through

Ezra 2:37

ULT	UST
The sons of Immer were 1,052.	*1, 052 descendants of Immer,*

ULT **The sons of Immer**
UST descendants of Immer
(בְּנֵי אִמֵּר)

Here, **sons** means descendants. Alternate translation: [From the descendants of Immer]

Support Reference: Metaphor

ULT **Immer**
UST Immer
(אִמֵּר)

Immer is the name of a man.

Support Reference: How to Translate Names

Ezra 2:38

ULT	UST
The sons of Pashhur were 1, 247.	*1, 247 descendants of Pashur,*

ULT **The sons of Pashhur**
UST descendants of Pashur
(בְּנֵי פַשְׁחוּר)

Here, **sons** means descendants. Alternate translation: [From the descendants of Pashhur]

Support Reference: Metaphor

ULT **Pashhur**
UST Pashur
(פַּשְׁחוּר)

Pashhur is the name of a man.

Support Reference: How to Translate Names

Ezra 2:39

ULT	UST
The sons of Harim were 1,017.	*1, 017 descendants of Harim,*

ULT **The sons of Harim**
UST descendants of Harim
(בְּנֵי חָרִם)

Here, **sons** means descendants. Alternate translation: [From the descendants of Harim]

Support Reference: Metaphor

ULT **Harim**
UST Harim
(חָרִם)

Harim is the name of a man. Alternate translation: [From the descendants of Harim]

Support Reference: How to Translate Names

Ezra 2:40

ULT	UST
The Levites: the sons of Jeshua and Kadmiel, of the sons of Hodaviah, were 74.	*These are the descendants of Levi who returned: 74 descendants of Jeshua and Kadmiel, who were from the family of Hodaviah,*

ULT The Levites
UST These are the descendants of Levi who returned
(הַלְוִיִּם)

The Levites were descendants of Levi. They had the special assignment of helping the priests. Alternate translation: [Some Levites also returned] or [Some of the descendants of Levi also returned]

Support Reference: Translate Unknowns

ULT the sons of Jeshua and Kadmiel, of the sons of Hodaviah
UST descendants of Jeshua and Kadmiel, who were from the family of Hodaviah
(בְּנֵי־יֵשׁוּעַ וְקַדְמִיאֵל לִבְנֵי הוֹדַוְיָה)

Here, **sons** means descendants. Alternate translation: [from the descendants of Jeshua and Kadmiel, who were descended from Hodaviah]

Support Reference: Metaphor

ULT Jeshua and Kadmiel … Hodaviah
UST Jeshua and Kadmiel … Hodaviah
(יֵשׁוּעַ וְקַדְמִיאֵל & הוֹדַוְיָה)

Jeshua and Kadmiel are men's names, and **Hodaviah** is the name of their male ancestor.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The Levites	These are the descendants of Levi who returned

Ezra 2:41

ULT	UST
The singers: the sons of Asaph were 128.	*128 musicians who were descendants of Asaph,*

ULT **The**
UST musicians
(הַמְשֹׁרְרִים)

The ones who sang refers to vocal musicians who led in worship, in processions, and ceremonies, producing music and chants that emphasized and enhanced the occasion.

Support Reference: Translate Unknowns

ULT **the sons of Asaph**
UST who were descendants of Asaph
(בְּנֵי אָסָף)

Here, **sons** means descendants. Alternate translation: [who were descendants of Asaph]

Support Reference: Metaphor

ULT **Asaph**
UST Asaph
(אָסָף)

Asaph is a man's name.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Asaph	Asaph

Ezra 2:42

ULT	UST
The sons of the gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, and the sons of Shobai were 139 in all.	*139 gatekeepers who were descendants of the gatekeepers Shallum, Ater, Talmon, Akkub, Hatita, and Shobai,*

ULT **The sons of the gatekeepers**
UST gatekeepers
(בְּנֵי הַשֹּׁעֲרִים)

Here, **sons** means descendants. Alternate translation: [Some of the descendants of the gatekeepers also returned]

Support Reference: Metaphor

ULT **the gatekeepers**
UST gatekeepers
(הַשֹּׁעֲרִים)

Here, **the gatekeepers** refers to people who had been assigned to the gates of the city of Jerusalem and to the gates of the temple within the city. They were responsible for controlling access to these places. They would open and close the gates at times and for reasons set by the authorities.

Support Reference: Translate Unknowns

ULT **the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, and the sons of Shobai**
UST who were descendants of the gatekeepers Shallum, Ater, Talmon, Akkub, Hatita, and Shobai
(בְּנֵי־שַׁלּוּם בְּנֵי־אָטֵר֙ בְּנֵי־טַלְמֹ֔ון בְּנֵי־עַקּ֖וּב בְּנֵ֣י חֲטִיטָ֑א בְּנֵ֥י שֹׁבָֽי)

Here, **sons** means descendants. Alternate translation: [from the descendants of Shallum, Ater, Talmon, Akkub, Hatita, and Shobai]

Support Reference: Metaphor

ULT **Shallum … Ater … Talmon … Akkub … Hatita … Shobai**
UST Shallum, Ater, Talmon, Akkub, Hatita, and Shobai
(שַׁלּוּם & אָטֵר֙ & טַלְמֹ֔ון & עַקּ֖וּב & חֲטִיטָ֑א & שֹׁבָֽי)

These are the names of six men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the gatekeepers	gatekeepers

Ezra 2:43

ULT	UST
The temple servants: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,	*The following is a list of the temple workers who returned. They were the descendants of these men: Ziha, Hasupha, Tabbaoth,*

ULT **The temple servants**
UST The following is a list of the temple workers who returned. They were the descendants of these men
(הַנְּתִינִֽים)

The term **Nethinim** describes servants who worked in the temple. Alternate translation: [The temple servants]

Support Reference: Translate Unknowns

ULT **The temple servants**
UST The following is a list of the temple workers who returned. They were the descendants of these men
(הַנְּתִינִֽים)

Alternate translation: [Some of the descendants of the temple servants also returned]

ULT **the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth**
UST Ziha, Hasupha, Tabbaoth
(בְּנֵי־צִיחָ֥א בְנֵי־חֲשׁוּפָ֖א בְּנֵ֥י טַבָּעֽוֹת)

Here, **sons** means descendants. Alternate translation: [they were from the descendants of Ziha, Hasupha, Tabbaoth] beginning a series that will continue through 2:54.

Support Reference: Metaphor

ULT **Ziha … Hasupha … Tabbaoth**
UST Ziha, Hasupha, Tabbaoth
(צִיחָ֥א & חֲשׁוּפָ֖א & טַבָּעֽוֹת)

These are the names of three men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The temple servants	The following is a list of the temple workers who returned. They were the descendants of these men

ULT	UST
The temple servants	The following is a list of the temple workers who returned. They were the descendants of these men

Ezra 2:44

ULT	UST
the sons of Keros, the sons of Siaha, the sons of Padon,	*Keros, Siaha, Padon,*

ULT **the sons of Keros, the sons of Siaha, the sons of Padon**
UST Keros, Siaha, Padon
(בְּנֵי־קֵרֹס בְּנֵי־סִיעֲהָא בְּנֵי פָדוֹן)

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these three men. Alternate translation: [Keros, Siaha, Padon,]

Support Reference: Metaphor

Ezra 2:45

ULT	UST
the sons of Lebanah, the sons of Hagabah, the sons of Akkub,	*Lebanah, Hagabah, Akkub,*

ULT **the sons of Lebanah, the sons of Hagabah, the sons of Akkub**
UST Lebanah, Hagabah, Akkub
(בְּנֵי־לְבָנָה בְנֵי־חֲגָבָה בְּנֵי עַקּוּב)

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these three men. Alternate translation: [Lebanah, Hagabah, Akkub,]

Support Reference: Metaphor

Ezra 2:46

ULT	UST
the sons of Hagab, the sons of Shalmai, and the sons of Hanan,	*Hagab, Shalmai, Hanan,*

> ULT **the sons of Hagab, the sons of Shalmai, and the sons of Hanan**
> UST Hagab, Shalmai, Hanan
> (בְּנֵי־חָגָב בְּנֵי־שַׁלְמַי בְּנֵי חָנָן)

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these three men. Alternate translation: [Hagab, Shalmai, Hanan,]

Support Reference: How to Translate Names

Ezra 2:47

ULT	UST
the sons of Giddel, the sons of Gahar, the sons of Reaiah,	*Giddel, Gahar, Reaiah,*

ULT **the sons of Giddel, the sons of Gahar, the sons of Reaiah**
UST Giddel, Gahar, Reaiah
(בְּנֵי־גִדֵּל בְּנֵי־גַחַר בְּנֵי רְאָיָה)

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these three men. Alternate translation: [Giddel, Gahar, Reaiah,]

Support Reference: Metaphor

Ezra 2:48

ULT	UST
the sons of Rezin, the sons of Nekoda, the sons of Gazzam,	*Rezin, Nekoda, Gazzam,*

> ULT **the sons of Rezin, the sons of Nekoda, the sons of Gazzam**
> UST Rezin, Nekoda, Gazzam
> (בְּנֵי־רְצִין בְּנֵי־נְקוֹדָא בְּנֵי גַזָּם)

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these three men. Alternate translation: [Rezin, Nekoda, Gazzam,]

Support Reference: Metaphor

Ezra 2:49

ULT	UST
the sons of Uzza, the sons of Paseah, the sons of Besai,	*Uzza, Paseah, Besai,*

> ULT **the sons of Uzza, the sons of Paseah, the sons of Besai**
> UST Uzza, Paseah, Besai
> (בְּנֵי־עֻזָּא בְּנֵי־פָסֵחַ בְּנֵי בֵסָי)

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these three men. Alternate translation: [Uzza, Paseah, Besai,]

Support Reference: Metaphor

Ezra 2:50

ULT	UST
the sons of Asnah, the sons of Meunim, the sons of Nephusim,	*Asnah, Meunim, Nephusim,*

> ULT **the sons of Asnah, the sons of Meunim, the sons of Nephusim**
> UST Asnah, Meunim, Nephusim
> (בְּנֵי־אַסְנָה בְנֵי־מעינים בְּנֵי נפיסים)

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these three men. Alternate translation: [Asnah, Meunim, Nephusim,]

Support Reference: Metaphor

Ezra 2:51

ULT	UST
the sons of Bakbuk, the sons of Hakupha, the sons of Harhur,	*Bakbuk, Hakupha, Harhur,*

ULT **the sons of Bakbuk, the sons of Hakupha, the sons of Harhur**
UST Bakbuk, Hakupha, Harhur
(בְּנֵי־בַקְבּוּק בְּנֵי־חֲקוּפָא בְּנֵי חַרְחוּר)

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these three men. Alternate translation: [Bakbuk, Hakupha, Harhur,]

Support Reference: Metaphor

Ezra 2:52

ULT	UST
the sons of Bazluth, the sons of Mehida, the sons of Harsha,	*Bazluth, Mehida, Harsha,*

ULT **the sons of Bazluth, the sons of Mehida, the sons of Harsha**
UST Bazluth, Mehida, Harsha
(בְּנֵי־בַצְלוּת בְּנֵי־מְחִידָא בְּנֵי חַרְשָׁא)

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these three men. Alternate translation: [Bazluth, Mehida, Harsha,]

Support Reference: Metaphor

Ezra 2:53

ULT	UST
the sons of Barkos, the sons of Sisera, the sons of Temah,	*Barkos, Sisera, Temah,*

ULT **the sons of Barkos, the sons of Sisera, the sons of Temah**
UST Barkos, Sisera, Temah
(בְּנֵי־בַרְקוֹס בְּנֵי־סִיסְרָא בְּנֵי־תָמַח)

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these three men. Alternate translation: [Barkos, Sisera, Temah,]

Support Reference: Metaphor

Ezra 2:54

ULT	UST
the sons of Neziah, and the sons of Hatipha.	*Neziah, and Hatipha.*

> ULT **the sons of Neziah, and the sons of Hatipha**
> UST Neziah, and Hatipha
> (בְּנֵי נְצִיחַ בְּנֵי חֲטִיפָא)

Here, **sons** means descendants. If you continue the sentence from 2:43, you can just list the names of these two men, and end the series in this verse. Alternate translation: [Neziah, and Hatipha]

Support Reference: Metaphor

Ezra 2:55

ULT	UST
The sons of the servants of Solomon: the sons of Sotai, the sons of Hassophereth, the sons of Peruda,	*The following descendants of King Solomon's servants returned {to Jerusalem}. They were the descendants of these men: Sotai, Hassophereth, Peruda,*

ULT **The sons of the servants of Solomon**
UST The following descendants of King Solomon's servants returned {to Jerusalem}. They were the descendants of these men
(בְּנֵי עַבְדֵי שְׁלֹמֹה)

Here, **sons** means descendants. Alternate translation: [Some of the descendants of the laborers who had worked for the kingdom also returned]

Support Reference: Metaphor

ULT **the servants of Solomon**
UST King Solomon's servants
(עַבְדֵי שְׁלֹמֹה)

By **servants of Solomon**, this list does not mean officials who served in Solomon's court. Rather, this phrase refers to people whom Solomon first conscripted as laborers. They were descendants of the groups that were living in the land of Canaan before the Israelites occupied it. They and their descendants remained conscripted laborers (slaves) under later kings. Alternate translation: [the laborers that King Solomon first conscripted] or [the laborers who had worked for the kingdom under Solomon]

Support Reference: Translate Unknowns

ULT **the sons of Sotai, the sons of Hassophereth, the sons of Peruda**
UST Sotai, Hassophereth, Peruda
(בְּנֵי־סֹטַי בְּנֵי־הַסֹּפֶרֶת בְּנֵי פְרוּדָא)

Here, **sons** means descendants. Alternate translation: [they were from the descendants of Sotai, Hassophereth, Peruda,] beginning a series that will continue through 2:57.

Support Reference: Metaphor

ULT **Sotai … Hassophereth … Peruda**
UST Sotai, Hassophereth, Peruda
(סֹטַי & הַסֹּפֶרֶת & פְרוּדָא)

These are the names of three men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the servants of Solomon	s servants King Solomon

Ezra 2:56

ULT	UST
the sons of Jaalah, the sons of Darkon, the sons of Giddel,	*Jaalah, Darkon, Giddel,*

ULT **the sons of Jaalah, the sons of Darkon, the sons of Giddel**
UST Jaalah, Darkon, Giddel
(בְּנֵי־יַעְלָה בְנֵי־דַרְקוֹן בְּנֵי גִדֵּל)

Here, **sons** means descendants. If you continue the sentence from 2:55, you can just list the names of these three men. Alternate translation: [Jaalah, Darkon, Giddel,]

Support Reference: Metaphor

Ezra 2:57

ULT	UST
the sons of Shephatiah, the sons of Hattil, the sons of Pochereth Hazzebaim, and the sons of Ami.	*Shephatiah, Hattil, Pochereth Hazzebaim, and Ami.*

ULT **the sons of Shephatiah, the sons of Hattil, the sons of Pochereth Hazzebaim, and the sons of Ami**

UST Shephatiah, Hattil, Pochereth Hazzebaim, and Ami

(בְּנֵי שְׁפַטְיָה בְּנֵי־חַטִּיל בְּנֵי פֹכֶרֶת הַצְּבָיִים בְּנֵי אָמִי)

Here, **sons** means descendants. If you continue the sentence from 2:55, you can just list the names of these four men, and end the series in this verse. Alternate translation: [Shephatiah, Hattil, Pochereth Hazzebaim, and Ami]

Support Reference: Metaphor

Ezra 2:58

ULT	UST
All the temple servants and the sons of the servants of Solomon were 392.	*Altogether, there were 392 descendants of temple workers and Solomon's servants who returned.*

ULT All the temple servants and the sons of the servants of Solomon were 392

UST Altogether, there were 392 descendants of temple workers and Solomon's servants who returned

(כָּל־הַנְּתִינִים וּבְנֵי עַבְדֵי שְׁלֹמֹה שְׁלֹשׁ מֵאוֹת תִּשְׁעִים וּשְׁנָיִם)

Alternate translation: [Altogether, 392 men returned who were descendants of temple servants or of laborers who had worked for the kingdom of Solomon]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
All … temple servants	Altogether, there were … who returned
All … temple servants	Altogether, there were … who returned
the servants of	s servants
Solomon	Solomon

Ezra 2:59

ULT	UST
And these were the ones who went up from Tel Melah, Tel Harsha, Kerub, Addon, and Immer; but they were not able to tell the house of their fathers or their seed, whether they were from Israel.	*There was another group that returned {to Judah} from {the towns of} Tel Melah, Tel Harsha, Cerub, Addon, and Immer {in Babylonia}. But they could not prove that they were genuine Israelites.*

ULT **And these were the ones who went up**
UST There was another group that returned {to Judah}
(וְאֵלֶּה הָעֹלִים)

As in 2:1, **went up** means traveled from Babylon back to Judah, since that involved going from a river valley up into the mountains. Alternate translation: [Some others returned to Judah]

Support Reference: Idiom

ULT **from Tel Melah, Tel Harsha, Kerub, Addon, and Immer**
UST from {the towns of} Tel Melah, Tel Harsha, Cerub, Addon, and Immer {in Babylonia}
(מִתֵּל מֶלַח תֵּל חַרְשָׁא כְּרוּב אַדָּן אִמֵּר)

These are the names of five towns in Babylonia. Alternate translation: [who had been living in the towns of Tel Melah, Tel Harsha, Kerub, Addon, and Immer]

Support Reference: How to Translate Names

ULT **but they were not able to tell**
UST But they could not prove
(וְלֹא יָכְלוּ לְהַגִּיד)

Alternate translation: [but they had no records to prove]

ULT **the house of their fathers or their seed, whether they were from Israel**
UST that they were genuine Israelites
(בֵּית־אֲבוֹתָם וְזַרְעָם אִם מִיִּשְׂרָאֵל הֵם)

All three of these phrases, **the house of their fathers**, **their seed**, and **whether they were from Israel**, mean very similar things. They are used together to give clarity and emphasis. The first phrase refers to a person being able to name a well-known ancestor. The second phrase refers to a person being able to list his ancestors going back to the one that is well-known. The third phrase summarizes the other two: if a person cannot name an ancestor or recite his ancestry, then he cannot claim to be from Israel. If there would be no distinction between these phrases in your language, you could combine them into one phrase. Alternate translation: [that their ancestors had been Israelites] or [what clan they were from or who their ancestors were, whether they were really Israelites]

Support Reference: Parallelism

ULT **the house of their fathers**
UST that they were genuine Israelites
(בֵּית־אֲבוֹתָם)

Among the Israelites, the expressions father's house or **house of their fathers** originally described an extended-family group. It later came to be used more generally to refer to a larger clan within a tribe. In this expression, the word "house" describes all the people descended from a particular person. The term views all of those descendants as if they were one household living together. Alternate translation: [what clan they were from]

Support Reference: Metaphor

ULT **or their seed**
UST that they were genuine Israelites
(וְזַרְעָם)

Here, **seed** means "ancestors." In the Bible, the term often describes a person's descendants. But here, "their seed" means "whose seed they were," so the term is describing the ancestors of these people. Alternate translation: [or who their ancestors were]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to tell	prove
the house of	that they were genuine Israelites
or their seed	that they were genuine Israelites
were from Israel	that they were genuine Israelites

Ezra 2:60

ULT	UST
The sons of Delaiah, the sons of Tobiah, and the sons of Nekoda were 652.	*This group included 652 people who were descendants of Delaiah, Tobiah, and Nekoda.*

ULT **The sons of Delaiah, the sons of Tobiah, and the sons of Nekoda were 652**
UST This group included 652 people who were descendants of Delaiah, Tobiah, and Nekoda
(בְּנֵי־דְלָיָה בְּנֵי־טוֹבִיָּה בְּנֵי נְקוֹדָא שֵׁשׁ מֵאוֹת חֲמִשִּׁים וּשְׁנָיִם)

Alternate translation: [In this group were 652 men from the descendants of Delaiah, Tobiah, and Nekoda]

ULT **The sons of Delaiah, the sons of Tobiah, and the sons of Nekoda**
UST This group included … people who were descendants of Delaiah, Tobiah, and Nekoda
(בְּנֵי־דְלָיָה בְּנֵי־טוֹבִיָּה בְּנֵי נְקוֹדָא)

Here, **sons** means descendants. Either the men named here were not recognized clan heads of Israel, or the 652 people could not prove that they were descendants of these men.
Alternate translation: [The descendants of Delaiah, Tobiah, and Nekoda]

Support Reference: Metaphor

ULT **Delaiah … Tobiah … Nekoda**
UST Delaiah, Tobiah, and Nekoda
(דְלָיָה & טוֹבִיָּה & נְקוֹדָא)

These are the names of three men.

Support Reference: How to Translate Names

Ezra 2:61

ULT	UST
And from the sons of the priests: the sons of Habaiah; the sons of Hakkoz; and the sons of Barzillai, who took a wife from the daughters of Barzillai the Gileadite, so he was called by their name.	*The descendants of the priests in this group included people belonging to Habaiah's clan, Hakkoz's clan, and Barzillai's clan. Barzillai had married a woman who was a descendant of Barzillai from the region of Gilead. He had taken the name of his father-in-law's clan for himself.*

ULT **And from the sons of the priests**
UST The descendants of the priests in this group included
(וּמִבְּנֵי֙ הַכֹּהֲנִ֔ים)

Alternate translation: [Some of the men who returned from those towns were descendants of the priests]

ULT **And from the sons of the priests**
UST The descendants of the priests in this group included
(וּמִבְּנֵי֙ הַכֹּהֲנִ֔ים)

Here, **sons** means descendants. Alternate translation: [And descendants of the priests]

Support Reference: Metaphor

ULT **the sons of Habaiah; the sons of Hakkoz; and the sons of Barzillai**
UST people belonging to Habaiah's clan, Hakkoz's clan, and Barzillai's clan
(בְּנֵ֣י חֲבָיָ֔ה בְּנֵ֥י הַקּ֖וֹץ בְּנֵ֣י בַרְזִלָּֽי)

Here, **sons** means descendants. Alternate translation: [they were from the descendants of Habaiah, Hakkoz, and Barzillai]

Support Reference: Metaphor

ULT **Habaiah … Hakkoz … Barzillai**
UST Habaiah … Hakkoz … Barzillai
(חֲבָיָ֔ה & הַקּ֖וֹץ & בַרְזִלָּֽי)

These are the names of three men.

Support Reference: How to Translate Names

ULT who took a wife from the daughters of Barzillai the Gileadite
UST Barzillai had married a woman who was a descendant of Barzillai from the region of Gilead
(אֲשֶׁר־לָקַח מִבְּנוֹת בַּרְזִלַּי הַגִּלְעָדִי אִשָּׁה)

You could start a new sentence here. Alternate translation: [Barzillai married a woman who was one of the descendants of Barzillai the Gileadite]

ULT from the daughters of Barzillai the Gileadite
UST who was a descendant of Barzillai from the region of Gilead
(מִבְּנוֹת בַּרְזִלַּי הַגִּלְעָדִי)

Here, **daughters** means female descendants. Alternate translation: [from the descendants of Barzillai the Gileadite]

Support Reference: Metaphor

ULT so he was called by their name
UST He had taken the name of his father-in-law's clan for himself
(וַיִּקָּרֵא עַל־שְׁמָם)

Alternate translation: [and he took the name of her clan as his own name]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	The descendants of the priests in this group included
the Gileadite	from the region of Gilead
so he was called	He had taken … for himself

Ezra 2:62

ULT	UST
These ones sought their record among the ones who were enrolled by genealogy, but they were not found. And they were desecrated from the priesthood.	*The people in this group searched in the documents that listed the names {of the descendants} from the {various Israelite} clans, but they did not find {their names there}. So the officials did not permit them to do the work that priests did.*

ULT **These ones sought their record among the ones who were enrolled by genealogy**
UST The people in this group searched in the documents that listed the names {of the descendants} from the {various Israelite} clans
(אֵלֶּה בִּקְשָׁוּ כְתָבָם הַמִּתְיַחְשִׂים)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [They searched for a mention of their names in the lists of people who were descendants of the priests]

Support Reference: Active or Passive

ULT **These ones sought their record among the ones who were enrolled by genealogy, but they were not found**
UST The people in this group searched in the documents that listed the names {of the descendants} from the {various Israelite} clans, but they did not find {their names there}
(אֵלֶּה בִּקְשָׁוּ כְתָבָם הַמִּתְיַחְשִׂים וְלֹא נִמְצָאוּ)

There are two possible meanings for what these people **sought** in the **record**. (1) They were seeking their own names from among a list of descendants from Israelite clan leaders. See the UST. (2) They were seeking the names of the clan leaders listed in verse 61 from among a list of names of Israelite clan leaders. Alternate translation: [The people in that group searched in the documents that had the names of the ancestors of all the clans, but they did not find the names of these men]

Support Reference: Active or Passive

ULT **but they were not found**
UST but they did not find {their names there}
(וְלֹא נִמְצָאוּ)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [but they were not able to find any mention of their names there]

Support Reference: Active or Passive

ULT **And they were desecrated from the priesthood**
UST So the officials did not permit them to do the work that priests did
(וַיִּגֹּאֲלוּ מִן־הַכְּהֻנָּה)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [So the Jewish officials did not allow them to be priests]

Support Reference: Active or Passive

ULT **And they were desecrated from the priesthood**
UST So the officials did not permit them to do the work that priests did
(וַיִּגֹּאֲלוּ מִן־הַכְּהֻנָּה)

The abstract noun **priesthood** refers to the work that a priest does and the status that a priest holds as a representative of God to the people. If it would be helpful in your language, you could translate the idea behind this term with an equivalent phrase. Alternate translation: [And so they were not allowed to serve as priests]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sought	searched
And they were desecrated	So the officials did not permit them
the priesthood	to do the work that priests did

Ezra 2:63

ULT	UST
And the Tirshatha said to them that they must not eat from the holiest holy food until a priest stood with Urim and with Thummim.	*The governor told these men that they could not eat the shares of the sacrifices that only the priests could eat until a {high} priest could consult Yahweh by using the sacred lots {to determine that they truly were descendants of priestly families. Only if the high priest determined that these men truly were priests could they eat the most sacred food}.*

ULT **the Tirshatha**
UST The governor
(הַתִּרְשָׁתָא)

Tirshatha was the formal Persian title for the governor of a province, so this would be referring to Sheshbazzar, who may be the same person as Zerubbabel. If it would be helpful in your language, you could translate the title with a word like "governor," or you could state the title and then explain it. Alternate translation: [the Tirshatha, that is, the governor]

Support Reference: Translate Unknowns

ULT **And … said to them that they must not eat from the holiest holy food**
UST told these men that they could not eat the shares of the sacrifices that only the priests could eat … could they eat the most sacred food
(וַיֹּאמֶר & לָהֶם אֲשֶׁר לֹא־יֹאכְלוּ מִקֹּדֶשׁ הַקָּדָשִׁים)

The phrase **the holiest holy food** refers to the most sacred part of the food offerings, which was reserved for only the priests to eat. Alternate translation: [told them that they would not be allowed to eat the most sacred food]

Support Reference: Idiom

ULT **until a priest stood**
UST until a {high} priest could … Only if the high priest
(עַד עָמֹד כֹּהֵן)

Here, **stood** is a figurative way of saying that a person had assumed the duties of his office. Here, **priest** means specifically the high priest, since he was the one who would have possession of the objects that this verse describes. Alternate translation: [until the high priest was once again on duty]

Support Reference: Metaphor

ULT with Urim and with Thummim
UST consult Yahweh by using the sacred lots {to determine that they truly were descendants of priestly families … } … determined that these men truly were priests
(לְאוּרִים וּלְתֻמִּים)

This was a pair of objects that the high priest kept in the breastpiece of his robe. It is unknown exactly what type of objects they were, but they were used to answer yes-or-no questions and to decide between two alternatives. If the priest, without looking, pulled out the Urim, that meant one answer, while if he pulled out the Thummim, that meant the other answer. If it would be helpful in your language, you could describe these objects by their function rather than by their names. Alternate translation: [and could use the sacred objects to decide their cases]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Tirshatha	The governor
holiest	the shares of the sacrifices that only the priests could eat … the most sacred food
from the … holy food	the shares of the sacrifices that only the priests could eat … the most sacred food
a priest	a {high} priest … the high priest

Ezra 2:64

ULT	UST
All the assembly, as one, was 42, 360:	*Altogether in this group, 42, 360 Israelite people returned to Judah.*

ULT All the assembly, as one, was 42, 360
UST Altogether in this group, 42, 360 Israelite people returned to Judah
(כָּל־הַקָּהָל כְּאֶחָד אַרְבַּע רִבֹּוא אַלְפַּיִם שְׁלֹשׁ־מֵאוֹת שִׁשִּׁים)

The expression **as one** means all together. Alternate translation: [The total number of men who returned was 42,360]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the assembly	Altogether in this group … Israelite people returned to Judah

Ezra 2:65

ULT	UST
apart from their male servants and their female servants, these were 7, 337; and for them were 200 men who sang and women who sang.	*The Israelites also brought along with them 7, 337 male and female servants and 200 male and female musicians.*

ULT apart from their male servants and their female servants, these were 7, 337
UST The Israelites also brought along with them 7, 337 male and female servants
(מִלְּבַד עַבְדֵיהֶם וְאַמְהֹתֵיהֶם אֵלֶּה שִׁבְעַת אֲלָפִים שְׁלֹשׁ מֵאוֹת שְׁלֹשִׁים וְשִׁבְעָה)

Alternate translation: [not counting their 7,337 male and female servants]

ULT and for them were 200 men who sang and women who sang
UST and 200 male and female musicians
(וְלָהֶם מְשֹׁרְרִים וּמְשֹׁרְרוֹת מָאתָיִם)

This group of those **who sang** is a different group from those in 2:41. Those were Levites who sang in connection with Israel's worship. The group here is a class of servants who were employed to provide music for public and private events. Alternate translation: [and the 200 male and female singers whom they employed]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their male servants	male … servants
and their female servants	and female

Ezra 2:66

ULT	UST
Their horses were 736. Their mules were 245.	*The Israelites also brought with them {from Babylonia} 736 horses, 245 mules,*

ULT Their horses were 736. Their mules were 245

UST The Israelites also brought with them {from Babylonia} 736 horses, 245 mules

(סוּסֵיהֶם שְׁבַע מֵאוֹת שְׁלֹשִׁים וְשִׁשָּׁה פִּרְדֵיהֶם מָאתַיִם אַרְבָּעִים וַחֲמִשָּׁה)

Alternate translation, beginning a sentence that will continue through the next verse: [The group also brought back with them 736 horses, 245 mules]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Their horses	The Israelites also brought with them {from Babylonia} … horses
Their mules	mules

Ezra 2:67

ULT	UST
Their camels were 435. Their donkeys were 6, 720.	*435 camels, and 6, 720 donkeys.*

ULT Their camels were 435. Their donkeys were 6, 720

UST 435 camels, and 6, 720 donkeys

(גְּמַלֵּיהֶם אַרְבַּע מֵאוֹת שְׁלֹשִׁים וַחֲמִשָּׁה חֲמֹרִים שֵׁשֶׁת אֲלָפִים שְׁבַע מֵאוֹת וְעֶשְׂרִים)

Alternate translation, concluding the sentence from the previous verse: [435 camels, and 6,720 donkeys]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Their camels	camels
Their donkeys	donkeys

Ezra 2:68

ULT	UST
And when some from the heads of the fathers came to the house of Yahweh which is in Jerusalem, they freely gave for the house of God to cause it to stand upon its place.	*When they arrived at {the ruins of} the temple of Yahweh in Jerusalem, some of the clan leaders gave money for the supplies needed to rebuild the temple in the same place where the old temple had been.*

ULT **And … some from the heads of**
UST some of the clan leaders
(וּמֵרָאשֵׁי)

The word **and** introduces a new event in the story. Use the most natural way in your language to introduce this new event.

Support Reference: Introduction of a New Event

ULT **And … some from the heads of the fathers**
UST some of the clan leaders
(וּמֵרָאשֵׁי הָאָבוֹת)

Here, **heads of the fathers** is an abbreviated way of saying the heads of father's houses. The full expression "house of their fathers" was used in 2:59. See how you translated it there, and review the note there if that would be helpful. Alternate translation: [some of the clan leaders]

Support Reference: Ellipsis

ULT **And … some from the heads of**
UST some of the clan leaders
(וּמֵרָאשֵׁי)

Here, **heads** is a figurative way of saying leaders. Alternate translation: [And … leaders of]

Support Reference: Metaphor

ULT **to the house of Yahweh which is in Jerusalem … for the house of God**
UST at {the ruins of} the temple of Yahweh in Jerusalem … the temple
(לְבֵית יְהוָה אֲשֶׁר בִּירוּשָׁלִַם & לְבֵית הָאֱלֹהִים)

As in 1:3–4, the expressions **house of Yahweh** and **house of God** both refer to the same temple. The book speaks of this temple as if it would be a house in which God lived, since God's presence would be there. Alternate translation: [the temple of Yahweh in Jerusalem … the temple of God]

Support Reference: Metaphor

ULT **to cause it to stand upon its place**
UST to rebuild … in the same place where the old temple had been
(לְהַעֲמִידוֹ עַל־מְכוֹנוֹ)

This expression indicates that these gifts were given towards the costs of rebuilding the temple on its former site. The expression envisions the rebuilt temple as like a living thing that would **stand** in that location. Alternate translation: [to rebuild it on its former site]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the house of Yahweh	at {the ruins of} the temple of Yahweh
is in Jerusalem	in Jerusalem
they freely gave	gave money for the supplies needed
for the house of God	the temple

Ezra 2:69

ULT	UST
They gave according to their ability to the treasury of the work: 61,000 gold darics, and 5,000 silver minas, and 100 tunics of the priests.	*Each one gave as much as he was able to give for the work {on the temple}. Altogether, they gave 61,000 gold coins, 5,000 silver bars, and 100 robes for the priests.*

ULT **to the treasury of the work**
UST for the work {on the temple}
(לְאוֹצַ֣ר הַמְּלָאכָ֔ה)

The work means the project of rebuilding the temple. The **treasury** was where all of the money would be kept safely until it was needed. Alternate translation: [to the fund for rebuilding the temple]

ULT **61,000 gold darics**
UST 61,000 gold coins
(זָהָ֗ב דַּרְכְּמוֹנִים֙ שֵׁשׁ־רִבֹּ֣אות וָאֶ֔לֶף)

In ancient times, **gold darics** each weighed about 8 or 8.5 grams, or about a quarter of an ounce. You could try to express this in terms of modern money values, but if you did, that could cause your Bible translation to become outdated and inaccurate, since those values can change over time. Instead, you might say something general like “61,000 gold coins,” or give the equivalent weight, or use the biblical term in the text and give the weight in a note.

Support Reference: Biblical Money

ULT **and 5,000 silver minas**
UST 5,000 silver bars
(וְכֶ֕סֶף מָנִ֖ים חֲמֵ֣שֶׁת אֲלָפִ֑ים)

In ancient times, **silver minas** each weighed about half a kilogram, or about 1.25 pounds. However, as in the case of darics, it would probably be best to say something general like “5,000 silver bars,” or give the equivalent weight, or use the biblical term and give the equivalent weight in a footnote.

Support Reference: Biblical Money

ULT **and 100 tunics of the priests**
UST and 100 robes for the priests
(וְכָתְנֹת כֹּהֲנִים מֵאָה)

Tunics were the special garments that priests would wear while performing their duties in the temple. Alternate translation: [100 special garments for the priests to wear]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the work	for the work {on the temple}
gold	gold
and … silver	silver
and … tunics of	and … robes
the priests	for the priests

Ezra 2:70

ULT	UST
So the priests, and the Levites, and some from the people, and the singers, and the gatekeepers, and the temple servants dwelt in their cities. So all Israel was in their cities.	*So all of these priests, Levites, musicians, gatekeepers, temple servants, and other people returned to live in the towns and villages {of the province of Judah}. They settled in the places where their ancestors had lived.*

ULT **So the priests, and the Levites, and some from the people, and the singers, and the gatekeepers, and the temple servants dwelt in their cities. So all Israel was in their cities**
UST So all of these priests, Levites, musicians, gatekeepers, temple servants, and other people returned to live in the towns and villages {of the province of Judah}. They settled in the places where their ancestors had lived
(וַיֵּשְׁבוּ הַכֹּהֲנִים וְהַלְוִיִּם וּמִן־הָעָם וְהַמְשֹׁרְרִים וְהַשּׁוֹעֲרִים וְהַנְּתִינִים בְּעָרֵיהֶם וְכָל־יִשְׂרָאֵל בְּעָרֵיהֶם)

This is a summary conclusion to the list. See how you translated each of these terms within the list: priests in v. 36, Levites in v. 40, singers in v. 41, gatekeepers in v. 42, and temple servants in v. 43. Review the notes to each of these verses if that would be helpful. Alternate translation: [So the priests, Levites, other Israelites, singers, gatekeepers, and temple servants returned to Judah and settled in the places where their ancestors had formerly lived]

ULT **So all Israel was in their cities**
UST They settled in the places where their ancestors had lived
(וְכָל־יִשְׂרָאֵל בְּעָרֵיהֶם)

This sentence summarizes the previous sentence, which was itself a summary of the chapter. It shows the result of the journey, that the return of the Israelites was accomplished successfully. You could include this meaning with the previous sentence if stating it separately might be confusing for your readers because of the repetition. Its meaning is included in the alternate translation suggested for the previous sentence.

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	priests
and the Levites	Levites
and the gatekeepers	gatekeepers
and the temple servants	temple servants
and the temple servants	temple servants

ULT	UST
Israel	They

Ezra 3

Ezra 3 Chapter Introduction

Structure and Formatting

This chapter begins the story of the building of the temple and re-establishment of worship in the new temple. (See: temple, house, house of God)

Religious and Cultural Concepts in This Chapter

Rebuilding the temple

They immediately began the temple worship even though the temple had not yet been built because they feared the people of the surrounding nations.

Ezra 3:1

ULT	UST
Then the seventh month came and the sons of Israel were in their cities. And the people were gathered together as one man to Jerusalem.	*After the Israelite people {returned and} began to live in their towns, in the autumn of that year, they all gathered together in Jerusalem.*

ULT **Then … came**
UST in the autumn of that year
(וַיִּגַּע)

The word **then** indicates that the events the story will now relate came after the event it has just described. If it would be helpful in your language, you could show this relationship by using a fuller phrase. Alternate translation: [After this group had returned to Judah]

Support Reference: Connect — Sequential Time Relationship

ULT **Then the seventh month came**
UST in the autumn of that year
(וַיִּגַּע הַחֹדֶשׁ הַשְּׁבִיעִי)

This phrase refers to the beginning of the seventh month in the Jewish religious calendar, which is the first month in the Jewish civic calendar. The phrase is actually giving the reason why the people gathered in Jerusalem at this time. It was the start of a new year, and the leadership had decided to resume community worship, including daily sacrifices, as of the beginning of that year, as 3:6 indicates. If it would be helpful to your readers, you could say this explicitly. Alternate translation: [At the start of the seventh month, because it was the beginning of a new civic year]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the seventh month**
UST in the autumn of that year
(הַחֹדֶשׁ הַשְּׁבִיעִי)

Alternate translation: [month seven]

Support Reference: Ordinal Numbers

ULT **the seventh month**
UST in the autumn of that year
(הַחֹדֶשׁ הַשְּׁבִיעִי)

You could convert the Hebrew **month** into an equivalent on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the equivalency will be different every year and the translation will not be entirely accurate. So you may just want to use the number of the Hebrew month.

Support Reference: Hebrew Months

ULT **and the sons of Israel were in their cities. And the people were gathered together … to Jerusalem**
UST After the Israelite people {returned and} began to live in their towns … they all gathered together in Jerusalem
(וּבְנֵי יִשְׂרָאֵל בֶּעָרִים & וַיֵּאָסְפוּ הָעָם & אֶל־יְרוּשָׁלִָם)

Here the book repeats some background information to remind readers why the Israelites were not all in Jerusalem already and would have had to come there from various places. Alternate translation: [the Israelites came from the different places where they had settled and they gathered … in Jerusalem]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **and the sons of Israel**
UST After the Israelite people {returned … }
(וּבְנֵי יִשְׂרָאֵל)

Here, **sons** means descendants. The book is envisioning all of the Israelites as descendants of the patriarch Jacob, who was also known as Israel. Alternate translation: [the Israelites]

Support Reference: Metaphor

ULT **And the people were gathered together**
UST they all gathered together
(וַיֵּאָסְפוּ הָעָם)

If it would be helpful in your language, you could say this with an active form. Alternate translation: [And they gathered together]

Support Reference: Active or Passive

> ULT **as one man**
> UST they all gathered together
> (כְּאִישׁ אֶחָד)

As one man is an idiom that means they gathered as if they were a single person, that is, all in one place at the same time for the same purpose. Alternate translation: [as if they were a single person]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … month	in the autumn of that year
Israel	After the Israelite people {returned … }
And … were gathered together	they all gathered together
Jerusalem	Jerusalem

Ezra 3:2

ULT	UST
Then arose Jeshua the son of Jozadak, and his brothers the priests, and Zerubbabel the son of Shealtiel, and his brothers, and they built the altar of the God of Israel to offer up burnt up offerings on it as is written in the law of Moses, the man of God.	*Then Joshua son of Jehozadak and his fellow priests and Zerubbabel son of Shealtiel and his associates all began to rebuild the altar of the God of Israel. They did that so that they could sacrifice burnt offerings on it. They wanted to follow what the prophet Moses had written in the laws that God had given to him.*

ULT **Then arose**
UST Then … all began
(וַיָּקָם)

The word **then** indicates that the events the story will now relate came after the event it has just described. If it would be helpful in your language, you could show this relationship by using a fuller phrase. Alternate translation: [Once everyone had gathered, arose]

Support Reference: Connect — Sequential Time Relationship

ULT **Then arose**
UST Then … all began
(וַיָּקָם)

In this context, the word **arose** means they took action to get an enterprise under way. It does not indicate that these leaders had been sitting or lying down and that they stood up. Alternate translation: [Then took action] or [Then carried out their plans]

Support Reference: Idiom

ULT **Jeshua the son of Jozadak**
UST Joshua son of Jehozadak
(יֵשׁוּעַ בֶּן־יוֹצָדָק)

Jeshua is the name of a man. See how you translated it in 2:2. **Jozadak** is the name of his father.

Support Reference: How to Translate Names

ULT **and his brothers the priests**
UST and his fellow priests
(וְאֲחָיו הַכֹּהֲנִים)

Here, **brothers** is likely a figurative way of saying fellow priests, although it is possible that some of the biological brothers of Jeshua were included in this group. Jeshua himself was the high priest at this time. Alternate translation: [his fellow priests]

Support Reference: Metaphor

ULT **and Zerubbabel the son of Shealtiel**
UST and Zerubbabel son of Shealtiel
(וּזְרֻבָּבֶל בֶּן־שְׁאַלְתִּיאֵל)

Zerubbabel is the name of a man. See how you translated it in 2:2. **Shealtiel** is the name of his father.

Support Reference: How to Translate Names

ULT **and his brothers**
UST and his fellow
(וְאֲחָיו)

Here, **brothers** appears to be a figurative way of saying fellow leaders. The other seven men listed in 2:2 as leaders of the group that returned from exile may be particularly in view. Alternate translation: [and his fellow leaders]

Support Reference: Metaphor

ULT **and they built the altar of the God of Israel to offer up burnt up offerings on it**
UST to rebuild the altar of the God of Israel. They did that so that they could sacrifice burnt offerings on it
(וַיִּבְנוּ אֶת־מִזְבַּח אֱלֹהֵי יִשְׂרָאֵל לְהַעֲלוֹת עָלָיו עֹלוֹת)

This was a way of resuming regular community worship even before construction began on the new temple. If it would be helpful to your readers, you could say this explicitly. Alternate translation: [and they built a new altar to the God of Israel so that the priests could start offering sacrifices right away on behalf of the community]

Support Reference: Assumed Knowledge and Implicit Information

ULT **burnt up offerings**
UST burnt offerings
(עֹלֹת)

The book assumes that readers will know that this means whole burnt offerings, that is, sacrifices that were burned up completely on the altar. These were offered to express a desire to be in good standing with God through the complete sacrifice of something valuable and also through the creation of an aroma, the smell of roasting meat, that was considered to be pleasing to God. If your language has a special term for such offerings, you can use it in your translation. Alternate translation: [whole burnt offerings]

Support Reference: Assumed Knowledge and Implicit Information

ULT **as is written in the law of Moses**
UST They wanted to follow what … Moses had written in the laws that God had given to him
(כַּכָּתוּב בְּתוֹרַת מֹשֶׁה)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [as God had commanded the people of Israel to do through Moses]

Support Reference: Active or Passive

ULT **Moses, the man of God**
UST the prophet Moses
(מֹשֶׁה אִישׁ־הָאֱלֹהִים)

Here the book repeats some background information to remind readers who Moses was. Alternate translation: [Moses, that godly man] or [Moses, that man who knew God well]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **Moses**
UST Moses
(מֹשֶׁה)

Moses is the name of a man. It occurs many times throughout the book, and it will be helpful to your readers if you translate it consistently each time.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	priests
and Zerubbabel	and Zerubbabel
the altar of	the altar of
the God of	the God of

ULT	UST
Israel	Israel
burnt up offerings	burnt offerings
in the law of Moses	Moses … in the laws that God had given to him
the man of God	the prophet

Ezra 3:3

ULT	UST
And they set up the altar on its foundation, for dread was on them because of the peoples of the lands. Then they offered up on it burnt up offerings to Yahweh, burnt up offerings at the morning and at the evening.	*Even though they were afraid of the people who were already living in that area, they rebuilt the altar at the same place where the previous altar had been. They began to offer sacrifices to Yahweh on it every morning and every evening.*

ULT **And they set up the altar on its foundation, for dread was on them because of the peoples of the lands**

UST Even though they were afraid of the people who were already living in that area, they rebuilt the altar at the same place where the previous altar had been
(וַיָּכִינוּ הַמִּזְבֵּחַ עַל־מְכוֹנֹתָיו כִּי בְּאֵימָה עֲלֵיהֶם מֵעַמֵּי הָאֲרָצוֹת)

If it would be helpful in your language, you could reverse the order of these phrases since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: [Because they were afraid of the people from other groups who lived around them, thinking they might attack them, they wanted to ask God for help and protection, so they made rebuilding the altar their first priority] or [Because they were afraid of the people from other groups who lived around them, thinking they might try to stop them from rebuilding the temple, they wanted to get started on rebuilding as quickly as possible, and so they began right away with the altar]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And they set up the altar on its foundation**

UST they rebuilt the altar at the same place where the previous altar had been
(וַיָּכִינוּ הַמִּזְבֵּחַ עַל־מְכוֹנֹתָיו)

This phrase likely means that the priests and leaders built this new altar right at the place where the altar had been located within the former temple. If it would be helpful in your language, you could say that as an alternate translation.

Support Reference: Assumed Knowledge and Implicit Information

ULT **for dread was on them because of the peoples of the lands**
UST Even though they were afraid of the people who were already living in that area
(כִּי בְּאֵימָה עֲלֵיהֶם מֵעַמֵּי הָאֲרָצוֹת)

The book does not say specifically why the Israelites were afraid of the people from other groups who lived around them. Two possibilities are that they were afraid these people might attack them or that they might try to keep them from rebuilding the temple, in both cases to stop them from re-establishing themselves in their former homeland. If it would be helpful to your readers, you could suggest one of these explanations explicitly. Alternate translation: [because they were afraid that the people from other groups who lived around them might attack them, they wanted to ask God for help and protection] or [because they were afraid that the people from other groups who lived around them might try to stop them from rebuilding the temple, they wanted to get started on rebuilding as quickly as possible]

Support Reference: Assumed Knowledge and Implicit Information

ULT **dread was on them**
UST Even though they were afraid
(בְּאֵימָה עֲלֵיהֶם)

Here the book uses a spatial metaphor of **dread** or fear landing **on** or resting **on** the Israelites to express that the Israelites felt that emotion. Alternate translation: [they were very afraid]

Support Reference: Metaphor

ULT **because of the peoples of the lands**
UST of the people who were already living in that area
(מֵעַמֵּי הָאֲרָצוֹת)

This was the expression that the Jews used to refer to members of other people groups, including some that the Assyrians had brought into the area who were originally from other places (**lands**) but who were now living in and around the province of Judah. Alternate translation: [people from other groups]

Support Reference: Idiom

ULT **Then they offered up on it burnt up offerings to Yahweh, burnt up offerings at the morning and at the evening**
UST They began to offer sacrifices to Yahweh on it every morning and every evening
(וַיַּעֲלוּ עָלָיו עֹלוֹת לַיהוָה עֹלֹת לַבֹּקֶר וְלָעָרֶב)

The word **then** at the beginning of this sentence indicates that the activity it describes took place after the events the story has been describing. Specifically, this was a continuous activity, not something the leaders did just on that occasion. If it would be helpful in your language, you could show this relationship by using a phrase such as “from that time on.” Alternate translation: [From that time on, the priests offered sacrifices to Yahweh on this altar every morning and every evening]

Support Reference: Connect — Sequential Time Relationship

ULT **Then they offered up on it burnt up offerings to Yahweh, burnt up offerings at the morning and at the evening**
UST They began to offer sacrifices to Yahweh on it every morning and every evening
(וַיַּעֲלוּ עָלָיו עֹלוֹת לַיהוָה עֹלֹת לַבֹּקֶר וְלָעָרֶב)

As 3:2 notes, God had commanded these daily **offerings** in the law of Moses. By resuming them, the leaders and priests were restoring the regular worship life of the community. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [From that time on, the priests offered sacrifices to Yahweh on this altar every morning and every evening. By doing that, they restored the regular worship life of the community]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they set up	they rebuilt
the altar	the altar
its foundation	at the same place where the previous altar had been
dread	Even though they were afraid
the lands	who were already living in that area
burnt up offerings	sacrifices
to Yahweh	to Yahweh
burnt up offerings	sacrifices

Ezra 3:4

ULT	UST
Then they made the Festival of Huts as is written, with a burnt up offering day by day, by number according to the ordinance of the matter of the day, on its day.	*{Fifteen days after they started to offer these sacrifices,} the people celebrated the Festival of Shelters. {Moses had commanded them to do this in the decrees that God had given to him.} Each day the priests offered the sacrifices that were required for that day.*

ULT **Then they made**
UST {Fifteen days after they started to offer these sacrifices,} the people celebrated
(וַיַּעֲשׂוּ)

The word **Then** indicates that the events the story will now recount came after the event it has just related. If it would be helpful in your language, you could show this relationship by using an equivalent phrase. The next event is specifically the Festival of Tabernacles, which the law of Moses said to observe from the fifteenth through the twenty-second days of the seventh month. So that event would have taken place about two weeks after the Israelites first gathered in Jerusalem. Alternate translation: [Later that month]

Support Reference: Connect — Sequential Time Relationship

ULT **Then they made the Festival of Huts**
UST {Fifteen days after they started to offer these sacrifices,} the people celebrated the Festival of Shelters
(וַיַּעֲשׂוּ אֶת־חַג הַסֻּכּוֹת)

This phrase describes the Israelites celebrating an observance that is also known as the Festival of Tabernacles. The purpose of this festival was to remind the Israelites how Yahweh had cared for their ancestors when they lived in temporary shelters as they traveled through the wilderness from Egypt to Canaan. If it would be helpful to your readers, you could say this explicitly. Alternate translation: [The Israelites celebrated the Festival of Tabernacles to remember how God had taken care of their ancestors when they had only temporary shelters to live in as they traveled through the wilderness from Egypt to Canaan]

Support Reference: Assumed Knowledge and Implicit Information

ULT **as is written**
UST Moses had commanded them to do this in the decrees that God had given to him
(כַּכָּתוּב)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [as God had commanded the people of Israel to do through Moses]

Support Reference: Active or Passive

ULT **with a burnt up offering day by day, by number according to the ordinance of the matter of the day, on its day**
UST Each day the priests offered the sacrifices that were required for that day
(וְעֹלַת יוֹם בְּיוֹמוֹ בְּמִסְפָּר כְּמִשְׁפַּט דְּבַר־יוֹם בְּיוֹמוֹ)

These expressions refer to the way the law of Moses commanded the Israelites to offer a different number of sacrifices on each of the eight days of this festival. Alternate translation: [they offered burnt offerings every day, and on each day they offered the number of sacrifices that the law specified for that day]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Festival of	the Festival of
with a burnt up offering	the priests offered the sacrifices
day	Each day
by day	Each day
according to the ordinance of	that were required for that day
the day	that were required for that day
on its day	that were required for that day

Ezra 3:5

ULT	UST
And after this was a continual burnt up offering, and for the new moons, and for all the consecrated appointed times of Yahweh, and for everyone who freely offered a freewill offering to Yahweh.	*From then on, they presented the regular burnt offerings and the {other required} offerings{. These were} for the New Moon festivals and the other festivals that they celebrated as special times each year to honor Yahweh. They also brought other offerings to Yahweh just because they wanted to{, not because they were required to bring them}.*

ULT **And after this was**
UST From then on
(וְאַחֲרֵי כֵּן)

This phrase indicates that the activity it describes took place after the one it has just described. If it would be helpful in your language, you could show this relationship by using a phrase such as “And from that time on.”

Support Reference: Connect — Sequential Time Relationship

ULT **a continual burnt up offering, and for the new moons, and for all the consecrated appointed times of Yahweh, and for everyone who freely offered a freewill offering to Yahweh**
UST they presented the regular burnt offerings and the {other required} offerings{. These were} for the New Moon festivals and the other festivals that they celebrated as special times each year to honor Yahweh. They also brought other offerings to Yahweh just because they wanted to{, not because they were required to bring them}
(עֹלַת תָּמִיד וְלַחֳדָשִׁים וּלְכָל־מוֹעֲדֵי יְהוָה הַמְקֻדָּשִׁים וּלְכָל מִתְנַדַּב נְדָבָה לַיהוָה)

Here the book leaves out some of the words that a sentence would ordinarily need in order to be complete. The meaning seems to be that once the daily morning and evening sacrifices had been re-instituted, the less frequent sacrifices were resumed as well, including those for the new moon, for the annual festivals, and on the occasion of freewill offerings. You could say that explicitly if it would be helpful to your readers. Alternate translation: [the priests offered sacrifices every morning and evening, and they also offered sacrifices for the new moon festivals, for the festivals that Yahweh had commanded them to observe each year, and whenever anyone freely offered an animal to Yahweh]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … burnt up offering	they presented … burnt offerings
consecrated	that they celebrated

ULT	UST
the … appointed times of	and the other festivals … as special times each year
Yahweh	to honor Yahweh
who freely offered	other offerings … just because they wanted to
a freewill offering	not because they were required to bring them
to Yahweh	to Yahweh

Ezra 3:6

ULT	UST
From day one of the seventh month they began to offer up burnt up offerings to Yahweh, but the temple of Yahweh had not been founded.	*But even though they started bringing burnt offerings to Yahweh at the beginning of autumn, they had not yet started rebuilding the temple.*

ULT **From day one**
UST at the beginning of autumn
(מִיּוֹם אֶחָד)

The Hebrew uses a cardinal number here, **one**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, **first**, in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of days, you can do that here in your translation. Alternate translation: [Starting on the first day]

Support Reference: Ordinal Numbers

ULT **they began to offer up burnt up offerings to Yahweh, but the temple of Yahweh had not been founded**
UST But even though they started bringing burnt offerings to Yahweh … they had not yet started rebuilding the temple
(הֵחֵלּוּ לְהַעֲלוֹת עֹלוֹת לַיהוָה וְהֵיכַל יְהוָה לֹא יֻסָּד)

This sentence draws a contrast between the conditions under which readers would have expected sacrifices to resume and the conditions under which they actually did resume. You could use a connecting phrase such as “even though” between the two clauses to indicate this contrast. Alternate translation: [they resumed offering sacrifices to Yahweh, even though they had not yet rebuilt the temple of Yahweh]

Support Reference: Connect — Contrast Relationship

ULT **but the temple of Yahweh had not been founded**
UST they had not yet started rebuilding the temple
(וְהֵיכַל יְהוָה לֹא יֻסָּד)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [the Jewish leaders had not yet rebuilt the temple of Yahweh]

Support Reference: Active or Passive

ULT but the temple of Yahweh had not been founded
UST they had not yet started rebuilding the temple
(וְהֵיכַל יְהוָה לֹא יִסָּד)

This phrase likely means specifically that no one had laid a foundation yet for the new temple. That would have been the first step in construction. However, this seems to be a figurative way of describing the entire process of building the temple by referring to one part of that process, its first step. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [the Jewish leaders had not yet rebuilt the temple of Yahweh]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
From day	at the beginning of autumn
of the … month	at the beginning of autumn
burnt up offerings	burnt offerings
to Yahweh	to Yahweh
but the temple of	the temple
Yahweh	the temple
had … been founded	they had … started rebuilding

Ezra 3:7

ULT	UST
And they gave silver to the masons and to the carpenters, and food, and drink, and oil to the Sidonians and to the Tyrians, to bring trees of cedar from Lebanon to the sea of Joppa, according to the permission of Cyrus, the king of Persia, given to them.	*So the {leaders of the} Israelites hired stone-cutters and carpenters {to do the construction work}. They also bought logs of cedar trees from the people of {the cities of} Tyre and Sidon. To pay for the logs, the Israelites sent grain, wine, and olive oil to those people. Since King Cyrus had said that the Israelites could buy these things, the people of Tyre and Sidon {agreed. They} brought the logs down from the mountains in Lebanon to the seashore at Joppa and then floated them along the coast to {the city of} Joppa. {Then they brought the logs inland from Joppa up to Jerusalem.}*

ULT **And they gave**
UST So the {leaders of the} Israelites hired … {to do the construction work}. They also bought logs … To pay for the logs, the Israelites sent
(וַיִּתְּנוּ)

Here, the word **and** indicates that the sentence it introduces will explain what people did as a result of the situation that the previous sentence described. Alternate translation: [And so they gave]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And they gave silver to the masons and to the carpenters**
UST So the {leaders of the} Israelites hired stone-cutters and carpenters {to do the construction work}. They also bought logs … To pay for the logs, the Israelites sent
(וַיִּתְּנוּ־כֶסֶף לַחֹצְבִים וְלֶחָרָשִׁים)

The implication is that the Jewish leaders did this, and the rest of the things the verse describes, in order to start construction on the new temple. If it would be helpful to your readers, you could say this explicitly. Alternate translation: [In order to start building a new temple, the Jewish leaders hired masons and carpenters]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And they gave silver to the masons and to the carpenters**
UST So the {leaders of the} Israelites hired stone-cutters and carpenters {to do the construction work}. They also bought logs … To pay for the logs, the Israelites sent
(וַיִּתְּנוּ־כֶסֶף לַחֹצְבִים וְלֶחָרָשִׁים)

The phrase **they gave silver** is an idiom that means the Jewish leaders paid money to these workers in exchange for their expected labor. The money was not a gift. Alternate translation: [And they hired masons and carpenters]

Support Reference: Idiom

ULT **And they gave silver**
UST So the {leaders of the} Israelites hired … {to do the construction work}. They also bought logs … To pay for the logs, the Israelites sent
(וַיִּתְּנוּ־כֶסֶף)

Here, **silver** means money. Though the payment may have been in the form of silver bars, such as are described in 2:69, it may also have been in the form of some other type of money. The book is describing a payment by reference to something that was the most common type of money. Alternate translation: [And they paid money]

Support Reference: Metonymy

ULT **to the masons**
UST stone-cutters
(לַחֹצְבִים)

The term **masons** describes workers who build things from stone. Alternate translation: [stoneworkers]

Support Reference: Translate Unknowns

ULT **and to the carpenters**
UST and carpenters
(וְלֶחָרָשִׁים)

The term **carpenters** describes workers who build things from wood. Alternate translation: [woodworkers]

Support Reference: Translate Unknowns

ULT **and food, and drink, and oil to the Sidonians and to the Tyrians**
UST from the people of {the cities of} Tyre and Sidon … grain, wine, and olive oil to those people … the people of Tyre and Sidon {agreed … }
(וּמַאֲכָל וּמִשְׁתֶּה וָשֶׁמֶן לַצִּדֹנִים וְלַצֹּרִים)

This phrase describes a further step that the Jewish leaders took to rebuild the temple. The words **they gave**, earlier in the sentence, apply to this phrase as well. In this case, **gave** would now have the sense of "sent," since the leaders sent the **food**, **drink, and oil** to people in distant cities. Alternate translation: [and they also sent grain and wine and olive oil to people who lived in the cities of Sidon and Tyre]

Support Reference: Idiom

ULT **and food, and drink, and oil**
UST grain, wine, and olive oil
(וּמַאֲכָל וּמִשְׁתֶּה וָשֶׁמֶן)

While these are all general terms that describe categories of things, the book is likely using them to refer to specific items within each category. While **food** means anything to eat, here it probably means grain, which the Israelites grew in their land and which they could transport relatively easily. Similarly, **drink** means anything to drink, but it probably means wine, and **oil** probably means olive oil, because these were both things that the Israelites also produced and could transport. Alternate translation: [and grain and wine and olive oil]

Support Reference: Synecdoche

ULT **to the Sidonians and to the Tyrians**
UST from the people of {the cities of} Tyre and Sidon … to those people … the people of Tyre and Sidon {agreed … }
(לַצִּדֹנִים וְלַצֹּרִים)

These are the names of two people groups. The terms describe the residents of the cities of Sidon and Tyre, which were located on the seacoast north of Israel.

Support Reference: How to Translate Names

ULT **to bring**
UST { … They} brought
(לְהָבִיא)

This phrase describes the purpose for which the Jewish leaders took the actions just described. If it would be helpful in your language, you could use a term such as "so that" to indicate this. Alternate translation: [so that they would bring]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **trees of cedar**
UST of cedar trees … the logs
(עֲצֵי אֲרָזִים)

The term **cedar** refers to large fir trees with strong, beautiful, aromatic wood that were valued for construction. Such trees grew plentifully and grew to great heights in the region of Lebanon. Alternate translation: [cedar trees]

Support Reference: Translate Unknowns

ULT **from Lebanon to the sea of Joppa**
UST down from the mountains in Lebanon to the seashore at Joppa and then floated them along the coast to {the city of} Joppa. {Then they brought the logs inland from Joppa up to Jerusalem … }
(מִן־הַלְּבָנוֹן אֶל־יָם יָפוֹא)

The **sea of Joppa** is not the name of a body of water. Instead, that term refers to the coast of the Mediterranean Sea at the port city of Joppa. This full phrase means that the people of Tyre and Sidon were to cut cedar trees in Lebanon and transport them to Israel by floating them along the seacoast to the port of Joppa. Alternate translation: [by sea from Lebanon to Joppa]

Support Reference: Idiom

ULT **Lebanon**
UST the mountains in Lebanon
(הַלְּבָנוֹן)

Lebanon is the name of a place. It was a mountainous region located along the coast of the Mediterranean Sea, north of Israel.

Support Reference: How to Translate Names

ULT **Joppa**
UST the city of} Joppa. {Then they brought the logs inland from Joppa up to Jerusalem … }
(יָפוֹא)

Joppa is the name of a city.

Support Reference: How to Translate Names

ULT **according to the permission of Cyrus, the king of Persia, given to them**
UST Since King Cyrus had said that the Israelites could buy these things
(כְּרִשְׁעָוֹן כּוֹרֶשׁ מֶלֶךְ־פָּרַס עֲלֵיהֶם)

If it would be helpful in your language, you could say this with an active form. Alternate translation: [for King Cyrus of Persia had authorized them to do this]

Support Reference: Active or Passive

ULT **according to the permission of Cyrus, the king of Persia, given to them**
UST Since King Cyrus had said that the Israelites could buy these things
(כְּרִשְׁעָוֹן כּוֹרֶשׁ מֶלֶךְ־פָּרַס עֲלֵיהֶם)

If it would be helpful in your language, you could translate the abstract noun **permission** with a verb. Alternate translation: [since King Cyrus of Persia had authorized them to do this]

Support Reference: Abstract Nouns

ULT **according to the permission of Cyrus, the king of Persia, given to them**
UST Since King Cyrus had said that the Israelites could buy these things
(כְּרִשְׁעָוֹן כּוֹרֶשׁ מֶלֶךְ־פָּרַס עֲלֵיהֶם)

If it would be helpful in your language, you could put this sentence earlier or even first in the verse since it gives the reason for the actions that the rest of the verse describes. You could also show the connection by beginning the next sentence with a phrase such as “and so.” Alternate translation: [King Cyrus of Persia had authorized the Jewish leaders to get the materials they needed to rebuild the temple, and so]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
silver	So the {leaders of the} Israelites hired … {to do the construction work}. They also bought logs … To pay for the logs, the Israelites sent
and oil	and olive oil
to the Sidonians	from the people of {the cities of} … and Sidon … to those people … the people of … and Sidon {agreed … }
and to the Tyrians	Tyre … Tyre
cedar	cedar trees
Lebanon	the mountains in Lebanon
the sea of	the seashore at Joppa and then floated them along the coast to
Joppa	the city of} Joppa. {Then they brought the logs inland from Joppa up to Jerusalem … }
Cyrus	Cyrus

ULT	UST
the king of	King
Persia	King

Ezra 3:8

ULT	UST
Then in the second year of their coming to the house of God in Jerusalem, in the second month, Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the rest of their brothers the priests and the Levites, and all the ones who came from captivity to Jerusalem began, and they appointed the Levites from a son of 20 years and above to act as overseers for the work of the house of Yahweh.	*The Israelites started to rebuild the temple in the second month of the second year after they had returned to Jerusalem. Zerubbabel the son of Shealtiel, Joshua the son of Jozadak, their fellow leaders the priests and the Levites, and all the people who had come from where their enemies had taken them to Jerusalem supported this project. The leaders assigned the Levites who were twenty years old and older to supervise this work of rebuilding the temple for Yahweh.*

ULT **Then in the second year of their coming**
UST the second year after they had returned
(וּבַשָּׁנָה הַשֵּׁנִית לְבוֹאָם)

The word **Then** at the beginning of this phrase indicates that the events the story will now relate came after the events it has just described. Alternate translation: [Then in the second year after they came]

Support Reference: Connect — Sequential Time Relationship

ULT **Then in the second year of their coming to the house of God in Jerusalem, in the second month**
UST in the second month of the second year after they had returned to Jerusalem
(וּבַשָּׁנָה הַשֵּׁנִית לְבוֹאָם אֶל־בֵּית הָאֱלֹהִים לִירוּשָׁלִַם בַּחֹדֶשׁ הַשֵּׁנִי)

“Then in month two of year two after arriving at the house of God in Jerusalem” or “Then in the springtime of the second year since they came to the house of God in Jerusalem” or “Seven months after they had come to the house of God in Jerusalem”

Support Reference: Ordinal Numbers

ULT **Then in the second year of their coming to the house of God in Jerusalem**
UST the second year after they had returned to Jerusalem
(וּבַשָּׁנָה הַשֵּׁנִית לְבוֹאָם אֶל־בֵּית הָאֱלֹהִים לִירוּשָׁלָ͏ִם)

At this time, there was no temple in Jerusalem. So this phrase means one of two things: (1) The book could be referring implicitly to the place where God's temple belonged. It seems that the people thought of the temple site as God's temple, even though it was in ruins. Alternate translation: [In the second year after they returned from exile to the site of God's temple in Jerusalem.] or (2) The book could be referring implicitly to the purpose for which they came. Alternate translation: [In the second year after they returned to Jerusalem in order to build a temple there for God.]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the house of God**
UST to Jerusalem
(בֵּית הָאֱלֹהִים)

"the temple"

Support Reference: Metaphor

ULT **in the second month**
UST in the second month of
(בַּחֹדֶשׁ הַשֵּׁנִי)

The book does not say explicitly why the Jewish leaders started the actual construction of the new temple at this time. One possibility is that once they had ordered the necessary materials, as 3:7 describes, it took seven months for enough materials to be delivered for construction to begin. Another possibility is that the leaders waited until spring because winter would have been a bad time to start building. Yet another possibility is that they wanted to lay the foundation of this new temple in the second month of the year for ceremonial reasons, because that was the month in which King Solomon had laid the foundation of the original temple. If it would be helpful to your readers, you could put these explanations in a footnote.

ULT **Zerubbabel the son of Shealtiel**
UST Zerubbabel the son of Shealtiel
(זְרֻבָּבֶל בֶּן־שְׁאַלְתִּיאֵל)

Zerubbabel is the name of a man, and **Shealtiel** is the name of his father. See how you translated these names in 3:2.

Support Reference: How to Translate Names

ULT **and Jeshua the son of Jozadak**
UST Joshua the son of Jozadak
(וְיֵשׁוּעַ בֶּן־יוֹצָדָק)

Jeshua is the name of a man, and **Jozadak** is the name of his father. See how you translated these names in 3:2.

Support Reference: How to Translate Names

ULT **and the rest of their brothers the priests and the Levites**
UST their fellow leaders the priests and the Levites
(וּשְׁאָר אֲחֵיהֶם ׀ הַכֹּהֲנִים וְהַלְוִיִּם)

Here, **brothers** seems to be a figurative way of saying fellow leaders, since the priests and Levites were also leaders in the community like Zerubbabel, the governor, and Jeshua, the high priest. Alternate translation: [and their fellow leaders, the priests and Levites]

Support Reference: Metaphor

ULT **and all the ones who came from captivity to Jerusalem**
UST and all the people who had come from where their enemies had taken them to Jerusalem
(וְכָל־הַבָּאִים מֵהַשְּׁבִי יְרוּשָׁלָ͏ִם)

The abstract noun **captivity** refers to the way the Babylonians had transported many of the Jews away from their homeland when they conquered Jerusalem. (These included many of the parents or grandparents of the people here, but also some of these people themselves, as 3:12 indicates.) If it would be helpful in your language, you could translate the idea behind this term with an equivalent phrase. Alternate translation: [and the rest of the people who had returned to Jerusalem from where their enemies had taken them]

Support Reference: Abstract Nouns

ULT **began**
UST The Israelites started to rebuild the temple … supported this project
(הֵחֵלּוּ)

Here the book leaves out some of the words that a sentence would ordinarily need in order to be complete because they were understood by the original readers. If it would be helpful in your language, you could supply them from the context, or you could use a term such as “so” to indicate this. Alternate translation: [so they appointed]

Support Reference: Ellipsis

ULT **the Levites from a son of 20 years and above**
UST the Levites who were twenty years old and older
(אֶת־הַלְוִיִּם מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה)

Here, **son of 20 years and above** is an idiom that indicates a person's age. Alternate translation: [the Levites who were at least 20 years old]

Support Reference: Idiom

ULT **to act as overseers for the work of the house of Yahweh**
UST to supervise this work of rebuilding the temple for Yahweh
(לְנַצֵּחַ עַל־מְלֶאכֶת בֵּית־יְהוָה)

In this context, **the work of the house** is an abbreviated way of referring to the project of constructing a temple. Alternate translation: [to supervise the construction of the temple for Yahweh]

Support Reference: Ellipsis

ULT **the house of Yahweh**
UST the temple for Yahweh
(בֵּית־יְהוָה)

See how you translated this expression in 1:3. Alternate translation: [the temple for Yahweh]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Then in the … year	the … year
the house of God	to Jerusalem
in Jerusalem	to Jerusalem
in the … month	in the … month of
Zerubbabel	Zerubbabel
the priests	the priests
and the Levites	and the Levites
from captivity	from where their enemies had taken them
to Jerusalem	to Jerusalem
and they appointed	The leaders assigned
the Levites	the Levites
years	who were twenty years old
to act as overseers	to supervise
the work of	this work of rebuilding
the house of Yahweh	the temple for Yahweh

Ezra 3:9

ULT	UST
And Jeshua, his sons and his brothers, Kadmiel and his sons, the sons of Judah, stood as one to act as overseers for the ones doing the work at the house of God, the sons of Henadad, their sons, and their brothers the Levites.	*Jeshua, his sons, and his other relatives, and Kadmiel and his sons together helped to supervise those who were doing the work on the temple. They were all descendants of Judah. The sons and grandsons of Henadad along with the rest of their fellow Levites {joined in the work}.*

ULT **And … stood**
UST helped
(וַיַּעֲמֹד)

Here, the word **and** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: [So … helped]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Jeshua**
UST Jeshua
(יֵשׁוּעַ)

Jeshua is the name of a man, but he is not the high priest mentioned in the previous verse. Rather, he is the Levite clan leader listed in 2:40 as one of the exiles who returned to Judah. See how you translated his name there.

Support Reference: How to Translate Names

ULT **his sons and his brothers**
UST his sons, and his other relatives
(בָּנָיו וְאֶחָיו)

The terms **sons** and **brothers** do not seem to be figurative here. Rather, they would describe the biological sons and brothers of Jeshua as men who worked closely with him in supervising the construction of the new temple. So it would be appropriate to use the usual terms in your language for these close relationships.

ULT **Kadmiel**
UST and Kadmiel
(קַדְמִיאֵל)

Kadmiel is the name of a man. He is another Levite clan leader listed in 2:40. See how you translated his name there.

Support Reference: How to Translate Names

ULT **and his sons**
UST and his sons
(וּבָנָיו)

Here as well, the term **sons** does not seem to be figurative. Rather, it describes the biological sons of Kadmiel as men who helped supervise the temple construction.

ULT **the sons of Judah**
UST They were all descendants of Judah
(בְּנֵי־יְהוּדָה)

Here, **sons** does mean "descendants."

Support Reference: Metaphor

ULT **the sons of Judah**
UST They were all descendants of Judah
(בְּנֵי־יְהוּדָה)

Judah is the name of a man. According to 2:40, Jeshua and Kadmiel were the leaders of two Levite clans that were both descended from a man named Hodaviah. It is possible that this is an alternate spelling of that same name. Alternate translation: [who were all descendants of Hodaviah]

Support Reference: How to Translate Names

ULT **And … stood as one to act as overseers for the ones doing the work**
UST together helped to supervise those who were doing the work
(וַיַּעֲמֹד כְּאֶחָד לְנַצֵּחַ עַל־עֹשֵׂה הַמְּלָאכָה)

As in 2:63, **stood** is a figurative way of saying that a person assumed the duties of his office. Alternate translation: [joined together to supervise the workers]

Support Reference: Metaphor

ULT **as one**
UST together
(כְּאֶחָד)

As one is an idiom that means these men all behaved as if they were a single person. That is, they all did the same thing; they worked unitedly towards a common goal. Alternate translation: [together]

Support Reference: Idiom

ULT **for the ones doing the work at the house of God**
UST to supervise those who were doing the work on the temple
(עַל־עֹשֵׂה הַמְּלָאכָה בְּבֵית הָאֱלֹהִים)

As in 2:69 and 3:8, **the work** means the project of rebuilding the temple. Alternate translation: [of the workers who were rebuilding the temple]

ULT **the sons of Henadad, their sons, and their brothers the Levites**
UST The sons and grandsons of Henadad along with the rest of their fellow Levites {joined in the work}
(בְּנֵי֙ חֵנָדָ֔ד בְּנֵיהֶ֖ם וַאֲחֵיהֶ֣ם הַלְוִיִּֽם)

The relationship of this list of names to the rest of the verse is not entirely clear. There are 2 possibilities. (1) This is a list of the people who did the actual construction work on the new temple under the supervision of Jeshua, Kadmiel, and their relatives. Alternate translation: [Those workers were the sons and grandsons of a man named Henadad and all the other Levites]; (2) The people listed here helped Jeshua, Kadmiel, and their relatives supervise other people who did the construction work. Alternate translation: [The sons and grandsons of a man named Henadad and all the other Levites helped them supervise the workers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and their brothers the Levites**
UST along with the rest of their fellow Levites {joined in the work}
(וַאֲחֵיהֶ֣ם הַלְוִיִּֽם)

There are two possibilities for the referent of **their** here. (1) It could refer to Jeshua and Kadmiel, in which case **their brothers the Levites** would be a figurative way of saying "their fellow Levites," as opposed to their biological brothers mentioned earlier in the verse. Alternate translation: [and all the other Levites who had returned from exile]; (2) However, **their** could refer to the sons of Henadad. It would still mean "fellow Levites." The only difference would be that it would also mean that Henadad and his sons and grandsons were also Levites themselves. Alternate translation: [and the others who were Levites as they were]

Support Reference: Metaphor

ULT **the sons of Henadad, their sons**
UST The sons and grandsons of Henadad
(בְּנֵי֙ חֲנָדָ֔ד בְּנֵיהֶ֖ם)

The **sons of Henadad** seems to mean the actual sons of a man named Henadad. Likewise, **their sons** seems to mean the actual sons of those men. The book does not mention Henadad anywhere else and it does not provide any further information about him, so it would probably be best simply to state his name. Alternate translation: [the sons and grandsons of a man named Henadad]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	Judah
to act as overseers	to supervise
the work	the work
at the house of God	on the temple
the Levites	Levites {joined in the work}

Ezra 3:10

ULT	UST
Then the ones who were building laid the foundation of the temple of Yahweh. And they caused to stand the clothed priests with the trumpets, and the Levites, the sons of Asaph, with the cymbals, to praise Yahweh in accordance with the hands of David, the king of Israel.	*When the builders finished laying the foundation of the temple of Yahweh, the priests and the Levites did what King David had told Asaph and the other musicians to do {many years previously} in order to praise Yahweh. The priests put on their robes and stood in their places, blowing their trumpets. Then the Levites who were descendants of Asaph clashed their cymbals.*

ULT **Then the ones who were building laid the foundation of the temple of Yahweh**
UST When the builders finished laying the foundation of the temple of Yahweh
(וְיִסְּדוּ הַבֹּנִים אֶת־הֵיכַל יְהוָה)

The word **Then** at the beginning of this sentence indicates that it will describe something that took place after the event the story has just related. (Specifically, now that all the necessary supervisors were in place, the construction work could begin.)

Support Reference: Connect — Sequential Time Relationship

ULT **Then the ones who were building laid the foundation of the temple of Yahweh**
UST When the builders finished laying the foundation of the temple of Yahweh
(וְיִסְּדוּ הַבֹּנִים אֶת־הֵיכַל יְהוָה)

There are two possibilities for the meaning of **laid the foundation**. (1) This means that the workers had finished the foundation and perhaps set the entire temple floor in stone. The ceremony with music would be to mark the completion of this important step. Alternate translation: [Then the builders completed the floor of the temple of Yahweh] or (2) It means that they started to lay the foundation, and the ceremony with the music is to mark the start of the building. Alternate translation: [Then the builders started to lay the foundation of the temple of Yahweh]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And they caused to stand the clothed priests with the trumpets**
UST the priests … The priests put on their robes and stood in their places, blowing their trumpets
(וַיַּעֲמִידוּ֩ הַכֹּהֲנִים מְלֻבָּשִׁים בַּחֲצֹצְרוֹת)

Unlike in 2:63 and 3:9, here **stand** means that the **priests** and **Levites** literally stood. They took up standing positions around the foundation and played their instruments. Alternate translation: [And they had the priests, wearing their sacred garments, come to the temple site and play their trumpets]

ULT **clothed**
UST put on their robes
(מְלֻבָּשִׁים)

If it would be helpful in your language, you could express the idea behind this passive verb form with a phrase that uses an active form. Alternate translation: [wearing their sacred garments]

Support Reference: Active or Passive

ULT **and the Levites, the sons of Asaph, with the cymbals**
UST and the Levites … Then the Levites who were descendants of Asaph clashed their cymbals
(וְהַלְוִיִּם בְּנֵי־אָסָף בַּמְצִלְתָּיִם)

The book expects readers to know that **the Levites** of this clan were vocal musicians who led the community in worship, particularly on ceremonial occasions such as this one. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [and they had the Levites who were descendants of Asaph sing and play their cymbals]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the Levites, the sons of Asaph**
UST and the Levites … Then the Levites who were descendants of Asaph
(וְהַלְוִיִּם בְּנֵי־אָסָף)

Here, **sons** means descendants. Alternate translation: [and the Levites who were descendants of Asaph]

Support Reference: Metaphor

ULT **Asaph**
UST Asaph
(אָסָף)

Asaph is a man's name. See how you translated it in 2:41.

Support Reference: How to Translate Names

ULT **with the cymbals**
UST clashed their cymbals
(בַּמְצִלְתָּיִם)

The word **cymbals** refers to a set of two thin, round metal plates that are hit together to make a loud sound.

Support Reference: Translate Unknowns

ULT **to praise Yahweh in accordance with the hands of David, the king of Israel**
UST did what King David had told Asaph and the other musicians to do {many years previously} in order to praise Yahweh
(לְהַלֵּל֙ אֶת־יְהוָ֔ה עַל־יְדֵ֖י דָּוִ֣יד מֶלֶךְ־יִשְׂרָאֵֽל)

You could place this phrase at the beginning of this sentence, before the one that describes how the priests and Levites were positioned, since it explains why the leaders put them in those positions. You could then show the connection by using a word like "so" to introduce the information about the priests and Levites. Alternate translation: [To celebrate this occasion, the leaders wanted to worship Yahweh in the way that King David of Israel had commanded, so]

Support Reference: Connect — Reason-and-Result Relationship

ULT **in accordance with the hands of David, the king of Israel**
UST did what King David had told Asaph and the other musicians to do {many years previously}
(עַל־יְדֵ֖י דָּוִ֣יד מֶלֶךְ־יִשְׂרָאֵֽל)

Here, the phrase **the hands of David, the king** is used to represent his authority to give commands. Alternate translation: [as David, king of Israel, had commanded]

Support Reference: Metonymy

ULT **David, the king of Israel**
UST King David
(דָּוִ֣יד מֶלֶךְ־יִשְׂרָאֵֽל)

Here the book provides some background information to describe more fully who David was. Alternate translation: [King David of Israel]

Support Reference: Distinguishing Versus Informing or Reminding

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Then … laid the foundation of	When … finished laying the foundation of
the temple of	the temple of
Yahweh	Yahweh
the … priests	the priests … The priests
with the trumpets	blowing their trumpets
and the Levites	and the Levites … Then the Levites
Asaph	Asaph
to praise	in order to praise
Yahweh	Yahweh
David	David
the king of	King

ULT	UST
Israel	King

Ezra 3:11

ULT	UST
Then they sang in response, praising and giving thanks to Yahweh: "For he is good, for his covenant faithfulness to Israel is to eternity!" And all the people shouted a great shout in praise to Yahweh because the foundation of the house of Yahweh had been laid.	*Then the Levites praised Yahweh and thanked him by singing this song about him: "He is very good to us! He will continue to be faithful and kind to us Israelites {and he will love us} forever." Then all the people shouted loudly. They praised Yahweh because they had finished laying the foundation of his temple.*

ULT **Then they sang in response**
UST Then the Levites … by singing this song about
(וְיַעֲנוּ)

The word **then** indicates that the sentence it introduces it will describe something that took place after the event the story has just related. If it would be helpful in your language, you could show this relationship by using an equivalent phrase. Alternate translation: [once all the musicians were in place, they sang back and forth]

Support Reference: Connect — Sequential Time Relationship

ULT **Then they sang in response**
UST Then the Levites … by singing this song about
(וְיַעֲנוּ)

Here, **they** refers to the Levite singers. **In response** probably means that first one group of them sang something, and then a second group of them sang something in reply, possibly playing instruments as well. The groups likely did this repeatedly over the course of a given song. Alternate translation: [Then the Levites sang responsively] or [Then the Levites sang antiphonally]

ULT **For he is good, for his covenant faithfulness to Israel is to eternity**
UST He is very good to us! He will continue to be faithful and kind to us Israelites {and he will love us} forever
(כִּי טֹוב כִּי־לְעוֹלָם חַסְדֹּו עַל־יִשְׂרָאֵל)

This is at least part of the song that the Levites sang on this occasion. Based on their other occurrences in the Bible, these may be the words to a refrain that the second group sang in response to verses that the first group sang. Or this may be a song that was sung for this celebration. Either way, it may be helpful to your readers to indicate that these are the words of the singers by setting off them with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

Support Reference: Quote Markings

ULT **for his covenant faithfulness to Israel is to eternity**
UST He will continue to be faithful and kind to us Israelites {and he will love us} forever
(כִּי־לְעוֹלָם חַסְדֹּו עַל־יִשְׂרָאֵל)

The abstract noun **faithfulness** describes the quality of a person who will dependably keep his word and fulfill his responsibilities. **Covenant faithfulness** refers specifically to Yahweh keeping all of the promises that he has made to the people of Israel. If it would be helpful in your language, you could translate the idea behind this word with an expression such as “keep promises.” Alternate translation: [because Yahweh always keeps the promises he made to Israel]

Support Reference: Abstract Nouns

ULT **to Israel**
UST to us Israelites
(עַל־יִשְׂרָאֵל)

Here, the name **Israel** stands for the Israelite people. Alternate translation: [to the people of Israel]

Support Reference: Metonymy

ULT **because the foundation of the house of Yahweh had been laid**
UST because they had finished laying the foundation of his temple
(עַל הוּסַד בֵּית־יְהוָה)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [because the builders had laid the foundation of Yahweh’s temple] or [because the builders had set the temple floor in stone]

Support Reference: Active or Passive

ULT **because the foundation of the house of Yahweh had been laid**
UST because they had finished laying the foundation of his temple
(עַל הוּסַד בֵּית־יְהוָה)

As in 2:10, here there are the same two possibilities for the meaning of **the foundation … had been laid**. See how you translated it there. (1) This means that the workers had finished the foundation. Alternate translation: [because the builders had completed the floor of the temple of Yahweh] or (2) It means that they had started to lay the foundation, which was the first step in building the temple. Alternate translation: [because the builders had started to lay the foundation of the temple of Yahweh]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
praising	praised
to Yahweh	Yahweh … him … him
he is good	He is very good to us
his covenant faithfulness	He will continue to be faithful and kind … and he will love us
Israel	us Israelites
is to eternity	forever
in praise	They praised
to Yahweh	Yahweh
the foundation of … had been laid	they had finished laying the foundation of
the house of Yahweh	his temple

Ezra 3:12

ULT	UST
But many from the priests and the Levites, and the heads of the fathers, the old men who had seen the first house, at the founding of this house in their eyes, were weeping with a loud voice. Yet many with a shout, with joy, were lifting up a voice.	*Many of the old priests, Levites, and leaders of families remembered seeing the first temple. They cried aloud when they saw the workers lay the foundation of this temple {because they thought that this temple would not be as big or as beautiful as the first temple}. But the other people shouted joyfully in loud voices.*

ULT **But many**
UST Many
(וְרַבִּים)

The word **But** indicates that the sentence it introduces will draw a contrast with what came just before it. That contrast is specifically between the joyful way that most of the Israelites were responding on this occasion and the sorrowful way that some of them responded. You could use a word such as “however” to indicate this contrast.

Support Reference: Connect — Contrast Relationship

ULT **and the heads of the fathers**
UST and leaders of families
(וְרָאשֵׁי הָאָבוֹת)

As in 1:5, this is an abbreviated way of saying “the heads of the father’s houses.” Review the explanatory note to this phrase in 1:5 if that would be helpful. Alternate translation: [and the clan leaders]

Support Reference: Ellipsis

ULT **the old men who had seen the … house**
UST old … remembered seeing the … temple
(הַזְּקֵנִים אֲשֶׁר רָאוּ אֶת־הַבַּיִת)

This phrase provides background information to identify these specific priests, Levites, and clan leaders further. Alternate translation: [who were old enough that they had seen the first temple]

Support Reference: Background Information

ULT **were weeping with a loud voice**
UST They cried aloud … because they thought that this temple would not be as big or as beautiful as the first temple
(בֹּכִים בְּקוֹל גָּדוֹל)

The book does not say specifically why these older leaders who had seen the first temple were weeping. There are two possibilities. (1) They felt grief and loss because they remembered the first temple in all of its glory and they could not imagine that this replacement would ever be as splendid. Alternate translation: [wept loudly because they thought this new temple could never be as glorious as the first one] or (2) Seeing the community begin to restore its temple brought back memories of the terrible days in which the original temple had been destroyed and the people had had to leave their homes and go into exile. Alternate translation: [wept loudly because they remembered how the first temple had been destroyed] or just [wept loudly, remembering the past]

Support Reference: Assumed Knowledge and Implicit Information

ULT **at the founding of this house in their eyes**
UST when they saw the workers lay the foundation of this temple
(בְּיָסְדוֹ זֶה הַבַּיִת בְּעֵינֵיהֶם)

As in 3:6, **founding** means to do the first step of constructing a building. See how you translated it there. Since it is a reference to the first step, laying a foundation, it may simply refer to starting the project generally. It could mean that the workers had begun to lay the foundation or that they had finished the foundation. Alternate translation: [when they saw the foundation that the builders laid for this temple]

ULT **at the founding of this house in their eyes**
UST when they saw the workers lay the foundation of this temple
(בְּיָסְדוֹ זֶה הַבַּיִת בְּעֵינֵיהֶם)

Here, **eyes** represent sight. So this phrase means “when construction began on the temple in their sight.” Alternate translation: [when they saw the foundation that the builders laid for this temple]

Support Reference: Metonymy

ULT **the first house … this house**
UST the first temple … this temple
(אֶת־הַבַּיִת הָרִאשׁוֹן & וְזֶה הַבַּיִת)

As often in this book, **house** is a metaphor for **temple**. Alternate translation: [the first temple … this temple]

Support Reference: Metaphor

ULT **Yet many**
UST But the other people
(וְרַבִּים)

The word **yet** indicates a contrast between what the people just described were doing and what the people who will be described next were doing. Alternate translation: [But many others]

Support Reference: Connect — Contrast Relationship

ULT **Yet many with a shout, with joy, were lifting up a voice**
UST But the other people shouted joyfully in loud voices
(וְרַבִּים בִּתְרוּעָה בְשִׂמְחָה לְהָרִים קוֹל)

To be **lifting up a voice** is an idiom that means to be speaking, shouting, or singing loudly. Alternate translation: [But many others were giving loud, happy shouts.]

Support Reference: Idiom

ULT **Yet many with a shout, with joy, were lifting up a voice**
UST But the other people shouted joyfully in loud voices
(וְרַבִּים בִּתְרוּעָה בְשִׂמְחָה לְהָרִים קוֹל)

The idea behind the abstract noun **joy** can be expressed with an adjective such as happy. Alternate translation: [But many others were giving loud, happy shouts]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the priests	of the … priests
and the Levites	Levites
the old men	old
the … house	the … temple
at the founding of	when … the workers lay the foundation of
house	temple
were weeping	They cried aloud … because they thought that this temple would not be as big or as beautiful as the first temple

ULT	UST
with joy	shouted joyfully

Ezra 3:13

ULT	UST
So the people could not differentiate the sound of the shout of joy from the sound of the weeping of the people. For the people were shouting a great shout, and the sound was heard as far as from a remote place.	*Since the shouting was so loud, no one could tell the difference between the people who were shouting joyfully and the people who were crying sorrowfully. All the noise was so loud that even people far away could hear it.*

ULT **So the people could not differentiate**
UST no one could tell the difference between
(וְאֵין הָעָם מַכִּירִים)

The word **So** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: [As a result the people could not differentiate]

Support Reference: Connect — Reason-and-Result Relationship

ULT **So the people could not differentiate the sound of the shout of joy from the sound of the weeping of the people. For the people were shouting a great shout**
UST Since the shouting was so loud, no one could tell the difference between the people who were shouting joyfully and the people who were crying sorrowfully
(וְאֵין הָעָם מַכִּירִים קוֹל תְּרוּעַת הַשִּׂמְחָה לְקוֹל בְּכִי הָעָם כִּי הָעָם מָרִיעִים תְּרוּעָה גְּדוֹלָה)

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: [Because the people who were happy were shouting so loudly, no one could distinguish their cries from the sounds of weeping of the other people]

Support Reference: Connect — Reason-and-Result Relationship

ULT **So the people could not differentiate the sound of the shout of joy from the sound of the weeping of the people. For the people were shouting a great shout**
UST Since the shouting was so loud, no one could tell the difference between the people who were shouting joyfully and the people who were crying sorrowfully
(וְאֵין הָעָם מַכִּירִים קוֹל תְּרוּעַת הַשִּׂמְחָה לְקוֹל בְּכִי הָעָם כִּי הָעָם מָרִיעִים תְּרוּעָה גְּדוֹלָה)

In its first occurrence here, the phrase **the people** means all the Israelites who had gathered for this ceremony. In its second occurrence, the phrase refers to one group of them, the older leaders who had seen the first temple and were weeping. In its third occurrence, it refers to another group of them, the younger Israelites who were shouting for joy. Alternate translation: [Because the people who were happy were shouting so loudly, no one at the ceremony could distinguish their cries from the sounds of the people who were weeping]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the sound was heard as far as from a remote place**
UST All the noise was so loud that even people far away could hear it
(וְהַקּוֹל נִשְׁמַע עַד־לְמֶרְחוֹק)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [the combined sound was so loud that those who lived far away from Jerusalem could hear it]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
joy	the people who were shouting joyfully
the weeping of	and the people who were crying sorrowfully

Ezra 4

Ezra 4 Chapter Introduction

Structure and Formatting

The story of the building of the temple and re-establishment of the temple worship continues in this chapter. (See: temple, house, house of God)

Religious and Cultural Concepts in This Chapter

Helping to build the temple

The people of the surrounding nations offered to help to build the temple. It is unknown why the Jews refused their help, although it seems likely that the Jews considered these people to not truly belong to the people of God. These other people became their enemies and tried to hinder the work. They even persuaded the king of Persia to stop the Jews from building.

Ezra 4:1

ULT	UST
Now the enemies of Judah and Benjamin heard that the sons of the exile were building a temple for Yahweh, the God of Israel.	*The enemies of {the people of the tribes of} Judah and Benjamin learned that the Israelites who had returned from Babylon were rebuilding the temple for Yahweh, the God whom the people of Israel worship.*

ULT **Now … heard**
UST learned
(וַיִּשְׁמְעוּ)

The word **Now** indicates that the sentence it introduces will provide background information that will be needed to understand what the book describes next. You can translate it with the word or phrase in your language that is most similar in meaning and significance.

Support Reference: Background Information

ULT **Judah and Benjamin**
UST {the people of the tribes of} Judah and Benjamin
(יְהוּדָה וּבִנְיָמִן)

Here the book is referring to the people who came from the tribe of Judah as if they were a single person, their ancestor Judah. It is referring similarly to the people of the tribe of Benjamin as if they were a single person, their ancestor Benjamin. Alternate translation: [the people of the tribes of Judah and Benjamin] or see the next note for a further possibility.

Support Reference: Personification

ULT **Judah and Benjamin**
UST {the people of the tribes of} Judah and Benjamin
(יְהוּדָה וּבִנְיָמִן)

Here the book may be expressing a single idea by using two words connected with **and**. Together the two words may be a way of referring to all of the Israelites, since at this point the community consisted essentially of people from the tribes of Judah and Benjamin. Alternate translation: [the Israelites]

Support Reference: Hendiadys

ULT **Now … heard that the sons of the exile were building a temple**
UST learned that the Israelites who had returned from Babylon were rebuilding the temple
(וַיִּשְׁמְעוּ & כִּי־בְנֵי הַגּוֹלָה בּוֹנִים הֵיכָל)

Heard means that these enemies learned by some means that the Jews were doing this. The book is using hearing, one means of discovering things, to describe the enemies learning this. Alternate translation: [Now … learned that the Jews who had returned from exile were building a temple]

Support Reference: Synecdoche

ULT **the sons of the exile**
UST the Israelites who had returned from Babylon
(בְּנֵי הַגּוֹלָה)

As indicated in 2:1 and 8:35, the phrase **the sons of the exile** refers specifically to the group of Jewish people who returned to the land of Judah from Babylon. Babylon was the country where King Nebuchadnezzar had taken many Jews as captives after he conquered Jerusalem. Alternate translation: [the Jews who had returned from exile] or [the Jews who had returned to their homeland]

Support Reference: Idiom

ULT **for Yahweh, the God of Israel**
UST for Yahweh, the God whom the people of Israel worship
(לַיהוָה אֱלֹהֵי יִשְׂרָאֵל)

This phrase provides further background information about Yahweh and it likely expresses the perspective of the enemies on the situation. Alternate translation: [Yahweh, the God they worshiped] or [Yahweh, the God whom the people of Israel worship]

Support Reference: Distinguishing Versus Informing or Reminding

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the enemies of	The enemies of
Judah	{the people of the tribes of} Judah
and Benjamin	and Benjamin
the exile	the Israelites who had returned from Babylon
a temple	the temple
for Yahweh	for Yahweh
the God of	the God whom the people of … worship
Israel	Israel

Ezra 4:2

ULT	UST
So they came to Zerubbabel and to the heads of the fathers and they said to them, "Let us build with you, for, like you, we seek your God and to him we have been sacrificing since the days of Esarhaddon, the king of Assyria, the one who caused us to come up here."	*So they approached Zerubbabel the governor and the other clan leaders and {deceptively} said to them, "We want to help you to build the temple. After all, we also worship your God. We have been offering sacrifices to him since the time that Esarhaddon, the king of Assyria, brought us here."*

ULT **So they came**
UST So they approached
(וַיִּגְּשׁוּ)

The word **So** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: [As a result, they went]

Support Reference: Connect — Reason-and-Result Relationship

ULT **So they came**
UST So they approached
(וַיִּגְּשׁוּ)

Use the motion verb that is most natural in your language. Alternate translation: [So they went]

Support Reference: Go and Come

ULT **Zerubbabel**
UST Zerubbabel the governor
(זְרֻבָּבֶל)

Zerubbabel is the name of a man. See how you translated it in 2:2.

Support Reference: How to Translate Names

ULT **the heads of the fathers**
UST the other clan leaders
(רָאשֵׁי הָאָבוֹת)

As in 1:5 and elsewhere in the book, this is an abbreviated way of saying "**the heads of** father's houses." Alternate translation: [the clan leaders]

Support Reference: Ellipsis

ULT **and they said to them, “Let us build with you**
UST and {deceptively} said to them, “We want to help you to build the temple
(וַיֹּאמְרוּ לָהֶם֙ נִבְנֶ֣ה עִמָּכֶ֔ם)

Since the book says in the previous verse that these people were enemies of the Jews, the implication is that they were not sincere when they claimed that they wanted to help build the temple. Instead, they were probably looking for a way to hinder the building project from within. The Jewish leaders refused their offer, and that suggests that they themselves suspected that these people were insincere. If it would be helpful to your readers, you could say something like that explicitly. Alternate translation: [and attempting to deceive the Jews, they said to them, “We would like to help you build the temple]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we seek your God**
UST we also worship your God
(נִדְרְשׁ֤ לֵאלֹהֵיכֶם֙)

Here, **seek** is an idiom that means to worship and pray to God or a god. Alternate translation: [we worship your God]

Support Reference: Idiom

ULT **since the days of Esarhaddon**
UST since the time that Esarhaddon
(מִימֵ֤י אֵסַר חַדּוֹן֙)

The term **days** is used here to refer a particular period of time. Alternate translation: [since the time of Esarhaddon]

Support Reference: Idiom

ULT **Esarhaddon, the king of Assyria**
UST Esarhaddon, the king of Assyria
(אֵסַר חַדּוֹן֙ מֶ֣לֶךְ אַשּׁ֔וּר)

Esarhaddon is the name of a man, and **Assyria** is the name of his kingdom.

Support Reference: How to Translate Names

> ULT **the one who caused us to come up here**
> UST brought us here
> (הַמַּעֲלֶה אֹתָנוּ פֹּה)

These men say that Esarhaddon brought them **up** to this land because it is mountainous and, as 4:9 indicates, their ancestors formerly lived in lowland areas. Alternate translation: [the one who brought us here]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zerubbabel	Zerubbabel the governor
we seek	we also worship
your God	your God
have been sacrificing	have been offering sacrifices
since the days of	since the time that
the king of	the king of
Assyria	Assyria

Ezra 4:3

ULT	UST
But Zerubbabel, and Jeshua, and the rest of the heads of the fathers of Israel said to them, "It is not for you and for us to build a house for our God, but we ourselves together will build for Yahweh, the God of Israel, just as the king Cyrus, the king of Persia, has commanded us."	*But Zerubbabel, Joshua, and the other Jewish clan leaders replied, "We will not allow you to help us build a temple for our God. No, we alone will build it for Yahweh, the God whom Israel worships, because that is what King Cyrus of Persia told us to do."*

ULT **But … said**
UST But … replied
(וַיֹּאמֶר)

The word **But** indicates that the sentence it introduces draws a contrast between what the men asked and what the Jewish leaders answered. You could begin the sentence with a word like "however" or "nevertheless" to indicate this contrast, or use another method that is natural in your language.

Support Reference: Connect — Contrast Relationship

ULT **Zerubbabel, and Jeshua**
UST Zerubbabel, Joshua
(זְרֻבָּבֶל וְיֵשׁוּעַ)

These are the names of two men. See how you translated them in 2:2.

Support Reference: How to Translate Names

ULT **the heads of the fathers**
UST clan leaders
(רָאשֵׁי הָאָבוֹת)

This is an abbreviated way of saying "**the heads of** father's houses." See how you translated this expression in 1:5. Review the note there if that would be helpful. Alternate translation: [the clan leaders]

Support Reference: Ellipsis

ULT **It is not for you and for us**
UST We will not allow you to help us
(לֹא־לָכֶם וָלָנוּ)

This expression is an idiom that means "it is for us alone." Alternate translation: [You may not help us]

Support Reference: Idiom

ULT **a house for our God**
UST a temple for our God
(בַּ֥יִת לֵאלֹהֵ֖ינוּ)

Alternate translation: [a temple for our God]

Support Reference: Metaphor

ULT **for our God**
UST for our God
(לֵאלֹהֵ֖ינוּ)

Here, **our** is exclusive, excluding the non-Jewish hearers.

Support Reference: Exclusive and Inclusive 'We'

ULT **for our God**
UST for our God
(לֵאלֹהֵ֖ינוּ)

The Israelites could say that Yahweh is **our God** not in the sense that they possess or control him, but in the sense that they worship him exclusively. Alternate translation: [for the God whom we worship]

Support Reference: Possession

ULT **but**
UST No
(כִּ֗י)

The word **but** indicates that the clause it introduces draws a contrast between what the men asked and what the Jewish leaders were prepared to allow. To indicate this contrast, you could begin the sentence with a word or phrase such as "no," "rather," or "on the contrary."

Support Reference: Connect — Contrast Relationship

ULT **we ourselves together will build for Yahweh, the God of Israel**
UST we alone will build it for Yahweh, the God whom Israel worships
(אֲנַ֣חְנוּ יַחַ֔ד נִבְנֶ֖ה לַיהוָ֑ה אֱלֹהֵ֥י יִשְׂרָאֵֽל)

We ourselves here does not include the addressees. If your language marks that distinction, be sure that this is clear in your translation. **Together** does not mean the Jewish people and these foreign peoples together. It means the whole Jewish community together. Alternate translation: [it is all of us Israelites who will build a temple for Yahweh, the God of Israel]

Support Reference: Exclusive and Inclusive 'We'

ULT **the God of Israel**
UST the God whom Israel worships
(אֱלֹהֵי יִשְׂרָאֵל)

See the note to 4:1 about the significance of this phrase.

Support Reference: Distinguishing Versus Informing or Reminding

ULT **just as the king Cyrus, the king of Persia, has commanded us**
UST because that is what King Cyrus of Persia told us to do
(כַּאֲשֶׁר צִוָּנוּ הַמֶּלֶךְ כּוֹרֶשׁ מֶלֶךְ־פָּרָס)

It is implicit in the story that the Jewish leaders know that they cannot trust these foreign leaders, whom the story describes as their enemies. The Jewish leaders suggest indirectly that they do not accept their claim that they worship Yahweh. They say, "It is not for you … to build a house for our God," and they describe Yahweh as the God of Israel exclusively. But apparently they cannot contradict the claim directly, perhaps for reasons of etiquette and diplomacy. Instead, it seems that they find convenient grounds to exclude foreigners from the temple project in the literal wording of the proclamation that Cyrus issued: "Whoever among you is from all his people … may he build the house of Yahweh, the God of Israel" (1:3). It may be possible in your translation to translate this phrase in such a way that your readers will implicitly recognize it as the convenient excuse that it apparently is. Alternate translation: [for that is what King Cyrus of Persia commanded]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zerubbabel	Zerubbabel
of Israel	Jewish
a house	a temple
for our God	for our God
for Yahweh	for Yahweh
the God of	the God whom Israel worships
Israel	the God whom Israel worships
the king	King … of
Cyrus	Cyrus
the king of	King … of
Persia	Persia

Ezra 4:4

ULT	UST
And it happened that the people of the land were making the hands of the people of Judah weak, and making them afraid to build,	*Then the people who had been living in that land {before the Israelites returned there} started doing things to make the Jews discouraged and afraid to continue building {the temple}.*

ULT **And it happened that**
UST Then
(וַיְהִי)

The phrase **and it happened that** introduces a new series of events in the story. Use a natural way in your language for introducing something new or different.

Support Reference: Introduction of a New Event

ULT **the people of the land**
UST the people who had been living in that land {before the Israelites returned there}
(עַם־הָאָרֶץ)

This expression refers to the non-Israelite people groups, listed in 4:9, whom the Assyrian kings Esarhaddon and Ashurbanipal had brought to live in the area just north of Judah in the century before the Jews were taken away into exile themselves. When the Jews returned to their homeland, those foreign groups were still living nearby. Alternate translation: [the foreign people groups living nearby]

Support Reference: Idiom

ULT **And it happened that … were making the hands of the people of Judah weak, and making them afraid to build**
UST Then … started doing things to make the Jews discouraged and afraid to continue building {the temple}
(וַיְהִי & מְרַפִּים יְדֵי עַם־יְהוּדָה ומבלהים אוֹתָם לִבְנוֹת)

These two phrases mean similar things. If it would be helpful in your language, you could combine them. Alternate translation: [making the people of Judah so intimidated that they stopped working on the temple] However, there is a slight distinction between the phrases. The first one describes how the people felt inwardly, and the second one explains what effect this had on their outward actions. So you could also translate the phrases separately. Alternate translation: [were intimidating the people of Judah so that they were afraid to keep working on the temple]

Support Reference: Parallelism

ULT **And it happened that … were making the hands of the people of Judah weak**
UST Then … started doing things to make the Jews discouraged
(וַיְהִי & מְרַפִּים יְדֵי עַם־יְהוּדָה)

Here, **hands** represents power and action, so **making the hands weak** means to make someone so discouraged or intimidated that they do not use their power to act. Alternate translation: [were intimidating the people of Judah]

Support Reference: Metaphor

ULT **the people of Judah**
UST the Jews
(עַם־יְהוּדָה)

In this context, this expression does not refer to all of the inhabitants of the province of Judah, whatever their nationality, but rather it specifically refers to the Jews who returned from exile and settled there. In this book, **the people of Judah** and "the people of Israel" both refer to the Jewish people and mean the same thing. Alternate translation: [the Jews who had returned from exile and settled in the province of Judah]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	who had been living in that land {before the Israelites returned there}
Judah	the Jews
and making … afraid	and afraid

Ezra 4:5

ULT	UST
and hiring counselors against them to frustrate their plans all the days of Cyrus, the king of Persia, and until the reign of Darius, the king of Persia.	*They bribed government officials to prevent the Jews from fulfilling their plans {to rebuild the temple and the city}. They did that all during the time that Cyrus was king of Persia, and continued to do it during {the time of the kings after him, including} the time when Darius was king of Persia.*

ULT and hiring counselors against them
UST They bribed government officials to prevent the Jews
(וְסֹכְרִים עֲלֵיהֶם יוֹעֲצִים)

Here, **counselors** means royal advisors in the Persian court. The enemies of the Jews were bribing the counselors to try to get them to influence the king against the Jews. Alternate translation: [and bribing royal advisors to work against the Jews in the Persian court]

Support Reference: Translate Unknowns

ULT to frustrate their plans
UST from fulfilling their plans {to rebuild the temple and the city}
(לְהָפֵר עֲצָתָם)

Alternate translation: [to keep them from successfully rebuilding the temple]

ULT all the days of Cyrus, the king of Persia
UST They did that all during the time that Cyrus was king of Persia
(כָּל־יְמֵי כֹורֶשׁ מֶלֶךְ פָּרַס)

Days is used here to refer to a particular period of time. In this context, it would mean specifically the nine years from 538 BC, when Cyrus conquered Babylon and became ruler of the Jews, to 529 BC, when he died. Alternate translation: [throughout the rest of the reign of Cyrus as king of Persia]

Support Reference: Idiom

ULT **and until the reign of Darius, the king of Persia**
UST and continued to do it during {the time of the kings after him, including} the time when Darius was king of Persia
(וְעַד־מַלְכ֖וּת דָּרְיָ֥וֶשׁ מֶ֖לֶךְ־פָּֽרַס)

Darius did not succeed Cyrus directly, and so this means that the enemy opposition continued throughout the reigns of the successors of Cyrus until Darius became king. If it would be helpful to your readers, you could say this explicitly. Alternate translation: [and throughout the reign of his successors until Darius became king of Persia]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Darius**
UST Darius
(דָּרְיָ֥וֶשׁ)

Darius is the name of a man.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
counselors	government officials
the days of	during the time that
Cyrus	Cyrus
the king of	was king of
Persia	Persia
the reign of	{ … including} the time when
Darius	Darius
the king of	was king of
Persia	Persia

Ezra 4:6

ULT	UST
Now in the reign of Ahasuerus,in the beginning of his reign, they wrote an accusation against those who dwelled in Judah and Jerusalem.	*These enemies of the Jews continued to accuse them during the time that {Darius' son} Ahasuerus was king. When Ahasuerus became king, they wrote a letter to him in which they accused the people living in the province of Judah and the city of Jerusalem {of planning to rebel against the government}.*

ULT **Now in the reign of**
UST These enemies of the Jews continued to accuse them during the time that
(וּבְמַלְכוּת)

The word **Now** indicates that the sentence it introduces will provide some background information. You can translate it with the word or phrase in your language that is most similar in meaning and significance.

Support Reference: Background Information

ULT **Now in the reign of Ahasuerus,in the beginning of his reign**
UST These enemies of the Jews continued to accuse them during the time that {Darius' son} Ahasuerus was king. When Ahasuerus became king
(וּבְמַלְכוּת אֲחַשְׁוֵרוֹשׁ בִּתְחִלַּת מַלְכוּתוֹ)

Ahasuerus ruled the Persian Empire after Darius, who was his father. So here the book is presenting some events out of chronological order. That is, it is telling about some things that happened later, before finishing the story of what happened at this time. In 4:24 the book will bring readers back to where it left off in 4:5, and then, in 5:1, it will describe how work on rebuilding the temple did resume under the reign of Darius. But first it gives accounts here of how the enemies of the Jews continued to oppose them under two later kings, Ahasuerus (described in this verse) and Artaxerxes (described in verses 7–23). The purpose may be to show that the Jews were wise to refuse the help that leaders from other nations offered, as described in 4:1–3. Since those leaders were actually enemies of the Jews, as they demonstrated by opposing them under one king after another, their offer was not sincere and they could not be trusted. If it would be helpful to your readers, you could say this explicitly. Alternate translation: [In fact, they continued to oppose them under later kings. As soon as Ahasuerus succeeded his father Darius as king]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Ahasuerus**
UST {Darius' son} Ahasuerus
(אֲחַשְׁוֵרֹושׁ)

Ahasuerus is the name of a man. He is better known as Xerxes, so you could use that name for him in your translation, if it would be helpful in your language. Use the same name here that you use in the book of Esther.

Support Reference: How to Translate Names

ULT **they wrote an accusation against those who dwelled in Judah and Jerusalem**
UST they wrote a letter to him in which they accused the people living in the province of Judah and the city of Jerusalem {of planning to rebel against the government}
(כָּתְבוּ שִׂטְנָה עַל־יֹשְׁבֵי יְהוּדָה וִירוּשָׁלָם)

If it would be helpful to your readers, you could say explicitly what the enemies of the Jews accused them of doing. (The book provides the text of their letter in 4:11–16, but it might be helpful to provide a summary in advance.) Alternate translation: [they wrote a letter in which they accused the Jews who had returned to Judah and Jerusalem of plotting to rebel against the king]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they wrote an accusation**
UST they wrote a letter to him … of planning to rebel against the government
(כָּתְבוּ שִׂטְנָה)

The abstract noun **accusation** refers to what the enemies of the Jews said about them in the letter that they sent to the king. If it would be helpful in your language, you could translate the idea behind this word with a verb such as "accuse" or "complain." Alternate translation: [they wrote a letter to complain]

Support Reference: Abstract Nouns

ULT **they wrote an accusation against**
UST they wrote a letter to him in which they accused … of planning to rebel against the government
(כָּתְבוּ שִׂטְנָה עַל)

The noun **accusation** might be referring to the actual letter itself by substituting a description of the content of the letter. If it would be helpful in your language, you could use a concrete term that explains the meaning of the figurative expression. Alternate translation: [they wrote a letter, accusing]

Support Reference: Metonymy

ULT **those who dwelled in Judah and Jerusalem**
UST the people living in the province of Judah and the city of Jerusalem
(יֹשְׁבֵי יְהוּדָה וִירוּשָׁלָם)

In this context, this expression does not mean all the inhabitants of the province of Judah and the city of Jerusalem, whatever their nationality, but rather the Jews who returned from exile and settled in those places. Alternate translation: [the Jews who had returned from exile and settled in Judah and Jerusalem]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now in the reign of	These enemies of the Jews continued to accuse them during the time that
Ahasuerus	{Darius' son} Ahasuerus
his reign	was king
Judah	the province of Judah
and Jerusalem	and the city of Jerusalem

Ezra 4:7

ULT	UST
And in the days of Artaxerxes, Bishlam, Mithredath, Tabeel and the rest of his companions wrote to Artaxerxes, the king of Persia, and the script of the letter was written in Aramaic and was interpreted in Aramaic.	*Then again during the time of Artaxerxes, {who was the next} king of Persia, the enemies of the Jews wrote a letter to him. Some men named Bishlam, Mithredath, and Tabeel were the leaders of this group. They had someone write the letter for them in the Aramaic language, using the Aramaic alphabet.*

ULT **And in the days of**
UST Then again during the time of
(וּבִימֵי)

Here the word **And** introduces another event in the sequence of actions by the enemies of the Jews. Use the form in your language that is most natural for marking events in a sequence.

Support Reference: Connect — Sequential Time Relationship

ULT **And in the days of Artaxerxes**
UST Then again during the time of Artaxerxes
(וּבִימֵי אַרְתַּחְשַׁשְׂתְּא)

The term **days** is used here to refer to a particular period of time. In this context, it means during the reign of the next Persian king, Artaxerxes, the son of Ahasuerus (Xerxes). Alternate translation: [during the reign of Artaxerxes]

Support Reference: Idiom

ULT **And in the days of Artaxerxes**
UST Then again during the time of Artaxerxes
(וּבִימֵי אַרְתַּחְשַׁשְׂתְּא)

If it would be helpful to your readers, you could explain that Artaxerxes was the next king of Persia. Alternate translation: [during the reign of the next Persian king, Artaxerxes]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Artaxerxes**
UST Artaxerxes
(אַרְתַּחְשַׁשְׂתְּא)

Artaxerxes is the name of a man.

Support Reference: How to Translate Names

ULT **Bishlam, Mithredath, Tabeel**
UST Some men named Bishlam, Mithredath, and Tabeel
(בִּשְׁלָם מִתְרְדָת טָבְאֵל)

These are the names of three men.

Support Reference: How to Translate Names

ULT **and the rest of his companions**
UST the enemies of the Jews … were the leaders of this group
(וּשְׁאָר כנותו)

The term **companions** here describes people who hold a similar position. Alternate translation: [and his other associates]

ULT **and the script of the letter was written in Aramaic and was interpreted in Aramaic**
UST They had someone write the letter for them in the Aramaic language, using the Aramaic alphabet
(וּכְתָב֙ הַנִּשְׁתְּוָ֔ן כָּתֻ֖ב אֲרָמִ֑ית וּמְתֻרְגָּ֖ם אֲרָמִֽית)

This is background information that helps readers understand how these officials went about writing to the king. Aramaic was the official language for government correspondence within the Persian empire. These officials apparently spoke Samaritan, a language similar to Hebrew. So they had someone express their message for them in the Aramaic language. The term **interpreted** does not necessarily indicate that the officials first wrote out their letter in Samaritan, and then someone translated it into Aramaic for them. Instead, they may have told someone what they wanted to say, and that person composed the letter in Aramaic. Since Aramaic also used differently shaped letters from the ones that Hebrew and Samaritan used, that person wrote the letter using those characters. Alternate translation: [these officials arranged for someone to write their letter for them in the Aramaic script and language]

Support Reference: Background Information

ULT **and the script of the letter was written in Aramaic and was interpreted in Aramaic**
UST They had someone write the letter for them in the Aramaic language, using the Aramaic alphabet
(וּכְתָב֙ הַנִּשְׁתְּוָ֔ן כָּתֻ֖ב אֲרָמִ֑ית וּמְתֻרְגָּ֖ם אֲרָמִֽית)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [and these officials hired a scribe who wrote the letter in Aramaic]

Support Reference: Active or Passive

ULT **and the script of the letter was written in Aramaic and was interpreted in Aramaic**
UST They had someone write the letter for them in the Aramaic language, using the Aramaic alphabet
(וּכְתָב֙ הַנִּשְׁתְּוָ֔ן כָּתֻ֖ב אֲרָמִ֑ית וּמְתֻרְגָּ֖ם אֲרָמִֽית)

If it would be helpful in your language, you could simply say that the letter was written in Aramaic, rather than mentioning both the script and the language. Alternate translation: [and these officials hired a scribe who wrote the letter in Aramaic]

ULT **and was interpreted in Aramaic**
UST in the … language … Aramaic
(וּמְתֻרְגָּ֖ם אֲרָמִֽית)

We might expect that, logically, this phrase would come before the previous one, written in the **Aramaic** script, since the letter had to be composed before it was written down. But in its present position at the end of this sentence, this phrase actually serves a larger purpose within the book. It signals readers that what follows, through 6:18, is itself written in Aramaic. Presumably the original readers, who were clearly expected to understand both languages, would have been alert to such a signal. (A long Aramaic section in the book of Daniel is introduced similarly: “Then the wise men spoke to the king in Aramaic,” Daniel 2:4.) Alternate translation: [and was translated into Aramaic such as the following:]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And in the days of	Then again during the time of
Artaxerxes	Artaxerxes
his companions	the enemies of the Jews … were the leaders of this group
Artaxerxes	him
the king of	{who was the next} king of
Persia	Persia
in Aramaic	Aramaic
and was interpreted	in the … language
in Aramaic	Aramaic

Ezra 4:8

ULT	UST
Rehum, a lord of decree, and Shimshai the scribe wrote one letter against Jerusalem to Artaxerxes the king as follows:	*Rehum, the high commissioner, and Shimshai, the provincial secretary, agreed that they could write the letter to King Artaxerxes {with their authority} to protest about what was happening in Jerusalem. This is what they wrote:*

ULT **Rehum**
UST Rehum
(רְחוּם)

Rehum is the name of a man.

Support Reference: How to Translate Names

ULT **a lord of decree**
UST the high commissioner
(בְּעֵל־טְעֵם)

This was Rehum's official title. The expression likely means that he had the authority in that area to issue decrees on behalf of the king. The king actually tells him to do this in 4:21. Use the title for a government official with authority over a local area. Alternate translation: [the royal deputy]

Support Reference: Idiom

ULT **and Shimshai**
UST and Shimshai
(וְשִׁמְשַׁי)

Shimshai is the name of a man.

Support Reference: How to Translate Names

ULT **the scribe**
UST the provincial secretary
(סָפְרָא)

This was Shimshai's official title. It does not mean that he merely handled correspondence and record-keeping for Rehum. Rather, historical sources suggest that a **scribe** such as Shimshai had important administrative responsibilities and authority of his own. Alternate translation: [the state secretary]

Support Reference: Translate Unknowns

ULT **one letter against Jerusalem**
UST the letter … to protest about what was happening in Jerusalem
(אִגֶּרָה חֲדָה עַל־יְרוּשְׁלֶם)

Here the book uses the term **Jerusalem** to refer figuratively, by association, to the Jews who lived in that city and, by extension, to their fellow Jews in the rest of the province of Judah. Alternate translation: [a letter against the Jews who had returned from exile]

Support Reference: Metonymy

ULT **as follows**
UST This is what they wrote
(כְּנֶמָא)

The phrase **as follows** would ordinarily indicate that a copy of the text of the letter comes next in the book. If that is the case, then 4:9 and 4:10 are a preamble to the letter that lists the names of the senders. Alternate translation: [and here is what they wrote to the king]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a lord of	the high commissioner
decree	the high commissioner
the scribe	the provincial secretary
Jerusalem	to protest about what was happening in Jerusalem
to Artaxerxes	to … Artaxerxes
the king	King

Ezra 4:9

ULT	UST
Then Rehum, a lord of decree, and Shimshai the scribe, and the rest of their companions, the judges and the rulers, the officials, the Persians, the Erechites, the Babylonians, the Susaites (that is, the Elamites),	*From Rehum the high commissioner, Shimshai the provincial secretary, and others with us who are judges and other government officials{. We represent the people} from {the areas of} Persia, Erech, Babylon, and Susa in the district of Elam,*

ULT **Then**
UST From
(אֱדַיִן)

The term translated as **Then** often introduces a new episode in a story. But the book is not continuing the story here. Instead, the book is quoting a document that begins with a list of names. So it seems that here the term **Then** is introducing the document that follows. Use the term in your language that would customarily introduce a list of the senders of a letter or other document. Alternate translation: [From]

ULT **Then**
UST From
(אֱדַיִן)

The word **then** here appears to be introducing a quotation from a document. If this is not how you would introduce a quotation in your language, then use quotation marks or whatever other punctuation or convention your language commonly uses for that purpose.

Support Reference: Quote Markings

ULT **Rehum, a lord of decree**
UST Rehum the high commissioner
(רְחוּם בְּעֵל־טְעֵם)

Rehum is the name of a man and **a lord of decree** is his title. See how you translated them in 4:8. Alternate translation: [Rehum, the royal deputy]

Support Reference: How to Translate Names

ULT **and Shimshai the scribe**
UST Shimshai the provincial secretary
(וְשִׁמְשַׁי סָפְרָא)

Shimshai is the name of a man and **the scribe** is his title. See how you translated them in 4:8. Alternate translation: [Shimshai the state secretary]

Support Reference: How to Translate Names

ULT **and the rest of their companions, the judges and the rulers, the officials**
UST and others with us who are judges and other government officials
(וּשְׁאָ֣ר כְּנָוָתְהֹ֔ון דַּיָּנַיָּ֖א וַאֲפַרְסַתְכָּיֵ֑א טַרְפְּלָיֵֽא)

As in 4:7, the term **companions** here indicates people who hold a similar position. The other three terms describe the various positions that the other people held who joined in sending this letter. Alternate translation: [and their associates, who were judges, rulers, and officials]

Support Reference: Idiom

ULT **and the rest of their companions, the judges and the rulers, the officials**
UST and others with us who are judges and other government officials
(וּשְׁאָ֣ר כְּנָוָתְהֹ֔ון דַּיָּנַיָּ֖א וַאֲפַרְסַתְכָּיֵ֑א טַרְפְּלָיֵֽא)

Rehum and Shimshai speak of themselves here in the third person by saying **their companions**. This was normal in their culture. If this is confusing in your language, you can use the first person. Alternate translation: [and our colleagues, who are judges, rulers, and officials]

Support Reference: First, Second or Third Person

ULT **and the rulers, the officials**
UST and other government officials
(וַאֲפַרְסַתְכָּיֵ֑א טַרְפְּלָיֵֽא)

The difference between these two terms is uncertain. If it would be helpful in your language, you could combine them, as in the UST.

ULT **the Persians, the Erechites, the Babylonians, the Susaites (that is, the Elamites**
UST { … We represent the people} from {the areas of} Persia, Erech, Babylon, and Susa in the district of Elam
(אֲפָרְסָיֵא֙ ארכוי בָּבְלָיֵא֙ שׁוּשַׁנְכָיֵ֔א דהוא עֵלָמָיֵֽא)

These are the names of four people groups and an alternate name by which the last group was known.

Support Reference: How to Translate Names

ULT **the Persians, the Erechites, the Babylonians, the Susaites (that is, the Elamites**
UST { … We represent the people} from {the areas of} Persia, Erech, Babylon, and Susa in the district of Elam
(אֲפָרְסָיֵא ארכוי בָבְלָיֵא שׁוּשַׁנְכָיֵא דהוא עֵלְמָיֵא)

These are apparently the people groups that the officials who wrote the letter belonged to. The writers seem to feel that they can speak on behalf of their entire people groups because they would agree with the concerns that they are expressing about the Jews. You could say this explicitly if it would be helpful to your readers. Alternate translation: [on behalf of the Persians, Erechites, Babylonians, and Susaites (that is, Elamites)]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a lord of	the high commissioner
decree	the high commissioner
the scribe	the provincial secretary
their companions	and others with us who are
the judges	judges
and the rulers	and other government officials
the officials	and other government officials
the Persians	{ … We represent the people} from {the areas of} Persia
the Babylonians	Babylon
the Elamites	in the district of Elam

Ezra 4:10

ULT	UST
and the rest of the nations whom Ashurbanipal the great and the noble caused to be exiled and caused them to dwell in the cities of Samaria, and the rest of Beyond-the-River. And now:	*as well as the other people groups whom the great and glorious Ashurbanipal had deported and sent to live in cities in Samaria and in the rest of the province west of the {Euphrates} River. Therefore:*

ULT **and the rest of the nations whom Ashurbanipal the great and the noble caused to be exiled and caused them to dwell in the cities of Samaria, and the rest of Beyond-the-River**

UST as well as the other people groups whom the great and glorious Ashurbanipal had deported and sent to live in cities in Samaria and in the rest of the province west of the {Euphrates} River

(וּשְׁאָר אֱמַיָּא דִּי הַגְלִי אָסְנַפַּר רַבָּא וְיַקִּירָא וְהוֹתֵב הִמּוֹ בְּקִרְיָה דִּי שֹׁמְרָיִן וּשְׁאָר עֲבֶר־נַהֲרָה)

This could mean one of two things. (1) It could be referring to two different sets of people groups: (a) **the rest of the nations**, which would be some further groups that, like the four listed in 4:9, Ashurbanipal exiled to the region of Samaria, and (b) **the rest of Beyond-the-River**, which would be all the other groups that were then living in the province of Beyond-the-River, however they came to live there. This is the reading of ULT. or (2) It could be referring to one set of people groups made up of all the other groups that, like the four listed in 4:9, Ashurbanipal moved to this area and resettled in the cities of Samaria and in other parts of the province. This is the reading of UST. Either way, the officials writing this letter feel that they can speak on behalf of those other groups in addition to the groups that they belong to personally.

ULT **Ashurbanipal**

UST Ashurbanipal

(אָסְנַפַּר)

Ashurbanipal is the name of a man. His name in Aramaic was Osnappar. He was king of Assyria from 668 to 627 B.C.

Support Reference: How to Translate Names

ULT **Beyond-the-River**
UST the province west of the {Euphrates} River
(עֲבֶר־נַהֲרָה)

Beyond-the-River is the name of the province of the Persian Empire that contained the lands of Israel and Judah. It occurs many times throughout the book, and it will be helpful to your readers if you translate it consistently each time.

Support Reference: How to Translate Names

ULT **And now**
UST Therefore
(וּכְעֶנֶת)

The phrase translated **And now** is an Aramaic expression that was used in the letters of this time to introduce the main business of the letter. In 4:11, 4:17, and 7:12, it comes at the beginning of a letter, right after opening conventions such as the names of the sender and recipient and greetings. In 5:17, it comes near the end of a letter to introduce a request that the writers finally make in light of extensive background information that they provide up to that point. But here it introduces the letter itself after a long preamble that lists the names of the senders and the groups on whose behalf they feel they can speak. If your language has a comparable expression that it uses for this same purpose, you can use that in your translation. If your language would not put such an expression here, then you could leave it out.

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the nations	people groups
and the noble	and glorious
caused to be exiled	had deported
Samaria	Samaria
Beyond-the-River	the province west of the {Euphrates} River

Ezra 4:11

ULT	UST
(This is a copy of the letter that they sent to him.) "To Artaxerxes the king; your servants, men of Beyond-the-River; and now:	*(This is what they wrote in the letter that they sent to him:) This letter is for King Artaxerxes. It comes from the officials serving you who live in the province west of the Euphrates River. Therefore:*

ULT **This is a copy of the letter that they sent to him**
UST This is what they wrote in the letter that they sent to him
(דְּנָה פַּרְשֶׁגֶן אִגַּרְתָּא דִּי שְׁלַחוּ עֲלֹוהִי)

They means the men listed in 4:9. The book is interrupting its quotation after the preamble to make sure that readers know that the text of the letter itself will now follow.

Support Reference: Aside

ULT **This is a copy of the letter that they sent to him**
UST This is what they wrote in the letter that they sent to him
(דְּנָה פַּרְשֶׁגֶן אִגַּרְתָּא דִּי שְׁלַחוּ עֲלֹוהִי)

If you used quotation marks or some other punctuation or convention to indicate the beginning of the quotation at the start of 4:9, you should use the same means to indicate that there is a break in the quotation at the end of 4:10, and then show that the quotation resumes after this sentence.

Support Reference: Quote Markings

ULT **Artaxerxes**
UST Artaxerxes
(אַרְתַּחְשַׁשְׂתְּא)

Artaxerxes is the name of a man. See how you translated it in 4:7.

Support Reference: How to Translate Names

ULT **your servants, men of Beyond-the-River**
UST It comes from the officials serving you who live in the province west of the Euphrates River
(עַבְדָּיִךְ אֱנָשׁ עֲבַר־נַהֲרָה)

Here the officials identify themselves as the senders of this letter, and they refer to themselves in the third person as **your servants** in order to address the king as their superior with humility and respect. Alternate translation: [from your officials in the province of Beyond-the-River]

Support Reference: First, Second or Third Person

ULT **your servants, men of Beyond-the-River**
UST It comes from the officials serving you who live in the province west of the Euphrates River
(עַבְדָּיךְ אֲנָשׁ עֲבֶר־נַהֲרָה)

In this context, **men** means people, so this phrase means people who live in Beyond-the-River province. But together with the preceding phrase, **your servants**, it means specifically those who work for the king there, that is, his royal officials. Alternate translation: [from your officials in the province of Beyond-the-River]

Support Reference: Idiom

ULT **and now**
UST Therefore
(וּכְעֶנָת)

As in 4:10, the phrase translated **and now** is an Aramaic expression that introduces the main business of a letter. If your language has a comparable expression that it uses for this same purpose, you can use that in your translation. Otherwise, you do not need to represent this expression.

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Artaxerxes	Artaxerxes
the king	King
your servants	It comes from the officials serving you
Beyond-the-River	the province west of the Euphrates River

Ezra 4:12

ULT	UST
let it be known to the king that the Jews who went up from near you have come to us at Jerusalem. Rebuilding the rebellious and evil city, they are completing the walls and repairing the foundations.	*“Your Majesty, we want you to know that the Jews who left from your territories are now living near us. They are rebuilding the city of Jerusalem. These people are wicked and want to rebel against you. Therefore, they are now rebuilding the walls {of that city} and repairing the foundations {of its buildings}.*

ULT **let it be known to the king**
UST Your Majesty, we want you to know
(יְדִיעַ לָהֱוֵא לְמַלְכָּא)

These officials address the king in the third person as a sign of respect. If it would be helpful in your language, you could indicate this respect by using an expression such as “O king.” Alternate translation: [we would like you to know, O king]

Support Reference: First, Second or Third Person

ULT **let it be known to the king**
UST Your Majesty, we want you to know
(יְדִיעַ לָהֱוֵא לְמַלְכָּא)

If it would be helpful in your language, you could say this with an active form, and you could say who is doing the action. Alternate translation: [we would like you to know, O king]

Support Reference: Active or Passive

ULT **the Jews who went up from near you**
UST the Jews who left from your territories … These people
(יְהוּדָיֵא דִּי סְלִקוּ מִן־לְוָתָךְ)

Here, as in several instances earlier in the book, **went up** means “traveled from Babylon to Judah,” since that involves going from a river valley up into the mountains. The officials describe Babylon to the king as **near you** because it was relatively much closer to the Persian royal court and more distant from Samaria. Alternate translation: [the Jews who returned to Judah from Babylon]

Support Reference: Idiom

ULT **went up**
UST left
(סְלִקוּ)

If it is more natural in your language, you could say “came” rather than **went**.

Support Reference: Go and Come

ULT **have come to us at Jerusalem**
UST are now living near us … Jerusalem
(עֲלֵינָא אֲתוֹ לִירוּשְׁלֶם)

Alternate translation: [have settled near us in Jerusalem]

ULT **the rebellious and evil city**
UST the city of … are wicked and want to rebel against you
(קִרְיְתָא מָרְדְתָא ובאישתא)

Here the officials are describing the inhabitants of Jerusalem by reference to something associated with them, the **city** where they live. The officials are not saying that the walls and buildings would be rebellious if they were rebuilt. Rather, they are saying that the people who have lived in this city have continually revolted against their foreign rulers. Alternate translation: [that city whose people are constantly rebelling]

Support Reference: Metonymy

ULT **rebellious and evil**
UST are wicked and want to rebel against you
(מָרְדְתָא ובאישתא)

Rebellious and evil mean similar things. The officials use them together to emphasize their certainty that, because the people of Jerusalem are so evil or wicked (in this context meaning rebellious against authority), they would revolt against Artaxerxes if they were able to rebuild and fortify their city. If it would be helpful in your language, you could combine these words into a single expression. Alternate translation: [constantly rebelling]

Support Reference: Doublet

> ושורי שַׁכְלִ֔ילוּ וְאֻשַּׁיָּ֖א יַחִ֑יטוּ(ORIG QUOTE)

Here, **completing** is a way of saying "building." Several times in this section of Ezra, the text uses the two words **repairing** and **completing** together to mean "building," or it uses them as poetic parallels. (For example, "which a great king of Israel built and completed," 5:11, and "to build this house and to complete this structure," 5:3.) The term **completing** by itself here seems similarly to have the meaning of "building." **Repairing** here could also mean "digging out." Either way, this is a reference to preparing foundations so that buildings can be set up on them. So the officials are describing the project of restoring the city by referring to the work on two parallel parts of it, its walls and its buildings. If it would be helpful in your language, you could say this without using a similar figure of speech. Alternate translation: [they are working throughout the city to restore it] or [they are rebuilding the walls and preparing foundations for buildings]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
known	we want … to know
to the king	Your Majesty … you
the Jews	the Jews … These people
at Jerusalem	Jerusalem
rebellious	are wicked
and evil	and want to rebel against you
and … the foundations	and … the foundations {of its buildings}

Ezra 4:13

ULT	UST
Now let it be known to the king that if that city is built and the walls are completed, they will not give tax, tribute, or custom, and the revenue of the kings will suffer harm.	*It is important for you to know that if they rebuild this city and finish building its walls, they will stop paying any taxes. As a result, there will be less money in your treasury.*

ULT **Now**
UST It is important
(כְּעַן)

The word **now** is similar to the expression “and now” in 4:10 and 4:11. Here, **now** introduces an important point within the letter. If your language has a comparable expression that it uses for this same purpose, you can use that in your translation.

ULT **let it be known to the king**
UST for you to know
(יְדִיעַ לָהֱוֵא לְמַלְכָּא)

As in 4:12, the officials address the king here in the third person as a sign of respect. If it would be helpful in your language, you could indicate this respect by using an expression such as “O king.” Alternate translation: [we would like you to know, O king]

Support Reference: First, Second or Third Person

ULT **let it be known to the king**
UST for you to know
(יְדִיעַ לָהֱוֵא לְמַלְכָּא)

If it would be helpful in your language, you could say this with an active form, and you could say who is doing the action. Alternate translation: [we would like you to know, O king]

Support Reference: Active or Passive

ULT **if that city is built and the walls are completed**
UST if they rebuild this city and finish building its walls
(הֲן קִרְיְתָא דְּהׇ תִּתְבְּנֵא וְשׁוּרַיָּה יִשְׁתַּכְלְלוּן)

These two phrases mean similar things. (As noted in 4:12, **completed** is another way of saying **built** when the terms are paired like this.) Likely for emphasis, the officials say essentially the same thing twice to create an ominous sense of threat. You do not need to repeat both phrases in your translation if that might be confusing for your readers. Alternate translation: [if they are able to rebuild that city] However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase is actually stronger and more threatening, because the city walls could prevent Artaxerxes from reasserting his sovereignty by force. Alternate translation: [if they rebuild the city, and especially if they restore its protective walls]

Support Reference: Parallelism

ULT **if that city is built and the walls are completed**
UST if they rebuild this city and finish building its walls
(הֲן קִרְיְתָא דְּהׇ תִּתְבְּנֵא וְשׁוּרַיָּה יִשְׁתַּכְלְלוּן)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [if the Jews are able to rebuild the city and restore its walls]

Support Reference: Active or Passive

ULT **they will not give tax, tribute, or custom**
UST they will stop paying any taxes
(מִנְדָּה־בְלוֹ וְהַלָךְ לָא יִנְתְּנוּן)

Tax, **tribute**, and **custom** mean similar things. The officials use the three terms together to emphasize that the king could lose all of his income from the Jews living in Jerusalem and the province of Judah. However, there is a slight difference between the three terms. While their exact meaning is uncertain, they may refer to these three kinds of taxes: taxes based on a percentage of income, tribute money that subjects would pay on a per-person basis, and duty that they would pay on articles purchased for use or transported for sale. Alternate translation: [they will no longer pay taxes, tribute, or duty] But if you do not have three different words for different kinds of taxes in your language, you could just use one word, as in the UST. (A doublet can involve the use of more than two words.)

Support Reference: Doublet

ULT **and the revenue of the kings will suffer harm**
UST As a result, there will be less money in your treasury
(וַאֲפְתֹם מַלְכִים תְּהַנְזָק)

The officials are writing to a king who is the sole ruler of his empire, but they may be using the plural **kings** here because previous kings had accumulated much of the royal treasures. The officials may also be suggesting implicitly that not only Artaxerxes, but also his successors, will get no further revenue from the Jews if Jerusalem is rebuilt and fortified. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [and this will reduce the income of kings]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
known	for you to know
to the king	for you to know
are completed	finish building
tax	any taxes
tribute	any taxes
or custom	any taxes
the kings	your
will suffer harm	there will be less money

Ezra 4:14

ULT	UST
Now, because we have eaten the salt of the palace, and it is not appropriate for us to see the nakedness of the king, on account of this we have sent and made known to the king,	*So, because we are loyal to you, and because we do not want anyone to humiliate you, for these reasons we are sending this information to you.*

ULT **Now**
UST So
(כְּעַן)

As in 4:13, the word **now** is similar to the expression "and now" found in 4:10 and 4:11. Here it introduces another important point within the letter. If your language has a comparable expression that it uses for this same purpose, you can use that in your translation.

Support Reference: Connecting Words and Phrases

ULT **we have eaten the salt of the palace**
UST we are loyal to you
(מְלַח הֵיכְלָא מְלַחְנָא)

This expression means that these officials are paid from the royal treasury. Alternate translation: [we are paid from the royal treasury]

Support Reference: Idiom

ULT **because we have eaten the salt of the palace**
UST because we are loyal to you
(כָּל־קָבֵל דִּי־מְלַח הֵיכְלָא מְלַחְנָא)

The implication is that, because these officials are paid from the royal treasury, they feel a loyalty and a sense of obligation to the king. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [because we owe our own livelihoods to you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and it is not appropriate for us to see the nakedness of the king**
UST and because we do not want anyone to humiliate you
(וְעַרְוַ֣ת מַלְכָּ֔א לָ֥א אֲרִ֖יךְ לַ֣נָא לְמֶחֱזֵֽא)

The phrase **to see the nakedness of the king** is an idiom that means "to allow the king to be dishonored." If your language has a similar idiom you can use that, or translate the plain meaning, as in the UST.

Support Reference: Idiom

ULT **on account of this we have sent and made known to the king**
UST for these reasons we are sending this information to you
(עַל־דְּנָ֗ה שְׁלַחְנָא֙ וְהוֹדַ֣עְנָא לְמַלְכָּֽא)

The officials continue to address the king in the third person as a sign of respect. If it would be helpful in your language, you could indicate this respect by using an expression such as "O king." Alternate translation: [and that is why we have written to you, O king, to let you know about this]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the palace	we are loyal to you
and … the nakedness of	and because we do not want anyone to humiliate you
the king	and because we do not want anyone to humiliate you
and made known	we are sending this information to you
to the king	we are sending this information to you

Ezra 4:15

ULT	UST
so that he may search in the book of the records of your fathers. And you will discover in the book of the records and learn that that city is a rebellious city and one that has caused harm to kings and provinces, and they have made revolt in its midst since the ancient days. On account of this, that city was destroyed.	*We suggest that you {order your officials to} search among the records that your predecessors kept. {If you do that,} you will find out that the people in this city have always rebelled against their rulers. You will find out that these people have withheld taxes from kings and from rulers of provinces. You will find out that from long ago the leaders of this city have started rebellions. That is the reason why {the Babylonian army} destroyed this city.*

ULT **so that he may search**
UST We suggest that you {order your officials to} search
(דִּי יְבַקַּר)

Here again the officials are addressing the king in the third person as a sign of respect. They are also making their suggestion very diplomatically so that they do not appear to be telling the king what to do. Alternate translation: [and may we suggest that you search]

Support Reference: First, Second or Third Person

ULT **in the book of the records of your fathers**
UST among the records that your predecessors kept
(בְּסֵפֶר־דָּכְרָנַיָּא דִּי אֲבָהָתָךְ)

Although **book** is singular, this expression actually refers to the collection of documents that Artaxerxes possessed that recorded events and decrees from the reigns of earlier kings. He responds in 4:19 that he had his court officials search in this collection. Verses 6:1–2 describe how Darius earlier made a similar search. Alternate translation: [in the royal chronicles] or [in the archives of the previous kings]

Support Reference: Idiom

ULT **in the book of the records of your fathers**
UST among the records that your predecessors kept
(בְּסִפְרֵי־דָכְרָנַיָּא דִּי אֲבָהָתָךְ)

Here, **fathers** means "predecessors." This would include some who were direct ancestors of Artaxerxes, including his father Ahasuerus (Xerxes) and grandfather Darius. But it also seems to include the Assyrian and Babylonian kings to whose empires the Persian kings were now the heirs. The revolts of Jerusalem that this search discovered, as reported in 4:19, were against the Babylonians. Indeed, Artaxerxes says that his officials investigated the matter back to ancient days, presumably back to the times of earlier empires. Alternate translation: [the chronicles of previous kings]

Support Reference: Metaphor

ULT **And you will discover in the book of the records and learn**
UST {If you do that,} you will find out … You will find out … You will find out
(וְתִתְהַשְׁכַּח בִּסְפַר דָּכְרָנַיָּא וְתִתְנַדַּע)

The words **discover** and **learn** mean similar things. The officials use the two words together to emphasize how certain it is that the chronicles will show that Jerusalem has always been rebellious. If it would be helpful in your language, you could use only one word instead of two. Alternate translation: [The chronicles will certainly confirm for you]

Support Reference: Doublet

ULT **that that city is a rebellious city and one that has caused harm to kings and provinces, and they have made revolt in its midst since the ancient days**
UST that the people in this city have always rebelled against their rulers … that these people have withheld taxes from kings and from rulers of provinces … that from long ago the leaders of this city have started rebellions
(דִּי קִרְיְתָא דָּךְ קִרְיָא מָרְדָא וּמְהַנְזְקַת מַלְכִין וּמְדִנָן וְאִשְׁתַּדּוּר עָבְדִין בְּגַוַּהּ מִן־יוֹמָת עָלְמָא)

These two phrases mean similar things. The officials say essentially the same thing twice for emphasis. You do not need to repeat both phrases in your translation if that might be confusing for your readers. Alternate translation: [that the people living in Jerusalem have constantly rebelled against their kings and governors and refused to pay tribute] However, there is a slight difference in meaning. The second phrase intensifies the first phrase, and you could also choose to bring that out in your translation. Alternate translation: [that the people of Jerusalem have rebelled against emperors and governors and refused to pay tribute, long being a center of revolt]

Support Reference: Parallelism

ULT **and one that has caused harm to**
UST have withheld taxes from
(וּמַהֲנָקֶת)

In light of the similar expression in 4:13, "and the revenue of the kings will suffer harm," this likely means that the people of Jerusalem have refused to pay tribute to foreign emperors. Alternate translation: [and refused to pay tribute to]

Support Reference: Idiom

ULT **and provinces**
UST and from rulers of provinces
(וּמְדִינָן)

Here, **provinces** refers to the rulers of provinces, that is, governors. The officials are describing them by reference to something associated with them, the jurisdictions that they rule. Alternate translation: [and governors]

Support Reference: Metonymy

ULT **On account of this, that city was destroyed**
UST That is the reason why {the Babylonian army} destroyed this city
(עַל־דְּנָה קְרִיְתָא דָךְ הֶחְרֵבַת)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [Because the people of Jerusalem kept rebelling against them, the Babylonians finally came and destroyed that city]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he may search	you {order your officials to} search
rebellious	have always rebelled against their rulers
kings	kings
and provinces	and from rulers of provinces
the … days	from long ago
was destroyed	{the Babylonian army} destroyed

Ezra 4:16

ULT	UST
We are making known to the king that if that city is built and the walls are completed, because of this there will be no share for you in Beyond-the-River."	*We want you to know that if they rebuild this city and finish building its walls, then you will no longer be able to control {any of the people in} this province west of the {Euphrates} River."*

ULT **We are making known to the king**
UST We want you to know
(מְהוֹדְעִין אֲנַחְנָה לְמַלְכָּא)

These officials address the king in the third person as a sign of respect. If it would be helpful in your language, you could indicate this respect by using an expression such as "O king." Alternate translation: [We would like you to know, O king]

Support Reference: First, Second or Third Person

ULT **if that city is built and the walls are completed**
UST if they rebuild this city and finish building its walls
(הֵן קִרְיְתָא דָּךְ תִּתְבְּנֵא וְשׁוּרַיָּה יִשְׁתַּכְלְלוּן)

See how you translated this expression in 4:13. (It may be helpful to review the two notes there that discuss the parallelism and the passive form.)

ULT **because of this there will be no share for you in Beyond-the-River**
UST then you will no longer be able to control {any of the people in} this province west of the {Euphrates} River
(לָקֳבֵל דְּנָה חֲלָק בַּעֲבַר נַהֲרָא לָא אִיתַי לָךְ)

The implication is that if Jerusalem became a stronghold, not only would its people rebel against Artaxerxes, they would lead all of the surrounding peoples to do the same, and the Persian Empire would lose all of its territories west of the Euphrates. The expression **no share for you** likely also has the implication that the king would receive no further tribute or other revenue from the entire province. Alternate translation: [then those people will lead the entire province of Beyond-the-River to revolt against you and to stop paying tribute.]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
are making known	want … to know
to the king	you

ULT	UST
in Beyond-the-River	{any of the people in} this province west of the {Euphrates} River

Ezra 4:17

ULT	UST
The king sent the answer: "To Rehum, a lord of decree, and Shimshai the scribe, and the rest of their companions who dwell in Samaria, and the rest of Beyond the River: Peace. And now:	*{After} the king {read this letter, he} sent this reply to them: "To you, Rehum, the high commissioner, and Shimshai, the provincial secretary, and your colleagues in Samaria and in other parts of the province that is west of the {Euphrates} River, I send my greetings. Therefore:*

ULT **Rehum, a lord of decree**
UST you, Rehum, the high commissioner
(רְחוּם בְּעֵל־טְעֵם)

Rehum is the name of a man and **a lord of decree** is his title. See how you translated them in 4:8. Alternate translation: [Rehum, the royal deputy]

Support Reference: How to Translate Names

ULT **and Shimshai the scribe**
UST and Shimshai, the provincial secretary
(וְשִׁמְשַׁי סָפְרָא)

Shimshai is the name of a man and **scribe** is his title. See how you translated them in 4:8. Alternate translation: [Shimshai the state secretary]

Support Reference: How to Translate Names

ULT **and the rest of their companions who dwell in Samaria, and the rest of Beyond the River**
UST and your colleagues in Samaria and in other parts of the province that is west of the {Euphrates} River
(וּשְׁאָר֙ כְּנָוָתְהוֹן דִּ֣י יָתְבִ֔ין בְּשֹׁמְרַ֖יִן וּשְׁאָ֣ר עֲבַר־נַהֲרָֽה)

As in 4:10, this could mean one of two things. (1) It could be referring to two groups: (a) the fellow officials of Rehum and Shimshai in the region of Samaria, and (b) the people groups living in the rest of the province of Beyond-the-River, however they came to live there. This is the reading of ULT. Alternate translation: [and the rest of their fellow officials, and the people groups living in Beyond-the-River] or (2) It could be referring to one group, the fellow officials of Rehum and Shimshai who live in the region of Samaria and in other parts of the province. This is the reading of UST. Alternate translation: [the rest of their fellow officials in Samaria and in the rest of Beyond-the-River] It would probably be clearest for your readers if you followed the same reading here as you did in 4:10, whether that of ULT or UST.

Support Reference: How to Translate Names

ULT **and the rest of their companions**
UST and your colleagues
(וּשְׁאָר֙ כְּנָוָתְהוֹן)

As in 4:7 and 4:9, the term **companions** here indicates people who hold similar positions. Alternate translation: [and the rest of their associates] or [and the rest of their fellow officials]

Support Reference: Idiom

ULT **Peace**
UST I send my greetings
(שְׁלָם)

Peace was a conventional greeting or good wish that senders often included at the beginning of a letter at this time. (It is the Aramaic term that corresponds to the Hebrew expression “Shalom.”) If your language has a similar expression that it uses for the same purpose, you can use it here. Alternate translation: [greetings] or [I hope all is well with you]

> ULT **And now**
> UST Therefore
> (וּכְעֶת)

As in 4:10 and 4:11, this phrase translates an Aramaic expression that introduces the main business of a letter. If your language has a comparable expression, then use it here. If it would not use such an expression here, then you do not need to represent it in your translation.

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The king	the king
a lord of	the high commissioner
decree	the high commissioner
the scribe	the provincial secretary
their companions	and your colleagues
in Samaria	in Samaria
Beyond the River	the province that is west of the {Euphrates} River
Peace	I send my greetings

Ezra 4:18

ULT	UST
The letter that you sent to us has been carefully read aloud before me.	*My officials carefully read out loud to me the letter that you sent to us.*

ULT **The letter that you sent to us**
UST the letter that you sent to us
(נִשְׁתְּוָנָא דִּי שְׁלַחְתּוּן עֲלֵינָא)

The implication of the plural **us** is that the king and his royal officials have received this letter. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [the letter that you sent to the king and his royal officials]

Support Reference: Assumed Knowledge and Implicit Information

ULT **has been carefully read aloud before me**
UST My officials carefully read out loud to me
(מְפָרַשׁ קֳדָמָי)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [my officials have carefully read aloud in my presence]

Support Reference: Active or Passive

ULT **has been carefully read aloud before me**
UST My officials carefully read out loud to me
(מְפָרַשׁ קֳדָמָי)

The implication is not that the king was unable to read or unable to see, and so he needed someone to read things to him. Rather, in ancient times, writing was considered a way of conveying speech at a distance. In effect, the court officials who read this letter aloud to the king were doing so on behalf of the Samaritan officials who had sent the letter, as if they had been present themselves. So be sure that your translation does not convey or suggest the idea that the king was unable to read. Alternate translation: [my officials have carefully read out loud in my presence]

Support Reference: Assumed Knowledge and Implicit Information

Ezra 4:19

ULT	UST
So from me was set a decree, and they searched and discovered that that city since the ancient days has risen up against kings and rebellion and revolt have been made in it.	*Then I ordered my officials to search {the records}. I have found out that {what you said is true.} The people of Jerusalem have repeatedly revolted against their rulers, beginning a long time ago.*

ULT **So from me**
UST Then I
(וּמִנִּי)

The word **so** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: [As a result, from me]

Support Reference: Connect — Reason-and-Result Relationship

ULT **So from me was set a decree, and they searched**
UST Then I ordered my officials to search {the records}
(וּמִנִּי שִׂים טְעֵם וּבַקָּרוּ)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [So I commanded my officials, and they searched]

Support Reference: Active or Passive

ULT **So from me was set a decree, and they searched**
UST Then I ordered my officials to search {the records}
(וּמִנִּי שִׂים טְעֵם וּבַקָּרוּ)

The implication is that the king ordered his officials to search in the royal chronicles to investigate the charges that Rehum, Shimshai, and the others had made against Jerusalem. If it would be helpful to your readers, you could say this explicitly. Alternate translation: [I commanded my officials to search in the royal chronicles, and they investigated your claims]

Support Reference: Assumed Knowledge and Implicit Information

ULT **that that city … has risen up against kings and rebellion and revolt have been made in it**
UST that {what you said is true.} The people of Jerusalem have repeatedly revolted against their rulers
(דִּי קַרְיְתָא דָּךְ & עַל־מַלְכִין מְתְנַשְׂאָה וּמֶרֶד וְאֶשְׁתַּדַּוּר מְתְעֲבֶד־בַּהּ)

These two phrases mean similar things. Artaxerxes says the same thing twice, in similar ways, for emphasis. You do not need to repeat both phrases in your translation if that might be confusing for your readers. Instead, If it would be helpful in your language, you could combine them. Alternate translation: [Jerusalem has continually been at the center of revolts against rulers] However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase intensifies the first by portraying Jerusalem not just as a city that has rebelled, but as a place where rebellions have repeatedly originated. Alternate translation: [Jerusalem … has rebelled against the emperors that ruled it and, in fact, that city has repeatedly been a base for revolts]

Support Reference: Parallelism

ULT **that city … has risen up against kings**
UST The people of Jerusalem have repeatedly revolted against their rulers
(קַרְיְתָא דָּךְ & עַל־מַלְכִין מְתְנַשְׂאָה)

That city means Jerusalem. In this context, the expression **risen up against** means to reject an authority and claim authority for oneself. Alternate translation: [the people of Jerusalem … have rebelled against the emperors who ruled them]

Support Reference: Idiom

ULT **that city … has risen up against kings**
UST The people of Jerusalem have repeatedly revolted against their rulers
(קַרְיְתָא דָּךְ & עַל־מַלְכִין מְתְנַשְׂאָה)

Here, Artaxerxes speaks of the people of Jerusalem by reference to something associated with them, the city where they live. Alternate translation: [the people of Jerusalem … have rebelled against the emperors who ruled them]

Support Reference: Metonymy

> ULT **and rebellion and revolt have been made in it**
> UST have repeatedly revolted against
> (וּמֶרֶד וְאֶשְׁתַּדְּוּר מִתְעָבֶד־בַּהּ)

Rebellion and **revolt** mean similar things. Artaxerxes uses the two terms together for emphasis, perhaps to acknowledge that the records have indeed confirmed what the officials alleged. If it would be helpful in your language, you could combine these terms. Alternate translation: [and the city has repeatedly been a base for revolts]

Support Reference: Doublet

> ULT **and rebellion and revolt have been made in it**
> UST have repeatedly revolted against
> (וּמֶרֶד וְאֶשְׁתַּדְּוּר מִתְעָבֶד־בַּהּ)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [and the people there have repeatedly rebelled against their rulers]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a decree	ordered
and they searched	my officials to search {the records}
the … days	beginning a long time ago
kings	their rulers
and rebellion	have repeatedly revolted against

Ezra 4:20

ULT	UST
And mighty kings were over Jerusalem, even rulers over all of Beyond the River; and tax, tribute, and custom were paid to them.	*{In the past,} powerful kings ruled in Jerusalem. They also ruled over the whole province west of the {Euphrates} River. They forced the people there to pay them all kinds of taxes.*

ULT **And mighty kings were over Jerusalem**
UST {In the past,} powerful kings ruled in Jerusalem. They … They
(וּמַלְכִין תַּקִּיפִין הֲוֹו עַל־יְרוּשְׁלֶם)

These kings are described here in a spatial metaphor as being higher than or above Jerusalem to indicate that this was the place in which and from which they ruled. Alternate translation: [And powerful kings ruled from Jerusalem]

Support Reference: Metaphor

ULT **even rulers**
UST also ruled
(וְשַׁלִּיטִין)

This word **even** introduces further information. Alternate translation: [in fact, they ruled]

Support Reference: Background Information

ULT **even rulers over all of Beyond the River**
UST also ruled over the whole province west of the {Euphrates} River … the people there
(וְשַׁלִּיטִין בְּכֹל עֲבַר נַהֲרָה)

Alternate translation: [in fact, they ruled over the whole area that is Beyond-the-River province]

ULT **and tax, tribute, and custom were paid to them**
UST forced … to pay them all kinds of taxes
(וּמִדָּה בְלָו וְהַלָךְ מִתְיְהֵב לְהֹוֹן)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [these kings conquered other nations and made them pay tribute] or [these kings conquered other nations and made them pay taxes, tribute, and duty]

Support Reference: Active or Passive

ULT and tax, tribute, and custom
UST all kinds of taxes
(וּמִדָּה בָלְוֹ וַהֲלָךְ)

See how you translated this phrase in 4:13. (A doublet can involve the use of more than two words.)

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
mighty	powerful
And … kings	In the past … kings … They … They
Jerusalem	Jerusalem
even rulers	also ruled
Beyond the River	province west of the {Euphrates} River … the people there
and tax	all kinds of taxes
tribute	all kinds of taxes
and custom	all kinds of taxes

Ezra 4:21

ULT	UST
Now, set a decree to stop these men, so that city may not be rebuilt until the decree is set from me.	*Therefore, you must command those Jews to stop rebuilding the city. They will only be allowed to resume if I tell them that they may rebuild it.*

ULT **Now**
UST Therefore
(כְּעַן)

The word **Now** is similar to the expression "and now" in 4:10, 4:11, and 4:17. As in 4:13 and 4:14, it introduces an important point within a letter. If your language has a comparable expression that it uses for this same purpose, you can use that in your translation.

Support Reference: Connecting Words and Phrases

ULT **set a decree to stop these men**
UST you must command those Jews to stop rebuilding … They
(שִׂימוּ טַעַם לְבַטָּלָא גֻּבְרַיָּא אִלֵּךְ)

These men means the Jews. This is a reference back to the letter from the Samaritan officials in which they speak of "the Jews who went up from near you" and who "have come to us at Jerusalem" (4:12). The implication is that the Jews are to stop rebuilding the walls and buildings in Jerusalem. If it would be helpful to your readers, you could say this explicitly. Alternate translation: [issue a decree to make those Jews who returned to Jerusalem from exile stop rebuilding the walls and buildings in Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that city may not be rebuilt until the decree is set from me**
UST the city … will only be allowed to resume if I tell them that they may rebuild it
(וְקַרְיְתָא דְּךָ לָא תִתְבְּנֵא עַד־מִנִּי טַעֲמָא יִתְשָׂם)

The phrase **so that** indicates that the clause that follows describes the purpose for which Artaxerxes wants the officials to issue a decree. It is to make the Jews stop working on the walls and houses. He does not want there to be any rebuilding in Jerusalem unless he authorizes it personally. Alternate translation: [because I want this decree to prevent all rebuilding unless I issue a decree permitting it]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a decree	you must command

ULT	UST
the decree	if I tell them that they may rebuild it

Ezra 4:22

ULT	UST
And be careful of negligence of action concerning this. Why should the damage increase to the harm of the kings?”	*Do this immediately, because I do not want those people to do anything more that will cause me to lose {any territory or income}.”*

ULT And be careful of negligence of action concerning this
UST Do this immediately
(וּזְהִירִין הֱוֵו שָׁלוּ לְמֶעְבַּד עַל־דָּבָה)

This means “Be sure to act concerning this.” This is a figure of speech that expresses a strong positive meaning by using two negative expressions: **be careful of**, that is, “avoid,” together with an expression that is the opposite of what is desired: **negligence of action**. Artaxerxes wants the officials to take action. Alternate translation: [Be sure to take action in response to this situation]

Support Reference: Litotes

ULT Why should the damage increase to the harm of the kings
UST because I do not want those people to do anything more that will cause me to lose {any territory or income}
(לְמָה יִשְׁגֵּא חַבָלָא לְהַנְזָקַת מַלְכִין)

The implication is that if the Jews were able to rebuild and fortify Jerusalem and they revolted, then the interests of the king would be damaged because he would lose honor, as the officials suggest in their letter (4:14), and he would also lose revenue (4:13). If it would be helpful to your readers, you could say this explicitly. Alternate translation: [Why should I and other kings suffer dishonor or lose tribute money]

Support Reference: Assumed Knowledge and Implicit Information

ULT Why should the damage increase to the harm of the kings
UST because I do not want those people to do anything more that will cause me to lose {any territory or income}
(לְמָה יִשְׁגֵּא חַבָלָא לְהַנְזָקַת מַלְכִין)

Artaxerxes is making a statement, not asking a question. He does not expect the Samaritan officials to tell him why he should experience greater damage. Instead, he is using the question form to emphasize how important it is for the officials to get the Jews to stop rebuilding Jerusalem. If it would be helpful in your language, you could translate these words as a statement. Alternate translation: [I should not suffer dishonor or lose tribute money.]

Support Reference: Rhetorical Question

ULT **Why should the damage increase to the harm of the kings**
UST because I do not want those people to do anything more that will cause me to lose {any territory or income}
(לָמָּה יִשְׂגֶּא חֲבָלָא לְהַנָּזָקֹת מַלְכִין)

As in 4:13, the plural **kings** here may envision that not just Artaxerxes but also his successors would lose revenue if Jerusalem leads a revolt that spreads throughout Beyond-the-River, as the Samaritan officials suggest it would. But Artaxerxes is speaking primarily of himself, in the third person, as kings sometimes did, just as their subjects addressed them in the third person to show humility and respect. (Compare, for example, the way Cyrus speaks of himself in the third person in 6:4, and Darius speaks of himself that way in 6:8 and 6:10). Alternate translation: [Why should kings suffer dishonor or lose tribute money]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the kings	because I do not want those people to do anything more that will cause me to lose {any territory or income}

Ezra 4:23

ULT	UST
Then from when the copy of the letter of Artaxerxes the king was read aloud before Rehum, and Shimshai the scribe, and their companions, they went in a hurry to Jerusalem against the Jews, and they stopped them by an arm and strength.	*Then King Artaxerxes sent {messengers with} a copy of the letter to Rehum and Shimshai the provincial secretary and their colleagues. As soon as the messengers finished reading it out loud to them, Rehum and Shimshai and their colleagues went quickly to the Jews in Jerusalem, and they forced the Jews to stop rebuilding {the city}.*

ULT **Then**
UST Then … sent {messengers with} … As soon as
(אֱדַ֗יִן)

The word **Then** indicates that the events the story will now relate came after the events it has just described. In your translation, you can use the expression in your language that would best indicate this relationship.

Support Reference: Connect — Sequential Time Relationship

ULT **from when the copy of the letter of Artaxerxes the king was read aloud before Rehum, and Shimshai the scribe, and their companions**
UST Then King Artaxerxes sent {messengers with} a copy of the letter to Rehum and Shimshai the provincial secretary and their colleagues. As soon as the messengers finished reading it out loud to them, Rehum and Shimshai and their colleagues
(מִן־דִּ֞י פַּרְשֶׁ֣גֶן נִשְׁתְּוָנָא֙ דִּי ארתחששתא מַלְכָּ֔א קֳרִ֥י קֳדָם־רְח֛וּם וְשִׁמְשַׁ֥י סָפְרָ֖א וּכְנָוָתְה֑וֹן)

The implication is that a messenger brought a copy of the letter from King Artaxerxes to these officials and read it aloud to them. (See the note to 4:18 for background to the practice of reading correspondence out loud.) If it would be helpful to your readers, you could say that explicitly. Alternate translation: [as soon as messengers from King Artaxerxes brought a copy of his letter to Rehum, Shimshai the state secretary, and their associates, and read it aloud to them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the copy of the letter of Artaxerxes the king was read aloud**
UST King Artaxerxes … a copy of the letter … the messengers finished reading it out loud
(פַּרְשֶׁ֣גֶן נִשְׁתְּוָנָא֙ דִּי ארתחששתא מַלְכָּ֔א קֳרִ֥י)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [messengers from King Artaxerxes read a copy of his letter aloud]

Support Reference: Active or Passive

ULT **Artaxerxes**
UST Artaxerxes
(ארתחששתא)

Artaxerxes is the name of a man. See how you translated it in 4:7.

Support Reference: How to Translate Names

ULT **Rehum**
UST Rehum … them, Rehum
(רְחוּם)

Rehum is the name of a man. See how you translated it in 4:8.

Support Reference: How to Translate Names

ULT **and Shimshai the scribe**
UST and Shimshai the provincial secretary … and Shimshai
(וְשִׁמְשַׁי סָפְרָא)

Shimshai is the name of a man and **scribe** is his title. See how you translated them in 4:8. Alternate translation: [Shimshai the state secretary]

Support Reference: How to Translate Names

ULT **and their companions**
UST and their colleagues … and their colleagues
(וּכְנָוָתְהוֹן)

As in 4:7, 4:9 and 4:17, the term **companions** here indicates people who hold similar positions. Alternate translation: [and their associates,]

Support Reference: Idiom

ULT **they went in a hurry to Jerusalem against the Jews**
UST went quickly to the Jews in Jerusalem
(אֲזַלוּ בִבְהִילוּ לִירוּשְׁלֶם עַל־יְהוּדָיֵא)

Alternate translation: [they hurried to Jerusalem to confront the Jews]

> ULT **and they stopped them by an arm and strength**
> UST and they forced the Jews to stop rebuilding {the city}
> (וּבַטֵּ֥לוּ הִמּ֖וֹ בְּאֶדְרָ֥ע וְחָֽיִל)

The phrase **an arm and strength** expresses a single idea by using two words connected with "and." The word **strength** tells what kind of **arm** or influence these officials used: a strong arm, that is, a forcibly coercive one. If it would be helpful in your language, you could express the meaning of the two words in a single phrase. Alternate translation: [and they compelled them to stop]

Support Reference: Hendiadys

> ULT **and they stopped them by an arm and strength**
> UST and they forced the Jews to stop rebuilding {the city}
> (וּבַטֵּ֥לוּ הִמּ֖וֹ בְּאֶדְרָ֥ע וְחָֽיִל)

Here, **arm** is a figurative way of referring to a person's power, influence, and capacity for action. Alternate translation: [and they compelled them to stop]

Support Reference: Metaphor

> ULT **and they stopped them by an arm and strength**
> UST and they forced the Jews to stop rebuilding {the city}
> (וּבַטֵּ֥לוּ הִמּ֖וֹ בְּאֶדְרָ֥ע וְחָֽיִל)

The implication is that these officials made the Jews stop rebuilding the walls and houses in Jerusalem. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [and they compelled them to stop rebuilding the walls and houses in Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Artaxerxes	Artaxerxes
the king	King
the scribe	the provincial secretary
and their companions	and their colleagues … and their colleagues
to Jerusalem	in Jerusalem
the Jews	Jews

Ezra 4:24

ULT	UST
At that time the work of the house of God which is in Jerusalem stopped, and it was stopped until the second year of the reign of Darius, the king of Persia.	*{Because the enemies of the Jews kept opposing them so strongly in these ways,} the Jews had stopped rebuilding the temple in Jerusalem. They did not do any more work to rebuild the temple until the second year after Darius had become the king of Persia.*

ULT **At that time the work of the house of God which is in Jerusalem stopped**
UST {Because the enemies of the Jews kept opposing them so strongly in these ways,} the Jews had stopped rebuilding the temple in Jerusalem
(בֵּאדַ֡יִן בְּטֵלַת֩ עֲבִידַ֨ת בֵּית־אֱלָהָ֜א דִּ֣י בִירוּשְׁלֶ֗ם)

The book now returns to the point in the story where it left off at the end of 4:5. (If it would be helpful, review the note to 4:6. That note explains how the book tells of later events in 4:6–23 to show that the Jews were wise not to trust the Samaritans when they offered to help rebuild the temple during the reign of Cyrus, since they demonstrated by their repeated future opposition that they really were the enemies of the Jews.) It might be useful to include a heading before this verse to alert the reader that there is a change of timeframe at this point, such as, “Building the Temple in the Time of Darius.” Also, if it would be helpful to your readers, you could say something explicitly here that would show how the book is returning to the time of Cyrus and his immediate successors. Alternate translation: [This is how the enemies of the Jews tried, under later kings, to stop them from rebuilding Jerusalem. They attempted the same thing under King Cyrus and his successors and they were able to stop the work on the temple for a time]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and it was stopped**
UST They did not do any more work to rebuild the temple
(וְהָוַת֙ בָּטְלָ֔א)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [and the Jews did not start rebuilding again]

Support Reference: Active or Passive

ULT **Darius**
UST Darius
(דָּרְיָוֶשׁ)

Darius is the name of a man. See how you translated it in 4:5.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the work of	rebuilding
the house of God	the temple
is in Jerusalem	in Jerusalem
the … year	year
of the reign of	after … had become
Darius	Darius
the king of	the king of
Persia	Persia

Ezra 5

Ezra 5 Chapter Introduction

Structure and Formatting

The story of the building of the temple and re-establishment of the temple worship continues in this chapter from where it left off in 4:5. (See: temple, house, house of God)

Religious and Cultural Concepts in This Chapter

Rebuilding the temple

The prophets Haggai and Zechariah encouraged the Jews to begin again to build the temple. This was very important to life in Judah. (See: prophet, prophecy, prophesy, seer, prophetess)

Ezra 5:1

ULT	UST
Then the prophets, Haggai the prophet and Zechariah, the son of Iddo, prophesied to the Jews who were in Judah and in Jerusalem in the name of the God of Israel who was over them.	*At that time two prophets were giving messages from God to the Jews living in Jerusalem and in other cities in Judah{, saying that they should continue rebuilding the temple}. Those prophets were Haggai and Zechariah, the son of Iddo. They spoke their messages representing the God whom the people of Israel worshiped, the one who ruled them.*

ULT **Then … prophesied**
UST At that time … were giving messages from God … saying that they should continue rebuilding the temple
(וְהִתְנַבְּיִ֔)

Here, the word **Then** introduces a new event in the story. Use a natural method in your language to introduce a new event here.

Support Reference: Introduction of a New Event

ULT **Then … prophesied**
UST At that time … were giving messages from God … saying that they should continue rebuilding the temple
(וְהִתְנַבְּיִ֔)

The word **Then** indicates that the event the story will now relate took place at the time just named in 4:24, that is, in the second year of the reign of Darius as king of Persia. Alternate translation: [At that time … prophesied]

Support Reference: Connect — Simultaneous Time Relationship

ULT **and Zechariah, the son of Iddo**
UST and Zechariah, the son of Iddo
(וּזְכַרְיָ֖ה בַּר־עִדּ֑וֹא)

Zechariah is the name of a man, and **Iddo** is the name of his father.

Support Reference: How to Translate Names

ULT **Haggai**
UST Haggai
(חַגַּ֣י)

Haggai is the name of a man.

Support Reference: How to Translate Names

> ULT **Then … prophesied to the Jews who were in Judah and in Jerusalem**
> UST At that time … were giving messages from God to the Jews living in Jerusalem and in other cities in Judah{, saying that they should continue rebuilding the temple}
> (וְהִתְנַבִּ֞י & עַל־יְהוּדָיֵ֔א דִּ֥י בִיהוּד וּבִירוּשְׁלֶ֑ם)

The implication, based on how the Jewish leaders respond in the next verse, is that Haggai and Zechariah said specifically that the Jews should resume work on rebuilding the temple. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [told the Jews in Judah and Jerusalem that they should start rebuilding the temple again]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in the name of the God of Israel**
> UST They spoke their messages representing the God whom the people of Israel worshiped
> (בְּשֵׁ֛ם אֱלָהּ֥ יִשְׂרָאֵ֖ל)

This expression means that Haggai and Zechariah made clear that they were speaking to the Jews on behalf of God, as if God were speaking through them. Alternate translation: [as messengers of the God of Israel]

Support Reference: Idiom

> ULT **the God of Israel**
> UST the God whom the people of Israel worshiped
> (אֱלָהּ֥ יִשְׂרָאֵ֖ל)

As in 4:1, this phrase provides further background information about Yahweh. Alternate translation: [the God whom the people of Israel worshiped]

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **who was over them**
> UST the one who ruled them
> (עֲלֵיהֽוֹן)

God is described here in a spatial metaphor as being higher than or above the Jews to indicate that they acknowledged his authority and they served and obeyed him. Alternate translation: [whom they obeyed] or [who was their king]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the prophets	two prophets
Haggai	Haggai
the prophet	Those prophets were
and Zechariah	and Zechariah
Then … prophesied	

ULT	UST
	At that time … were giving messages from God … saying that they should continue rebuilding the temple
the Jews	the Jews
were in Judah	and in other cities in Judah
and in Jerusalem	in Jerusalem
the God of	the God whom … worshiped
Israel	the people of Israel

Ezra 5:2

ULT	UST
Then Zerubbabel, the son of Shealtiel, and Jeshua, the son of Jozadak, arose and began to build the house of God which is in Jerusalem, and the prophets of God were with them, supporting them.	*So Zerubbabel son of Shealtiel and Joshua son of Jozadak led many other people to start rebuilding the temple of God in Jerusalem again. God's prophets Haggai and Zechariah were with them and helping them.*

ULT **Then**
UST So
(בֵּאדַ֣יִן)

Here, **Then** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: [As a result]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Zerubbabel, the son of Shealtiel**
UST Zerubbabel son of Shealtiel
(זְרֻבָּבֶ֤ל בַּר־שְׁאַלְתִּיאֵל֙)

Zerubbabel is the name of a man, and **Shealtiel** is the name of his father. See how you translated these names in 3:2.

Support Reference: How to Translate Names

ULT **and Jeshua, the son of Jozadak**
UST and Joshua son of Jozadak
(וְיֵשׁ֣וּעַ בַּר־יוֹצָדָ֔ק)

Jeshua is the name of a man, and **Jozadak** is the name of his father. See how you translated these names in 3:2.

Support Reference: How to Translate Names

ULT **arose**
UST led many other people
(קָמוּ֙)

In this context, the word **arose** means that they took action to get a project under way. It does not indicate that these leaders had been sitting or lying down and that they stood up. Alternate translation: [took action]

Support Reference: Idiom

ULT **and began to build the house of God**
UST to start rebuilding the temple of God … again
(וְשָׂרֵיו לְמִבְנֵא בֵּית אֱלָהָא)

Alternate translation: [and resumed work on rebuilding the temple]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zerubbabel	Zerubbabel
the house of God	the temple of God
God	God
is in Jerusalem	in Jerusalem
the prophets	prophets Haggai and Zechariah
God	God

Ezra 5:3

ULT	UST
At that time, Tattenai, the governor of Beyond-the-River, and Shethar-Bozenai, and their companions came to them and spoke to them thus, "Who set for you a decree to build this house and to complete this structure?"	*But then Tattenai, the governor of the province west of the Euphrates River, and Shethar-Bozenai went to Jerusalem together with some of their officials and said to the people, "Who has permitted you to do all this work to rebuild this temple?"*

ULT **At that time**
UST But then
(בֵּהּ־זִמְנָא)

The phrase **at that time** indicates that this event took place at the same time as the event that the story has just related. If it would be helpful in your language, you could show this relationship in this case by using a phrase such as "when they did this"

Support Reference: Connect — Simultaneous Time Relationship

ULT **Tattenai**
UST Tattenai
(תַּתְּנַי)

Tattenai is the name of a man.

Support Reference: How to Translate Names

ULT **Beyond-the-River**
UST the province west of the Euphrates River
(עֲבַר־נַהֲרָה)

Beyond-the-River is the name of the province of the Persian Empire that included Judah and Jerusalem. See how you translated it in 4:10.

Support Reference: How to Translate Names

ULT **and Shethar-Bozenai**
UST and Shethar-Bozenai
(וּשְׁתַר בּוֹזְנַי)

Shethar-Bozenai is the name of a man.

Support Reference: How to Translate Names

ULT **and their companions**
UST together with some of their officials
(וּכְנָוָתְהֹון)

As often in the book, the term **companions** here indicates people who hold similar positions. Alternate translation: [and their associates]

Support Reference: Idiom

ULT **came**
UST went
(אֲתָא)

Use the motion verb that is most natural in your language. Alternate translation: [went] or [traveled]

Support Reference: Go and Come

ULT **Who set for you a decree**
UST Who has permitted you
(מַן־שָׂם לְכֹם טְעֵם)

See how you translated this word for **decree** in 4:19 and 4:21. Alternate translation: [Who gave you permission] or [Who authorized you]

ULT **to build this house and to complete this structure**
UST to do all this work to rebuild this temple
(בַּיְתָא דְנָה לִבְנָא וְאַשְׁרָנָא דְנָה לְשַׁכְלָלָה)

These two phrases mean essentially the same thing. As noted in 4:12, **complete** is another way of saying **build** when the terms are paired like this. The officials say essentially the same thing twice for emphasis. If that would be confusing for your readers, you could say it once and provide emphasis in a different way. Alternate translation: [to build a large temple such as this]

Support Reference: Parallelism

ULT **this house**
UST to do all this work to rebuild this temple
(בַּיְתָא דְנָה)

“this temple”

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the governor of	the governor of

ULT	UST
Beyond-the-River	the province west of the Euphrates River
and their companions	together with some of their officials
a decree	has permitted you
house	to do all this work to rebuild this temple

Ezra 5:4

ULT	UST
Then accordingly we said to them, "What are the names of the men who are building this building?"	*They also asked the Jews to tell them the names of the men who were working on this temple.*

ULT **Then**
UST also
(אֱדַיִן)

Here, the word **Then** is indicating that the enemies asked the question in this verse right after the question they asked in the previous verse. (The word is not indicating that the two questions were asked on separate occasions.) Alternate translation: [In addition]

Support Reference: Connect — Sequential Time Relationship

ULT **we said to them, "What are the names of the men**
UST They … asked the Jews to tell them the names of the men
(אֲמַרְנָא לְהֹם מַן־אִנּוּן שְׁמָהָת גַּבְרַיָּא)

The Aramaic text reads **we said**. The pronoun does not seem to fit the context here, because of the sudden, unexplained shift from third person "they" in verse 3 to first person "we" here. In 5:10, in their letter to Darius, Tattenai and his associates use "we" when they report that they were the ones who asked this question. So the word "we" could have been mistakenly copied into this verse from that one. Other ancient versions say "they," and it will likely be clearest for your readers if you translate the phrase in that way. Alternate translation: [they said to them, "What are the men's names] or [they said to them, "Who are the men] It is also possible that the verse is not reporting a question in direct speech, but is simply describing what was said as a statement. In that case, **we** would refer to the Jews. Alternate translation: [we told them who the men were] or [we told them the names of the men who were building this building.]

Support Reference: Textual Variants

ULT **we said to them, "What are the names of the men who are building this building**
UST They … asked the Jews to tell them the names of the men who were working on this temple
(אֲמַרְנָא לְהֹם מַן־אִנּוּן שְׁמָהָת גַּבְרַיָּא דִּי־דָּנָה בִנְיָנָא בָּנִין)

If it would be more natural in your language, you could present this sentence as an indirect quotation, as in the UST.

Support Reference: Direct and Indirect Quotations

Ezra 5:5

ULT	UST
But the eye of God was on the elders of the Jews, and they did not stop them until the report came to Darius, and then they returned the letter concerning this matter.	*However, God was taking care of the Jewish leaders, and their enemies did not make them stop {building the temple}. Instead, the enemies sent King Darius a report and waited for him to send back a decree about it. {The decree would either allow the Jewish leaders to finish their work on the temple, or else it would command them to stop their work completely}.*

ULT **But the eye of**
UST However, God was taking care of
(וְעֵ֣ין)

Here, the word **But** indicates that the sentence it introduces draws a contrast between what Tattenai and his associates were trying to accomplish, which was an immediate end to the rebuilding of the temple, and what actually happened. You could begin the sentence with a word such as “however” to indicate this contrast.

Support Reference: Connect — Contrast Relationship

ULT **But the eye of God was on the elders of the Jews**
UST However, God was taking care of the Jewish leaders
(וְעֵ֣ין אֱלָהֲהֹ֗ם הָיְתָ֛ה עַל־שָׂבֵ֥י יְהוּדָ֖יֵא)

Here, **eye** stands for seeing, and in this context, seeing means giving care, protection, and favor. Alternate translation: [God was making sure that the Jewish leaders would be alright]

Support Reference: Metaphor

ULT **and … not**
UST and … not
(וְלָ֣א)

Here the word **and** indicates that the clause it introduces explains the results of what the previous sentence described. Alternate translation: [as a result … not]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and they did not stop them until the report came to Darius**
UST and their enemies did not make them stop {building the temple}. Instead, the enemies sent King Darius a report and waited
(וְלָא־בַטְּלוּ הִמּוֹ עַד־טַעְמָא לְדָרְיָוֶשׁ יְהֵךְ)

Here the word **they** refers to Tattenai and his associates. The implication is that they did not make the Jewish leaders stop rebuilding the temple right away. Rather, they chose to wait until they could send a report about the rebuilding to Darius, to see what he would say about it. Alternate translation: [and Tattenai and his associates did not make the Jews stop rebuilding the temple right away, but they decided instead to report the matter to King Darius]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and then**
UST for him to send back
(וְאֲתֵיב)

This phrase indicates that this event would take place after the event the story has just described.

Support Reference: Connect — Sequential Time Relationship

ULT **they returned the letter concerning this matter**
UST for him to send back a decree about it. {The decree would either allow the Jewish leaders to finish their work on the temple, or else it would command them to stop their work completely}
(יְתִיבוּן נִשְׁתְּוָנָא עַל־דְּנָה)

Here the word **they** primarily refers to Darius. As in 4:18, the plural may be used to indicate the king and his officials, who would consider the matter openly in the royal court. If this is confusing in your language, you can use the singular. Alternate translation: [he sent back a letter to tell them what to do about this]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	However, God was taking care of
the elders of	the … leaders
the Jews	Jewish
the report	a report
to Darius	King Darius

Ezra 5:6

ULT	UST
A copy of the letter that Tattenai, the governor of Beyond-the-River, and Shethar-Bozenai and his companions, the officials who were in Beyond-the-River, sent to Darius the king.	*This is a copy of the report that Tattenai, governor of the province of Beyond-the-River, Shethar-Bozenai, and their associates, {who were} the officials of the province of Beyond-the-River, sent to King Darius.*

ULT Tattenai … and Shethar-Bozenai
UST Tattenai … Shethar-Bozenai
(תַּתְּנַי & וּשְׁתַר בּוֹזְנַי)

These are the names of two men. See how you translated them in 5:3.

Support Reference: How to Translate Names

ULT and his companions
UST and their associates
(וּכְנָוָתֵהּ)

Alternate translation: [and their colleagues]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the governor of	governor of
Beyond-the-River	the province of Beyond-the-River
and his companions	and their associates
the officials	{who were} the officials
were in Beyond-the-River	the province of Beyond-the-River
Darius	Darius
the king	King

Ezra 5:7

ULT	UST
They sent a report to him and thus was written within it: "To Darius the king: All peace.	*When they sent the report to him, this is what they wrote in it: "King Darius, we hope everything is going well for you.*

ULT To Darius the king: All peace
UST King Darius, we hope everything is going well for you
(לְדָרְיָוֶשׁ מַלְכָּא שְׁלָמָא כֹלָּא)

Here the book begins to quote the letter that Tattenai and his associates sent to King Darius. It may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

Support Reference: Quote Markings

ULT To Darius
UST Darius
(לְדָרְיָוֶשׁ)

Darius is the name of a man. See how you translated it in 4:5.

ULT All peace
UST we hope everything is going well for you
(שְׁלָמָא כֹלָּא)

As in 4:17, this is a conventional greeting or good wish that senders at this time often included at the beginning of a letter. If your language has a similar expression that it uses for the same purpose, you can use it here. Alternate translation: [Greetings] or [We hope all is well with you]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a report	the report
To Darius	Darius
the king	King
peace	we hope … is going well for you

Ezra 5:8

ULT	UST
Let it be known to the king that we went to Judah, the province, to the house of the great God, and it is being built of large stones, and timber is being placed in the walls. And this work is being done diligently and is succeeding in their hand.	*We want you to know that we went to the temple of the great God in the province of Judah. The people are building it with huge stones, and they are putting wooden beams in the walls. They are doing this work very carefully, and they are making good progress.*

ULT Let it be known to the king
UST We want you to know
(יְדִיעַ ׀ לָהֱוֵא לְמַלְכָּא)

These officials address the king in the third person as a sign of respect. If it would be helpful in your language, you could indicate this respect by using an expression such as "O king." Alternate translation: [We would like you to know, O king]

Support Reference: First, Second or Third Person

ULT Let it be known to the king
UST We want you to know
(יְדִיעַ ׀ לָהֱוֵא לְמַלְכָּא)

If it would be helpful in your language, you could say this with an active form, and you could say who is doing the action. Alternate translation: [We would like you to know, O king]

Support Reference: Active or Passive

ULT we went to Judah, the province
UST we went … in the province of Judah
(אֲזַלְנָא לִיהוּד מְדִינְתָּא)

Alternate translation: [we went to the province of Judah]

ULT to the house of the great God
UST to the temple of the great God
(לְבֵית אֱלָהָא רַבָּא)

Here, **the house** refers to the temple. The officials speak of it as if it were a place in which God would live. (They likely say **the great God** because the Jews told them, as they report in 5:11, that it would be a temple for the God who made heaven and earth.) Alternate translation: [to the temple of the mighty God]

Support Reference: Metaphor

ULT **and it is being built of large stones, and timber is being placed in the walls**
UST The people are building it with huge stones, and they are putting wooden beams in the walls
(וְהוּא מִתְבְּנֵא אֶבֶן גְּלָל וְאָע מִתְּשָׂם בְּכָתְלַיָּא)

If it would be helpful in your language, you could say these things with active forms, and you could say who was doing these actions. Alternate translation: [the Jews are building the temple out of large stones and setting timber beams in the walls]

Support Reference: Active or Passive

ULT **And this work is being done diligently and is succeeding in their hand**
UST They are doing this work very carefully, and they are making good progress
(וַעֲבִידְתָּא דָּךְ אָסְפַּרְנָא מִתְעַבְדָא וּמַצְלַח בִּידֵהֹם)

You could say this with an active form, and you could say who was doing the action. The term **diligently**, used here and several more times in the book, means carefully, exactly, and efficiently. Alternate translation: [And they are doing the work carefully and efficiently and successfully]

Support Reference: Active or Passive

ULT **and is succeeding in their hand**
UST and they are making good progress
(וּמַצְלַח בִּידֵהֹם)

Here, **hand** represents control and action. Alternate translation: [and it is succeeding at their initiative] or [and they have been able to advance the work successfully]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
known	We want you to know
to the king	We want you to know
to Judah	in … Judah
the province	the province of
to the house of	to the temple of
the … God	the … God
stones	with … stones
And … work	work

Ezra 5:9

ULT	UST
Then we asked these elders, we said thus to them, 'Who set a decree for you to build this house and to complete this structure?'	*So we asked the Jewish leaders, 'Who has permitted you to rebuild this temple?'*

ULT **Who set a decree for you to build this house and to complete this structure**
UST Who has permitted you to rebuild this temple
(מַן־שָׂם לְכֹם טְעֵם בַּיְתָא דְנָה לְמִבְנְיָה וְאַשְׁרְנָא דְנָה לְשַׁכְלְלָה)

This is a quotation within a quotation. That is, the book is quoting from the letter that Tattenai and his associates sent to King Darius, and within that letter, they are quoting what they asked the Jewish elders. It may be helpful to your readers to indicate this by setting off these words within secondary quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation within a quotation.

Support Reference: Quote Markings

ULT **Who set a decree for you to build this house and to complete this structure**
UST Who has permitted you to rebuild this temple
(מַן־שָׂם לְכֹם טְעֵם בַּיְתָא דְנָה לְמִבְנְיָה וְאַשְׁרְנָא דְנָה לְשַׁכְלְלָה)

See how you translated this question in 5:3. The phrases **build this house** and **complete this structure** refer to the same action, not different actions. The officials say essentially the same thing twice for emphasis. If that would be confusing for your readers, you could say it once and provide emphasis in a different way. Alternate translation: [Who said that you could build a large temple such as this]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
elders	we asked the Jewish leaders
a decree	has permitted you
house	to rebuild this temple
to complete	to rebuild this temple

Ezra 5:10

ULT	UST
And also we asked of them their names, to let you know, so that we could write down the names of the men who were at their head.	*We also asked them for the names of their leaders so that we could write them down and so that we could inform you who their leaders were.*

ULT **And also we asked of them their names, to let you know, so that we could write down the names of the men who were at their head**
UST We also asked them for the names of their leaders so that we could write them down and so that we could inform you who their leaders were
(וְאַף שְׁמָהָתְהֹם שְׁאֵלְנָא לְהֹם לְהוֹדָעוּתָךְ דִּי נִכְתֻּב שֵׁם־גֻּבְרַיָּא דִּי בָרָאשֵׁיהֹם)

If it would be helpful in your language, you could put the reason before the result. (We do not know if Tattenai and his associates succeeded in writing down the list of names.) Alternate translation: [We wanted to write down the names of their leaders and to be prepared to let you know who they were, so we also asked them their names]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the men who were at their head**
UST who their leaders were
(גֻּבְרַיָּא דִּי בָרָאשֵׁיהֹם)

Here, **head** is a figurative way of referring to a leader. Alternate translation: [the men who were their leaders]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to let you know	and so that we could inform you

Ezra 5:11

ULT	UST
And thus is the answer they returned us, saying, 'We are servants of him who is the God of heaven and earth, and we are building the house that was built many years before this, and a great king of Israel built it and completed it.	*This is what they told us in reply. They said, 'We serve the God who created heaven and earth. We are rebuilding his temple, which a great king of Israel originally completed many years ago.*

ULT **We are servants of him who is the God of heaven and earth**
UST We serve the God who created heaven and earth
(אֲנַחְנָא הִמּוֹ עַבְדוֹהִי דִּי־אֱלָהּ שְׁמַיָּא וְאַרְעָא) (5:11-16)

Starting here, and through 5:16, there is another quotation within a quotation. The book is quoting from the letter that Tattenai and his associates sent to King Darius, and within that letter, they are quoting what the Jewish elders told them in response to their question. It may be helpful to your readers to indicate this with an opening secondary quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation within a quotation.

Support Reference: Quote Markings

ULT **We are servants of him who is the God of heaven and earth**
UST We serve the God who created heaven and earth
(אֲנַחְנָא הִמּוֹ עַבְדוֹהִי דִּי־אֱלָהּ שְׁמַיָּא וְאַרְעָא)

The Jewish leaders describe themselves as **servants** of God because they are speaking of a superior with humility and respect. However, in this context, the expression is also an idiom that indicates that this is the God whom they worship. Alternate translation: [We worship the God who created heaven and earth]

Support Reference: Idiom

ULT **is the God of heaven and earth**
UST the God who created heaven and earth
(אֱלָהּ שְׁמַיָּא וְאַרְעָא)

The implications of this phrase are that God created heaven and earth and therefore rightfully rules over them. Alternate translation: [is the God who created heaven and earth and rules over them.]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and we are building the house**
UST We are rebuilding his temple
(וּבָנַיִן בַּיְתָא)

House means the temple. This seems to be an abbreviated way of saying the "house of God," a figurative description of the temple as the place where God lived. Alternate translation: [and we are rebuilding the temple]

Support Reference: Metaphor

ULT **and a great king of Israel built it and completed it**
UST a great king of Israel originally completed
(וּמֶלֶךְ לְיִשְׂרָאֵל רַב בְּנָהִי וְשַׁכְלְלֵהּ)

In this section of the book, **completed** is another way of saying **built** when the two words are used together. (Review the note about this at 4:12 if that would be helpful.) So the Jewish elders are expressing a single idea by using two words connected with **and**. If it would be helpful in your language, you could express the meaning with a single word. Alternate translation: [which a great king of Israel constructed]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
servants of him	serve
is the God of	the God who created
heaven	heaven
and earth	and earth
the house	his temple
years	years
and a … king	a … king
of Israel	of Israel
and completed it	originally completed

Ezra 5:12

ULT	UST
However, because of this, that our fathers caused the God of heaven to be angry, he gave them into the hand of Nebuchadnezzar, the king of Babylon, the Chaldean, and he destroyed this house and caused the people to be exiled to Babylon.	*But our ancestors did things that caused God, who is in heaven, to become very angry. So God allowed {the armies of} Nebuchadnezzar, the king of Babylon, a Chaldean, to conquer them. His armies destroyed that temple, and they took many of the Israelite people to Babylon.*

ULT **However**
UST But
(לָהֵן)

The word **However** indicates that there will be a contrast between the sentence that it introduces and the previous one. This sentence expresses the opposite of what someone would hope and expect to happen after a great king built a temple for God, so you could begin the sentence with a word such as “unfortunately” to indicate this contrast.

Support Reference: Connect — Contrast Relationship

ULT **because of this, that our fathers caused the God of heaven to be angry**
UST But our ancestors did things that caused God, who is in heaven, to become very angry
(מִן־דִּי רַגְזוּ אֲבָהָתַנָא לֶאֱלָהָּ שְׁמַיָּא)

Here, **fathers** means ancestors. Alternate translation: [because our ancestors angered the God who rules in heaven]

Support Reference: Metaphor

ULT **he gave them into the hand of Nebuchadnezzar**
UST So God allowed {the armies of} Nebuchadnezzar … to conquer them
(יְהַב הִמּוֹ בִּיַד נְבוּכַדְנֶצַּר)

Here, **hand** represents power and control. Alternate translation: [God allowed Nebuchadnezzar to conquer them]

Support Reference: Metaphor

ULT **he gave them into the hand of Nebuchadnezzar**
UST So God allowed {the armies of} Nebuchadnezzar … to conquer them
(יְהַב הִמּוֹ בִּידֵיהּ נְבוּכַדְנֶצַּר)

Nebuchadnezzar alone did not conquer the kingdom of Judah. Rather, the elders are describing his armies by reference to something associated with them, the emperor who commanded them. Alternate translation: [God allowed them to be conquered by the armies of Nebuchadnezzar]

Support Reference: Metonymy

ULT **Nebuchadnezzar, the king of Babylon**
UST {the armies of} Nebuchadnezzar, the king of Babylon
(נְבוּכַדְנֶצַּר מֶלֶךְ־בָּבֶל)

Nebuchadnezzar is the name of a man, and **Babylon** is the name of the empire that he ruled.

Support Reference: How to Translate Names

ULT **the Chaldean**
UST a Chaldean
(כסדיא)

Here the elders provide some further background information about who Nebuchadnezzar was. Even though he was the ruler of the Babylonian Empire, he was not from the Babylonian people group himself, but rather from the Chaldean people group. Alternate translation: [who was from the Chaldean people group]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **the Chaldean**
UST a Chaldean
(כסדיא)

Chaldean is the name of a people group.

Support Reference: How to Translate Names

ULT **and he destroyed this house**
UST His armies destroyed that temple
(וּבַיְתָה דְנָהּ סְתַרֵהּ)

As in 5:11, **house** seems to be an abbreviated way of saying “house of God” or “temple.” Alternate translation: [and Nebuchadnezzar destroyed the original temple]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the God of	God, who is in
heaven	heaven
Nebuchadnezzar	{the armies of} Nebuchadnezzar
the king of	the king of
Babylon	Babylon
the Chaldean	a Chaldean
he destroyed	His armies destroyed
and … house	temple
caused … to be exiled	they took
to Babylon	to Babylon

Ezra 5:13

ULT	UST
But in year one of Cyrus, the king of Babylon, Cyrus the king set a decree to build this house of God.	*However, during the first year that Cyrus ruled as king of Babylon, he decreed that our people could rebuild the temple for God.*

ULT **But**
UST However
(בְּרַם)

Here, the word **But** indicates that the sentence it introduces draws a contrast between the way Nebuchadnezzar destroyed the temple and the way Cyrus commanded it to be rebuilt. Use a natural way in your language to indicate this contrast.

Support Reference: Connect — Contrast Relationship

ULT **in year one of Cyrus**
UST during the first year that Cyrus
(בִּשְׁנַת חַדָּה לְכוֹרֶשׁ)

The original text uses a cardinal number here, **one**, but there is not a significant difference in meaning between that and the way it uses an ordinal number, “first,” in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of years, you can do that here in your translation. Alternate translation: [in the first year of Cyrus]

Support Reference: Ordinal Numbers

ULT **of Cyrus**
UST that Cyrus
(לְכוֹרֶשׁ)

Cyrus is the name of a man. See how you translated it in 1:1.

Support Reference: How to Translate Names

ULT **the king of Babylon**
UST ruled as king of Babylon
(מַלְכָּא דִּי בָבֶל)

Cyrus was the king of the Persian Empire, but since under his leadership the Persians had conquered the Babylonians, he also had the right to use the title **king of Babylon**. The implication may be that as the heir and successor to the throne of Babylon, Cyrus had the same power over the temple as Nebuchadnezzar, and so he could order it to be rebuilt. Alternate translation: [who conquered Babylon.]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in year	during the … year
of Cyrus	that Cyrus
the king	ruled as king
Babylon	Babylon
Cyrus	he
the king	he
a decree	decreed
house of God	temple for God

Ezra 5:14

ULT	UST
And also the vessels of the house of God, of gold and silver, that Nebuchadnezzar had taken out from the temple that was in Jerusalem and had brought them to the temple of Babylon—Cyrus the king took them out from the temple of Babylon and they were given to one whose name was Sheshbazzar, whom he had set as governor.	*There had been a lot of containers made of gold and silver in the temple of God. Nebuchadnezzar took them from the temple in Jerusalem and brought them to a temple {for his god} in Babylon. Later, King Cyrus removed those containers from that temple in Babylon and gave them to a man named Sheshbazzar, whom he appointed as governor {of Judah}.*

ULT **And also the vessels of the house of God, of gold and silver, that Nebuchadnezzar had taken out from the temple that was in Jerusalem and had brought them to the temple of Babylon—Cyrus the king took them out from the temple of Babylon and they were given to … Sheshbazzar**

UST There had been a lot of containers made of gold and silver in the temple of God. Nebuchadnezzar took them from the temple in Jerusalem and brought them to a temple {for his god} in Babylon. Later, King Cyrus removed those containers from that temple in Babylon and gave them to … Sheshbazzar

(וְאַף מָאנַיָּא דִּי־בֵית־אֱלָהָא דִּי דַהֲבָה וְכַסְפָּא דִּי נְבוּכַדְנֶצַּר הַנְפֵּק מִן־הֵיכְלָא דִּי בִירוּשְׁלֶם וְהַיבֵל הִמּוֹ לְהֵיכְלָא דִּי בָבֶל הַנְפֵּק הִמּוֹ כּוֹרֶשׁ מַלְכָּא מִן־הֵיכְלָא דִּי בָבֶל וְיִתְיְהִיבוּ לְשֵׁשְׁבַּצַּר)

This sentence may be hard for readers to follow because, in it, the direct object (that is, the thing that receives the action) comes first, and it consists of a very long phrase. If it would be helpful in your language, you could break this sentence into two sentences. Alternate translation: [Nebuchadnezzar had taken the gold and silver objects that were used in worship out of the temple in Jerusalem and brought them to the temple in Babylon. King Cyrus took them out of the temple in Babylon and gave them to … Sheshbazzar] See also the UST.

ULT **the vessels of the house of God**

UST There had been a lot of containers … in the temple of God

(מָאנַיָּא דִּי־בֵית־אֱלָהָא)

This means specifically the bowls, basins, and other objects listed in 1:9–10. These **vessels** were used during worship in the temple. Alternate translation: [the objects that were used in worship in the temple]

Support Reference: Translate Unknowns

ULT **and had brought**
UST and brought
(וְהֵיבֵל)

If it is more natural in your language, rather than **had brought**, you could say “had taken”

Support Reference: Go and Come

ULT **and they were given**
UST and gave
(וְיִהְיבוּ)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [and Cyrus presented them]

Support Reference: Active or Passive

ULT **to … Sheshbazzar**
UST to … Sheshbazzar
(לְשֵׁשְׁבַּצַּר)

Sheshbazzar is the name of a man. See how you translated it in 1:8.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of God	the temple of God
gold	gold
and silver	and silver
Nebuchadnezzar	Nebuchadnezzar
the temple	the temple
was in Jerusalem	Jerusalem
to the temple	to a temple {for his god}
Babylon	Babylon
Cyrus	Cyrus
the king	King
the temple	that temple
Babylon	in Babylon
governor	as governor {of Judah}

Ezra 5:15

ULT	UST
Then he said to him, "Take away these vessels. Go deposit them in the temple that is in Jerusalem, and let the house of God be built on its place."	*King Cyrus told Sheshbazzar to take these containers and put them back in the temple in Jerusalem. He also decreed that the Jews should rebuild the temple at the place where it had been before.*

ULT **Then he said**
UST King Cyrus told … He also decreed that
(וַאֲמַר)

Here, **then** indicates that the event that the elders will now describe came after the events that they have just described. In your translation, you can use the expression in your language that would best indicate this relationship.

Support Reference: Connect — Sequential Time Relationship

ULT **Then he said to him**
UST King Cyrus told Sheshbazzar … He also decreed that
(וַאֲמַר־לֵהּ)

This means "Then Cyrus said to Sheshbazzar."

Support Reference: Pronouns — When to Use Them

ULT **Take away these vessels. Go deposit them in the temple that is in Jerusalem, and let the house of God be built on its place**
UST to take these containers and put them back in the temple in Jerusalem … the Jews should rebuild the temple at the place where it had been before
(אלה מָאנַיָּא שֵׂא אֵזֶל־אֲחֵת הִמּוֹ בְּהֵיכְלָא דִּי בִירוּשְׁלֶם וּבֵית אֱלָהָא יִתְבְּנֵא עַל־אַתְרֵהּ)

This is a quotation within a quotation within a quotation. The book is quoting from the letter that Tattenai and his associates sent to King Darius. Within that letter, they are quoting what the Jewish elders told them in response to their question. And within that response, the elders are quoting what King Cyrus told Sheshbazzar to do. It may be helpful to your readers to indicate this by setting off this part of the verse within tertiary quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation within a quotation within a quotation. Another option would be to present this as an indirect quotation, as in the UST.

Support Reference: Quotes within Quotes

ULT **and let the house of God be built on its place**
UST the Jews should rebuild the temple at the place where it had been before
(וּבֵ֣ית אֱלָהָ֔א יִתְבְּנֵ֖א עַל־אַתְרֵֽהּ)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [I authorize you to rebuild the temple on its original site]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the temple	in the temple
is in Jerusalem	in Jerusalem
and … the house of God	the temple

Ezra 5:16

ULT	UST
Then that Sheshbazzar came; he laid the foundation of the house of God which is in Jerusalem. And from then even until now it is being built, but it is not complete.'	*So Sheshbazzar came here to Jerusalem and {supervised the men who} laid the foundation of this temple. And since that time, the people have been working on the temple, but they have not finished it yet.'*

ULT Then
UST So
(אֱדַיִן)

The elders use the word **then** to indicate that the event they will now describe came after the events they have just described. In your translation, you can use the expression in your language that would best indicate this relationship.

Support Reference: Connect — Sequential Time Relationship

ULT that Sheshbazzar came
UST Sheshbazzar came
(שֵׁשְׁבַּצַּר דְּנָה אֲתָא)

The implication is that he came here, that is, from the perspective of the elders who are speaking, he came to Jerusalem. Alternate translation: [that man named Sheshbazzar came here]

ULT he laid the foundation
UST and {supervised the men who} laid the foundation
(יְהַב אַשְׁיָא)

Sheshbazzar did not do the work himself. If it would be helpful in your language, you could refer to others who did the work, as in the UST.

Support Reference: Assumed Knowledge and Implicit Information

ULT **And from then even until now it is being built, but it is not complete**
UST And since that time, the people have been working on the temple, but they have not finished it yet
(וּמִן־אֲדַיִן וְעַד־כְּעַן מִתְבְּנֵא וְלָא שְׁלִם)

In several places the book uses the terms **built and complete** together to mean "constructed." (Review the note about this at 5:11 if that would be helpful.) But this expression means something different here. Because there is a **not** before the second verb, here the expression means that the temple was only partially rebuilt, and then the work was interrupted. Be sure that your translation shows this difference. Alternate translation: [And ever since then, we have been trying to rebuild the temple, but we still have much work to do on it]

ULT **it is being built, but it is not complete**
UST the people have been working on the temple, but they have not finished it yet
(מִתְבְּנֵא וְלָא שְׁלִם)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [we have been trying to rebuild the temple, but we still have much work to do on it]

Support Reference: Active or Passive

ULT **but it is not complete**
UST but they have not finished it yet
(וְלָא שְׁלִם)

Here the letter ends its quotation of what the Jewish elders told Tattenai and his associates. If you decided in 5:11 to mark their words as a secondary quotation, you should indicate that ending here with a closing secondary quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation within a quotation.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the foundation	the foundation
the house of God	this temple
is in Jerusalem	here to Jerusalem
it is … complete	they have … finished it

Ezra 5:17

ULT	UST
And now, if it is good to the king, let a search be made in the house of the treasures of the king which is there in Babylon, if it is that a decree was set by Cyrus the king to build this house of God in Jerusalem. And let him send to us the will of the king concerning this."	*Therefore, your Majesty, please order your officials to search in the place in Babylon where you keep the royal records. Have them find out whether or not it is true that King Cyrus decreed that the Jews should rebuild this temple of God in Jerusalem. Then please tell us what you would like us to do about this matter."*

ULT **And now**
UST Therefore
(וּכְעַן)

As in 4:10 and 4:11, **and now** translates an Aramaic expression that introduces the main business of a letter. In this case, it comes near the end of the letter. If your language has a comparable expression that it uses for this same purpose, you can use that in your translation.

Support Reference: Connecting Words and Phrases

ULT **if it is good to the king**
UST your Majesty, please
(הֵן עַל־מַלְכָּא טָב)

This is an idiom that means "if the king thinks that this is a good idea" or "if this advice is acceptable to the king." Alternate translation: [if it seems good to you, O king]

Support Reference: Idiom

ULT **if it is good to the king**
UST your Majesty, please
(הֵן עַל־מַלְכָּא טָב)

Tattenai and his associates address the king in third person as a form of respect. If this is confusing in your language, you can use the second person and indicate respect in another way that is natural in your language. Alternate translation: [if it seems good to you, O king]

Support Reference: First, Second or Third Person

ULT let a search be made
UST order your officials to search … Have them find out
(יִתְבַּקַּר)

If it would be helpful in your language, you could say this with an active form, and you could say who would do the action. Alternate translation: [have your officials search]

Support Reference: Active or Passive

ULT in the house of the treasures of the king
UST in the place … you keep the royal records
(בְּבֵית גִּנְזַיָּא דִּי־מַלְכָּא)

As 6:1 explains more specifically, this was the house of the books that told where the treasures had been deposited. That is, it is the building where valuable documents such as royal chronicles were stored and kept safe. It is called a house metaphorically as if these documents lived there. Alternate translation: [in the building where the royal archives are kept]

Support Reference: Metaphor

ULT if it is that a decree was set by Cyrus the king to build this house of God in Jerusalem
UST whether or not it is true that King Cyrus decreed that the Jews should rebuild this temple of God in Jerusalem
(הֲן אִיתַי דִּי־מִן־כֹּורֶשׁ מַלְכָּא שִׂים טְעֵם לְמִבְנֵא בֵּית־אֱלָהָא דֵּךְ בִּירוּשְׁלֶם)

If it would be helpful in your language, you could say this with an active form. Alternate translation: [whether King Cyrus issued a decree to rebuild the temple in Jerusalem]

Support Reference: Active or Passive

ULT And let him send to us the will of the king concerning this
UST Then please tell us what you would like us to do about this matter
(וּרְעוּת מַלְכָּא עַל־דְּנָה יִשְׁלַח עֲלֵינָא)

Tattenai and his associates continue to address the king in third person as a form of respect. If this is confusing in your language, you can use the second person and indicate respect in another way that is natural in your language. Alternate translation: [Please tell us, O king, what you would like us to do about this]

Support Reference: First, Second or Third Person

ULT **And let him send to us the will of the king concerning this**
UST Then please tell us what you would like us to do about this matter
(וּרְעוּת מַלְכָּא עַל־דְּנָה יִשְׁלַח עֲלֵינָא)

Here the book ends its quotation of the letter that Tattenai and his associates sent to King Darius. If you decided in 5:7 to mark their words as a quotation, you should indicate that by ending the quotation here with a closing quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it is good	your Majesty, please
the king	your Majesty, please
let a search be made	order your officials to search … Have them find out
in the house of	in the place … you keep
the king	royal
is … in Babylon	in Babylon
a decree	King Cyrus decreed
Cyrus	King Cyrus decreed
the king	King Cyrus decreed
house of God	temple of God
in Jerusalem	in Jerusalem
the king	what you would like us to do

Ezra 6

Ezra 6 Chapter Introduction

Structure and Formatting

The completion of the story of the building of the temple and re-establishment of the temple worship occurs in this chapter. (See: temple, house, house of God)

Religious and Cultural Concepts in This Chapter

Temple taxes

The king said that the Jews were right and ordered money from his taxes to be used to help them with their sacrifices.

Translation Issues in This Chapter

Darius

In this chapter, Darius is called the king of Assyria. In reality, besides ruling over the former Assyrian Empire, Darius was also king of Persia. Persia had conquered Babylon, which had previously conquered Assyria. This made the king of Persia to be the king of Assyria as well. It was unusual to refer to Darius as the king or ruler of Assyria. Ezra may have referred to him in this way to contrast Darius' actions with those of the former rulers of Assyria, who had treated the Jews very cruelly. Those earlier Assyrian rulers were the ones who had conquered the northern tribes of Israel and deported them to other lands. It was for this reason that the northern tribes lost their identity and were no longer a distinct people group.

Ezra 6:1

ULT	UST
Then Darius the king set a decree and they searched in the house of the books where the treasures had been deposited there in Babylon.	*So King Darius commanded his servants to search in the places where he kept important records there in the kingdom of Babylon.*

ULT **Then**
UST So
(בֵּאדַיִן)

Here, **Then** indicates that the sentence it introduces explains the results of what the previous sentences described. Alternate translation: [As a result]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Darius the king set a decree and they searched**
UST King Darius commanded his servants to search
(דָּרְיָוֶשׁ מַלְכָּא שָׂם טְעֵם וּבַקָּרוּ)

The implication is that King Darius ordered his officials to search in the royal archives to investigate the claims that the Jewish elders had made in response to the questions that Tattenai and his associates asked them. If it would be helpful to your readers, you could say this explicitly. Alternate translation: [King Darius commanded his officials to investigate whether King Cyrus had issued a decree to rebuild the temple in Jerusalem by searching]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Darius**
UST Darius
(דָּרְיָוֶשׁ)

Darius is the name of a man. See how you translated it in 4:5.

Support Reference: How to Translate Names

ULT **in the house of the books where the treasures had been deposited**
UST in the places where he kept important records
(בְּבֵית סִפְרַיָּא דִּי גִנְזַיָּא מְהַחַתִּין)

This means the building or buildings where valuable documents such as royal chronicles were stored and kept safe. This is called a house as if those documents lived there. Alternate translation: [in the places where the kings stored their chronicles and other valuable items]

Support Reference: Metaphor

ULT **in the house of the books where the treasures had been deposited**
UST in the places where he kept important records
(בְּבֵית סִפְרָיָא דִּי גְנַזַיָּא מְהַחַתִּין)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [in the places where the kings stored their chronicles and other valuable items]

Support Reference: Active or Passive

ULT **there in Babylon**
UST there in the kingdom of Babylon
(תַּמָּה בְּבָבֶל)

This cannot mean that the search was limited to the archives in the city of Babylon or even to the region of Babylon that had become a province in the Persian Empire because a scroll describing the decree of Cyrus was finally found in the neighboring province of Media. Rather, **Babylon** must be a general description for the whole area that was the center of power for the Babylonian and Persian empires. Alternate translation: [there in Babylonia]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Darius	Darius
the king	King
a decree	commanded
and they searched	his servants to search
in the house of	in the places
in Babylon	in the kingdom of Babylon

Ezra 6:2

ULT	UST
And one scroll was found in the fortress at Ecbatana that is in the province of Media, and the record was written within it thusly:	*They {searched, and they} found a scroll {that contained the information that they wanted to know} in the fortress city of Ecbatana in the province of Media. This is what that scroll said:*

ULT **And one scroll was found**
UST They {searched, and they} found a scroll {that contained the information that they wanted to know}
(וְהִשְׁתְּכַח & מְגִלָּה חֲדָה)

Here, **And** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: [As a result they found one scroll]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And one scroll was found**
UST They {searched, and they} found a scroll {that contained the information that they wanted to know}
(וְהִשְׁתְּכַח & מְגִלָּה חֲדָה)

It is implied that the officials searched before they found the scroll. If it would be helpful in your language, you could say that explicitly. Alternate translation: [After searching in the archives, they found one scroll]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And one scroll was found**
UST They {searched, and they} found a scroll {that contained the information that they wanted to know}
(וְהִשְׁתְּכַח & מְגִלָּה חֲדָה)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [As a result, the officials found one scroll]

Support Reference: Active or Passive

ULT **at Ecbatana that is in the province of Media**
UST in … Ecbatana in the province of Media
(בְּאַחְמְתָא & דִּי בְּמָדַי מְדִינְתָּה)

Ecbatana is the name of a city, and **Media** is the name of the province in which it was located.

Support Reference: How to Translate Names

ULT **and the record was written within it thusly**
UST This is what that scroll said
(וְכֵן־כְּתִיב בְּגַוַּהּ דִּכְרוֹנָה)

If it would be helpful in your language, you could say this with an active form. Alternate translation: [and the writing in the scroll said this] or [and the message in the scroll was]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
scroll	scroll {that contained the information that they wanted to know}
in the fortress	the fortress city of
the province of	the province of
is in … Media	Media

Ezra 6:3

ULT	UST
“In year one of Cyrus the king, Cyrus the king set a decree about the house of God in Jerusalem: ‘Let the house be built, a place where sacrifices are sacrificed, and let its foundations be raised. Its height will be 60 cubits. Its width will be 60 cubits,	*“During the first year that King Cyrus ruled the empire, he sent out a decree concerning the temple of God that was in Jerusalem. He said, ‘I command that the Jews shall build a new temple in the same place where they had previously offered sacrifices. They must make the temple 27 meters high and 27 meters wide.*

ULT **In year one of Cyrus the king**
UST During the first year that King Cyrus ruled the empire
(בִּשְׁנַת חֲדָה לְכֹורֶשׁ מַלְכָּא)

Here the book begins to quote what was said on the scroll that the officials found in Ecbatana. It may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

Support Reference: Quote Markings

ULT **In year one of Cyrus the king**
UST During the first year that King Cyrus ruled the empire
(בִּשְׁנַת חֲדָה לְכֹורֶשׁ מַלְכָּא)

The Hebrew uses a cardinal number here, **one**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, “first,” in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of years, you can do that here in your translation. Alternate translation: [In the first year of the reign of Cyrus as king]

Support Reference: Ordinal Numbers

ULT **of Cyrus**
UST that … Cyrus
(לְכֹורֶשׁ)

Cyrus is the name of a man. See how you translated it in 1:1.

Support Reference: How to Translate Names

ULT **Let the house be built**
UST He said, ‘I command that the Jews shall build a new temple
(בֵּיתָא יִתְבְּנֵא)

Starting here, and through 6:5, there is a quotation within a quotation. The book is quoting from the scroll that the officials found in Ecbatana, and within that scroll, the royal chronicles quote the decree of Cyrus. It may be helpful to your readers to indicate this with an opening secondary quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation within a quotation.

Support Reference: Quote Markings

ULT **Let the house be built … and let its foundations be raised**
UST He said, ‘I command that the Jews shall build a new temple
(בֵּיתָא יִתְבְּנֵא & וְאַשְׁוֹהִי מְסוֹבְלִין)

The words **built** and **raised** mean similar things. They are a poetic parallel, as in Isaiah 58:12, “Your ancient ruins will be built; you will raise up the foundations of many generations.” Cyrus says basically the same thing twice for emphasis and clarity. If it would be helpful in your language, you could combine these phrases. Alternate translation: [I authorize the Jews to raise up a new temple.] However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase is more specific in that it implicitly indicates that the new temple is to be built on the site of the former one. Alternate translation: [I authorize the Jews to rebuild the temple … on the site of the former temple]

Support Reference: Parallelism

ULT **Let the house be built … and let its foundations be raised**
UST He said, ‘I command that the Jews shall build a new temple
(בֵּיתָא יִתְבְּנֵא & וְאַשְׁוֹהִי מְסוֹבְלִין)

If it would be helpful in your language, you could say this with an active form, and you could say who would do the action. Alternate translation: [I authorize the Jews to rebuild the temple … on the site of the former temple]

Support Reference: Active or Passive

ULT **about the house of**
UST concerning the temple of
(בֵּית)

Alternate translation: [the temple]

Support Reference: Metaphor

ULT **Its height will be 60 cubits. Its width will be 60 cubits**
UST They must make the temple 27 meters high and 27 meters wide
(רוּמַהּ אַמִּין שִׁתִּין פְּתָיֵהּ אַמִּין שִׁתִּין)

If it would be helpful in your language, you could convert these measures into modern units. Alternate translation: [The temple is to be 90 feet high and 90 feet wide]

Support Reference: Biblical Distance

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In year	During the … year
of Cyrus	that … Cyrus
the king	King … ruled the empire
Cyrus	he
the king	he
a decree	a decree
about the house of God	concerning the temple of God
in Jerusalem	that was in Jerusalem
the house	temple
sacrifices	sacrifices
are sacrificed	they had previously offered
and … its foundations	temple

Ezra 6:4

ULT	UST
with three layers of large stone and a layer of new timber. And let the cost be given from the house of the king.	*They must build the temple from large stones. {After putting down} three layers of stones, {the workers must put} a layer of new timber {on top of them}. I will pay for this work with money from the royal treasury.*

> ULT **with three layers of large stone and a layer of new timber**
> UST They must build the temple from large stones. {After putting down} three layers of stones, {the workers must put} a layer of new timber {on top of them}
> (נִדְבָּכִ֞ין דִּי־אֶ֤בֶן גְּלָל֙ תְּלָתָ֔א וְנִדְבָּ֖ךְ דִּי־אָ֣ע חֲדַ֑ת)

It is no longer clear exactly what these building instructions mean. They could mean that the walls of the temple should be three layers of stone thick, with a facing of wood on the inside. They could also mean that the walls should be built with one layer of wood on top of every three layers of stone, or that the temple was to have four stories, the lower three of stone and the top one of wood. Whatever the specifics, the implication is that the temple is to be rebuilt in the same way that Solomon originally built it, since 1 Kings 6:36 says that he built its inner court, at least, "with three courses of hewn stone, and a course of cedar beams." If it would be helpful to your readers, you could say that explicitly. Alternate translation: [and it is to be built of wood and stone just like the original one]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **And let the cost be given from the house of the king**
> UST I will pay for this work with money from the royal treasury
> (וְנִ֨פְקְתָ֔א מִן־בֵּ֥ית מַלְכָּ֖א תִּתְיְהֵֽב)

Here, **house** is a metaphor for property, meaning everything that a person keeps in his house, and by extension, everything that he owns. So **house** in this context represents the wealth and income of the king. Alternate translation: [I will pay the expenses from the royal revenue]

Support Reference: Metaphor

> ULT **And let the cost be given from the house of the king**
> UST I will pay for this work with money from the royal treasury
> (וְנִ֨פְקְתָ֔א מִן־בֵּ֥ית מַלְכָּ֖א תִּתְיְהֵֽב)

If it would be helpful in your language, you could say this with an active form, and you could say who will do the action. Alternate translation: [I will pay the expenses from the royal revenue]

Support Reference: Active or Passive

ULT **And let the cost be given from the house of the king**
UST I will pay for this work with money from the royal treasury
(וְנִפְקָתָא מִן־בֵּית מַלְכָּא תִּתְיְהֵב)

Cyrus speaks of himself here in the third person. If this is not clear in your language, you can use the first person. Alternate translation: [I will pay the expenses from the royal revenue]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
stone	They must build the temple from … stones … of stones
the house of	the … treasury
the king	royal

Ezra 6:5

ULT	UST
And also, the vessels of the house of God, of gold and silver, that Nebuchadnezzar had taken out from the temple that was in Jerusalem and had brought to Babylon, must be returned. And let each go to the temple that is in Jerusalem, to its place. So you must put them in the house of God.'"	*I also give back {to the Jews} the gold and silver containers that had belonged to the temple of God but that Nebuchadnezzar took from the temple in Jerusalem and brought to Babylon. The Jews must take these and return them to the temple in Jerusalem. The Jews must put each one back in its original place in the temple of God.'"*

ULT **the vessels of the house of God, of gold and silver, that Nebuchadnezzar had taken out from the temple that was in Jerusalem and had brought to Babylon, must be returned**

UST I … give back {to the Jews} the gold and silver containers that had belonged to the temple of God but that Nebuchadnezzar took from the temple in Jerusalem and brought to Babylon

(מָאנֵי בֵית־אֱלָהָא דִּי דַהֲבָה וְכַסְפָּא דִּי נְבוּכַדְנֶצַּר הַנְפֵּק מִן־הֵיכְלָא דִי־בִירוּשְׁלֶם וְהֵיבֵל לְבָבֶל יַהֲתִיבוּ)

See how you translated the very similar sentence in 5:14. If it would be helpful in your language, you could put the verb first in this sentence. Alternate translation: [I hereby return to the Jews the gold and silver objects which Nebuchadnezzar took out of the temple in Jerusalem and brought to Babylon]

ULT **the vessels of … must be returned**

UST I … give back {to the Jews} the … containers that had belonged to

(מָאנֵי & יַהֲתִיבוּ)

If it would be helpful in your language, you could say this with an active form, as an imperative. Alternate translation: [return to the Jews the objects of]

Support Reference: Active or Passive

ULT **the vessels of the house of God, of gold and silver**

UST the gold and silver containers that had belonged to the temple of God

(מָאנֵי בֵית־אֱלָהָא דִּי דַהֲבָה וְכַסְפָּא)

Vessels specifically means the bowls, basins, and other objects listed in 1:9–10. These were used during worship in the temple. Alternate translation: [the gold and silver objects that were used in worship in the temple]

Support Reference: Translate Unknowns

ULT **And let each go to the temple that is in Jerusalem, to its place. So you must put them in the house of God**
UST The Jews must take these and return them to the temple in Jerusalem. The Jews must put each one back in its original place in the temple of God
(וְיֵהָךְ לְהֵיכְלָא דִי־בִירוּשְׁלֶם לְאַתְרֵהּ וְתַנַּח בְּבֵית אֱלָהָא)

These two phrases mean similar things. Cyrus is saying basically the same thing twice to emphasize how important it is for his officials to carry out this command. If it is confusing for your readers to repeat both phrases, you can combine them and show the emphasis in a different way. Alternate translation: [Make sure that you put these objects back in the temple, right where they belong in the house of God in Jerusalem]

Support Reference: Parallelism

ULT **So you must put them in the house of God**
UST The Jews must put each one back … in the temple of God
(וְתַנַּח בְּבֵית אֱלָהָא)

It may be that the sudden change to second person singular **you** here is because the document is quoting Cyrus's words, which may have been spoken to Sheshbazzar (See 5:14). If this is confusing in your language, you can use the third person. Alternate translation: [So these things must be returned to the house of God]

Support Reference: First, Second or Third Person

ULT **So you must put them in the house of God**
UST The Jews must put each one back … in the temple of God
(וְתַנַּח בְּבֵית אֱלָהָא)

Here the scroll ends its quotation from the decree of Cyrus. If you decided in the middle of 6:3 to mark these words as a quotation within a quotation, you should indicate that ending here with a closing secondary quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation within a quotation.

Support Reference: Quote Markings

ULT **So you must put them in the house of God**
UST The Jews must put each one back … in the temple of God
(וְתַנַּח בְּבֵית אֱלָהָא)

Here, the text also ends its quotation from the scroll. If you decided at the start of 6:3 to mark its words as a quotation, you should indicate that ending here with a closing primary quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of God	the temple of God
gold	gold
and silver	and silver
Nebuchadnezzar	Nebuchadnezzar
the temple	the temple
was in Jerusalem	in Jerusalem
to Babylon	to Babylon
to the temple	to the temple
is in Jerusalem	in Jerusalem
in the house of God	in the temple of God

Ezra 6:6

ULT	UST
"Now Tattenai, the governor of Beyond-the-River, Shethar-Bozenai, and their companions, the officials who are in Beyond-the-River: be far away from there.	*{After learning this from the scroll, King Darius had a scribe write that information in a letter that he sent to the leaders of the enemies of the Jews in Jerusalem. He also included this message:} "This is a message for you, Tattenai, the governor of {the province} west of the {Euphrates} River, for you, Shethar-Bozenai, and for all of your associates, who are the officials of that province: Stay away from there!*

> ULT **Now Tattenai**
> UST {After learning this from the scroll, King Darius had a scribe write that information in a letter that he sent to the leaders of the enemies of the Jews in Jerusalem. He also included this message:} "This is a message for you, Tattenai
> (כְּעַ֫ן ֯תַּתְנַי)

Here, the author assumes that readers will know about the information found in the scroll. Rather than repeating the same information from the scroll, but now as a letter to the officials, the author jumps right from the quotation from the scroll that was discovered at Ecbatana and into the letter that King Darius wrote to Tattenai and his associates in response to what the scroll said. You could say this explicitly if it would be helpful to your readers. Alternate translation: [When King Darius learned from the scroll that Cyrus had ordered the temple to be rebuilt, he sent Tattenai and his associates a letter in answer to their inquiry. He told them what he had learned from the scroll and then warned them, "Now Tattenai]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Now**
> UST {After learning this from the scroll, King Darius had a scribe write that information in a letter that he sent to the leaders of the enemies of the Jews in Jerusalem. He also included this message:} "This is a message for
> (כְּעַ֫ן)

Since the book here begins to quote the letter that King Darius sent in reply to Tattenai and his associates, it may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

Support Reference: Quote Markings

ULT **Now**
UST {After learning this from the scroll, King Darius had a scribe write that information in a letter that he sent to the leaders of the enemies of the Jews in Jerusalem. He also included this message:} "This is a message for
(כְּעַן)

As in 4:13, 4:14, and 4:21, **now** introduces an important point within a letter. (It is similar to the expression "and now" in 4:10, 4:11, 4:17, and 5:17.) If your language has a comparable expression that it uses for this same purpose, you can use that in your translation.

Support Reference: Connecting Words and Phrases

ULT **Tattenai, the governor of Beyond-the-River, Shethar-Bozenai, and their companions, the officials who are in Beyond-the-River: be far away from there**
UST you, Tattenai, the governor of {the province} west of the {Euphrates} River, for you, Shethar-Bozenai, and for all of your associates, who are the officials of that province: Stay away from there
(תַּתְּנַי פַּחַת עֲבֶר־נַהֲרָה שְׁתַר בּוֹזְנַי וּכְנָוָתְהוֹן אֲפַרְסְכָיֵא דִּי בַּעֲבֶר נַהֲרָה רַחִיקִין הֲוֹוֺ מִן־תַּמָּה)

Since Darius addresses these men directly at the end of the sentence, instead of **their companions**, in the third person, we would expect him to say "your companions," in the second person. So it seems that the book is compressing the letter as it quotes it. Based on the other letters that the book quotes in 4:11–16, 4:17–22, and 5:7–17, the full letter probably said something like "To Tattenai, the governor of Beyond-the-River, Shethar-Bozenai, and their companions, the officials who are in Beyond-the-River. Peace. And now," followed by an explanation that the court officials had discovered a scroll that recorded the decree of Cyrus. Then would follow instructions to these men, beginning "Be far away from there!" But since the quotation from this letter in the book jumps from the list of the recipients' names right to these instructions, If it would be helpful in your language, you could use the second person throughout. Alternate translation: [Tattenai, the governor of Beyond-the-River, Shethar-Bozenai, and your associates, you officials who are in Beyond-the-River: Be far away from there]

Support Reference: First, Second or Third Person

ULT **Tattenai … Shethar-Bozenai**
UST you, Tattenai … for you, Shethar-Bozenai
(תַּתְּנַי & שְׁתַר בּוֹזְנַי)

These are the names of two men. See how you translated them in 5:3.

Support Reference: How to Translate Names

ULT and their companions
UST and for all of your associates
(וּכְנָוָתְהֹון)

Alternate translation: [and their associates] or [and your associates]

ULT be far away from there
UST Stay away from there
(רַחִיקִין הֲווֹ מִן־תַּמָּה)

King Darius uses a spatial metaphor to indicate that he wants Tattenai and his associates not to interfere with what the Jews are doing in Jerusalem. The meaning is not simply that they are to stay away physically from that area, since they could still plot against the Jews from a distance (for example, by bribing officials in the royal court, as 4:5 describes). Alternate translation: [do not interfere with what is happening in Jerusalem]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the governor of	the governor of
Beyond-the-River	{the province} west of the {Euphrates} River
and their companions	and for all of your associates
the officials	who are the officials
are in Beyond-the-River	that province

Ezra 6:7

ULT	UST
Leave alone the work of that house of God. Let the governor of the Jews and the elders of the Jews build that house of God on its place.	*Allow them to continue the work of rebuilding that temple of God. Allow the governor of the Jews and their elders to lead their people in building this new temple on the same site as the former temple.*

ULT Leave alone the work of that house of God
UST Allow them to continue the work of rebuilding that temple of God. Allow
(שְׁבֻקוּ לַעֲבִידַת בֵּית־אֱלָהָא דֵּךְ)

This sentence means basically the same thing as the last sentence in 6:6. Darius says essentially the same thing twice for emphasis. If that would be confusing for your readers, you could combine the two sentences and express the emphasis in a different way. Alternate translation for both sentences: [do not interfere with the rebuilding of the temple in Jerusalem in any way] However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase is more specific. It says precisely what Darius wants these Samaritan officials to leave alone. Alternate translation: [Do not interfere with what is happening in Jerusalem. Do not disturb the work on the temple there!]

Support Reference: Parallelism

ULT Let … build that house of God on its place
UST to lead their people in building this new temple on the same site as the former temple
(בֵּית־אֱלָהָא דֵּךְ יִבְנוֹן עַל־אַתְרֵהּ)

As in 5:15, this expression means “Let … rebuild the temple on its original site.” You could say that as an alternate translation.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Leave alone	Allow them … Allow
the work of	to continue the work of rebuilding
house of God	temple of God
the governor of	the governor of
the Jews	the Jews
and the elders of	and … elders
the Jews	their
house of God	temple

Ezra 6:8

ULT	UST
And from me is set a decree for what it is that you shall do with these elders of the Jews to build that house of God. And from the treasures of the king (that is, the tribute of Beyond-the-River) let the expense be given to those men diligently, so that it does not stop.	*Furthermore, I command you to help these leaders of the Jews {in the following ways} as they rebuild this temple of God. You must be sure to give these men funds so that they can continue the building work. Take the money from my treasury, from the tribute you collect in {the province} west of the {Euphrates} River.*

ULT **And from me is set a decree for what it is that you shall do with these elders of the Jews to build that house of God**
UST Furthermore, I command you to help these leaders of the Jews {in the following ways} as they rebuild this temple of God
(וּמִנִּי֮ שִׂ֣ים טְעֵם֒ לְמָ֣א דִי־תַעַבְד֗וּן עִם־שָׂבֵ֤י יְהוּדָיֵא֙ אִלֵּ֔ךְ לְמִבְנֵ֖א בֵּית־אֱלָהָ֣א דֵ֑ךְ)

If it would be helpful in your language, you could say this with an active form. Alternate translation: [This is what I am commanding you to do to help the elders of the Jews rebuild that temple]

Support Reference: Active or Passive

ULT **And from the treasures of the king (that is, the tribute of Beyond-the-River) let the expense be given to those men diligently**
UST You must be sure to give these men funds … Take the money from my treasury, from the tribute you collect in {the province} west of the {Euphrates} River
(וּמִנִּכְסֵ֣י מַלְכָּ֗א ֽדִּי מִדַּת֙ עֲבַ֣ר נַהֲרָ֔ה אָסְפַּ֗רְנָא נִפְקְתָ֛א תֶּהֱוֵ֥א מִֽתְיַהֲבָ֛א לְגֻבְרַיָּ֥א אִלֵּ֖ךְ)

If it would be helpful in your language, you could say this with an active form, and you could say who would do the action. Alternate translation: [I want you officials to carefully pay the full costs of the rebuilding from the royal treasury from the tribute that you receive in Beyond-the-River province]

Support Reference: Active or Passive

ULT **And from the treasures of the king**
UST from my treasury
(וּמִנִּכְסֵ֣י מַלְכָּ֗א)

Darius speaks of himself here in the third person. If that is confusing in your language, you can use the first person. Alternate translation: [And from my royal revenue]

Support Reference: First, Second or Third Person

> ULT **so that it does not stop**
> UST so that they can continue the building work
> (דִּי־לָא לְבַטָּלָא)

Here, **it** means the work of rebuilding the temple. Darius is using a figure of speech that expresses a strong positive meaning by using a negative word, **not**, together with a word, **stop**, that is the opposite of the intended meaning. If it would be helpful in your language, you could say this plainly. Alternate translation: [in order to make sure that the rebuilding is completed successfully]

Support Reference: Litotes

> ULT **so that it does not stop**
> UST so that they can continue the building work
> (דִּי־לָא לְבַטָּלָא)

However, since the book uses the term **stop** when describing the opposition to the temple rebuilding in 4:21, 4:23, 4:24, and 5:5, you could also choose to use that term to show the connection. Alternate translation: [because I do not want anything to stop the Jews from rebuilding that temple]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a decree	Furthermore, I command
elders of the	leaders of
Jews	the Jews
house of God	temple of God
the king	my
the tribute of	the tribute you collect in
Beyond-the-River	{the province} west of the {Euphrates} River

Ezra 6:9

ULT	UST
And whatever is needed (whether sons of bulls, or rams, or lambs for burnt up offerings to the God of heaven, wheat, salt, wine, or oil, according to the command of the priests who are in Jerusalem), let it be given to them day by day (that is, without neglect),	*The priests in Jerusalem need animals to sacrifice as burnt offerings to the God who is in heaven. This may include young bulls or rams or lambs. They may also need wheat, salt, wine, and olive oil {to go with those sacrifices}. Make sure that you diligently give them whatever they demand of those things every day.*

ULT **And whatever is needed (whether sons of bulls, or rams, or lambs for burnt up offerings to the God of heaven, wheat, salt, wine, or oil, according to the command of the priests who are in Jerusalem), let it be given to them day by day (that is, without neglect**

UST The priests in Jerusalem need animals to sacrifice as burnt offerings to the God who is in heaven. This may include young bulls or rams or lambs. They may also need wheat, salt, wine, and olive oil {to go with those sacrifices}. Make sure that you diligently give them whatever they demand of those things every day

(וּמָה חַשָּׁן וּבְנֵי תוֹרִין וּדְכְרִין וְאִמְּרִין ׀ לַעֲלָוָן ׀ לֵאֱלָהּ שְׁמַיָּא חִנְטִין מְלַח ׀ חֲמַר וּמְשַׁח כְּמֵאמַר כָּהֲנַיָּא דִּי־בִירוּשְׁלֶם לֶהֱוֵא מִתְיְהֵב לְהֹם יֹום ׀ בְּיֹום דִּי־לָא שָׁלְוּ ׀)

This sentence, like the one in 5:14, may be hard for readers to follow because the thing that receives the action comes first, and it consists of a very long phrase. This sentence continues into the next verse. If it would be helpful in your language, you could break it up into four sentences, three in this verse and the last one in verse 10. You could also use active forms instead of the two passive forms and say who would do the action in each case. Alternate translation: [The priests who are in Jerusalem will tell you what they need. This may include young bulls, rams, and lambs for burnt offerings to the God of heaven, and wheat, salt, wine, and oil. I want you to give them everything that they need every single day]

Support Reference: Active or Passive

ULT **whether sons of bulls**

UST young bulls

(וּבְנֵי תוֹרִין)

This expression refers to young bulls.

Support Reference: Idiom

ULT **for burnt up offerings**
UST to sacrifice as burnt offerings
(לַעֲלָוָן)

See how you translated this in 3:2. Review the note there if that would be helpful. Alternate translation: [whole burnt offerings]

ULT **to the God of heaven**
UST to the God who is in heaven
(לֵאלָהּ שְׁמַיָּא)

See how you translated this expression in 5:11. Alternate translation: [the God who rules in heaven]

ULT **day by day**
UST every day
(יוֹם ו בְּיוֹם)

Day by day is an idiom that means every day or every single day. Alternate translation: [every single day]

Support Reference: Idiom

ULT **that is, without neglect**
UST diligently
(דִּי־לָא שָׁלְוּ)

Here the king uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: [make sure that you do this]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bulls	bulls
or rams	or rams
or lambs	or lambs
for burnt up offerings	to sacrifice as burnt offerings
to the God of	to the God who is in
heaven	heaven
wheat	wheat
wine	wine
or oil	and olive oil
the priests	The priests … they

ULT	UST
are in Jerusalem	in Jerusalem
day	every day
by day	every day

Ezra 6:10

ULT	UST
so that they may be offering sweet-smelling sacrifices to the God of heaven and praying for the life of the king and his sons.	*When you do that, they will be able to offer sacrifices that please the God who is in heaven, and they will be able to pray that God will bless me and my sons.*

ULT **so that they may be offering sweet-smelling sacrifices to the God of heaven and praying for the life of the king and his sons**
UST When you do that, they will be able to offer sacrifices that please the God who is in heaven, and they will be able to pray that God will bless me and my sons
(דִּי־לָהֶוֹן מְהַקְרְבִין נִיחוֹחִין לֵאֱלָהּ שְׁמַיָּא וּמְצַלַּיִן לְחַיֵּי מַלְכָּא וּבְנוֹהִי)

In this phrase, Darius explains the purpose for which he is commanding the actions described in the previous part of this sentence, in 6:9. If you decided to break that verse into three sentences, you can make this verse a fourth sentence of its own. If it would be natural in your language, introduce this sentence with a term to indicate that Darius is explaining his purpose here. Alternate translation: [that way, the priests can continually offer sweet-smelling sacrifices to the God who rules in heaven and pray that God will preserve my life and the life of my sons.]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **sweet-smelling sacrifices**
UST sacrifices that please
(נִיחוֹחִין)

The primary idea is that these sacrifices will be pleasing to God, regardless of how they actually smell. Alternate translation: [pleasing sacrifices]

Support Reference: Metaphor

ULT **to the God of heaven**
UST the God who is in heaven
(לֵאֱלָהּ שְׁמַיָּא)

See how you translated this expression in 5:11. Alternate translation: [the God who rules in heaven]

ULT **for the life of the king and his sons**
UST that God will bless me and my sons
(לְחַיֵּי מַלְכָּא וּבְנוֹהִי)

Darius speaks of himself here in the third person. If that would be confusing in your language, you could use the first person. Alternate translation: [that God will preserve my life and the life of my sons]

Support Reference: First, Second or Third Person

ULT **for the life of the king and his sons**
UST that God will bless me and my sons
(לְחַיֵּי מַלְכָּא וּבְנוֹהִי)

The king is speaking of the quality of his life and that of his sons, not just that they will live. Alternate translation: [that all will be well for me and my sons]

Support Reference: Synecdoche

ULT **and his sons**
UST and my sons
(וּבְנוֹהִי)

Here, **sons** could mean one of two things. (1) It could be literal and mean the biological sons of King Darius. (2) It could be figurative and mean descendants, specifically those whom Darius hoped would succeed him on the throne. As the note to 4:15 explains, the Persian kings spoke of predecessor kings as their "fathers," so they may also have spoken of successor kings as their "sons." Alternate translation: [his successors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
offering	to offer
sweet-smelling sacrifices	sacrifices that please
to the God of	the God who is in
heaven	heaven
and praying	and … to pray
the king	me

Ezra 6:11

ULT	UST
And from me is set a decree that, for any man who changes this edict, a beam shall be pulled from his house, and, being erect, he shall be impaled on it. And his house shall be made a rubbish heap on account of this.	*This is what I command about anyone who disobeys this decree. My soldiers will pull a beam from his house {and sharpen one end of it}. Then they will bury the other end of the beam in the ground so that it stands upright. Then they will pick that person up and ram his body onto the {sharpened} beam. Then they will completely destroy that person's house until only a pile of rubble is left, because he disobeyed me.*

ULT **And from me is set a decree that**
UST This is what I command about
(וּמִנִּי֙ שִׂ֣ים טְעֵ֔ם דִּ֥י)

If it would be helpful in your language, you could say this with an active form. Alternate translation: [and I am commanding that]

Support Reference: Active or Passive

ULT **for any man who changes this edict**
UST anyone who disobeys this decree
(כָּל־אֱנָ֗שׁ דִּ֤י יְהַשְׁנֵא֙ פִּתְגָמָ֣א דְנָ֔ה)

The phrase **any man who changes this edict** could mean giving different instructions from what the king had commanded, but it could also mean doing something against what his edict commands. 6:12 suggests that changing the edict means destroying the temple rather than ensuring that it was rebuilt and maintained. Alternate translation: [if anyone disobeys this edict]

Support Reference: Idiom

ULT **a beam shall be pulled from his house, and, being erect, he shall be impaled on it**
UST My soldiers will pull a beam from his house {and sharpen one end of it}. Then they will bury the other end of the beam in the ground so that it stands upright. Then they will pick that person up and ram his body onto the {sharpened} beam
(יִתְנָסַח אָע מִן־בַּיְתֵהּ וּזְקִיף יִתְמְחֵא עֲלֹהִי)

This is an implicit reference to one form of capital punishment that the Persians used. Darius assumes that the officials know what he means. Anyone who violates his order is to be lifted up and impaled on a beam of wood from his own house. That is, one end of the beam is to be sharpened so that it will pass through the body of the offender, the other end is to be planted in the ground, and he is to be impaled on the beam. Alternate translation: [pull a beam out of his house, sharpen one end, and lift him up and impale him on it]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And his house shall be made a rubbish heap on account of this**
UST Then they will completely destroy that person's house until only a pile of rubble is left, because he disobeyed me
(וּבַיְתֵהּ נְוָלוּ יִתְעֲבֵד עַל־דְּנָה)

The expression **rubbish heap** means that the house would be so thoroughly destroyed that it would look like a garbage dump. The former site of the house would not necessarily be used as an actual dump. Alternate translation: [and as a further punishment for violating my order, I command you to demolish his house]

Support Reference: Metaphor

ULT **a beam shall be pulled from his house**
UST My soldiers will pull a beam from his house {and sharpen one end of it}
(יִתְנָסַח אָע מִן־בַּיְתֵהּ)

If it would be helpful in your language, you could say this with an active form, and you could say who would do the action. Alternate translation: [you must pull a beam out of his house]

Support Reference: Active or Passive

ULT **and, being erect, he shall be impaled**
UST Then they will bury the other end of the beam in the ground so that it stands upright. Then they will pick that person up and ram his body
(וְזָקִיף יִתְמַחֲא)

If it would be helpful in your language, you could say this with an active form, and you could say who would do the action. Alternate translation: [then you must set the beam upright and impale him]

Support Reference: Active or Passive

ULT **And his house shall be made a rubbish heap**
UST Then they will completely destroy that person's house until only a pile of rubble is left
(וּבַיְתֵהּ נְוָלוּ יִתְעֲבֵד)

If it would be helpful in your language, you could say this with an active form, and you could say who would do the action. Alternate translation: [And you must turn his house into a rubbish heap]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a decree	This is what I command
his house	his house {and sharpen one end of it}
he shall be impaled	Then they will pick that person up and ram his body
And his house	that person's house

Ezra 6:12

ULT	UST
And may the God who has caused his name to dwell there overthrow any king or people who stretches out his hand to change, to destroy that house of God which is in Jerusalem. I, Darius, have set a decree. Let it be done diligently."	*God himself has chosen that city of Jerusalem as the place where people will honor him. May he get rid of any king or any nation that tries to change this decree or destroy that temple in Jerusalem! I, Darius, make this decree. You must completely obey it."*

ULT **And may the God who has caused his name to dwell there overthrow**
UST God himself has chosen that city of Jerusalem as the place where people will honor him. May he get rid of
(וֵאלָהָא דִּי שַׂכֵּן שְׁמֵהּ תַּמָּה יְמַגַּר)

This is a curse formula. In addition to the threat of severe punishment in the previous verse, here Darius adds a curse from God to anyone who would disobey his order. Use a curse formula that is natural in your language.

ULT **And may the God who has caused his name to dwell there overthrow**
UST God himself has chosen that city of Jerusalem as the place where people will honor him. May he get rid of
(וֵאלָהָא דִּי שַׂכֵּן שְׁמֵהּ תַּמָּה יְמַגַּר)

Darius speaks of God's **name** here as if it were capable of living in a place. The phrase echoes Jewish usage, which Darius may be following deliberately to show his respect for the God whose temple he wants to be rebuilt. The phrase indicates that Jerusalem is the place from which God chose to start making himself known throughout the world. Alternate translation: [And may the God who began to make himself known from Jerusalem destroy]

Support Reference: Personification

ULT **And may the God who has caused his name to dwell there overthrow**
UST God himself has chosen that city of Jerusalem as the place where people will honor him. May he get rid of
(וֵאלָהָא דִּי שַׂכֵּן שְׁמֵהּ תַּמָּה יְמַגַּר)

Here, **name** is a figurative way of referring to the fame or reputation of a person. In this figure, a person's fame is described by something associated with it, which is how well known their name is and how people react to hearing it. Alternate translation: [And may the God who began to make himself known from Jerusalem destroy]

Support Reference: Metonymy

ULT **may … overthrow**
UST May he get rid of
(יְמַגַּר)

This is an idiom that means “destroy.” Alternate translation: [may … destroy]

Support Reference: Idiom

ULT **any king or people who stretches out his hand**
UST any king or any nation that tries
(כָּל־מַלְכָּא וְעַם דִּי ו יִשְׁלַח יְדֵהּ)

Here the expression “who stretches out his hand” means to seek to do harm. Alternate translation: [any king or people who, with harmful intent, attempts]

Support Reference: Idiom

ULT **to change, to destroy that house of God**
UST to change this decree or destroy that temple
(לְהַשְׁנָיָה לְחַבָּלָה בֵּית־אֱלָהָא דֵּךְ)

This could mean one of two things. (1) It could mean that no one is to try to **change** the decree of Darius, in the sense of disobeying or defying, as in the previous verse, so that they can **destroy** the temple rather than ensure that it is rebuilt. In that case, this letter would be leaving out some of the words that a sentence would ordinarily need in order to be complete. Alternate translation: [to disobey my decree and destroy that temple] or (2) It could mean that no one is to alter or destroy the temple. Alternate translation: [to alter the design of that temple or destroy it]

Support Reference: Ellipsis

ULT **which is in Jerusalem**
UST in Jerusalem
(דִּי בִירוּשְׁלֶם)

Here Darius repeats some background information in order to be very explicit about what temple this decree applies to. Alternate translation: [in Jerusalem]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **I, Darius, have set a decree. Let it be done diligently**
UST I, Darius, make this decree. You must completely obey it
(אֲנָה דָרְיָוֶשׁ שָׂמְת טְעֵם אָסְפַּרְנָא יִתְעֲבֵד)

If it would be helpful in your language, you could say this with an active form, and you could say who is to do the action. Alternate translation: [I, King Darius, am issuing this decree. I command you to carry it out exactly and efficiently]

Support Reference: Active or Passive

ULT **Darius**
UST Darius
(דָּרְיָוֶשׁ)

Darius is the name of a man. See how you translated it in 4:5.

Support Reference: How to Translate Names

ULT **Let it be done diligently**
UST You must completely obey it
(אָסְפַּרְנָא יִתְעֲבֵד)

Here the text ends its quotation from the letter that King Darius sent in reply to Tattenai and his associates. If you decided in 6:6 to mark his words as a quotation, you should indicate that ending here with a closing primary quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … the God	God
king	king
to destroy	or destroy
house of God	temple
is in Jerusalem	in Jerusalem
Darius	Darius
a decree	this decree

Ezra 6:13

ULT	UST
Then Tattenai, the governor of Beyond-the-River, Shethar-Bozenai, and their companions did thus diligently, according to what Darius the king had sent.	*Tattenai, the governor of the province west of the Euphrates River, and Shethar-Bozenai and their associates {read the message from King Darius and} immediately obeyed what the message from King Darius commanded them to do.*

ULT Then
(אֱדַיִן)

Here the word **Then** indicates that the sentence it introduces explains the result of what the previous sentences described. Alternate translation: [In response,]

Support Reference: Connect — Reason-and-Result Relationship

ULT Tattenai … Shethar-Bozenai
UST Tattenai … and Shethar-Bozenai
(תַּתְּנַי & שְׁתַר בּוֹזְנַי)

These are the names of two men. See how you translated them in 5:3.

Support Reference: How to Translate Names

ULT and their companions
UST and their associates
(וּכְנָוָתְהוֹן)

Alternate translation: [and their colleagues]

ULT did thus diligently, according to what Darius the king had sent
UST {read the message from King Darius and} immediately obeyed what the message from King Darius commanded them to do
(לָקֳבֵל דִּי־שְׁלַח דָּרְיָוֶשׁ מַלְכָּא כְּנֵמָא אָסְפַּרְנָא עֲבַדוּ)

The implication is that these men received the king's response to their letter, and once they knew what he had commanded, they carried out his orders. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [received the response of King Darius to their letter and immediately carried out exactly what he had ordered]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the governor of Beyond-the-River	the governor of the province west of the Euphrates River

ULT	UST
and their companions	and their associates
Darius	Darius … Darius
the king	King … King

Ezra 6:14

ULT	UST
And the elders of the Jews were building and prospering by the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built and completed by the decree of the God of Israel and by the decree of Cyrus, and Darius, and Artaxerxes, the king of Persia.	*So the Jewish leaders continued to progress in their work of rebuilding {the temple}. The messages that the prophets Haggai and Zechariah the son of Iddo preached encouraged them greatly. The people worked until they completed {the temple}, just as their God had commanded them to do, and just as the Persian kings Cyrus and Darius had decreed, and as the Persian king Artaxerxes {would decree later}.*

ULT **And the elders of**
UST So the … leaders
(וְשָׂבֵי)

Here the word **And** indicates that the sentence it introduces explains the result of what the previous sentence described. Alternate translation: [As a result … the leaders]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And the elders of the Jews were building and prospering**
UST So the Jewish leaders continued to progress in their work of rebuilding {the temple}
(וְשָׂבֵי יְהוּדָיֵא בָּנִין וּמַצְלְחִין)

The phrase **building and prospering** expresses a single idea by using two words connected with **and**. The word **building** tells what the elders prospered or succeeded in. If it would be helpful in your language, you could express the meaning with a single phrase. Alternate translation: [And the Jewish leaders were rebuilding the temple successfully]

Support Reference: Hendiadys

ULT **by the prophesying of Haggai the prophet and Zechariah the son of Iddo**
UST The messages that the prophets Haggai and Zechariah the son of Iddo preached encouraged them greatly
(בִּנְבוּאַת חַגַּי נביאה וּזְכַרְיָה בַּר־עִדּוֹ)

As in 5:1, the implication is that these two men, as God's messengers, encouraged the Jewish leaders to persevere in the project of rebuilding the temple. Alternate translation: [thanks to the encouragement that Haggai the prophet and Zechariah the son of Iddo gave them in messages from God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Haggai**
UST Haggai
(חַגַּי)

Haggai is the name of a man. See how you translated it in 5:1.

Support Reference: How to Translate Names

ULT **and Zechariah the son of Iddo**
UST and Zechariah the son of Iddo
(וּזְכַרְיָה בַּר־עִדּוֹא)

Zechariah is the name of a man, and **Iddo** is the name of his father. See how you translated their names in 5:1.

Support Reference: How to Translate Names

ULT **And they built and completed**
UST The people worked until they completed {the temple}
(וּבְנוֹ וְשַׁכְלִלוּ)

As in 5:11, the words **built** and **completed** connected with **and** express a single idea. In this section of the book, when the two words are used together, "completed" is another way of saying "built." (Review the note about this at 4:12 if that would be helpful.) If it would be helpful in your language, you could express the meaning with a single word. Alternate translation: [And they were able to construct the temple]

Support Reference: Hendiadys

ULT **And they built and completed**
UST The people worked until they completed {the temple}
(וּבְנוֹ וְשַׁכְלִלוּ)

The implication is that what the Jewish leaders **built and completed**, that is, constructed, was the temple. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [And they were able to construct the temple]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **by the decree of the God of Israel**
> UST just as their God had commanded them to do
> (מִן־טַ֨עַם֙ אֱלָ֣הּ יִשְׂרָאֵ֔ל)

Here the book speaks of the messages that God had sent through the prophets Haggai and Zechariah as a **decree** or command that God had issued to the Jewish leaders to rebuild the temple, much like the decrees that the Persian kings had issued. If it would be helpful in your language, you could describe these messages plainly. Alternate translation: [just as the God of Israel had commanded them to do through the prophets]

Support Reference: Metaphor

> ULT **and by the decree of Cyrus, and Darius, and Artaxerxes, the king of Persia**
> UST and just as the Persian kings Cyrus and Darius had decreed, and as the Persian king Artaxerxes {would decree later}
> (וּמִטְּעֵם֙ כּ֣וֹרֶשׁ וְדָרְיָ֔וֶשׁ וְאַרְתַּחְשַׁ֖שְׂתְּא מֶ֥לֶךְ פָּֽרְס)

Here, the book assumes some knowledge on the part of readers, because by this point in time, only King Cyrus (1:2–4) and King Darius (6:6–12) had issued decrees for the Jerusalem temple to be rebuilt. Artaxerxes was the grandson of Darius, and he would not become king for another 50 years. Moreover, while the book anticipated the reign of Artaxerxes in 4:7–23, there it recounted how he ordered the temple rebuilding to stop. But the book is assuming that readers will know that Artaxerxes eventually did reverse himself and issue a decree for the maintenance of the Jerusalem temple. The book describes this in 7:12–26. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [and just as King Cyrus and King Darius of Persia had decreed they should do. King Artaxerxes of Persia also later decreed that they should finish the temple]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Cyrus, and Darius, and Artaxerxes, the king of Persia**
> UST the Persian kings Cyrus and Darius … and … the Persian king Artaxerxes
> (כּ֣וֹרֶשׁ וְדָרְיָ֔וֶשׁ וְאַרְתַּחְשַׁ֖שְׂתְּא מֶ֥לֶךְ פָּֽרְס)

Here the book repeats some background information to remind readers who these men were. The phrase **the king of Persia** applies to each of them. Alternate translation: [King Cyrus and King Darius of Persia and King Artaxerxes of Persia]

Support Reference: Distinguishing Versus Informing or Reminding

ULT Cyrus, and Darius, and Artaxerxes
UST Cyrus and Darius … and … Artaxerxes
(כֹּורֶשׁ וְדָרְיָוֶשׁ וְאַרְתַּחְשַׁשְׂתְּא)

These are the names of men. See how you translated them in 1:1, 4:5, and 4:7.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the elders of	So the … leaders
the Jews	Jewish
and prospering	continued to progress in their work of rebuilding {the temple}
by the prophesying of	The messages that … preached encouraged them greatly
Haggai	Haggai
the prophet	the prophets
and Zechariah	and Zechariah
and completed	The people worked until they completed {the temple}
the decree of	had commanded them to do
the God of	God
Israel	their
and by the decree of	and just as … had decreed … as … would decree later
Cyrus	Cyrus
and Darius	and Darius
and Artaxerxes	and … Artaxerxes
the king of	the … kings … the … king
Persia	Persian … Persian

Ezra 6:15

ULT	UST
And this house was done by day three of the month of Adar, which was year six of the reign of Darius the king.	*The people finished building this temple on the third day of the month of Adar, during the sixth year that King Darius ruled {the kingdom of Persia}.*

ULT **And … was done**
UST The people finished building
(וְשֵׁיצִיאָ)

Here the word **And** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: [As a result … they finished building]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And this house was done**
UST The people finished building this temple
(וְשֵׁיצִיאָ בַּיְתָא דְנָה)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [The Jewish leaders finished rebuilding the temple]

Support Reference: Active or Passive

ULT **this house**
UST this temple
(בַּיְתָא דְנָה)

As in 5:3, **house** here is a figurative way of saying temple. Alternate translation: [this temple]

Support Reference: Metaphor

ULT **by day three of the month of Adar**
UST on the third day of the month of Adar
(עַד יוֹם תְּלָתָה לְיַרַח אֲדָר)

The Hebrew uses a cardinal number here, **three**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, **third**, in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of days, you can do that here in your translation. Alternate translation: [by the third day of the month of Adar]

Support Reference: Ordinal Numbers

ULT **by day three of the month of Adar**
UST on the third day of the month of Adar
(עַד יוֹם תְּלָתָה לִירַח אֲדָר)

You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year and the translation will not be entirely accurate. So you may just want to give the number of the day and the name of the month on the Hebrew calendar. Alternate translation: [by the third day of the month of Adar]

Support Reference: Hebrew Months

ULT **year six of the reign of Darius the king**
UST the sixth year that King Darius ruled {the kingdom of Persia}
(שְׁנַת־שֵׁת לְמַלְכוּת דָּרְיָוֶשׁ מַלְכָּא)

The Hebrew uses a cardinal number here, **six**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, **sixth**, in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of years, you can do that here in your translation. Alternate translation: [in the sixth year of the reign of Darius as king of Persia]

Support Reference: Ordinal Numbers

ULT **year six of the reign of Darius the king**
UST the sixth year that King Darius ruled {the kingdom of Persia}
(שְׁנַת־שֵׁת לְמַלְכוּת דָּרְיָוֶשׁ מַלְכָּא)

If it would be helpful in your language, you could include the name of Darius's kingdom. Alternate translation: [in the sixth year of the reign of Darius as king of Persia]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	temple
day	the … day
of the month of	of the month of
year	the … year
of the reign of	that … ruled {the kingdom of Persia}
Darius	Darius
the king	King

Ezra 6:16

ULT	UST
And the sons of Israel, the priests, and the Levites, and the rest of the sons of the exile performed the dedication of this house of God with joy.	*Then the people of Israel, {that is,} the priests, the Levites, and everyone else who had returned from Babylonia, joyfully dedicated this temple to God.*

ULT And … performed
UST Then
(וַעֲבַדוּ)

Here, the word **And** indicates that the event the story will now relate came after the events it has just described. If it would be helpful in your language, you could show this relationship by using a word such as "Then."

Support Reference: Connect — Sequential Time Relationship

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

Here, **sons** means "descendants." Here the book envisions all of the Israelites as descendants of the patriarch Jacob, who was also known as Israel. The expression comprises the three groups that are listed next, the priests, Levites, and other Jews. Alternate translation: [the Israelites]

Support Reference: Metaphor

ULT and the rest of the sons of the exile
UST and everyone else who had returned from Babylonia
(וּשְׁאָר בְּנֵי־הַגּוֹלָה)

As indicated in 2:1 and 8:35, the phrase **the sons of the exile** refers specifically to the group of Jewish people who returned to the land of Judah from Babylon after King Nebuchadnezzar had conquered Jerusalem and had taken many Jews as captives to Babylon. Alternate translation: [and the Jews who had returned from exile] or [and the Jews who had returned to their homeland]

Support Reference: Idiom

> ULT **And … performed the dedication of this house of God with joy**
> UST Then … joyfully dedicated this temple to God
> (וַעֲבַ֣דוּ & חֲנֻכַּ֥ת בֵּית־אֱלָהָ֥א דְנָ֖ה בְּחֶדְוָֽה)

The abstract noun **dedication** refers to a special ceremony the Israelites conducted to set the temple apart as a place for the worship of Yahweh. If it would be helpful in your language, you could translate the idea behind this word with a verb such as "consecrate." Alternate translation: [joyfully consecrated this temple for the worship of Yahweh]

Support Reference: Abstract Nouns

> ULT **And … performed the dedication of this house of God with joy**
> UST Then … joyfully dedicated this temple to God
> (וַעֲבַ֣דוּ & חֲנֻכַּ֥ת בֵּית־אֱלָהָ֥א דְנָ֖ה בְּחֶדְוָֽה)

If your language does not use abstract nouns such as **joy**, you can translate the idea behind it with an adverb such as "joyfully." Alternate translation: [joyfully dedicated this temple to God]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel
the priests	{that is,} the priests
and the Levites	the Levites
the exile	who had returned from Babylonia
the dedication of	dedicated
house of God	temple to God
with joy	joyfully

Ezra 6:17

ULT	UST
And they offered for the dedication of this house of God 100 bulls, 200 rams, 400 lambs, and 12 bucks of goats for a sin offering for all Israel, according to the number of the tribes of Israel.	*During the ceremony to dedicate this temple to God, they sacrificed 100 young bulls, 200 rams, and 400 lambs. They also sacrificed 12 male goats as an offering so that God would forgive the sins of all the people, because that was how many tribes there were in Israel.*

ULT **And they offered for the dedication of this house of God**
UST During the ceremony to dedicate this temple to God, they sacrificed
(וְהַקְרִ֗בוּ לַחֲנֻכַּת֮ בֵּית־אֱלָהָ֣א דְנָה֒)

As in the previous sentence, the abstract noun **dedication** refers to a special ceremony that the Israelites conducted. Once again you could translate the idea behind this word with a verb such as “dedicate” or “consecrate” Alternate translation: [As they dedicated this temple, they offered]

Support Reference: Abstract Nouns

ULT **And they offered … 100 bulls, 200 rams, 400 lambs, and 12 bucks of goats for a sin offering**
UST they sacrificed 100 young bulls, 200 rams, and 400 lambs. They also sacrificed 12 male goats as an offering so that God would forgive the sins
(וְהַקְרִ֗בוּ & תּוֹרִ֣ין מְאָ֔ה דִּכְרִ֣ין מָאתַ֔יִן אִמְּרִ֖ין אַרְבַּ֣ע מְאָ֑ה וּצְפִירֵ֨י עִזִּ֜ין לחטיא & תְּרֵֽי־עֲשַׂ֗ר)

The implication, as 6:9 indicates explicitly, is that the bulls, rams, and lambs were used for whole burnt offerings. If it would be helpful, review the note to 3:2 about what whole burnt offerings were and why they were offered. Alternate translation: [they offered 100 bulls, 200 rams, and 400 lambs as whole burnt offerings and 12 male goats as a sin offering]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and … bucks of goats**
UST They also sacrificed … male goats
(וּצְפִירֵ֨י עִזִּ֜ין)

A male goat is called a buck. So this expression, **bucks of goats**, means the same thing as male goats in 8:35

Support Reference: Idiom

ULT and 12 bucks of goats … according to the number of the tribes of Israel
UST They also sacrificed 12 male goats … because that was how many tribes there were in Israel
(וּצְפִירֵי עִזִּין & תְּרֵי־עֲשַׂר לְמִנְיַן שִׁבְטֵי יִשְׂרָאֵל)

The book assumes that readers will know that there were twelve tribes in Israel, so the twelve goats could symbolically represent the entire nation. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [12 male goats … one for each of the 12 tribes of Israel]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for the dedication of	During the ceremony to dedicate
house of God	temple to God
bulls	young bulls
rams	rams
lambs	and … lambs
goats	They also sacrificed … male goats
for a sin offering	as an offering so that God would forgive the sins
Israel	the people
the tribes of	tribes
Israel	Israel

Ezra 6:18

ULT	UST
And they caused the priests to stand in their divisions, and the Levites in their sections, for the service of the God who is in Jerusalem, according to the writing of the book of Moses.	*Then the Jewish leaders divided the priests and Levites into groups that would take turns serving in the temple of God in Jerusalem. They did this according to what Moses had written {many years previously} in the law.*

ULT And they caused … to stand
UST Then the Jewish leaders divided
(וַהֲקִימוּ)

Here the word **And** indicates that the event the story will now relate came after the event it has just described. If it would be helpful in your language, you could show this relationship by using a word such as "Then."

Support Reference: Connect — Sequential Time Relationship

ULT And they caused the priests to stand … and the Levites
UST Then the Jewish leaders divided the priests and Levites into groups that would take turns
(וַהֲקִימוּ כָהֲנַיָּא & וְלֵוָיֵא)

Here, **stand** is a figurative way of saying that a person has assumed the duties of their office. So to cause someone to stand is to appoint them to those duties and install them in that office. Alternate translation: [And they appointed the priests … and the Levites]

Support Reference: Metaphor

ULT And they caused the priests to stand
UST Then the Jewish leaders divided the priests and Levites into groups that would take turns
(וַהֲקִימוּ כָהֲנַיָּא)

Here, **they** refers to the leaders of the Jews. Alternate translation: [And the leaders of the Jews appointed the priests] or [Then the Jewish elders established the priests]

Support Reference: Pronouns — When to Use Them

ULT the priests … in their divisions, and the Levites in their sections
UST the priests and Levites into groups that would take turns
(כָּהֲנַיָּא בִּפְלֻגָתְהוֹן וְלֵוָיֵא בְּמַחְלְקָתְהוֹן)

The book assumes that readers will know that these **divisions** and **sections** were groups of priests and Levites, respectively, that served in the temple for a week at a time. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [They appointed the priests and the Levites to groups that would serve in the temple for a week at a time]

Support Reference: Assumed Knowledge and Implicit Information

ULT for the service of the God who is in Jerusalem
UST serving in the temple of God in Jerusalem
(עַל־עֲבִידַת אֱלָהָא דִּי בִירוּשְׁלֶם)

Here the book describes God in a spatial metaphor as if he lived in the city of Jerusalem. This is a figurative reference to the way God's presence was in the temple in Jerusalem. Alternate translation: [to lead the worship of God in the temple in Jerusalem]

Support Reference: Metaphor

ULT according to the writing of the book of Moses
UST They did this according to what Moses had written {many years previously} in the law
(כִּכְתָב סִפַר מֹשֶׁה)

Alternate translation: [as it is written in the book of Moses] or [as God commanded in the law of Moses]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	the priests and Levites into groups that would take turns
and the Levites	the priests and Levites into groups that would take turns
the service of	serving in the temple of
the God	God
is in Jerusalem	in Jerusalem
Moses	Moses

Ezra 6:19

ULT	UST
So the sons of the exile made the Passover on day 14 of the first month.	*On the fourteenth day of the first month, the Jews who had returned from Babylonia celebrated the Passover Festival.*

ULT So the sons of the exile made the Passover
UST the Jews who had returned from Babylonia celebrated the Passover Festival
(וַיַּעֲשׂוּ בְנֵי־הַגּוֹלָה אֶת־הַפָּסַח)

The phrase at the beginning of this sentence indicates that it explains the results of what the previous sentence described. (As 6:20 explains, because the priests and Levites had been assigned to their duties, festivals like this could be observed again.) Alternate translation: [As a result, the Jews who had returned from exile were able to celebrate Passover]

Support Reference: Connect — Reason-and-Result Relationship

ULT So … made
UST celebrated
(וַיַּעֲשׂוּ)

The word **and** introduces a new event in the story. You do not need to represent it in your translation unless your language has a similar expression that it characteristically uses.

Support Reference: Introduction of a New Event

ULT the sons of the exile
UST the Jews who had returned from Babylonia
(בְנֵי־הַגּוֹלָה)

See how you translated this expression in 6:16. Alternate translation: [the Jews who had returned to their homeland]

Support Reference: Idiom

ULT the Passover
UST the Passover Festival
(אֶת־הַפָּסַח)

Passover is the name of a religious festival that the law of Moses commanded the Jews to celebrate every year to remember how God had rescued their ancestors from slavery in Egypt.

Support Reference: Translate Unknowns

ULT **on day 14 of the first month**
UST On the fourteenth day of the first month
(בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן)

The Hebrew uses a cardinal number here, **14**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, fourteenth, in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of days, you can do that here in your translation. Alternate translation: [on the fourteenth day of the first month]

Support Reference: Ordinal Numbers

ULT **on day 14 of the first month**
UST On the fourteenth day of the first month
(בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן)

You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year and the translation will not be entirely accurate. So you may just want to use the numbers of the Hebrew day and month. Alternate translation: [on the fourteenth day of the first month]

Support Reference: Hebrew Months

ULT **on day 14 of the first month**
UST On the fourteenth day of the first month
(בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן)

This means the first month of the following year. Since Adar is the last month in the Jewish calendar, this was only a few weeks after the temple was finished. The implication is that the Jewish leaders had been able to complete that work and install the priests and Levites in time to celebrate this festival. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [only a few weeks later, on the fourteenth day of the first month]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the exile	the Jews who had returned from Babylonia
the Passover	the Passover Festival
on day 14	On the fourteenth day of the
of the … month	month

Ezra 6:20

ULT	UST
For the priests and the Levites had purified themselves as one, all of them were pure. And they slaughtered the Passover for all the sons of the exile, and for their brothers, the priests, and for themselves.	*{To qualify themselves for offering the sacrifices,} all the priests and Levites had already purified themselves by performing the proper rituals. Then they slaughtered the lambs for the benefit of everyone who had returned from Babylonia, for the other priests, and for themselves.*

ULT **For**
UST To qualify themselves for offering the sacrifices … already
(כִּי)

The word **for** indicates that the sentence it introduces explains the reason why the action described in the previous sentence was possible. Alternate translation: [They were able to do this because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the priests and the Levites had purified themselves as one, all of them were pure**
UST all the priests and Levites had … purified themselves by performing the proper rituals
(הִטַּהֲרוּ הַכֹּהֲנִים וְהַלְוִיִּם כְּאֶחָד כֻּלָּם טְהוֹרִים)

As in 3:9, **as one** is an idiom that means that these priests and Levites all behaved as if they were a single person, that is, they all did the same thing. Alternate translation: [Every single one of the priests and Levites had purified himself]

Support Reference: Idiom

ULT **had purified themselves as one, all of them were pure**
UST all … had … purified themselves by performing the proper rituals
(הִטַּהֲרוּ & כְּאֶחָד כֻּלָּם טְהוֹרִים)

These two phrases mean the same thing. The book uses the repetition for emphasis and clarity. You do not need to repeat both phrases in your translation if that might be confusing for your readers. Alternate translation: [every single one had purified himself]

Support Reference: Parallelism

ULT **had purified themselves**
UST had … purified themselves by performing the proper rituals
(הִֽטַּהֲרֽוּ)

Being pure represents being acceptable to God. Alternate translation: [performed a ceremony to show that they wanted to be acceptable to God]

Support Reference: Metaphor

ULT **And they slaughtered the Passover**
UST Then they slaughtered the lambs
(וַיִּשְׁחֲטוּ הַפָּסַח)

The book assumes that readers will know that the **Passover** celebration included a special meal of lamb. Following God's instructions, the Israelites had slaughtered lambs to eat on the night before they left Egypt, and they had put the blood of the lambs on their doorframes so that God would pass over their houses and everyone inside would be safe. If it would be helpful to your readers, you could say this explicitly. Alternate translation: [And they slaughtered lambs for the special Passover meal]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Passover**
UST the lambs
(הַפָּסַח)

See how you translated the name of this festival in 6:19.

Support Reference: How to Translate Names

ULT **the sons of the exile**
UST who had returned from Babylonia
(בְּנֵי הַגּוֹלָֽה)

See how you translated this expression in 6:16. Alternate translation: [the Jews who had returned to their homeland]

Support Reference: Idiom

ULT **and for their brothers, the priests**
UST for the other priests
(וְלַאֲחֵיהֶ֥ם הַכֹּהֲנִֽים)

Here, **brothers** is a figurative way of saying fellow priests, although it is possible that this group included some of the biological brothers of the priests who slaughtered the lambs. Alternate translation: [and for their fellow priests]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	the priests
and the Levites	and Levites
had purified themselves	had … purified themselves by performing the proper rituals
were pure	all
And they slaughtered	Then they slaughtered
the Passover	the lambs
the exile	who had returned from Babylonia
the priests	priests

Ezra 6:21

ULT	UST
And the sons of Israel ate, the ones who had returned from the exile and every one who separated himself to them from the uncleanness of the nations of the land in order to seek Yahweh, the God of Israel.	*All of the Israelite people celebrated the Passover. This included the Israelites who had returned from Babylonia and the people who had separated themselves from the people of the area around them who worshiped other gods. They separated themselves from those people and joined the Israelites so that they could worship Yahweh, the God whom the Israelite people worshiped.*

ULT **And the sons of Israel ate**
UST All of the Israelite people celebrated the Passover
(וַיֹּאכְלוּ בְנֵי־יִשְׂרָאֵל)

Sons here means descendants. The book is envisioning all of the Israelites as descendants of the patriarch Jacob, who was also known as Israel. Alternate translation: [And the Israelites ate]

Support Reference: Metaphor

ULT **And the sons of Israel ate**
UST All of the Israelite people celebrated the Passover
(וַיֹּאכְלוּ בְנֵי־יִשְׂרָאֵל)

Here the book leaves out some of the words that a sentence would ordinarily need in order to be complete. Alternate translation: [And the Israelites ate the Passover meal]

Support Reference: Ellipsis

ULT **and every one who separated himself to them from the uncleanness of the nations of the land in order to seek Yahweh**
UST and the people who had separated themselves from the people of the area around them who worshiped other gods. They separated themselves from those people and joined the Israelites so that they could worship Yahweh
(וְכֹל֙ הַנִּבְדָּ֣ל מִטֻּמְאַ֔ת גּוֹיֵ־הָאָ֖רֶץ אֲלֵהֶ֑ם לִדְרֹ֖שׁ לַיהוָֽה)

This could mean one of two possibilities. (1) It could be referring to people from other nations who had converted and become Jews. Alternate translation: [and anyone from another nation who had abandoned their former practices and become a Jew and would now worship and obey Yahweh] or (2) It could be referring to Israelites who had not been taken into exile but who had adopted the customs and practices of the other people groups that had come to live in the former Jewish homeland. Alternate translation: [as well as Israelites who had not gone into exile, who had adopted foreign practices, but who would now join the returned exiles in worshiping and obeying Yahweh]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and every one who separated himself … from the uncleanness of the nations of the land**
UST and the people who had separated themselves from the people of the area around them who worshiped other gods
(וְכֹל֙ הַנִּבְדָּ֣ל מִטֻּמְאַ֔ת גּוֹיֵ־הָאָ֖רֶץ)

Being **separated** from uncleanness represents refusing to do things that make people unclean. Alternate translation: [and everyone who refused to do the things that made them unclean that the other people groups living in the land did]

Support Reference: Metaphor

ULT **from the uncleanness of the nations of the land**
UST from the people of the area around them who worshiped other gods
(מִטֻּמְאַ֔ת גּוֹיֵ־הָאָ֖רֶץ)

Here, **uncleanness** represents being unacceptable to God. Alternate translation: [from the things that made the nations around them unacceptable to God]

Support Reference: Metaphor

ULT **the nations of the land**
UST the people of the area around them
(גּוֹיֵי־הָאָרֶץ)

Like **the people of the land** in 4:4, this expression refers to the non-Israelite people groups who were living in this area. (Review the note at 4:4 if that would be helpful.) Alternate translation: [the foreign people groups living nearby]

Support Reference: Idiom

ULT **in order to seek Yahweh**
UST They separated themselves from those people … so that they could worship Yahweh
(לִדְרֹשׁ לַיהוָה)

To **seek** Yahweh means to choose to know, worship, and obey him. Alternate translation: [to worship and obey Yahweh]

Support Reference: Metaphor

ULT **the God of Israel**
UST the God whom the Israelite people worshiped
(אֱלֹהֵי יִשְׂרָאֵל)

As in 4:1, this phrase provides further background information about who Yahweh is. In context, it helps distinguish Yahweh from the gods of the nations of the land. Alternate translation: [Yahweh, the God whom the people of Israel worshiped]

Support Reference: Distinguishing Versus Informing or Reminding

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	All of the Israelite people
from the exile	This included the Israelites who had returned from Babylonia
the nations of	the people of the area around them
the land	the people of the area around them
in order to seek	They separated themselves from those people … so that they could worship
Yahweh	Yahweh
the God of	the God whom … worshiped
Israel	the Israelite people

Ezra 6:22

ULT	UST
Then they made the Festival of Unleavened Bread seven days with joy, because Yahweh had caused them to be joyful, and had caused the heart of the king of Assyria to turn toward them, to strengthen their hands in the work of the house of God, the God of Israel.	*Then for the next seven days, they joyfully celebrated the Festival of Unleavened Bread. They were joyful because Yahweh had caused the king of Assyria to be favorable to them. As a result, the king had helped them to rebuild the temple of God, the God whom Israel worshiped.*

ULT **Then they made**
UST Then … they … celebrated
(וַיַּֽעֲשׂוּ)

This phrase indicates that the event the story will now relate came after the event it has just described. If it would be helpful in your language, you could show this relationship by using a phrase such as “After that.”

Support Reference: Connect — Sequential Time Relationship

ULT **Then they made the Festival of Unleavened Bread seven days with joy**
UST Then for the next seven days, they joyfully celebrated the Festival of Unleavened Bread
(וַיַּֽעֲשׂוּ חַג־מַצּוֹת שִׁבְעַת יָמִים בְּשִׂמְחָה)

Festival of Unleavened Bread is the name of another religious festival that the law of Moses commanded the Jews to celebrate every year to remember how God had rescued their ancestors from slavery in Egypt. The term **Unleavened Bread** refers to bread that is made without yeast or other leavening. When God freed the Israelites from slavery in Egypt, he told them to flee quickly without waiting for their bread to rise. Unleavened bread is served in the yearly Passover meal in remembrance of that time. Then for the next week after Passover, the Jews are still not to eat any leavened bread. The beginning and end of that week are marked by special ceremonies. Alternate translation: [For the next seven days, they joyfully celebrated the Festival of Unleavened Bread]

Support Reference: How to Translate Names

ULT **Then they made the Festival of Unleavened Bread seven days with joy, because Yahweh had caused them to be joyful, and had caused the heart of the king of Assyria to turn toward them, to strengthen their hands in the work of the house of God, the God of Israel**
UST Then for the next seven days, they joyfully celebrated the Festival of Unleavened Bread. They were joyful because Yahweh had caused the king of Assyria to be favorable to them. As a result, the king had helped them to rebuild the temple of God, the God whom Israel worshiped
(וַיַּעֲשׂוּ חַג־הַמַּצּוֹת שִׁבְעַת יָמִים בְּשִׂמְחָה יְהוָה וְהִסֵּב לֵב מֶלֶךְ־אַשּׁוּר עֲלֵיהֶם לְחַזֵּק יְדֵיהֶם בִּמְלֶאכֶת בֵּית־הָאֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל)

This sentence has three main parts, each one giving the reason for what comes before it. If it would be helpful in your language, you could break the sentence into three sentences, and put the earlier part about the festival at the end. In that way, each sentence gives the result of the sentence before it. Alternate translation: [Yahweh had made the king of Assyria to feel favorable toward the Jews so that he supported the rebuilding of the temple. This had made the people very happy. As a result, they performed the Festival of Unleavened Bread seven days with joy]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and had caused the heart of the king of Assyria to turn toward them**
UST had caused the king of Assyria to be favorable to them
(וְהִסֵּב לֵב מֶלֶךְ־אַשּׁוּר עֲלֵיהֶם)

Here, **the heart** represents the thoughts and the will. Turning the king's heart towards the Jews means that Yahweh made him think and feel differently about the Jews. Alternate translation: [and made King Darius of Persia favorable toward the Jews]

Support Reference: Metaphor

ULT **the king of Assyria**
UST the king of Assyria
(מֶלֶךְ־אַשּׁוּר)

This phrase actually refers to Darius, the king of Persia. But since the Persian Empire was the heir to the Assyrian Empire, Darius could be addressed by this title as well. (See the note to 4:15 that explains that the Persian kings considered their "fathers" or predecessor kings to include the Assyrian and Babylonian kings whose empires they had absorbed.) Alternate translation: [King Darius of Persia]

ULT **the God of Israel**
UST the God whom Israel worshiped
(אֱלֹהֵי יִשְׂרָאֵל)

As in 4:1, this phrase provides further background information about who Yahweh is. In context, it helps distinguish Yahweh from the gods of the nations of the land. Alternate translation: [Yahweh, the God whom the people of Israel worshiped]

Support Reference: Distinguishing Versus Informing or Reminding

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Festival of	the Festival of
Unleavened Bread	Unleavened Bread
days	days
with joy	joyfully
Yahweh	Yahweh
had caused them to be joyful	They were joyful
the king of	the king of
Assyria	Assyria
in the work of	to rebuild
the house of God	the temple of God
the God of	the God whom … worshiped
Israel	Israel

Ezra 7

Ezra 7 Chapter Introduction

Structure and Formatting

Possible title: Ezra begins his religious reforms

Ezra's genealogy

Ezra's genealogy in 7:1–5 traces Ezra back to Aaron in a list of 16 ancestors. As is common in ancient genealogies, this list almost certainly does not include all of the generations between Aaron and Ezra. Aaron (7:5) was the first high priest under the law of Moses and the first to serve in the tabernacle. Azariah (7:3) was the first high priest to serve in the temple that Solomon built, which this book describes in 5:11. Seraiah was the last high priest to serve in that temple. The Babylonians executed him when they conquered Jerusalem and destroyed the temple. The names in the list are arranged so that there will be seven generations between Aaron and Azariah, and seven generations between Azariah and Ezra, with Seraiah listed as the last generation before Ezra. If you have the freedom to use formatting creatively in your translation, you could make the implicit information about Aaron, Azariah, and Seraiah explicit and format this genealogy in a way that will highlight its purpose and design. Alternate translation and formatting for verse 1 through the first 2 words of verse 6:

Ezra—

the descendant of Seraiah, the last high priest in Solomon's temple,

the son of Azariah,

the son of Hilkiah,

the son of Shallum,

the son of Zadok,

the descendant of Ahitub,

the descendant of Amariah,

the son of Azariah, the first high priest in Solomon's temple,

the descendant of Meraioth,

the son of Zerahiah,

the son of Uzzi,

the son of Bukki,

the son of Abishua,

the son of Phinehas,

the son of Eleazar,

the son of Aaron, the first high priest in the tabernacle

—this Ezra

Religious and Cultural Concepts in This Chapter

God's Law

The people no longer know the law of Moses. Therefore, the king allows Ezra to return to Judea to teach the people about God's law. Many people go with him. (See: law, law of Moses, law of Yahweh, law of God)

Ezra 7:1

ULT	UST
Now after these things, in the reign of Artaxerxes, the king of Persia: Ezra (the son of Seraiah, the son of Azariah, the son of Hilkiah,	*Many years later, during the time when Artaxerxes was the king of Persia, {there was a man named} Ezra{. He} was a descendant of Seraiah, who was the son of Azariah, who was the son of Hilkiah.*

ULT Now after these things
UST Many years later
(וְאַחַר הַדְּבָרִים הָאֵלֶּה)

This phrase, common in Hebrew storytelling, indicates that the book will now relate events that occurred some time after the events that it had been describing. The book had been describing the time when the Jews finished rebuilding the temple, 6:15, which was the sixth year of the reign of Darius. Now it will describe events beginning during the seventh year of the reign of Artaxerxes, who was the grandson of Darius. So nearly sixty years went by between the end of chapter 6 and the beginning of chapter 7. If your language has a similar phrase that can indicate the passage of time like this, you can use that in your translation.

Support Reference: Introduction of a New Event

ULT Artaxerxes
UST Artaxerxes
(אַרְתַּחְשַׁסְתְּא)

Artaxerxes is the name of a man. See how you translated it in 4:7.

Support Reference: How to Translate Names

ULT Ezra
UST {there was a man named} Ezra
(עֶזְרָא)

Here the book introduces a new, important person. Use a natural way in your language to do this. Also, since the sentence that begins here extends through verse 6, it may be helpful to your readers to make this first part of verse 1 into a complete sentence and begin another sentence with the list of Ezra's ancestors, as in the UST.

Support Reference: Introduction of New and Old Participants

ULT **the son of Seraiah, the son of Azariah, the son of Hilkiah**
UST { … He} was a descendant of Seraiah, who was the son of Azariah, who was the son of Hilkiah
(בֶּן־שְׂרָיָה בֶּן־עֲזַרְיָה בֶּן־חִלְקִיָּה)

In general, in the list in 7:1–5, **son** means descendant. However, in many cases a man actually is the biological son of the next man on the list. So for your translation, you will need to decide whether to use the figurative expression **son**, which can also be literally true in many cases, or the plain expression "descendant," which is true in every case, or to say "son" for actual sons and "descendant" for descendants who are not actual sons. Choosing that last option would help to show that the men on the list have been selected to make a certain number and arrangement, as explained in the chapter introduction. Alternate translation will illustrate this last option for each verse. Here. Alternate translation: [the descendant of Seraiah, the son of Azariah, the son of Hilkiah]

Support Reference: Metaphor

ULT **Seraiah … Azariah … Hilkiah**
UST Seraiah … Azariah … Hilkiah
(שְׂרָיָה & עֲזַרְיָה & חִלְקִיָּה)

These are the names of three men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the reign of	during the time when … was
Artaxerxes	Artaxerxes
the king of	the king of
Persia	Persia
Ezra	{there was a man named} Ezra
Azariah	Azariah
Hilkiah	Hilkiah

Ezra 7:2

ULT	UST
the son of Shallum, the son of Zadok, the son of Ahitub,	*Hilkiah was the son of Shallum, who was the son of Zadok, who was a descendant of Ahitub,*

ULT the son of Shallum, the son of Zadok, the son of Ahitub
UST Hilkiah was the son of Shallum, who was the son of Zadok, who was a descendant of Ahitub
(בֶּן־שַׁלֻּם בֶּן־צָדוֹק בֶּן־אֲחִיטוּב)

Alternate translation: [the son of Shallum, the son of Zadok, the descendant of Ahitub]

ULT Shallum … Zadok … Ahitub
UST Shallum … Zadok … Ahitub
(שַׁלֻּם & צָדוֹק & אֲחִיטוּב)

These are the names of three men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zadok	Zadok

Ezra 7:3

ULT	UST
the son of Amariah, the son of Azariah, the son of Meraioth,	*who was a descendant of Amariah, who was the son of Azariah, who was a descendant of Meraioth,*

ULT the son of Amariah, the son of Azariah, the son of Meraioth
UST who was a descendant of Amariah, who was the son of Azariah, who was a descendant of Meraioth
(בֶּן־אֲמַרְיָה בֶּן־עֲזַרְיָה בֶּן־מְרָיוֹת)

Alternate translation: [the descendant of Amariah, the son of Azariah, the descendant of Meraioth]

ULT Amariah … Azariah … Meraioth
UST Amariah … Azariah … Meraioth
(אֲמַרְיָה & עֲזַרְיָה & מְרָיוֹת)

These are the names of three men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Azariah	Azariah

Ezra 7:4

ULT	UST
the son of Zerahiah, the son of Uzzi, the son of Bukki,	*who was the son of Zerahiah, who was the son of Uzzi, who was the son of Bukki,*

ULT **the son of Zerahiah, the son of Uzzi, the son of Bukki**
UST who was the son of Zerahiah, who was the son of Uzzi, who was the son of Bukki
(בֶּן־זַרְחִיָה בֶּן־עֻזִּי בֶּן־בֻּקִּי)

Even if you have decided to use plain terminology, unless you have chosen to use the term "descendant" throughout this list, you can say "son" in each case here because each of these men was the actual father of the man whose name precedes his. Alternate translation: [the son of Zerahiah, the son of Uzzi, the son of Bukki]

ULT **Zerahiah … Uzzi … Bukki**
UST Zerahiah … Uzzi … Bukki
(זַרְחִיָה & עֻזִּי & בֻּקִּי)

These are the names of three men.

Support Reference: How to Translate Names

Ezra 7:5

ULT	UST
the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the head priest),	*who was the son of Abishua, who was the son of Phinehas, who was the son of Eleazar, who was the son of Aaron, the {first} Supreme Priest.*

ULT **the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron**
UST who was the son of Abishua, who was the son of Phinehas, who was the son of Eleazar, who was the son of Aaron
(בֶּן־אֲבִישׁוּעַ בֶּן־פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן)

Here again, unless you have chosen to use the term “descendant” throughout this list, you can say “son” in each case here because each of these men was the actual father of the man whose name precedes his. Alternate translation: [the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron]

ULT **Abishua … Phinehas … Eleazar … Aaron**
UST Abishua … Phinehas … Eleazar … Aaron
(אֲבִישׁוּעַ & פִּינְחָס & אֶלְעָזָר & אַהֲרֹן)

These are the names of four men.

Support Reference: How to Translate Names

ULT **the head priest**
UST the {first} Supreme Priest
(הַכֹּהֵן הָרֹאשׁ)

Here the book provides some background information to remind readers of who Aaron was. Alternate translation: [the high priest]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **the head priest**
UST the {first} Supreme Priest
(הַכֹּהֵן הָרֹאשׁ)

Here, **head** is a figurative way of saying “leader.” Specifically, it means that Aaron was the leader of the priests, or the high priest. Alternate translation: [the high priest]

Support Reference: Metaphor

ULT **the head priest**
UST the {first} Supreme Priest
(הַכֹּהֵן הָרֹאשׁ)

The book assumes that readers will know that Aaron was the first high priest to serve in the tabernacle when God gave the law to Moses, his brother. Alternate translation: [the first high priest]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Phinehas	Phinehas
Eleazar	Eleazar
Aaron	Aaron
the … priest	the … Priest

Ezra 7:6

ULT	UST
this Ezra went up from Babylon, and he was a skilled scribe in the law of Moses that Yahweh, the God of Israel, had given. And the king granted to him all his request according to the hand of Yahweh his God upon him.	*This man Ezra knew the laws of Moses very well. Those were the laws that Yahweh had given to the people who worship him, the Israelite people. {Ezra asked the king for many things and} the king gave Ezra everything that he asked for because Yahweh, the God whom Ezra worshiped, caused all of it to go well for him. Then Ezra traveled from Babylon {to Jerusalem}.*

ULT **this Ezra went up from Babylon**
UST Then Ezra traveled from Babylon {to Jerusalem}
(הִוא עֶזְרָא עָלָה מִבָּבֶל)

The book says that Ezra **went up** because he needed to travel from a river valley up into the mountains in order to go from exile in Babylon to Jerusalem. Alternate translation: [this Ezra went from Babylon to Jerusalem]

Support Reference: Idiom

ULT **this Ezra went up from Babylon**
UST Then Ezra traveled from Babylon {to Jerusalem}
(הִוא עֶזְרָא עָלָה מִבָּבֶל)

If it is more natural in your language, you can say “came” instead of **went**. Alternate translation: [this Ezra came from Babylon to Jerusalem]

Support Reference: Go and Come

ULT **and he was a skilled scribe in the law of Moses that Yahweh, the God of Israel, had given**
UST This man Ezra knew the laws of Moses very well. Those were the laws that Yahweh had given to the people who worship him, the Israelite people
(וְהִוא־סֹפֵר מָהִיר בְּתוֹרַת מֹשֶׁה אֲשֶׁר־נָתַן יְהוָה אֱלֹהֵי יִשְׂרָאֵל)

This is background information that helps identify Ezra further. Alternate translation: [and he had carefully studied the law that Yahweh, the God of Israel, had given through Moses]

Support Reference: Background Information

ULT **And the king granted to him all his request according to the hand of Yahweh his God upon him**

UST {Ezra asked the king for many things and} the king gave Ezra everything that he asked for because Yahweh, the God whom Ezra worshiped, caused all of it to go well for him

(וַיִּתֶּן־לוֹ הַמֶּלֶךְ כְּיַד־יְהוָה אֱלֹהָיו עָלָיו כֹּל בַּקָּשָׁתוֹ)

Here, **hand** represents action, and in this context the expression **the hand of Yahweh his God upon him** indicates that Ezra enjoyed Yahweh's care, protection, and favor. (The expression has a similar sense to the one in 5:5, **the eye of God was on the elders of the Jews.**) Alternate translation: [And King Artaxerxes gave Ezra everything he asked for because Yahweh, his God, was helping him] or [And King Artaxerxes gave Ezra everything he asked for because Yahweh, his God, was showing him favor]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ezra	Then Ezra
from Babylon	from Babylon {to Jerusalem}
was a … scribe	knew
in the law of Moses	the laws of Moses
Yahweh	Yahweh
the God of	who worship him
Israel	the Israelite people
the king	the king
Yahweh	because Yahweh … caused all of it to go well
his God	the God whom Ezra worshiped

Ezra 7:7

ULT	UST
And some from the sons of Israel and from the priests, and the Levites, and the ones who sang, and the gatekeepers, and the temple servants went up to Jerusalem in year seven of Artaxerxes the king.	*Many Israelite people came with Ezra to Jerusalem, including some priests, some Levites, some musicians, some gatekeepers, and some {of the descendants of} men who worked in the temple. That was during the seventh year that Artaxerxes was the king of Persia.*

ULT **And … went up**
UST came with Ezra
(וַיַּעֲלוּ)

Here, **And** indicates that the event this sentence describes took place at the same time as the event the story has just related. If it would be helpful in your language, you could show this relationship in this case by using a phrase such as “At the same time … went up”

Support Reference: Connect — Simultaneous Time Relationship

ULT **some from the sons of Israel**
UST Many Israelite people
(מִבְּנֵי־יִשְׂרָאֵל)

Here, **sons** means descendants. Here the book envisions all of the Israelites as descendants of the patriarch Jacob, who was also known as Israel. Alternate translation: [from among the Israelites]

Support Reference: Metaphor

ULT **and the Levites**
UST some Levites
(וְהַלְוִיִּם)

See how you translated this term in 2:40. Review the explanation in the note there if that would be helpful.

Support Reference: How to Translate Names

ULT **and the ones who sang**
UST some musicians
(וְהַמְשֹׁרְרִים)

This is the same occupational group as in 2:41. Review the explanation in the note there if that would be helpful.

> ULT **and the gatekeepers**
> UST some gatekeepers
> (וְהַשֹּׁעֲרִים)

This is the same occupational group as in 2:42. Review the explanation in the note there if that would be helpful.

> ULT **and the temple servants**
> UST and some {of the descendants of} men who worked in the temple
> (וְהַנְּתִינִים)

See how you translated this term in 2:43. Review the explanation in the note there if that would be helpful. These men would not have worked in the temple themselves, but would be descendants of men who had worked in the temple. If it would be helpful in your language, you could say this explicitly. Alternate translation: [and descendants of the temple servants]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **And … went up to Jerusalem**
> UST came with Ezra to Jerusalem
> (וַיַּעֲלוּ & אֶל־יְרוּשָׁלִָם)

The book says **went up** because these people had to travel from a river valley up into the mountains in order to return from their places of exile to Jerusalem. Alternate translation: [traveled to Jerusalem]

Support Reference: Idiom

> ULT **And … went up to Jerusalem**
> UST came with Ezra to Jerusalem
> (וַיַּעֲלוּ & אֶל־יְרוּשָׁלִָם)

If it is more natural in your language, you can say “came” instead of **went**. Alternate translation: [came to Jerusalem]

Support Reference: Go and Come

ULT **in year seven of Artaxerxes the king**
UST That was during the seventh year that Artaxerxes was the king of Persia
(בִּשְׁנַת־שֶׁבַע לְאַרְתַּחְשַׁסְתְּא הַמֶּלֶךְ)

The Hebrew uses a cardinal number here, **seven**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, **seventh**, in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of years, you can do that here in your translation. Alternate translation: [in the seventh year of the reign of Artaxerxes as king of Persia]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Many Israelite people
the priests	priests
and the Levites	some Levites
and the gatekeepers	some gatekeepers
and the temple servants	and some {of the descendants of} men who worked in the temple
and the temple servants	and some {of the descendants of} men who worked in the temple
Jerusalem	Jerusalem
in year	That was during the … year
of Artaxerxes	that Artaxerxes was
the king	the king of Persia

Ezra 7:8

ULT	UST
And he came to Jerusalem in the fifth month, which was in the seventh year of the king.	*Ezra {and the group with him} arrived in Jerusalem in the fifth month of the seventh year that Artaxerxes was king.*

ULT And he came to Jerusalem
UST Ezra {and the group with him} arrived in Jerusalem
(וַיָּבֹא יְרוּשָׁלַ͏ִם)

Here, **he** refers to Ezra, but the statement also applies to all the others described in 7:7 who were traveling with him. Alternate translation: [And they all arrived in Jerusalem]

Support Reference: Pronouns — When to Use Them

ULT And he came to Jerusalem in the fifth month
UST Ezra {and the group with him} arrived in Jerusalem in the fifth month
(וַיָּבֹא יְרוּשָׁלַ͏ִם בַּחֹדֶשׁ הַחֲמִישִׁי)

The **fifth month** means the fifth month in the Jewish calendar. You could convert the Hebrew month into an equivalent on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the equivalency will be different every year and the translation will not be entirely accurate. So you may just want to use the name or number of the Hebrew month. Alternate translation: [And they all arrived in Jerusalem during the fifth month of the year]

Support Reference: Hebrew Months

ULT in the fifth month
UST in the fifth month
(בַּחֹדֶשׁ הַחֲמִישִׁי)

Alternate translation: [in month five]

Support Reference: Ordinal Numbers

ULT which was in the seventh year of the king
UST of the seventh year that Artaxerxes was king
(הִיא שְׁנַת הַשְּׁבִיעִית לַמָּלְכוּ)

Alternate translation: [in year seven of the reign of Artaxerxes] or since the year was mentioned at the end of the previous verse, [of that year]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Jerusalem	in Jerusalem
in the … month	in the … month
was in the … year	of the … year
of the king	that Artaxerxes was king

Ezra 7:9

ULT	UST
For on the first of the first month was the beginning of the ascent from Babylon. And on the first of the fifth month he came to Jerusalem, according to the good hand of his God upon him.	*Consider this: They started out from Babylon on the first day of the first month. They arrived safely in Jerusalem on the first day of the fifth month of that year. God certainly acted very kindly toward them.*

ULT **For**
UST Consider this
(כִּי)

The word **for** indicates that the sentence it introduces will provide background information that will help readers appreciate what the book describes next. You can translate it with the word or phrase in your language that is most similar in meaning and significance. Alternate translation: [Now]

Support Reference: Background Information

ULT **on the first of the first month was the beginning of the ascent from Babylon**
UST They started out from Babylon on the first day of the first month
(בְּאֶחָד לַחֹדֶשׁ הָרִאשׁוֹן הוּא יְסֹד הַמַּעֲלָה מִבָּבֶל)

The book says **ascent** to characterize the journey once again as involving a significant climb in elevation. Alternate translation: [the group began its uphill trip from Babylon on the first day of the first month]

Support Reference: Idiom

ULT **on the first of the first month**
UST on the first day of the first month
(בְּאֶחָד לַחֹדֶשׁ הָרִאשׁוֹן)

The **first month** means the first month in the Jewish calendar. You could convert the Hebrew month into an equivalent on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the equivalency will be different every year and the translation will not be entirely accurate. So you may just want to use the name or number of the Hebrew month. Alternate translation: [on the first day of the first month of that year]

Support Reference: Hebrew Months

ULT **on the first of the first month**
UST on the first day of the first month
(בְּאֶחָד לַחֹדֶשׁ הָרִאשׁוֹן)

Alternate translation: [on day one of month one]

Support Reference: Ordinal Numbers

ULT **And on the first**
UST on the first day of
(וּבְאֶחָד)

This word **and** might indicate that the sentence it introduces draws a contrast between how long this journey would be expect to take and how quickly Ezra and his companions reached Jerusalem. You could begin the sentence with a word such as “but” to indicate this contrast.

Support Reference: Connect — Contrast Relationship

ULT **And on the first of the fifth month he came to Jerusalem, according to the good hand of his God upon him**
UST They arrived safely in Jerusalem on the first day of the fifth month of that year. God certainly acted very kindly toward them
(וּבְאֶחָד לַחֹדֶשׁ הַחֲמִישִׁי בָּא אֶל־יְרוּשָׁלַ͏ִם כְּיַד־אֱלֹהָיו הַטּוֹבָה עָלָיו)

The implication is that the journey was accomplished quickly and safely, and that this was further evidence of God’s favor towards Ezra. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [It only took them four months to reach Jerusalem because God was helping them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And on the first of the fifth month he came to Jerusalem, according to the good hand of his God upon him**
UST They arrived safely in Jerusalem on the first day of the fifth month of that year. God certainly acted very kindly toward them
(וּבְאֶחָד לַחֹדֶשׁ הַחֲמִישִׁי בָּא אֶל־יְרוּשָׁלַ͏ִם כְּיַד־אֱלֹהָיו הַטּוֹבָה עָלָיו)

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the results that the first phrase describes. Alternate translation: [Because God was helping them, it only took them four months to reach Jerusalem]

Support Reference: Connect — Reason-and-Result Relationship

ULT **according to the good hand of his God upon him**
UST God certainly acted very kindly toward them
(כְּיַד־אֱלֹהָיו הַטּוֹבָה עָלָיו)

As in 7:6, **hand** represents action, and the expression **the good hand of his God upon him** indicates that God acted with care, protection, and favor toward Ezra throughout this journey. Alternate translation: [because God was helping them]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the … month	of the … month
from Babylon	from Babylon
of the … month	the … month
Jerusalem	Jerusalem
good	God certainly acted very kindly
his God	God certainly acted very kindly

Ezra 7:10

ULT	UST
For Ezra had made his heart firm to seek the law of Yahweh, and to do it, and to teach statute and ordinance in Israel.	*{God made Ezra's journey successful} because Ezra had devoted himself to studying the laws of Yahweh and understanding how to obey them. He had also devoted himself to teach everything in those laws to the Israelite people.*

ULT **For**
UST {God made Ezra's journey successful} because
(כִּי)

The word **For** indicates that the sentence it introduces explains the reasons for what the previous sentence described. If it would be helpful to your readers, you could express this in a fuller phrase. Alternate translation: [The reason why God blessed them was that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Ezra had made his heart firm**
UST Ezra had devoted himself
(עֶזְרָא֙ הֵכִ֣ין לְבָב֔וֹ)

Here, the **heart** represents the thoughts and the will of a person. Alternate translation: [Ezra had firmly determined]

Support Reference: Metaphor

ULT **to seek the law of Yahweh, and to do it**
UST to studying the laws of Yahweh and understanding how to obey them
(לִדְרֹ֤וֹשׁ אֶת־תּוֹרַת֙ יְהוָ֔ה וְלַעֲשֹׂ֖ת)

Just as in 6:21 to **seek** Yahweh means choosing to know, worship, and obey him, so here **to seek the law of Yahweh and to do it** means choosing to learn his law thoroughly in order to obey it, as a way of being loyal and obedient to Yahweh himself. Alternate translation: [to learn the law of Yahweh thoroughly and to obey it]

Support Reference: Metaphor

ULT **and to teach statute and ordinance in Israel**
UST He had also devoted himself to teach everything in those laws to the Israelite people
(וּלְלַמֵּד בְּיִשְׂרָאֵל חֹק וּמִשְׁפָּט)

Here, the book expresses a single idea by using two words connected with **and**. The words **statute** and **ordinance** both refer to commandments in the law of Moses. The book uses the two words together to refer comprehensively to everything in the law. Alternate translation: [and to teach the people of Israel everything that the law commanded]

Support Reference: Doublet

ULT **in Israel**
UST to the Israelite people
(בְּיִשְׂרָאֵל)

Here, the story refers to all of the Israelites by reference to their homeland, the country of Israel. Alternate translation: [to the people of Israel]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ezra	Ezra
to seek	to studying
the law of Yahweh	the laws of Yahweh
statute	everything in those laws
and ordinance	everything in those laws
in Israel	to the Israelite people

Ezra 7:11

ULT	UST
Now this is a copy of the letter that the king Artaxerxes gave to Ezra the priest, the scribe, a scribe of the words of the commandments of Yahweh and his statutes for Israel:	*King Artaxerxes gave a letter to Ezra the priest and scribe who studied what Yahweh had commanded in the law that Yahweh had given to Israel. This is what the letter said:*

ULT **Now this is**
UST This is
(וְזֶה)

The word **Now** introduces a new event in the story. Use an expression in your language that would be natural for introducing a new event or a change to something different.

Support Reference: Introduction of a New Event

ULT **the king Artaxerxes**
UST King Artaxerxes
(הַמֶּלֶךְ אַרְתַּחְשַׁסְתְּא)

Artaxerxes is the name of a man. It also occurs in 7:12 and 7:21 in this chapter. See how you translated it in 4:7. Alternate translation: [King Artaxerxes of Persia]

Support Reference: How to Translate Names

ULT **to Ezra the priest, the scribe, a scribe of the words of the commandments of Yahweh and his statutes for Israel**
UST to Ezra the priest and scribe who studied what Yahweh had commanded in the law that Yahweh had given to Israel
(לְעֶזְרָא הַכֹּהֵן הַסֹּפֵר סֹפֵר דִּבְרֵי מִצְוֹת־יְהוָה וְחֻקָּיו עַל־יִשְׂרָאֵל)

Here, the book repeats some background information to remind readers who Ezra was. Alternate translation: [to Ezra, who was a priest and a scribe, and who had carefully studied everything that Yahweh, in the law, had commanded the people of Israel to do]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **the commandments of Yahweh and his statutes for Israel**
UST what Yahweh had commanded in the law that Yahweh had given to Israel
(מִצְוֹת־יְהוָה וְחֻקָּיו עַל־יִשְׂרָאֵל)

These two phrases mean similar things. The book uses them together to refer comprehensively to everything in the law. If it would be helpful in your language, you could combine the phrases in your translation. Alternate translation: [everything that Yahweh, in the law, had commanded the people of Israel to do]

Support Reference: Doublet

ULT **Israel**
UST Israel
(יִשְׂרָאֵל)

The story refers here to all of the Israelites as if they were a single person, their ancestor, Israel. Alternate translation: [the people of Israel]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King
Artaxerxes	Artaxerxes
to Ezra	to Ezra
the priest	the priest
the scribe	and scribe
a scribe of	who studied
Yahweh	Yahweh
and his statutes	in the law that Yahweh had given
Israel	Israel

Ezra 7:12

ULT	UST
“Artaxerxes, the king of kings, to Ezra the priest, the scribe of the law of the God of heaven: Peace. And now:	*“This letter is from Artaxerxes, the greatest of the kings. I am giving it to Ezra the priest, who has carefully studied the law that the God who is in heaven gave {to the Israelite people}. Greetings. This is what I want you to know:*

ULT **Artaxerxes, the king of kings, to Ezra the priest**
UST This letter is from Artaxerxes, the greatest of the kings. I am giving it to Ezra the priest
(אַרְתַּחְשַׁסְתְּא מֶלֶךְ מַלְכַּיָּא לְעֶזְרָא כָּהֲנָא)

Here, the book begins to quote a letter of introduction and authorization that Artaxerxes gave to Ezra. It may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

Support Reference: Quote Markings

ULT **Artaxerxes, the king of kings**
UST This letter is from Artaxerxes, the greatest of the kings
(אַרְתַּחְשַׁסְתְּא מֶלֶךְ מַלְכַּיָּא)

Following the conventions of letter writing at the time, Artaxerxes gives his name first, as the sender. **The king of kings** was a title, meaning that he was the greatest of kings, the king that other kings obeyed. Alternate translation: [From the Great King Artaxerxes] or [From Artaxerxes, the greatest king]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to Ezra the priest, the scribe of the law of the God of heaven**
UST I am giving it to Ezra the priest, who has carefully studied the law that the God who is in heaven gave {to the Israelite people}
(לְעֶזְרָא כָּהֲנָא סָפַר דָּתָא דִּי־אֱלָהּ שְׁמַיָּא)

As was also conventional, Artaxerxes gives Ezra’s name next, as the recipient. He also includes some background information that helps identify Ezra further. Alternate translation: [Ezra, a priest of the God who rules in heaven, who has studied his law carefully]

Support Reference: Background Information

ULT **the God of heaven**
UST the God who is in heaven
(אֱלָהּ שְׁמַיָּא)

See how you translated this expression in 5:11. Alternate translation: [the God who rules in heaven]

ULT **Peace**
UST Greetings
(גְּמִיר)

As in 4:17 and 5:7, this is a conventional greeting or good wish that senders at this time often included at the beginning of a letter. If your language has a similar expression that it uses for the same purpose, you can use it here. Alternate translation: [Greetings] or [We hope all is well with you]

ULT **And now**
UST This is what I want you to know
(וּכְעֶנֶת)

And now is an Aramaic expression that was used in the letters of this time to introduce the main business of the letter. If it would be helpful, review the note about this expression at 4:10. If your language has a comparable expression that it uses for this same purpose, you could use that in your translation.

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Artaxerxes	This letter is from Artaxerxes
the king of	the greatest of the kings
kings	the greatest of the kings
to Ezra	I am giving it to Ezra
the priest	the priest
the scribe of	who has carefully studied
the law of the God of	the law that the God who is in … gave {to the Israelite people}
Peace	Greetings

Ezra 7:13

ULT	UST
from me is set a decree that everyone in my kingdom who freely offers to go to Jerusalem with you, from the people ‘Israel’ and its priests and the Levites, may go.	*I am commanding that any of the Israelite people in my kingdom may go with you to Jerusalem if they want to go. That includes priests and Levites.*

ULT **from me is set a decree that**
UST I am commanding that
(מִנִּי֙ שָׂ֣ם טְעֵ֔ם דִּ֥י)

If it would be helpful in your language, you could say this with an active form. Alternate translation: [I am issuing a decree that]

Support Reference: Active or Passive

ULT **with you**
UST with you
(עִמָּךְ)

The king is addressing Ezra, so **you** is singular and refers to Ezra here, and **you** and **your** similarly refer to him in all of their other occurrences through 7:20. If your language distinguishes between forms of you, the form for a superior addressing a respected individual would be appropriate.

Support Reference: Forms of You

ULT **from the people ‘Israel**
UST of the Israelite people
(מִן־עַמָּ֖ה יִשְׂרָאֵ֑ל)

Artaxerxes specifies that **Israel** is the name of Ezra’s people group, perhaps because he does not expect everyone who sees this letter to be familiar with them already. Alternate translation: [from the people known as ‘Israel’] or [from your people who are called ‘Israel’]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a decree	I am commanding
in my kingdom	in my kingdom
who freely offers	if they want
to Jerusalem	to Jerusalem
Israel	Israelite
and its priests	That includes priests

ULT	UST
and the Levites	and Levites

Ezra 7:14

ULT	UST
Because it was sent from before the king and his seven counselors to inquire about Judah and about Jerusalem by the law of your God which is in your hand,	*I, the king, and my seven advisors are sending you to investigate whether the people of Judah and Jerusalem are following the law of your God that you carry.*

ULT **Because it was sent from before the king and his seven counselors to inquire about Judah and about Jerusalem by the law of your God which is in your hand**

UST I, the king, and my seven advisors are sending you to investigate whether the people of Judah and Jerusalem are following the law of your God that you carry

(כָּל־קֳבֵל דִּי מִן־קֳדָם מַלְכָּא וְשִׁבְעַת יָעֲטֹהִי שְׁלִיחַ לְבַקָּרָא עַל־יְהוּד וְלִירוּשְׁלֶם בְּדָת אֱלָהֲהּ דִּי בִידֵהּ)

Connecting Statement:

Verses 7:14–17 are one long sentence in Aramaic. The first part (7:14–16) provides the reasons for the second part (in 7:17). If it would be helpful to your readers, you could break up that sentence into several smaller sentences. To begin with, you could make this verse a sentence of its own. To do that, you could leave off the word **Because** and express the meaning later in verse 17 with a word such as “so” or “therefore.” Alternate translation: [The king and his seven counselors are sending you to inquire about Judah and about Jerusalem by the law of your God which is in your hand.]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Because**

(כָּל־קֳבֵל דִּי)

Connecting Statement:

The word **Because** indicates that in the long sentence that follows, the next several phrases (7:14–16) will provide the reasons for what the final two phrases say (in 7:17). If you have decided to keep the long sentence, you can translate this first word with the word or phrase in your language that introduces a reason. However, if it would be helpful in your language, also consider breaking up this long sentence. Alternate translation: [Since] or [In view of the fact that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **it was sent from before the king and his seven counselors**
UST I, the king, and my seven advisors are sending you
(מִן־קֳדָם מַלְכָּא וְשִׁבְעַת יָעֲטֹהִי שְׁלִיחַ)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [I and my seven counselors are sending you]

Support Reference: Active or Passive

ULT **it was sent from before the king and his seven counselors**
UST I, the king, and my seven advisors are sending you
(מִן־קֳדָם מַלְכָּא וְשִׁבְעַת יָעֲטֹהִי שְׁלִיחַ)

Artaxerxes speaks of himself here in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I and my seven counselors are sending you]

Support Reference: First, Second or Third Person

ULT **it was sent from before the king and his seven counselors**
UST I, the king, and my seven advisors are sending you
(מִן־קֳדָם מַלְכָּא וְשִׁבְעַת יָעֲטֹהִי שְׁלִיחַ)

This could mean literally that Ezra has been in the king's presence, that is, in his court, and that the king is sending him out from there. This phrase would show anyone who read the letter that Ezra was an important figure in the royal court. The phrase could also be a spatial metaphor indicating that Ezra is going out on the king's behalf and with his authority. Alternate translation: [I and my seven counselors are sending you from my court] or [I and my seven counselors are sending you with my authority]

Support Reference: Metaphor

ULT **and his seven counselors**
UST and my seven advisors
(וְשִׁבְעַת יָעֲטֹהִי)

As in 4:5, **counselors** means royal advisors in the Persian court. The seven mentioned here appear to have been the king's closest and most important advisors. Alternate translation: [and his seven chief royal advisors]

Support Reference: Translate Unknowns

ULT **to inquire about Judah and about Jerusalem by the law of your God**
UST to investigate whether the people of Judah and Jerusalem are following the law of your God
(לְבַקָּרָא עַל־יְהוּד וְלִירוּשְׁלֶם בְּדָת אֱלָהָךְ)

Artaxerxes is describing the Jews who are in the province of Judah, and especially its capital city of Jerusalem, figuratively, by reference to things that are associated with them, the province and city where they live. Alternate translation: [to see how carefully the Jews living in the province of Judah and the city of Jerusalem are following the law of your God]

Support Reference: Metonymy

ULT **to inquire about Judah and about Jerusalem by the law of your God**
UST to investigate whether the people of Judah and Jerusalem are following the law of your God
(לְבַקָּרָא עַל־יְהוּד וְלִירוּשְׁלֶם בְּדָת אֱלָהָךְ)

The implication, particularly in light of the powers that the king gives Ezra at the end of the letter (7:25–26), is that **inquire** means more than just to find out about. It also implies to do something about. Alternate translation: [to make sure that the Jews living in the province of Judah and the city of Jerusalem follow the law of your God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **which is in your hand**
UST that you carry
(דִּי בִידָךְ)

Most likely, the word **hand** here means possession, indicating that Ezra was going to bring a written copy of the law of God with him. The phrase **in your hand** could mean that Ezra literally carried a scroll of the law in his hands or that he personally owned a written copy of the law. However, the phrase **in your hand** could also imply that Ezra will use the law as he performs his responsibilities in Judah and Jerusalem. Alternate translation: [that you carry with you] or [that you have with you] or [that you will use]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	I, the king
his … counselors	my … advisors
to inquire	to investigate whether
Judah	the people of Judah
and about Jerusalem	and Jerusalem

ULT	UST
by the law of your God	are following the law of your God

Ezra 7:15

ULT	UST
and to bring silver and gold that the king and his counselors have freely offered to the God of Israel whose dwelling is in Jerusalem,	*We are also telling you to take with you the silver and gold that I and my advisors will give to you. We give it freely to the God of Israel who has a temple in Jerusalem.*

ULT **and to bring silver and gold that the king and his counselors have freely offered to the God of Israel whose dwelling is in Jerusalem**

UST We are also telling you to take with you the silver and gold that I and my advisors will give to you. We give it freely to the God of Israel who has a temple in Jerusalem

(וּלְהֵיטָלָה כְּסַף וּדְהַב דִּי־מַלְכָּא וְיָעֲטוֹהִי הִתְנַדַּבוּ לֶאֱלָהָּ יִשְׂרָאֵל דִּי בִירוּשְׁלֶם מִשְׁכְּנֵהּ)

Verses 7:14–17 are one long sentence in Aramaic. If it would be helpful to your readers, you could break up that sentence into several parts. You could make 7:14 a sentence of its own, and you could divide this verse into two sentences, with the reason first and the result second. Alternate translation: [My counselors and I have freely given silver and gold for the God of Israel who lives in Jerusalem. So I am also sending you to deliver those gifts to his temple there.]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the king and his counselors**

UST I and my advisors

(מַלְכָּא וְיָעֲטוֹהִי)

As in 7:14, Artaxerxes speaks of himself here in the third person. Alternate translation: [I and my counselors]

Support Reference: First, Second or Third Person

ULT **whose dwelling is in Jerusalem**

UST who has a temple in Jerusalem

(דִּי בִירוּשְׁלֶם מִשְׁכְּנֵהּ)

Artaxerxes speaks of the God of Israel as if he actually lived in Jerusalem. Like Darius in 6:12, he seems to be echoing Jewish usage, likely to show his respect for the God of Israel. The phrase indicates that Jerusalem is the place from which God chose to start making himself known throughout the world. In this context it seems to refer specifically to the temple since, in the next verse, Artaxerxes associates the silver and gold that he and his counselors have given with further gifts that others may give for the house of God that is in Jerusalem. Alternate translation: [whose temple is in Jerusalem]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
silver	the silver
and gold	and gold
the king	I
and his counselors	and my advisors
have freely offered	will give to you. We give it freely
to the God of	to the God of
Israel	Israel
is in Jerusalem	in Jerusalem

Ezra 7:16

ULT	UST
with all the silver and the gold that you find in all the province of Babylon, along with the freewill offering of the people and the priests who freely give for the house of God, which is in Jerusalem:	*You should also take any silver and gold that {the people in} the entire province of Babylonia may give to you. Add that to the money that the Israelite people and the priests freely give for you to use at the temple of their God in Jerusalem.*

> ULT **with all the silver and the gold that you find in all the province of Babylon**
> UST You should also take any silver and gold that {the people in} the entire province of Babylonia may give to you
> (וְכֹל֙ כְּסַ֣ף וּדְהַ֔ב דִּ֥י תְהַשְׁכַּ֔ח בְּכֹ֖ל מְדִינַ֣ת בָּבֶ֑ל)

If it would be helpful to your readers, you could also divide this verse into two sentences. This phrase could be the first sentence. Here, **find** is an idiom that in this context means "can obtain." Artaxerxes is giving Ezra permission to invite everyone in the province of Babylon to contribute. Alternate translation: [I also give you permission to ask everyone living in the province of Babylon to contribute silver and gold.]

Support Reference: Idiom

> ULT **with all the silver and the gold that you find in all the province of Babylon**
> UST You should also take any silver and gold that {the people in} the entire province of Babylonia may give to you
> (וְכֹל֙ כְּסַ֣ף וּדְהַ֔ב דִּ֥י תְהַשְׁכַּ֔ח בְּכֹ֖ל מְדִינַ֣ת בָּבֶ֑ל)

The implication is that these would be contributions towards the expenses of the worship of Yahweh in the temple in Jerusalem, just like the gifts described in the rest of the verse. The further implication is that, just as the king and his counselors were sympathetic to the Jews in Jerusalem and eager to please the "God of heaven" (7:23), others in the province might be eager to do so as well. If it would be helpful to your readers, you could say this explicitly. Alternate translation: [I also authorize you to ask everyone living in the province of Babylon to contribute silver and gold towards the expenses of the worship of Yahweh in the temple in Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in all the province of Babylon**
UST {the people in} the entire province of Babylonia
(בְּכֹל֙ מְדִינַ֣ת בָּבֶ֔ל)

Artaxerxes is describing the people who live in the province of Babylon figuratively, by reference to something associated with them, the province where they live. Alternate translation: [among everyone living in the province of Babylon]

Support Reference: Metonymy

ULT **Babylon**
UST Babylonia
(בָּבֶ֔ל)

Babylon (also called "Babylonia") is the name of one of the provinces in the Persian Empire. See how you translated it in 1:11. Review the note there if that would be helpful.

Support Reference: How to Translate Names

ULT **along with the freewill offering of the people and the priests who freely give for the house of God, which is in Jerusalem**
UST Add that to the money that the Israelite people and the priests freely give for you to use at the temple of their God in Jerusalem
(עִם֙ הִתְנַדְּבוּת֙ עַמָּ֣א וְכָהֲנַיָּ֔א מִתְנַדְּבִ֖ין לְבֵ֣ית אֱלָהֲהֹ֑ם דִּ֖י בִּירוּשְׁלֶֽם)

If you have chosen to divide this verse into two sentences, this can be the second sentence. Here, **the people** means the people of Israel, as in 7:13. Alternate translation: [I also authorize you to collect any offerings that the people of Israel and their priests want to give freely for the temple in Jerusalem.]

ULT **which is in Jerusalem**
UST in Jerusalem
(דִּ֖י בִּירוּשְׁלֶֽם)

Like Darius in 6:12, here Artaxerxes repeats some background information in order to be very explicit about which temple his command applies to. Alternate translation: [in Jerusalem]

Support Reference: Distinguishing Versus Informing or Reminding

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the silver	silver
and the gold	and gold
the province of	province of
Babylon	Babylonia

ULT	UST
the freewill offering of	the money that … freely give
and the priests	the priests
who freely give	for you to use
for the house of God	at the temple of their God
is in Jerusalem	in Jerusalem

Ezra 7:17

ULT	UST
therefore, diligently you shall buy with this money bulls, rams, lambs, and their grain offerings and their drink offerings; and you shall offer them on the altar of the house of your God, which is in Jerusalem.	*Then carefully use this money to buy the bulls, rams, and lambs that the priests will burn on the altar of the temple of your God in Jerusalem. Also buy the grain and wine that go with these offerings.*

ULT **therefore**
UST Then
(כָּל־קֳבֵל דְּנָה)

Connecting Statement:

The word **therefore** introduces the final part of the long sentence in 7:14–17. It indicates the results of the reasons that the sentence has given so far. You can translate it with the word or phrase in your language that introduces the result of a list of reasons. However, if you have followed the suggestion to break up this long sentence into several shorter sentences, you may not need to represent that meaning here.

Support Reference: Connect — Reason-and-Result Relationship

ULT **with this money**
UST this money
(בְּכַסְפָּא דְנָה)

Connecting Statement:

The implication is that this means not just the gifts from the priests and Israelites, but also the gifts from the king, his counselors, and the people of the province of Babylon. If it would be helpful to your readers, you could indicate this more explicitly. Alternate translation: [with all of this money]

Support Reference: Assumed Knowledge and Implicit Information

ULT **diligently you shall buy … bulls, rams, lambs, and their grain offerings and their drink offerings**
UST carefully use … to buy the bulls, rams, and lambs … Also buy the grain and wine that go with these offerings
(אָסְפַּרְנָא תִקְנֵא & תּוֹרִין ׀ דְּכְרִין אִמְּרִין וּמִנְחָתְהוֹן וְנִסְכֵּיהוֹן)

The implication, as 6:9 indicates explicitly, is that the bulls, rams, and lambs were to be used for whole burnt offerings. If it would be helpful, review the note to 3:2 about what whole burnt offerings were and why they were offered. The book also expects readers to know that the law of Moses said that two further things should be offered together with the animals that were sacrificed in whole burnt offerings. One was a certain amount of flour mixed with oil, considered a **grain offering**. The other was a certain amount of wine, considered a **drink offering**. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [be sure to buy bulls, rams, and lambs to sacrifice as whole burnt offerings, and grain, oil, and wine for the grain offerings and drink offerings that the law says must accompany them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **diligently**
UST carefully
(אָסְפַּרְנָא)

In their decrees, as several examples in this book show, the Persian kings used this term **diligently** to mean carefully, exactly, and efficiently. Review the note to 5:8 about this term if that would be helpful. Alternate translation: [be sure that]

ULT **you shall buy with this money**
UST use this money to buy … buy
(תִקְנֵא בְּכַסְפָּא דְנָה)

The word **you** here is singular, referring to Ezra. However, Ezra may not have made these purchases himself. Alternate translation: [make sure that your people use this money to buy]

Support Reference: Forms of You

ULT **and you shall offer**
UST the priests will burn
(וּתְקָרֵב)

The word **you** here is singular, referring to Ezra. However, Ezra probably did not offer these sacrifices himself. Alternate translation: [and make sure that the priests offer]

Support Reference: Forms of You

> ULT **your God**
> UST your God
> (אֱלֹהֵיכֶם)

The word **your** here is plural, referring to all of the Jews.

Support Reference: Forms of You

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bulls	the bulls
rams	rams
lambs	and lambs
and their grain offerings	Also … the grain
and their drink offerings	and wine that go with these offerings
the altar	the altar
the house of your God	the temple of your God
is in Jerusalem	in Jerusalem

Ezra 7:18

ULT	UST
And you may do whatever seems good to you and to your brothers to do with the rest of the silver and the gold, according to the will of your God.	*If there is any silver or gold left over {after you buy all of those things}, you and your companions may use it to buy whatever you think that your God wants you to buy.*

ULT **And you may do whatever seems good to you and to your brothers to do with the rest of the silver and the gold, according to the will of your God**
UST If there is any silver or gold left over {after you buy all of those things}, you and your companions may use it to buy whatever you think that your God wants you to buy
(וּמָה דִּי עֲלַיִךְ וְעַל־אֲחִיךְ יִיטַב בִּשְׂאָר כַּסְפָּא וְדַהֲבָה לְמֶעְבַּד כִּרְעוּת אֱלָהֲכֶם תַּעַבְדוּן)

Here, **brother** is a figurative way of saying "fellow Israelites," and in context it likely refers to the other Jewish leaders who would decide with Ezra what to do with the extra money. Alternate translation: [You and your fellow Jewish leaders can decide what you think your God would like you to do with any silver and gold that is left over.]

Support Reference: Metaphor

ULT **you may do**
UST may use it to buy
(תַּעַבְדוּן)

The word **you** here is plural, referring to Ezra and the other Jewish leaders.

Support Reference: Forms of You

ULT **to you and to your brothers**
UST you and your companions
(עֲלַיִךְ וְעַל־אֲחִיךְ)

The words **you** and **your** here are singular, referring to Ezra.

Support Reference: Forms of You

ULT **your God**
UST your God
(אֱלָהֲכֶם)

The word **your** here is plural, referring to all of the Jews.

Support Reference: Forms of You

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seems good	you think
the silver	silver

ULT	UST
and the gold	or gold
according to the will of your God	that your God wants you

Ezra 7:19

ULT	UST
And the vessels that were given to you for the service of the house of your God, deliver in full before the God of Jerusalem.	*We have also given to you some {valuable} containers for the priests to use in the temple of your God. Take all of them to your God in Jerusalem.*

ULT **And the vessels**
UST some {valuable} containers
(וּמָאנַיָּא)

Connecting Statement:

This sentence may be introducing a contrast between what Ezra and the other Jewish leaders could do with gold and silver that people contributed in the form of money and what they had to do with gold and silver that people contributed in the form of bowls and other objects that could be used in the temple. You could begin the sentence with a word such as “however” to indicate this contrast.

Support Reference: Connecting Words and Phrases

ULT **And the vessels that were given to you for the service of the house of your God, deliver in full before the God of Jerusalem**
UST We have also given to you some {valuable} containers for the priests to use in the temple of your God. Take all of them to your God in Jerusalem
(וּמָאנַיָּא דִּי־מְתִיהַבִין לָךְ לְפָלְחָן בֵּית אֱלָהֵךְ הַשְׁלֵם קֳדָם אֱלָהּ יְרוּשְׁלֶם)

As in 1:7, **vessels** refers to bowls, basins, and other objects that could be used in worship in the temple. The ones that people contributed on this occasion are described in more detail in 8:26–27. The implication in what the king says here is that Ezra and the Jewish leaders are not to sell or melt down these objects and use the proceeds to pay for temple expenses. Rather, they must use these objects only for temple worship. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [Do not use objects that people contribute for use in the temple of your God to pay for the temple expenses. Make sure that you deliver every one of them to Jerusalem, where they can be used in God’s presence]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to you … your God**
UST to you … your God
(לָךְ & אֱלָהֵךְ)

Here, **you** and **your** are singular, referring to Ezra.

Support Reference: Forms of You

ULT **for the service of the house of your God**
UST for the priests to use in the temple of your God
(לְפֻלְחָן בֵּית אֱלָהֵךְ)

The idea behind the abstract noun **service** can be expressed with a verb such as "use." Alternate translation: [to use in the temple of your God]

Support Reference: Abstract Nouns

ULT **deliver in full**
UST Take all of them
(הַשְׁלֵם)

The Aramaic expression translated here as **deliver in full** means to "make complete." It is the same one that the Jewish leaders use in 5:16 when they say that the temple is not "finished" yet. In context it means that Ezra must be sure to deliver every single one of the contributed objects to the temple, so that the complete set that was donated will be reassembled there. (We see him doing this carefully in 8:26–27). Alternate translation: [make sure that you deliver every one of them]

Support Reference: Idiom

ULT **before the God of Jerusalem**
UST to your God in Jerusalem
(קֳדָם אֱלָהּ יְרוּשְׁלֶם)

Using a spatial metaphor, Artaxerxes says that Ezra must place the objects **before** God, meaning in God's presence. Alternate translation: [to Jerusalem, where they can be used in God's presence]

Support Reference: Metaphor

ULT **before the God of Jerusalem**
UST to your God in Jerusalem
(קֳדָם אֱלָהּ יְרוּשְׁלֶם)

As in 6:18, in another spatial metaphor, Artaxerxes describes God as if he lived in the city of Jerusalem. This is a figurative reference to the way God's presence was in the temple in Jerusalem. Alternate translation: [to Jerusalem, where they can be used in God's presence]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of your God	in the temple of your God
the God of	your God in

ULT	UST
Jerusalem	Jerusalem

Ezra 7:20

ULT	UST
And the rest of what is needed for the house of your God that falls to you to give, you may give from the house of the treasures of the king.	*If you need to supply any other things for the temple of your God, I permit you to get the money {to pay for those things} from the royal treasury.*

ULT **And the rest of what is needed for the house of your God that falls to you to give**
UST If you need to supply any other things for the temple of your God
(וּשְׁאָ֣ר חַשְׂחוּת֮ בֵּ֣ית אֱלָהֲךְ֒ דִּֽי־יִפֹּל־לָךְ֙ לְמִתַּ֔ן)

The phrase **that falls to you to give** is an idiom that means "that you have responsibility to give," in other words, "that you have to provide." Alternate translation: [And anything else that you need to provide for the temple of your God]

Support Reference: Idiom

ULT **what is needed for**
UST If you need
(חַשְׂחוּת)

If it would be helpful in your language, you could say this with an active form. Alternate translation: [whatever you might need for]

Support Reference: Active or Passive

ULT **your God … to you … you may give**
UST to supply … your God, I permit you to get the money {to pay for those things}
(אֱלָהֲךְ & לָךְ & תִּנְתַּן)

All of the forms of **you** in this verse are singular, referring to Ezra.

Support Reference: Forms of You

ULT **you may give from the house of the treasures of the king**
UST I permit you to get the money {to pay for those things} from the royal treasury
(תִּנְתָּן מִן־בֵּית גִּנְזֵי מַלְכָּא)

This does not mean, as in 5:17, the place where valuable royal documents were stored. Here, **house** likely represents all of the wealth of the king figuratively. It is a metaphor for "property," meaning everything that a person keeps in his house, and by extension everything that he owns. So it is not necessarily a physical building, but it refers in general to all the financial resources that belong to the king, as with the shorter expression **the treasures of the king** in 6:8. Alternate translation: [you may pay for from my royal treasury]

Support Reference: Synecdoche

ULT **the house of the treasures of the king**
UST the royal treasury
(בֵּית גִּנְזֵי מַלְכָּא)

Artaxerxes speaks of himself here in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [my royal treasury]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of your God	for the temple of your God
the king	royal

Ezra 7:21

ULT	UST
And from me myself, Artaxerxes the king, is set a decree for all the treasurers who are in Beyond-the-River: that all that Ezra (the priest, the scribe of the law of the God of heaven) may ask of you, let it be done diligently;	*And I, King Artaxerxes, personally command this to all the treasurers in the province west of the Euphrates River: Ezra is a priest who has carefully studied the laws of the God who is in heaven. If there is anything that he requests, give it to him quickly.*

ULT **And from me**
UST And I
(וּמִנִּי)

Connecting Statement:

This phrase indicates that the sentence it introduces explains the results of what the previous sentence described. Specifically, Artaxerxes has just said that Ezra may pay for additional expenses out of the royal treasury. Consequently, regarding providing funds to Ezra, he will now give instructions to the officials responsible for administering the royal revenue in the province where Jerusalem is located. Alternate translation: [Consequently, from me]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And from me myself, Artaxerxes the king, is set a decree**
UST And I, King Artaxerxes, personally command this
(וּמִנִּי אֲנָּה אַרְתַּחְשַׁסְתְּא מַלְכָּא שִׂים טְעֵם)

Connecting Statement:

Up to this point in the letter, Artaxerxes has been addressing Ezra, and he has spoken of himself mostly in the third person. But now as he turns to address a new audience, the royal treasurers, he speaks of himself in the first person, and he uses the emphatic form **me myself** and repeats his name and title, as in 7:12. If you have been translating the king's use of the third person for himself in this letter with the first person in your language, it may be helpful to your readers if you use some emphatic form or extended phrase here to show this transition. Alternate translation: [And I, King Artaxerxes, am personally commanding]

Support Reference: First, Second or Third Person

ULT **And from me myself, Artaxerxes the king, is set a decree for all … that all that Ezra … may ask of you, let it be done diligently**
UST And I, King Artaxerxes, personally command this to all … Ezra … If there is anything that he requests, give it to him quickly
(וּמִנִּי אֲנָה אַרְתַּחְשַׁסְתְּא מַלְכָּא שִׂים טְעֵם לְכֹל & דִּי כָל־דִּי יִשְׁאֲלִנָכוֹן עֶזְרָא & אָסְפַּרְנָא יִתְעֲבֵד)

If it would be helpful in your language, you could say this with an active form. Alternate translation: [And I, King Artaxerxes, am personally commanding all of you who are … to give Ezra … anything that he asks from you, and to do it exactly and promptly]

Support Reference: Active or Passive

ULT **may ask of you**
UST he requests
(יִשְׁאֲלִנָכוֹן)

The king is now addressing the treasurers, so **you** is plural and refers to the treasurers here and in 7:24. If your language distinguishes between forms of you, the form for a superior addressing a group of people would be appropriate.

Support Reference: Forms of You

ULT **the treasurers**
UST the treasurers
(גִּזְבְּרַיָּא)

These were royal officials responsible for administering the funds of the empire in their province.

Support Reference: Translate Unknowns

ULT **are in Beyond-the-River**
UST the province west of the Euphrates River
(בַּעֲבַר נַהֲרָה)

Beyond-the-River is the name of one of the provinces of the Persian Empire. See how you translated it in 4:10.

Support Reference: How to Translate Names

ULT **Ezra (the priest, the scribe of the law of the God of heaven**
UST Ezra is a priest who has carefully studied the laws of the God who is in heaven
(עֶזְרָא כָּהֲנָה סָפֵר דָּתָא דִּי־אֱלָהּ שְׁמַיָּא)

Here, the king provides some background information to remind or inform the treasurers who Ezra was. Alternate translation: [Ezra, who is a priest of the God who rules in heaven, and who has carefully studied his law]

Support Reference: Distinguishing Versus Informing or Reminding

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Artaxerxes	Artaxerxes
the king	King
a decree	command this
are in Beyond-the-River	the province west of the Euphrates River
Ezra	Ezra
the priest	is a priest
the scribe of	who has carefully studied
the law of the God of	the laws of the God who is in
heaven	heaven

Ezra 7:22

ULT	UST
as much as 100 silver kikkars, and as much as 100 cors of wheat, and as much as 100 baths of wine, and as much as 100 baths of oil, and salt which is not written.	*Give him up to three and one-third metric tons of silver, up to 500 bushels of wheat, up to two and one-fifth kiloliters of wine, up to the same amount of olive oil, and all the salt that he requests.*

ULT **as much as 100 silver kikkars, and as much as 100 cors of wheat, and as much as 100 baths of wine, and as much as 100 baths of oil, and salt which is not written**
UST Give him up to three and one-third metric tons of silver, up to 500 bushels of wheat, up to two and one-fifth kiloliters of wine, up to the same amount of olive oil, and all the salt that he requests
(עַד־כִּכַּרִין מְאָה וְעַד־חִנְטִין כֹּרִין מְאָה וְעַד־חֲמַר בַּתִּין מְאָה וְעַד־בַּתִּין מְשַׁח מְאָה וּמְלַח דִּי־לָא כְתָב)

Here, the king is speaking in an abbreviated, official way, and the connection to the previous verse may not be entirely clear for all readers. He is describing how much he is authorizing Ezra to ask for from the treasury in money and supplies. If it would be helpful to your readers, you could say that explicitly, and you could also make this verse a sentence of its own. Alternate translation: [I am authorizing Ezra to ask you treasurers for up to 100 kikkars of silver, 100 cors of wheat, 100 baths of wine, 100 baths of oil, and an unlimited amount of salt.]

Support Reference: Ellipsis

ULT **100 silver kikkars**
UST three and one-third metric tons of silver
(כִּכַּרִין מְאָה)

You could try to express the modern value of this amount of silver. But since prices vary over time, that could cause your Bible translation to become outdated and inaccurate. So you could express the amount instead using the ancient measurement, the kikkar, and explain in a note that this was equivalent to about 30 kilograms. Alternatively, you could specify the weight of the silver in the text, as UST does.

Support Reference: Biblical Money

ULT **100 cors of wheat**
UST 500 bushels of wheat
(חִנְטִין כֹּרִין מְאָה)

A cor was equivalent to about 220 liters. If it would be helpful to your readers, you could express the quantity in modern measurements, as UST does, “500 bushels of wheat.” Alternatively, to help your readers recognize that the biblical writings come from a long time ago when people used different measures, you could express the amount using the ancient measurement, the cor, and explain the equivalent in modern measurements in a footnote.

Support Reference: Biblical Volume

ULT **and as much as 100 baths of wine, and as much as 100 baths of oil**
UST up to two and one-fifth kiloliters of wine, up to the same amount of olive oil
(וְעַד־חֲמַר בַּתִּין מְאָה וְעַד־בַּתִּין מְשַׁח מְאָה)

According to ancient measurements, **baths** were equivalent to about 22 liters. Once again, if it would be helpful to your readers, you could express the quantity in modern measurements, or you could express the amount using the ancient measurement and explain its modern equivalent in a footnote. Alternate translation: [and as much as 2,200 liters of wine, and as much as 2,200 liters of oil] or [and as much as 600 gallons of wine, and as much as 600 gallons of oil]

Support Reference: Biblical Volume

ULT **and salt which is not written**
UST and all the salt that he requests
(וּמְלַח דִּי־לָא כְתִיב)

This expression means that the king is not specifying in writing a maximum amount of salt that Ezra can request, as he did for the silver, wheat, wine, and oil. Alternate translation: [and an unlimited amount of salt]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
silver	of silver
wheat	wheat
wine	wine
oil	the same amount of olive oil

Ezra 7:23

ULT	UST
Everything that is from the decree of the God of heaven shall be done exactly for the house of the God of heaven. For why should there be wrath against the kingdom of the king and his sons?	*Be sure that you provide everything that the God who is in heaven requires for his temple. We certainly do not want this God to be angry with me or with my descendants{, who will later be kings, because I did not provide what he required}.*

ULT **Everything that is from the decree of the God of heaven shall be done exactly for the house of the God of heaven**
UST Be sure that you provide everything that the God who is in heaven requires for his temple
(כָּל־דִּי מִן־טַעַם אֱלָהּ שְׁמַיָּא יִתְעֲבֵד אַדַרְזְדָּא לְבֵית אֱלָהּ שְׁמַיָּא)

If it would be helpful in your language, you could say this with an active form, and you could say who would do the action. Alternate translation: [I want you to make sure that the Jewish leaders have the funds they need to do everything that the God who rules in heaven has commanded regarding worship in his temple]

Support Reference: Active or Passive

ULT **Everything that is from the decree of the God of heaven**
UST everything that the God who is in heaven requires
(כָּל־דִּי מִן־טַעַם אֱלָהּ שְׁמַיָּא)

Here, by **decree**, Artaxerxes is likely referring to what he calls the law of the God of heaven in 7:12. He means the law of Moses, and specifically the commandments in the law for how community worship was to be conducted. Artaxerxes speaks of the law as if it were a royal decree that God had issued. Alternate translation: [Everything that the God who rules in heaven has commanded]

Support Reference: Metaphor

ULT **for the house of the God of heaven**
UST for his temple
(לְבֵית אֱלָהּ שְׁמַיָּא)

See how you translated the expressions **the house of God** in 1:4 and **the God of heaven** in 5:11. Alternate translation: [for the temple of the God who rules in heaven]

Support Reference: Metaphor

ULT **For why should there be wrath against the kingdom of the king and his sons**
UST We certainly do not want this God to be angry with me or with my descendants{, who will later be kings, because I did not provide what he required}
(דִּי־לְמָה יֶהֱוֵא קְצַף עַל־מַלְכוּת מַלְכָּא וּבְנוֹהִי)

The king is making a statement, not asking a real question. He does not expect the treasurers to explain to him why there should be wrath against the kingdom. Instead, he is using the question form to emphasize how important it is for the treasurers to ensure that sufficient funds are provided so that worship in the temple can be conducted just as God has commanded, so that God will not be angry. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [Because I do not want God to be angry with me or with any of my descendants who rule after me]

Support Reference: Rhetorical Question

ULT **For why should there be wrath against the kingdom of the king and his sons**
UST We certainly do not want this God to be angry with me or with my descendants{, who will later be kings, because I did not provide what he required}
(דִּי־לְמָה יֶהֱוֵא קְצַף עַל־מַלְכוּת מַלְכָּא וּבְנוֹהִי)

The implication is that Artaxerxes wants to have God's favor, and he is concerned that God will be displeased with him instead if he does not provide for God's temple in Jerusalem. If it would be helpful to your readers, you could say this explicitly. Alternate translation: [I do not want God to be angry with me or with any of my descendants who rule after me because I neglected his temple.]

Support Reference: Assumed Knowledge and Implicit Information

ULT **For why should there be wrath against the kingdom of the king and his sons**
UST We certainly do not want this God to be angry with me or with my descendants{, who will later be kings, because I did not provide what he required}
(דִּי־לְמָה יֶהֱוֵא קְצַף עַל־מַלְכוּת מַלְכָּא וּבְנוֹהִי)

God's wrath represents God's punishment. Alternate translation: [I do not want God to punish me or any of my descendants who rule after me because I neglected his temple]

Support Reference: Metonymy

ULT **the kingdom of the king and his sons**
UST me or with my descendants{, who will later be kings … }
(מַלְכוּת מַלְכָּא וּבְנוֹהִי)

God would not actually be angry with the realm over which Artaxerxes has authority. Rather, he uses the term **kingdom** to describe himself and his descendants by reference to something associated with them. Alternate translation: [me or any of my descendants who rule after me]

Support Reference: Metonymy

ULT **the kingdom of the king and his sons**
UST me or with my descendants{, who will later be kings … }
(מַלְכוּת מַלְכָּא וּבְנוֹהִי)

Artaxerxes speaks of himself here in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [my kingdom and that of my descendants who rule after me]

Support Reference: First, Second or Third Person

ULT **and his sons**
UST or with my descendants{, who will later be kings … }
(וּבְנוֹהִי)

This could possibly mean the biological sons of King Artaxerxes, but since he speaks of the kingdom as belonging to them, it is more likely that this is a figurative reference to his descendants, and specifically the line of direct descendants who would rule Persia as his successors (his son, his grandson, etc.). (If it would be helpful, also review the notes to 4:15 and 6:10 about how Persian kings considered their predecessors their "fathers" and their successors their **sons**.) Alternate translation: [and my descendants who rule after me]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the decree of	everything that … requires
the God of	the God who is in
heaven	heaven
for the house of the God of	for his temple
heaven	for his temple
wrath	this God to be angry … because I did not provide what he required
the kingdom of	me
the king	me

Ezra 7:24

ULT	UST
And to you is made known that there is no authority to set tax, tribute, or custom upon all the priests, and the Levites, the singers, the gatekeepers, the temple servants, and the servants of that house of God.	*By means of this letter, I also prohibit you from collecting tax payments of any kind from any of the priests, Levites, musicians, gatekeepers, or any men who work in the temple. They are exempt from taxes {because} they serve in the temple of this God.*

ULT **And to you is made known**
UST By means of this letter
(וּלְכֹם מְהוֹדְעִין)

If it would be helpful in your language, you could say this with an active form, and you could say who is doing the action. Alternate translation: [I am also declaring to you]

Support Reference: Active or Passive

ULT **there is no authority to set tax, tribute, or custom upon all the priests, and the Levites, the singers, the gatekeepers, the temple servants, and the servants of that house of God**
UST I also prohibit you from collecting tax payments of any kind from any of the priests, Levites, musicians, gatekeepers, or any men who work in the temple. They are exempt from taxes {because} they serve in the temple of this God
(כָּל־כָּהֲנַיָּא וְלֵוָיֵא זַמָּרַיָּא תָּרְעַיָּא נְתִינַיָּא וּפֶלְחֵי בֵּית אֱלָהָא דְּנָה מִנְדָּה בְלוֹ וְהַלָּךְ לָא שַׁלִּיט לְמִרְמֵא עֲלֵיהֹם)

The last phrase, **the servants of that house of God**, describes what the people in the five groups listed all have in common. They all work in the temple of God. In this way, the phrase gives the reason why the treasurers may not impose taxes on anyone in any of these groups. Likely as a further way of supporting the temple, and perhaps also as a gesture of respect for God, Artaxerxes is providing an exemption from taxes for all temple personnel. If it would be helpful in your language, you could state this reason before the results that the rest of the sentence describes. Alternate translation: [because the priests, Levites, singers, gatekeepers, and temple servants all work in the temple of this God, you have no authority to set any tax, tribute, or custom upon them]

Support Reference: Connect — Reason-and-Result Relationship

ULT **tax, tribute, or custom**
UST tax payments of any kind … taxes
(מִנְדָּה בְלוֹ וְהַלָּךְ)

See how you translated this phrase in 4:13.

ULT **and the Levites**
UST Levites
(וְלֵוָיֵא)

See how you translated this term in 2:40. Review the explanation in the note there if that would be helpful.

Support Reference: How to Translate Names

ULT **the singers**
UST musicians
(זַמָּרַיָּא)

This is the same occupational group as in 2:41. Review the explanation in the note there if that would be helpful.

ULT **the gatekeepers**
UST gatekeepers
(תָּרְעַיָּא)

This is the same occupational group as in 2:42. Review the explanation in the note there if that would be helpful.

ULT **the temple servants**
UST or any men who work in the temple
(נְתִינַיָּא)

See how you translated this term in 2:43. Review the explanation in the note there if that would be helpful.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is made known	By means of this letter
there is … authority	I also prohibit you from collecting … are exempt from
tax	tax payments of any kind … taxes
tribute	tax payments of any kind … taxes
or custom	tax payments of any kind … taxes
the priests	the priests
and the Levites	Levites
the gatekeepers	gatekeepers
the temple servants	or any men who work in the temple
the temple servants	or any men who work in the temple
and the servants of	{because} they serve in the

ULT	UST
house of God	temple of … God

Ezra 7:25

ULT	UST
And as for you, Ezra, according to the wisdom of your God that is in your hand, appoint magistrates and judges who may judge all the people who are in Beyond-the-River, all who know the laws of your God. And you shall teach those who do not know.	*Now I will address you, Ezra. The God whom you worship has made you wise. Therefore, I want you to appoint men who can settle disputes between people and interpret God's laws for all {of the Jews} in the province west of the Euphrates River. They must do this for all of those who know the laws of this God, and all of you must teach God's laws to those who do not know them.*

ULT **And as for you, Ezra**
UST Now I will address you, Ezra
(וְאַנְתְּ עֶזְרָא)

Connecting Statement:

The king now returns to address Ezra personally, so **you** refers to him here, and is singular, The three instances of **your** in this verse are also singular, as is the verb **appoint**. Only the phrase **you shall teach** is plural, referring to Ezra and to those whom he will appoint. If your language distinguishes between levels of social status, the form for a superior addressing a respected individual would be appropriate.

Support Reference: Forms of You

ULT **according to the wisdom of your God that is in your hand**
UST The God whom you worship has made you wise
(כְּחָכְמַת אֱלָהֲךְ דִּי־בִידָךְ)

If your language does not use abstract nouns such as **wisdom**, you can express that idea in a different way. Alternate translation: [because the law of your God has made you wise] or [guided by the wise teachings of your God that you know so well]

Support Reference: Abstract Nouns

ULT **that is in your hand**
UST has made you
(דִּי־בִידָךְ)

Most likely, the phrase **that is in your hand** here means the same thing as in 7:14, where the law of God is described as being in Ezra's hand. Review the note there if that would be helpful. As there, the phrase **in your hand** here could mean: (1) that Ezra knows it and uses it with great ability. Alternate translation: [that you know and use well] or (2) that Ezra personally owns a scroll of God's wisdom. Alternate translation: [that you have with you]

Support Reference: Metaphor

ULT **appoint magistrates and judges who may judge**
UST Therefore, I want you to appoint men who can settle disputes between people and interpret God's laws
(מַנּוּ שָׁפְטִין וְדַיָּנִין דִּי־לָהֶון דאנין)

The terms **magistrates** and **judges** mean very similar things. There are two possibilities here. (1) Artaxerxes could be using these two terms to refer to people in slightly different roles. The first term may refer to officials who decide disputes between people, and the second term may refer to officials who interpret the law and apply it to specific situations. Alternate translation: [appoint officials who can decide disputes between people and officials who can interpret and apply the law] or (2) Artaxerxes may be using the two words together to emphasize the authority that Ezra has to ensure that the Jews in Judah and Jerusalem follow God's commandments. If you have only one term for these functions, you can just use that one term here. Alternate translation: [appoint judges so that they can judge]

Support Reference: Doublet

ULT **all the people who are in Beyond-the-River, all who know the laws of your God**
UST for all {of the Jews} in the province west of the Euphrates River. They must do this for all of those who know the laws of this God
(לְכָל־עַמָּא דִּי בַּעֲבַר נַהֲרָה לְכָל־יָדְעֵי דָּתֵי אֱלָהָךְ)

The second phrase clarifies the meaning of the first phrase, showing that Artaxerxes is referring specifically to the Jews who live in this province. He is allowing the Jews there to have their own legal system, based on the law of Moses. If it would be helpful in your language, you could say that explicitly. Alternate translation: [all the Jews living in Beyond-the-River province, who know the laws of your God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And you shall teach those who do not know**
UST and all of you must teach God's laws to those who do not know them
(וְדִי לָא יָדַע תְּהוֹדְעוּן)

The word **you** here is plural. If your language distinguishes between forms of you, the form for a superior addressing a group of people would be appropriate.

Support Reference: Forms of You

ULT **And you shall teach those who do not know**
UST and all of you must teach God's laws to those who do not know them
(וְדִי לָא יָדַע תְּהוֹדְעוּן)

The implication, in light of the plural **you**, is that Ezra and the judges he appoints are to teach the law of God to any Jews living in the province who are not familiar with it, so that they can follow it. Alternate translation: [And I want you and the judges to teach the law of God to those Jews in the province who do not know it.]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ezra	Ezra
according to the wisdom of	wise
your God	The God whom you worship
appoint	Therefore, I want you to appoint
magistrates	men who can settle disputes between people
and judges	and interpret God's laws
judge	and interpret God's laws
are in Beyond-the-River	the province west of the Euphrates River
who know	those who know
the laws of your God	the laws of this God
those … do … know	those who do … know them

Ezra 7:26

ULT	UST
And everyone who will not do the law of your God and the law of the king, judgment shall be exacted from him diligently, whether for death, whether for banishment, whether for confiscation of goods, or for imprisonment."	*{You and the men whom you appoint} must make sure to severely punish everyone who does not obey my law or the law of the God whom you worship. You may decide whether to execute them or to send them out of the country or to take away all of their property or to put them in prison."*

ULT **And everyone who will not do the law of your God and the law of the king, judgment shall be exacted from him diligently**
UST {You and the men whom you appoint} must make sure to severely punish everyone who does not obey my law or the law of the God whom you worship
(וְכָל־דִּי־לָא֩ לֶהֱוֵא עָבֵד דָּתָא דִֽי־אֱלָהָהּ וְדָתָא֙ דִּי מַלְכָּא אָסְפַּרְנָא דִּינָּ֔ה לֶהֱוֵא מִתְעֲבֵד מִנֵּהּ)

The implication is that the Jews in Judah and Jerusalem will still be governed by Persian law in addition to the law of Moses, but Artaxerxes is giving Ezra the authority to appoint judges who will administer and enforce both sets of laws. In this way, members of the Jewish community will have Jewish judges. Alternate translation: [The judges you appoint are diligently to punish anyone who refuses to obey the law of your God or my decrees]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And everyone who will not do the law of your God and the law of the king, judgment shall be exacted from him diligently**
UST {You and the men whom you appoint} must make sure to severely punish everyone who does not obey my law or the law of the God whom you worship
(וְכָל־דִּי־לָא֩ לֶהֱוֵא עָבֵד דָּתָא דִֽי־אֱלָהָהּ וְדָתָא֙ דִּי מַלְכָּא אָסְפַּרְנָא דִּינָּ֔ה לֶהֱוֵא מִתְעֲבֵד מִנֵּהּ)

If it would be helpful in your language, you could say this with an active form, and you could say who is to do the action. Alternate translation: [The judges you appoint are diligently to punish anyone who refuses to obey the law of your God or my decrees.]

Support Reference: Active or Passive

ULT **and the law of the king**
UST my law
(וְדָתָא֙ דִּי מַלְכָּא)

Artaxerxes speaks of himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [or obey my decrees]

Support Reference: First, Second or Third Person

ULT **whether for death, whether for banishment, whether for confiscation of goods, or for imprisonment**
UST You may decide whether to execute them or to send them out of the country or to take away all of their property or to put them in prison
(הֵן לְמוֹת הֵן לשרשו הֵן־לַעֲנָשׁ נְכָסִין וְלֶאֱסוּרִין)

The abstract nouns **death**, **banishment**, **confiscation**, and **imprisonment** can be translated with verbs. Alternate translation: [as your judges see fit, they may execute offenders, or make them leave the community, or seize the things that they own, or put them in prison]

Support Reference: Abstract Nouns

ULT **or for imprisonment**
UST or to put them in prison
(וְלֶאֱסוּרִין)

Here, the book ends its quotation of the letter of introduction and authorization that King Artaxerxes gave to Ezra. If you decided in 7:12 to mark his words as a quotation, you should indicate that ending here with a closing primary quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law of your God	or the law of the God whom you worship
and the law	law
the king	my
judgment	{You and the men whom you appoint} must make sure to … punish

Ezra 7:27

ULT	UST
Blessed be Yahweh, the God of our fathers, who gave according to this in the heart of the king, to glorify the house of Yahweh, which is in Jerusalem,	*{When I, Ezra, read this letter, I said,} "Praise Yahweh, the God whom our ancestors worshiped! He has caused the king to want to honor his temple in Jerusalem.*

ULT **Blessed be Yahweh, the God of our fathers**
UST {When I, Ezra, read this letter, I said,} "Praise Yahweh, the God whom our ancestors worshiped
(בָּרוּךְ יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ)

Previously in the book, Ezra has been a character in a story that someone else has been telling. Here he becomes the person telling the story, and he continues to tell it through to the end of chapter 9. In effect, the letter of introduction that King Artaxerxes wrote for him has been his introduction to us as well. The book does not say specifically that Ezra will now be the narrator, although one indication is that when Ezra is telling the story, he refers to himself as "I" and to the Jewish community as "us." Another indication is that the book is now written in Hebrew again. But if it would be helpful to your readers, you could add a phrase to indicate this. Alternate translation: [When I, Ezra, received this letter from the king, I prayed, 'Thank you, Yahweh, the God of our ancestors]

Support Reference: Introduction of New and Old Participants

ULT **Blessed be Yahweh, the God of our fathers**
UST {When I, Ezra, read this letter, I said,} "Praise Yahweh, the God whom our ancestors worshiped
(בָּרוּךְ יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ)

The first thing that Ezra does when he begins to tell his own story is pray to God rather than address the audience that will hear his story. If you decided to add a phrase to introduce him as the new narrator, you could use that same phrase to introduce this prayer as a direct quotation. Alternate translation: [When I, Ezra, received this letter from the king, I prayed, "Thank you, Yahweh, the God of our ancestors] Otherwise, you could show that this prayer is distinct from the story by setting it off with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation. The quotation should end in the middle of 7:28, after "the mighty officials of the king."

Support Reference: Aside

ULT **Blessed be Yahweh**
UST {When I, Ezra, read this letter, I said,} "Praise Yahweh
(בָּרוּךְ יְהוָה)

Connecting Statement:

Although Ezra speaks of Yahweh in the third person here, he is actually praying a prayer of thanksgiving to Yahweh. If it would be helpful in your language, you could translate his words in the second person. Alternate translation: [Thank you, Yahweh]

Support Reference: First, Second or Third Person

ULT **Blessed be Yahweh**
UST {When I, Ezra, read this letter, I said,} "Praise Yahweh
(בָּרוּךְ יְהוָה)

Connecting Statement:

If it is not natural or not possible in your language to speak of a human blessing God, then you can express the idea here in a different way. Alternate translation: [I praise Yahweh] or [I thank Yahweh]

ULT **the God of our fathers**
UST the God whom our ancestors worshiped
(אֱלֹהֵי אֲבוֹתֵינוּ)

Connecting Statement:

Fathers here means "ancestors." Alternate translation: [the God of our ancestors]

Support Reference: Metaphor

ULT **gave according to this in the heart of the king, to glorify the house of Yahweh, which is in Jerusalem**
UST has caused the king to want to honor his temple in Jerusalem
(נָתַן כָּזֹאת בְּלֵב הַמֶּלֶךְ לְפָאֵר אֶת־בֵּית יְהוָה אֲשֶׁר בִּירוּשָׁלָם)

Giving something in the king's heart, that is, putting something in it, means leading him to have certain thoughts and desires. Alternate translation: [led the king to want to glorify the temple of Yahweh in Jerusalem]

Support Reference: Metaphor

ULT **to glorify the house of Yahweh**
UST to honor his temple
(לְפָאֵר אֶת־בֵּית יְהוָה)

This expression means to make something bright, glorious, or beautiful. Artaxerxes was not doing this literally, the way that Cyrus and Darius did by supporting the physical rebuilding of the temple. Rather, Artaxerxes was making sure that the temple would always have everything it needed to keep operating. In that way he was making sure that the temple would not languish and be disrespected, but rather, always be a vibrant place that was held in honor. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [to honor the temple of Yahweh] or [to make sure that the temple of Yahweh would always be a glorious place]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessed be	{When I, Ezra, read this letter, I said,} “Praise
Yahweh	Yahweh
the God of	the God whom
the king	has caused the king to want
to glorify	to honor
the house of Yahweh	his temple
is in Jerusalem	in Jerusalem

Ezra 7:28

ULT	UST
and caused covenant faithfulness to extend to me before the face of the king, and his counselors, and before all the mighty officials of the king. And as for me, I gained strength according to the hand of Yahweh my God upon me, and I gathered from Israel heads to go up with me.	*God also acted very kindly to me by causing the king and his advisors and all of his powerful officials to want to help me. When I saw how Yahweh, the God whom I worship, was making all of my plans succeed, I boldly asked some of the Israelite leaders to go {to Jerusalem} with me."*

ULT **and caused covenant faithfulness to extend to me before the face of the king, and his counselors, and before all the mighty officials of the king**
UST God also acted very kindly to me by causing the king and his advisors and all of his powerful officials to want to help me
(וְעָלַי הִטָּה־חֶסֶד לִפְנֵי הַמֶּלֶךְ וְיוֹעֲצָיו וּלְכָל־שָׂרֵי הַמֶּלֶךְ הַגִּבֹּרִים)

Here, the abstract noun **faithfulness** refers to a person wanting to do everything that they can to help another person. As in 3:11, **covenant faithfulness** refers specifically to Yahweh doing that for the people of Israel in order to keep the promises that he had made to them. If it would be helpful in your language, you could translate the idea behind this word with a verb such as **help**. Alternate translation: [and helped me get everything I needed from the king, as I was in his presence and in the presence of his counselors and mighty officials]

Support Reference: Abstract Nouns

ULT **and caused covenant faithfulness to extend to me before the face of the king, and his counselors, and before all the mighty officials of the king**
UST God also acted very kindly to me by causing the king and his advisors and all of his powerful officials to want to help me
(וְעָלַי הִטָּה־חֶסֶד לִפְנֵי הַמֶּלֶךְ וְיוֹעֲצָיו וּלְכָל־שָׂרֵי הַמֶּלֶךְ הַגִּבֹּרִים)

Here, **face** represents the presence of a person. The expression means that, as Ezra stood before the king and his counselors and officials, Yahweh helped him get everything he needed from them. Alternate translation: [and helped me get everything I needed from the king, as I was in his presence and in the presence of his counselors and mighty officials]

Support Reference: Metonymy

ULT **and caused covenant faithfulness to extend to me**
UST God also acted very kindly to me
(וְעָלַי הִטָּה־חֶסֶד)

Ezra uses a spatial metaphor to depict help stretching out to him from Yahweh. Alternate translation: [and helped me]

Support Reference: Metaphor

ULT **the mighty officials of the king**
UST his powerful officials
(שָׂרֵי הַמֶּלֶךְ הַגִּבֹּרִים)

This is the end of the prayer that Ezra prays as he begins to tell his own story. If you indicated the beginning of this prayer in 7:27 with an opening quotation mark or with the corresponding punctuation or convention in your language, you should use the same means to indicate the end of a quotation here.

Support Reference: Quote Markings

ULT **I gained strength according to the hand of Yahweh my God upon me**
UST how Yahweh, the God whom I worship, was making all of my plans succeed, I boldly
(הִתְחַזַּקְתִּי כְּיַד־יְהוָה אֱלֹהַי עָלָי)

As in 7:6, **hand** represents power and control, and the expression **the hand of Yahweh my God upon me** indicates that Ezra enjoyed Yahweh's care, protection, and favor. Alternate translation: [I was encouraged because I recognized that Yahweh my God was helping me]

Support Reference: Metonymy

ULT **from Israel heads**
UST some of the Israelite leaders
(מִיִּשְׂרָאֵל רָאשִׁים)

As 8:1 shows, **heads** here is an abbreviated way of saying **heads of father's houses**. Alternate translation: [some Israelite clan leaders]

Support Reference: Ellipsis

ULT **to go up with me**
UST to go {to Jerusalem} with me
(לַעֲלוֹת עִמִּי)

Ezra says **go up** because he and the group he was leading would have to travel from a river valley up into the mountains in order to return from their places of exile to Jerusalem. Alternate translation: [to return to Jerusalem with me]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
covenant faithfulness	God … acted very kindly
the king	the king
and his counselors	and his advisors
mighty	powerful
the … officials of	officials
the king	his

ULT	UST
Yahweh	Yahweh
my God	the God whom I worship
and I gathered	asked
from Israel	some of the Israelite

Ezra 8

Ezra 8 Chapter Introduction

Religious and Cultural Concepts in This Chapter

The people's return to Judah

Many people went back to Judah with Ezra. They trusted God to protect them and the precious items that they carried with them, which had been given for the temple.
(See: trust, trusted, trustworthy, trustworthiness)

Ezra 8:1

ULT	UST
Now these are the heads of their fathers and their enrollment by genealogy, the ones who went up with me from Babylon in the reign of Artaxerxes the king:	*“This is a list of the names of the clan leaders, along with the names of their clans, who traveled {to Jerusalem} with me from Babylonia when Artaxerxes was king {of Persia}:*

ULT **Now these are**
UST This is a list of
(וְאֵלֶּה)

The word **Now** introduces a new event in the story. Use a natural method in your language to introduce a new event here.

Support Reference: Introduction of a New Event

ULT **Now these are the heads of their fathers and their enrollment by genealogy, the ones who went up with me**
UST This is a list of the names of the clan leaders, along with the names of their clans, who traveled {to Jerusalem} with me
(וְאֵלֶּה רָאשֵׁי אֲבֹתֵיהֶם וְהִתְיַחֵשָׂם הָעֹלִים עִמִּי)

As in 4:3, **heads of their fathers** is an abbreviated way of saying “heads of their father’s houses.” Review the note there if that would be helpful. Alternate translation: [These are the names of the clan leaders, along with the names of their clans, of those who traveled with me]

Support Reference: Ellipsis

ULT **the ones who went up with me from Babylon**
UST who traveled {to Jerusalem} with me from Babylonia
(הָעֹלִים עִמִּי & מִבָּבֶל)

As in 7:28, Ezra says **go up** because the trip from Babylon to Jerusalem would involve a significant climb in elevation. Alternate translation: [who returned from Babylon with me]

Support Reference: Idiom

ULT **in the reign of Artaxerxes the king**
UST when Artaxerxes was king {of Persia}
(בְּמַלְכ֖וּת אַרְתַּחְשַׁסְתְּא֣ הַמָּלֶֽךְ)

As 7:8–9 indicates, this was specifically in the seventh year of the reign of Artaxerxes. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [during the seventh year of the reign of Artaxerxes as king of Persia.]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the reign of Artaxerxes the king**
UST when Artaxerxes was king {of Persia}
(בְּמַלְכ֖וּת אַרְתַּחְשַׁסְתְּא֣ הַמָּלֶֽךְ)

If you choose to make explicit the information of which year this is of the king's reign, but your language does not use ordinal numbers, you can say "during year seven of the reign of Artaxerxes as king of Persia."

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Babylon	from Babylonia
in the reign of	when … was
Artaxerxes	Artaxerxes
the king	king {of Persia}

Ezra 8:2

ULT	UST
From the sons of Phinehas: Gershom. From the sons of Ithamar: Daniel. From the sons of David: Hattush,	*Gershom from the clan descended from {Aaron's grandson} Phinehas. Daniel from the clan descended from {Aaron's son} Ithamar. Hattush from the clan descended from {King} David.*

ULT **From the sons of Phinehas: Gershom**
UST Gershom from the clan descended from {Aaron's grandson} Phinehas
(מִבְּנֵי פִינְחָס גֵּרְשֹׁם)

Here, **sons** means "descendants." Alternate translation: [From the descendants of Phinehas, Gershom]

Support Reference: Metaphor

ULT **Phinehas: Gershom**
UST Gershom … Phinehas
(פִּינְחָס גֵּרְשֹׁם)

These are the names of two men.

Support Reference: How to Translate Names

ULT **From the sons of Ithamar: Daniel**
UST Daniel from the clan descended from {Aaron's son} Ithamar
(מִבְּנֵי אִיתָמָר דָּנִיֵּאל)

Here, **sons** means "descendants." Alternate translation: [From the descendants of Ithamar, Daniel]

Support Reference: Metaphor

ULT **Ithamar: Daniel**
UST Daniel … {Aaron's son} Ithamar
(אִיתָמָר דָּנִיֵּאל)

These are the names of two men.

Support Reference: How to Translate Names

ULT **From the sons of David: Hattush**
UST Hattush from the clan descended from {King} David
(מִבְּנֵי דָוִיד חַטּוּשׁ)

Here, **sons** means "descendants." Alternate translation: [From the descendants of David, Hattush]

Support Reference: Metaphor

ULT **David: Hattush**
UST Hattush … {King} David
(דָּוִיד חַטּוּשׁ)

These are the names of two men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Phinehas	Phinehas
Daniel	Daniel
David	{King} David

Ezra 8:3

ULT	UST
from the sons of Shecaniah. From the sons of Parosh: Zechariah, and with him were 150 males enrolled by genealogy.	*{Hattush was also} a descendant of Shecaniah. Zechariah and 150 other men from the clan descended from Parosh.*

ULT **from the sons of Shecaniah. From the sons of Parosh: Zechariah**
UST { … Hattush was also} a descendant of Shecaniah. Zechariah … from the clan descended from Parosh
(מִבְּנֵי שְׁכַנְיָה & מִבְּנֵי פַרְעֹשׁ זְכַרְיָה)

This could mean one of two things. (1) The phrase **from the sons of Shecaniah** probably applies to the end of the previous verse. 1 Chronicles 3:19–22 shows that Hattush was the grandson of Shecaniah, and that Shecaniah was either the grandson or a more distant descendant of Zerubbabel, who was a descendant of King David. (As several of the following verses show, further information like this may be provided about the clan leaders on this list.) So the end of 8:2 and the beginning of 8:3 could read: "From the descendants of King David, Hattush, one of the descendants of Shecaniah" or (2) It could mean that Zechariah was the clan leader of the descendants of Shecaniah, and that they were all descendants of a more remote ancestor named Parosh. Alternate translation: [From the descendants of Shecaniah, who were descendants of Parosh, Zechariah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from the sons of Shecaniah. From the sons of Parosh: Zechariah**
UST { … Hattush was also} a descendant of Shecaniah. Zechariah … from the clan descended from Parosh
(מִבְּנֵי שְׁכַנְיָה & מִבְּנֵי פַרְעֹשׁ זְכַרְיָה)

Here, **sons** means "descendants." Alternate translation: (1) [one of the descendants of Shecaniah. From the descendants of Parosh, Zechariah] or, if you have decided that **from the sons of Shecaniah** applies to **Zechariah**, (2) [From the descendants of Shecaniah, who were descendants of Parosh, Zechariah]

Support Reference: Metaphor

ULT **Shecaniah … Parosh: Zechariah**
UST Shecaniah. Zechariah … Parosh
(שְׁכַנְיָה & פַרְעֹשׁ זְכַרְיָה)

These are the names of three men.

Support Reference: How to Translate Names

> **ULT and with him were 150 males enrolled by genealogy**
> **UST** and 150 other men
> (וְעִמּוֹ הִתְיַחֲשׂ לִזְכָרִים מֵאָה וַחֲמִשִּׁים)

The implication is that these 150 males belonged to the same clan as Zechariah. Alternate translation: [along with 150 other men from his clan]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zechariah	Zechariah

Ezra 8:4

ULT	UST
From the sons of Pahath-Moab: Eliehoenai, the son of Zerahiah, and with him were 200 males.	*Eliehoenai son of Zerahiah and 200 other men from the clan descended from Pahath-Moab.*

ULT From the sons of Pahath-Moab: Eliehoenai, the son of Zerahiah
UST Eliehoenai son of Zerahiah … from the clan descended from Pahath-Moab
(מִבְּנֵי֙ פַּ֣חַת מוֹאָ֔ב אֶלְיְהוֹעֵינַ֖י בֶּן־זַרְחְיָֽה)

Here, **sons** means "descendants," but **son** most likely means a biological son. Alternate translation: [From the descendants of Pahath-Moab, Eliehoenai the son of Zerahiah]

Support Reference: Metaphor

ULT Pahath-Moab: Eliehoenai … Zerahiah
UST Eliehoenai … Zerahiah … Pahath-Moab
(פַּ֣חַת מוֹאָ֔ב אֶלְיְהוֹעֵינַ֖י & זַרְחְיָֽה)

These are the names of three men.

Support Reference: How to Translate Names

ULT and with him were 200 males
UST and 200 other men
(וְעִמּ֖וֹ מָאתַ֥יִם הַזְּכָרִֽים)

See the note to 8:3 about this expression. Alternate translation: [along with 200 men from his clan]

Support Reference: Assumed Knowledge and Implicit Information

Ezra 8:5

ULT	UST
From the sons of ... Shecaniah the son of Jahaziel, and with him were 300 males.	*Shecaniah son of Jahaziel and 300 other men from the clan descended from {Zattu}.*

ULT From the sons of … Shecaniah the son of Jahaziel
UST Shecaniah son of Jahaziel … from the clan descended from {Zattu}
(מִבְּנֵי שְׁכַנְיָה בֶּן־יַחֲזִיאֵל)

Here, **sons** means "descendants," but **son** most likely means a biological son. Alternate translation: [From the descendants of Shecaniah, the son of Jahaziel]

Support Reference: Metaphor

ULT From the sons of … Shecaniah the son of Jahaziel
UST Shecaniah son of Jahaziel … from the clan descended from {Zattu}
(מִבְּנֵי שְׁכַנְיָה בֶּן־יַחֲזִיאֵל)

Since this list has been providing the name of each clan leader, it would be unusual for it to omit the leader's name here and state only the name of his father. Most scholars believe that the name of the clan leader was accidentally left out at one point in the copying process. Other ancient versions of the Old Testament read, "from the sons of Zattu, Shecaniah the son of Jahaziel." If it would be helpful to your readers, you could follow those versions and include the following footnote: "The name Zattu appears in the ancient Greek and other ancient versions." Alternate translation: [From the descendants of Zattu, Shecaniah the son of Jahaziel] If you want to translate only what is in the Hebrew, you could follow the ULT or translate, "From the descendants of Shecaniah, the son of Jahaziel"

Support Reference: Textual Variants

ULT Shecaniah … Jahaziel
UST Shecaniah … Jahaziel
(שְׁכַנְיָה & יַחֲזִיאֵל)

These are the names of two men.

Support Reference: How to Translate Names

> ULT **and with him were 300 males**
> UST and 300 other men
> (וְעִמּוֹ שְׁלֹשׁ מֵאוֹת הַזְּכָרִים)

See the note to 8:3 about this expression. Alternate translation: [along with 300 men from his clan]

Support Reference: Assumed Knowledge and Implicit Information

Ezra 8:6

ULT	UST
And from the sons of Adin: Ebed, the son of Jonathan, and with him were 50 males.	*Ebed son of Jonathan and 50 other men from the clan descended from Adin.*

ULT And from the sons of Adin: Ebed, the son of Jonathan
UST Ebed son of Jonathan … from the clan descended from Adin
(וּמִבְּנֵי עָדִ֔ין עֶבֶד בֶּן־יוֹנָתָ֖ן)

Here, **sons** means "descendants," but **son** most likely means a biological son. Alternate translation: [From the descendants of Adin, Ebed the son of Jonathan]

Support Reference: Metaphor

ULT Adin: Ebed … Jonathan
UST Ebed … Jonathan … Adin
(עָדִ֔ין עֶבֶד & יוֹנָתָ֖ן)

These are the names of three men.

Support Reference: How to Translate Names

ULT and with him were 50 males
UST and 50 other men
(וְעִמּ֖וֹ חֲמִשִּׁ֥ים הַזְּכָרִֽים)

See the note to 8:3 about this expression. Alternate translation: [along with 50 men from his clan]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan

Ezra 8:7

ULT	UST
And from the sons of Elam: Jeshaiah, the son of Athaliah, and with him were 70 males.	*Jeshaiah son of Athaliah and 70 other men from the clan descended from Elam.*

ULT And from the sons of Elam: Jeshaiah, the son of Athaliah
UST Jeshaiah son of Athaliah … from the clan descended from Elam
(וּמִבְּנֵי עֵילָם יְשַׁעְיָה בֶּן־עֲתַלְיָה)

Here, **sons** means "descendants," but **son** most likely means a biological son. Alternate translation: [From the descendants of Elam, Jeshaiah the son of Athaliah]

Support Reference: Metaphor

ULT Elam: Jeshaiah … Athaliah
UST Jeshaiah … Athaliah … Elam
(עֵילָם יְשַׁעְיָה & עֲתַלְיָה)

These are the names of three men.

Support Reference: How to Translate Names

ULT and with him were 70 males
UST and 70 other men
(וְעִמּוֹ שִׁבְעִים הַזְּכָרִים)

See the note to 8:3 about this expression. Alternate translation: [along with 70 men from his clan]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elam	Elam
Athaliah	Athaliah

Ezra 8:8

ULT	UST
And from the sons of Shephatiah: Zebadiah, the son of Michael, and with him were 80 males.	*Zebadiah son of Michael and 80 other men from the clan descended from Shephatiah.*

ULT And from the sons of Shephatiah: Zebadiah, the son of Michael
UST Zebadiah son of Michael … from the clan descended from Shephatiah
(וּמִבְּנֵי שְׁפַטְיָה זְבַדְיָה בֶּן־מִיכָאֵל)

Here, **sons** means "descendants," but **son** most likely means a biological son. Alternate translation: [From the descendants of Shephatiah, Zebadiah the son of Michael]

Support Reference: Metaphor

ULT Shephatiah: Zebadiah … Michael
UST Zebadiah … Michael … Shephatiah
(שְׁפַטְיָה זְבַדְיָה & מִיכָאֵל)

These are the names of three men.

Support Reference: How to Translate Names

ULT and with him were 80 males
UST and 80 other men
(וְעִמּוֹ שְׁמֹנִים הַזְּכָרִים)

See the note to 8:3 about this expression. Alternate translation: [along with 80 men from his clan]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Michael	Michael

Ezra 8:9

ULT	UST
From the sons of Joab: Obadiah, the son of Jehiel, and with him were 218 males.	*Obadiah son of Jehiel and 218 other men from the clan descended from Joab.*

ULT From the sons of Joab: Obadiah, the son of Jehiel
UST Obadiah son of Jehiel … from the clan descended from Joab
(מִבְּנֵי יוֹאָב עֹבַדְיָה בֶּן־יְחִיאֵל)

Here, **sons** means "descendants," but **son** most likely means a biological son. Alternate translation: [From the descendants of Joab, Obadiah the son of Jehiel]

Support Reference: Metaphor

ULT Joab: Obadiah … Jehiel
UST Obadiah … Jehiel … Joab
(יוֹאָב עֹבַדְיָה & יְחִיאֵל)

These are the names of three men.

Support Reference: How to Translate Names

ULT and with him were 218 males
UST and 218 other men
(וְעִמּוֹ מָאתַיִם וּשְׁמֹנָה עָשָׂר הַזְּכָרִים)

See the note to 8:3 about this expression. Alternate translation: [along with 218 men from his clan]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
Obadiah	Obadiah

Ezra 8:10

ULT	UST
And from the sons of ... Shelomith, the son of Josiphiah, and with him were 160 males.	*Shelomith son of Josiphiah and 160 other men from the clan descended from {Bani}.*

ULT And from the sons of … Shelomith, the son of Josiphiah
UST Shelomith son of Josiphiah … from the clan descended from {Bani}
(וּמִבְּנֵי שְׁלוֹמִית בֶּן־יוֹסְפְיָה)

Here, **sons** means "descendants", but **son** most likely means a biological son. Alternate translation: [From the descendants of Shelomith, the son of Josiphiah]

Support Reference: Metaphor

ULT And from the sons of … Shelomith, the son of Josiphiah
UST Shelomith son of Josiphiah … from the clan descended from {Bani}
(וּמִבְּנֵי שְׁלוֹמִית בֶּן־יוֹסְפְיָה)

As in 8:5, it appears that the name of the clan was accidentally left out at one point in the copying process for this verse. Since this list has been providing the name of each clan leader, it would be unusual for it to omit the leader's name here and state only the name of his father. Other ancient versions of the Old Testament in Greek say here, "from the descendants of Bani, Shelomith the son of Josiphiah." If it would be helpful to your readers, you could follow those versions and include the following footnote: "The name Bani appears in ancient Greek versions." Alternate translation: [From the descendants of Bani, Shelomith the son of Josiphiah] If you want to translate only what is in the Hebrew, you could follow the ULT or translate, "And from the descendants of Shelomith, the son of Josiphiah"

Support Reference: Textual Variants

ULT Shelomith … Josiphiah
UST Shelomith … Josiphiah
(שְׁלוֹמִית & יוֹסְפְיָה)

These are the names of two men.

Support Reference: How to Translate Names

> ULT **and with him were 160 males**
> UST and 160 other men
> (וְעִמּוֹ מֵאָה וְשִׁשִּׁים הַזְּכָרִים)

See the note to 8:3 about this expression. Alternate translation: [along with 160 men from his clan]

Support Reference: Assumed Knowledge and Implicit Information

Ezra 8:11

ULT	UST
And from the sons of Bebai: Zechariah, the son of Bebai, and with him were 28 males.	*Zechariah son of Bebai and 28 other men from the clan descended from {another man whose name was} Bebai.*

ULT And from the sons of Bebai: Zechariah, the son of Bebai
UST Zechariah son of Bebai … from the clan descended from {another man whose name was} Bebai
(וּמִבְּנֵי בֵבַי זְכַרְיָה בֶּן־בֵּבָי)

Here, **sons** means "descendants," but **son** most likely means a biological son. Alternate translation: [From the descendants of Bebai, Zechariah the son of Bebai]

Support Reference: Metaphor

ULT Bebai: Zechariah … Bebai
UST Zechariah … Bebai … Bebai
(בֵּבַי זְכַרְיָה & בֵּבָי)

These are the names of three men.

Support Reference: How to Translate Names

ULT and with him were 28 males
UST and 28 other men
(וְעִמּוֹ עֶשְׂרִים וּשְׁמֹנָה הַזְּכָרִים)

See the note to 8:3 about this expression. Alternate translation: [along with 28 men from his clan]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zechariah	Zechariah

Ezra 8:12

ULT	UST
And from the sons of Azgad: Johanan, the son of Hakkatan, and with him were 110 males.	*Johanan son of Hakkatan and 110 other men from the clan descended from Azgad.*

ULT And from the sons of Azgad: Johanan, the son of Hakkatan
UST Johanan son of Hakkatan … from the clan descended from Azgad
(וּמִבְּנֵי עַזְגָּד יוֹחָנָן בֶּן־הַקָּטָן)

Here, **sons** means "descendants," but **son** most likely means a biological son. Alternate translation: [From the descendants of Azgad, Johanan the son of Hakkatan]

Support Reference: Metaphor

ULT Azgad: Johanan … Hakkatan
UST Johanan … Hakkatan … Azgad
(עַזְגָּד יוֹחָנָן & הַקָּטָן)

These are the names of three men.

Support Reference: How to Translate Names

ULT and with him were 110 males
UST and 110 other men
(וְעִמּוֹ מֵאָה וַעֲשָׂרָה הַזְּכָרִים)

See the note to 8:3 about this expression. Alternate translation: [along with 110 men from his clan]

Support Reference: Assumed Knowledge and Implicit Information

Ezra 8:13

ULT	UST
And from the last sons of Adonikam, and these were their names: Eliphelet, Jeuel, and Shemaiah, and with them were 60 males.	*Eliphelet, Jeuel, and Shemaiah and 60 other men from the clan descended from Adonikam. They were the last three leaders from the clan descended from Adonikam {that had not returned earlier with Zerubbabel}.*

ULT **And from the last sons of Adonikam, and these were their names: Eliphelet, Jeuel, and Shemaiah**

UST Eliphelet, Jeuel, and Shemaiah … from the clan descended from Adonikam. They were the last three leaders from the clan descended from Adonikam {that had not returned earlier with Zerubbabel}

(וּמִבְּנֵי אֲדֹנִיקָם֙ אַחֲרֹנִ֔ים וְאֵ֖לֶּה שְׁמוֹתָ֑ם אֱלִיפֶ֤לֶט יְעִיאֵל֙ וּשְׁמַעְיָ֔ה)

The implication is that some descendants of Adonikam had still remained in Babylon even after a large number of his descendants returned to Judah with Zerubbabel some time before this, as 2:13 describes. The term **last** here indicates that these who had remained in Babylon now came with Ezra. Alternate translation: [And from the descendants of Adonikam who had remained in Babylon, the family leaders Eliphelet, Jeuel, and Shemaiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Adonikam … Eliphelet, Jeuel, and Shemaiah**

UST Eliphelet, Jeuel, and Shemaiah … Adonikam

(אֲדֹנִיקָם֙ & אֱלִיפֶ֤לֶט יְעִיאֵל֙ וּשְׁמַעְיָ֔ה)

These are the names of four men.

Support Reference: How to Translate Names

ULT **and with them were 60 males**

UST and 60 other men

(וְעִמָּהֶ֖ם שִׁשִּׁ֣ים הַזְּכָרִ֑ים)

See the note to 8:3 about this expression. Alternate translation: [along with 60 men from their clan]

Support Reference: Assumed Knowledge and Implicit Information

Ezra 8:14

ULT	UST
And from the sons of Bigvai: Uthai and Zaccur, and with him were 70 males.	*Uthai and Zaccur and 70 other men from the clan descended from Bigvai.*

ULT And from the sons of Bigvai: Uthai and Zaccur
UST Uthai and Zaccur … from the clan descended from Bigvai
(וּמִבְּנֵי בִגְוַי עוּתַי וזבוד)

Sons here means “descendants.” Alternate translation: [From the descendants of Bigvai, Uthai and Zaccur]

Support Reference: Metaphor

ULT and with him were 70 males
UST and 70 other men
(וְעִמּוֹ שִׁבְעִים הַזְּכָרִים)

See the note to 8:3 about this expression. Here, **him** actually refers to both Uthai and Zaccur, so you can use a plural pronoun in your translation, if it would be helpful in your language. Alternate translation: [along with 70 men from their clan]

Support Reference: Assumed Knowledge and Implicit Information

Ezra 8:15

ULT	UST
And I gathered them to the river, the one that goes to Ahava, and we encamped there three days. And I examined the people and the priests, but I did not find there any from the sons of Levi.	*{This is an account of how we traveled to Jerusalem.} I gathered together all of these Israelites at the canal that goes from Babylon to Ahava. We set up our tents and stayed there for three days. {During that time} I interviewed the people and the priests and discovered that there were no Levites among us.*

ULT **And I gathered them to the river, the one that goes to Ahava, and we encamped there three days**
UST {This is an account of how we traveled to Jerusalem.} I gathered together all of these Israelites at the canal that goes from Babylon to Ahava. We set up our tents and stayed there for three days
(וָאֲקַבְּצֵם אֶל־הַנָּהָר֙ הַבָּא אֶל־אַהֲוָ֔א וַנַּחֲנֶ֥ה שָׁ֖ם יָמִ֣ים שְׁלֹשָׁ֑ה)

Them means everyone listed in 8:2–14, everyone who would be traveling with Ezra. The implication is that they all packed for the trip and set out from their homes, but then assembled at a location outside of the city of Babylon where Ezra could make sure the group was ready for the trip. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [I had everyone who was going to be traveling with me assemble on the banks of the river that flows from Babylon to Ahava. We camped there for three days so that I could make sure that we had enough temple personnel with us and that we could transport the gold and silver safely]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the river, the one that goes to Ahava**
UST the canal that goes from Babylon to Ahava
(הַנָּהָר֙ הַבָּא אֶל־אַהֲוָ֔א)

The exact location of this river on whose banks the group assembled can no longer be identified. In 8:21 and 8:31, Ezra calls it the Ahava River, and you could use that same name here if that would be helpful to your readers. Alternate translation: [the Ahava River]

Support Reference: How to Translate Names

ULT **and we encamped**
UST We set up our tents and stayed
(וַנַּחֲנֶ֥ה)

As Ezra tells his story, he uses **we** in the exclusive sense, that is, it excludes the reader.

Support Reference: Exclusive and Inclusive ‘We’

ULT **And I examined**
UST {During that time} I interviewed
(וָאֶבְינָה)

The word **And** at the beginning of this phrase indicates that this event took place at the same time as the event the story has just related. If it would be helpful in your language, you could show this relationship in this case by using a phrase such as "while we were there."

Support Reference: Connect — Simultaneous Time Relationship

ULT **And I examined the people and the priests, but I did not find there any from the sons of Levi**
UST {During that time} I interviewed the people and the priests and discovered that there were no Levites among us
(וָאֶבְינָה בָעָם֙ וּבַכֹּהֲנִ֔ים וּמִבְּנֵ֖י לֵוִ֑י לֹא־מָצָ֥אתִי שָֽׁם)

Here, we learn that one purpose of this preliminary encampment was for Ezra to see whether he had all the temple personnel that he needed. The implication behind this statement is that Ezra looked over the whole group to make sure of this. If it would be helpful to your readers, you could say that explicitly. (We learn in 8:25 that a further purpose of the encampment was to make arrangements for the safe transportation of the money and objects that had been donated for the temple.) Alternate translation: [I looked over the whole group and discovered that it consisted of lay people and priests, but there were no Levites in our group]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but … any from the sons of Levi**
UST and … Levites
(וּמִבְּנֵ֖י לֵוִ֑י)

Here, **sons** means "descendants." The Levites were descendants of Levi. Alternate translation: [Levites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And I gathered them	{This is an account of how we traveled to Jerusalem.} I gathered together all of these Israelites
days	for … days
and the priests	and the priests
Levi	and … Levites

Ezra 8:16

ULT	UST
Then I sent for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan and for Nathan, and for Zechariah, and for Meshullam, the heads; and for Joiarib, and for Elnathan, men of understanding.	*So I summoned Eliezer, Ariel, Shemaiah, Elnathan, Jarib, {another man named} Elnathan, Nathan, Zechariah, and Meshullam, who were all leaders of the people. I also summoned Joiarib and {a third man named} Elnathan, who were wise.*

ULT **Then I sent**
UST So I summoned … I … summoned
(וָאֶשְׁלְחָה)

Here the word **then** indicates that the sentence it introduces explains what Ezra did as a result of what the previous sentence described. Alternate translation: [As a result]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Then I sent for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan and for Nathan, and for Zechariah, and for Meshullam**
UST So I summoned Eliezer, Ariel, Shemaiah, Elnathan, Jarib, {another man named} Elnathan, Nathan, Zechariah, and Meshullam … I … summoned
(וָאֶשְׁלְחָה לֶאֱלִיעֶזֶר לַאֲרִיאֵ֔ל לִשְׁמַעְיָה וּלְאֶלְנָתָן וּלְיָרִ֔יב וּלְאֶלְנָתָן וְלִנָתָן וְלִזְכַרְיָה וְלִמְשֻׁלָּֽם)

Here, Ezra lists the names of nine men.

Support Reference: How to Translate Names

ULT **the heads**
UST who were all leaders of the people
(רָאשִׁ֑ים)

Unlike in 7:28, here this expression does not mean heads of father's houses, that is, clan leaders. Rather, **heads** here has a more general meaning and is simply a figurative way of saying "leaders." None of these nine men, with the possible exception of Zechariah, are among the clan leaders listed in 8:2–14. (And considering that three of the men whom Ezra summoned were named Elnathan, which shows that several individuals could share the same name, it is quite possible that this is a different Zechariah from either the one named in 8:3 or the one named in 8:11.) Alternate translation: [who were all leaders]

Support Reference: Metaphor

ULT and for Joiarib, and for Elnathan
UST also … Joiarib and {a third man named} Elnathan
(וְלִיוֹיָרִיב וּלְאֶלְנָתָן)

Here Ezra lists the names of two more men.

Support Reference: How to Translate Names

ULT men of understanding
UST who were wise
(מְבִינִים)

This phrase suggests that while Joiarib and Elnathan were not community leaders like the other nine men, Ezra sent them anyway to help recruit more temple personnel because they were wise and reasonable and could be persuasive. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [because, even though they were not leaders, they were discerning]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and for Nathan	Nathan
and for Zechariah	Zechariah
men of understanding	who were wise

Ezra 8:17

ULT	UST
And I commanded them to go to Iddo, the head at the place Kasiphia. And I put in their mouth words to speak to Iddo and his brothers, the temple servants in the place Kasiphia, to bring to us those who minister for the house of our God.	*I sent them all to Iddo, a Levite leader who was living in a place called Kasiphia. I told them what to say to Iddo and to his fellow Levites, the {descendants of} temple workers whom he oversaw there. I wanted them to send us some men who would {go with us to} work in the temple of our God.*

ULT **them to go to Iddo, the head at the place Kasiphia**
UST them all to Iddo, a Levite leader who was living in a place called Kasiphia
(אוֹתָם עַל־אִדּוֹ רֹאשׁ בְּכָסְפְיָא הַמָּקוֹם)

The implication, since Ezra is trying to recruit Levites, is that Iddo was the leader of the Levites in that place. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [them to speak to a man named Iddo, who was the leader of the Levites at a place called Kasiphia]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Iddo**
UST Iddo
(אִדּוֹ)

Iddo is the name of a man.

Support Reference: How to Translate Names

ULT **at … Kasiphia**
UST who was living in … Kasiphia
(בְּכָסְפְיָא)

Kasiphia is the name of a place. Its exact location can no longer be identified.

Support Reference: How to Translate Names

ULT **And I put in their mouth words to speak to Iddo**
UST I told them what to say to Iddo
(וְאָשִׂימָה בְּפִיהֶם דְּבָרִים לְדַבֵּר אֶל־אִדּוֹ)

Putting words in someone's mouth means telling them what to say. Alternate translation: [And I told them what to say to Iddo]

Support Reference: Metaphor

ULT **Iddo and his brothers, the temple servants in the place Kasiphia**
UST Iddo and to his fellow Levites, the {descendants of} temple workers whom he oversaw there
(אִדּוֹ אָחָיו הנתונים בְּכָסְפְיָא הַמָּקוֹם)

Here, **brothers** is a figurative way of referring to people who belonged to groups that could serve in the temple, as Iddo did. (It is possible that some of his biological brothers are also included in this term.) In context, Iddo is a Levite leader, while the **brothers** are said to include **temple servants**, so the term indicates both groups. Alternate translation: [Iddo and his fellow Levites and the temple servants who were also living in Kasiphia]

Support Reference: Metaphor

ULT **to bring to us those who minister for the house of our God**
UST I wanted them to send us some men who would {go with us to} work in the temple of our God
(לְהָבִיא־לָנוּ מְשָׁרְתִים לְבֵית אֱלֹהֵינוּ)

This is the purpose for which Ezra sent the messengers to Iddo. If it would be helpful in your language, you could indicate that in your translation, or you could present this as a direct quotation. Alternate translation: [so that he would send us more people who could serve in the temple of our God] or, as a direct quotation, [to say, “Please send us some people who can serve in the temple of our God.”]

Support Reference: Direct and Indirect Quotations

ULT **to us**
UST us
(לָנוּ)

As Ezra tells his story, he uses **us** in the exclusive sense, that is, it excludes the reader.

Support Reference: Exclusive and Inclusive ‘We’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the temple servants	the {descendants of} temple workers
the temple servants	the {descendants of} temple workers
those who minister	some men who would {go with us to} work
for the house of our God	in the temple of our God
our God	our God

Ezra 8:18

ULT	UST
And according to the good hand of our God upon us, they brought to us: a man of insight from the sons of Mahli, the son of Levi, the son of Israel, even Sherebiah, and his sons and his brothers were 18;	*Because God acted kindly toward us, they brought us a very wise man named Sherebiah and 18 of his sons and other relatives. He was a descendant of Mahli, who was a grandson of Levi, the son of Israel.*

ULT **And … they brought**
UST they brought
(וַיָּבִיאוּ)

This word indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: [As a result … they brought]

Support Reference: Connect — Reason-and-Result Relationship

ULT **according to the good hand of our God upon us**
UST Because God acted kindly toward us
(כְּיַד־אֱלֹהֵינוּ הַטּוֹבָה עָלֵינוּ)

As in the expression **according to the good hand of his God upon him** in 7:6, **hand** represents action, and the expression indicates that God showed Ezra favor and helped him on this occasion. Alternate translation: [because our God was helping us]

Support Reference: Metaphor

ULT **upon us … to us**
UST toward us … us
(עָלֵינוּ & לָנוּ)

As Ezra tells his story, he uses **us** in the exclusive sense, that is, it excludes the reader.

Support Reference: Exclusive and Inclusive ‘We’

ULT **a man of insight**
UST a very wise man
(אִישׁ שֵׂכֶל)

Here, **insight**, that is, the ability to “see into” things, means to have good judgment. Alternate translation: [a very prudent man]

Support Reference: Metaphor

ULT **from the sons of Mahli, the son of Levi, the son of Israel, even Sherebiah**
UST named Sherebiah … He was a descendant of Mahli, who was a grandson of Levi, the son of Israel
(מִבְּנֵי מַחְלִי בֶּן־לֵוִי בֶּן־יִשְׂרָאֵל וְשֵׁרֵבְיָה)

Sons means "descendants" in reference to Mahli, since he was a distant ancestor of the group that Sherebiah belonged to. The word **son** means "descendant" when applied to Levi, since Mahli was actually his grandson. But Levi actually was the biological son of Israel. Alternate translation: [named Sherebiah, one of the descendants of Mahli, the grandson of Levi, the son of Israel]

Support Reference: Metaphor

ULT **the … Mahli … Levi … Israel, even Sherebiah**
UST named Sherebiah … Mahli … Levi … Israel
(מַחְלִי & לֵוִי & יִשְׂרָאֵל וְשֵׁרֵבְיָה)

These are the names of four men.

Support Reference: How to Translate Names

ULT **and his sons and his brothers were 18**
UST and 18 of his sons and other relatives
(וּבָנָיו וְאַחָיו שְׁמֹנָה עָשָׂר)

Since this was a small group of related people, it is quite possible that it consisted largely, if not entirely, of Sherebiah's actual sons and brothers. So you could, in your translation, decide to treat the terms as literal. On the other hand, they could also be figurative, with **sons** meaning "descendants" and **brothers** meaning "relatives." Alternate translation: [along with 18 of his sons and brothers] or [along with 18 of his descendants and relatives]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	Because God acted kindly
Levi	Levi
Israel	Israel

Ezra 8:19

ULT	UST
and Hashabiah, and with him, Jeshaiah, from the sons of Merari, whose brothers and their sons were 20;	*{They} also {sent to us} Hashabiah, along with Jeshaiah, and 20 of his brothers and their sons. Both men were descendants of Merari {the son of Levi}.*

ULT **and Hashabiah, and with him, Jeshaiah, from the sons of Merari**
UST {They} also {sent to us} Hashabiah, along with Jeshaiah … Both men were descendants of Merari {the son of Levi}
(וְאֶת־חֲשַׁבְיָה וְאִתּוֹ יְשַׁעְיָה מִבְּנֵי מְרָרִי)

Here, **sons** means "descendants." Alternate translation: [and they also sent us Hashabiah and Jeshaiah, from the descendants of Merari]

Support Reference: Metaphor

ULT **Hashabiah … Jeshaiah … Merari**
UST {They} also {sent to us} Hashabiah … Jeshaiah … Merari {the son of Levi}
(חֲשַׁבְיָה & יְשַׁעְיָה & מְרָרִי)

These are the names of three men.

Support Reference: How to Translate Names

ULT **whose brothers and their sons**
UST and … of his brothers and their sons
(אֲחֵיו וּבְנֵיהֶם)

This most likely means the brothers of Jeshaiah and the sons of Jeshaiah and of his brothers. Since, as in 8:18, this is a small group of related people, you could decide to treat the terms **brothers** and **sons** here as either literal or figurative. Alternate translation: [along with his brothers and their sons] or [along with his relatives and their descendants]

Support Reference: Metaphor

Ezra 8:20

ULT	UST
and 220 temple servants from the temple servants whom David with the officials had given for the service of the Levites. All of them were designated by names.	*They also sent 220 other men to work in the temple. King David and his officials had appointed the ancestors of these men to assist the Levites. I listed the names of all of these men.*

ULT **and 220 temple servants from the temple servants whom David with the officials had given for the service of the Levites**

UST They also sent 220 other men to work in the temple. King David and his officials had appointed the ancestors of these men to assist the Levites

(וּמִן־הַנְּתִינִים שֶׁנָּתַן דָּוִיד וְהַשָּׂרִים לַעֲבֹדַת הַלְוִיִּם נְתִינִים מָאתַיִם וְעֶשְׂרִים)

Here Ezra provides some background information to help identify who these **temple servants** were. Alternate translation: [and they also brought 220 men who were from the families that David and his officials had assigned to help the Levites long ago]

Support Reference: Background Information

ULT **All of them were designated by names**

UST I listed the names of all of these men

(כֻּלָּם נִקְּבוּ בְשֵׁמוֹת)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [I recorded the name of each one of them.]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
temple servants	other men to work in the temple
temple servants	other men to work in the temple
the temple servants	the ancestors of these men
the temple servants	the ancestors of these men
David	King David
with the officials	and his officials
for the service of	to assist
the Levites	the Levites

Ezra 8:21

ULT	UST
Then I proclaimed a fast there at the river Ahava, to afflict ourselves before the face of our God to seek from him a straight way for us, and for our children, and for all our property.	*There alongside the Ahava Canal, I announced a time for all of us to abstain from eating food {and to pray}. {I told them that this was a time} to humble ourselves in the presence of our God and to pray that God would protect us, our children, and our possessions while we traveled.*

ULT Then I proclaimed
UST I announced
(וָאֶקְרָא)

The word **then** indicates that the event the story will now relate came after the event it has just described. In your translation, you can use the expression in your language that would best indicate this relationship.

Support Reference: Connect — Sequential Time Relationship

ULT a fast … to afflict ourselves
UST a time for all of us to abstain from eating food {and to pray}. {I told them that this was a time} to humble ourselves
(צוֹם & לְהִתְעַנּוֹת)

The travelers would be afflicting themselves, that is, making themselves suffer, by denying themselves food. This was a gesture of humility and an expression that seeking God's help was more important to them even than eating. Alternate translation: [a time of going without eating … to humble ourselves]

Support Reference: Symbolic Action

ULT the river Ahava
UST the Ahava Canal
(הַנָּהָר אַהֲוָא)

See how you translated this name in 8:15. Alternate translation: [the Ahava River]

Support Reference: How to Translate Names

ULT to afflict ourselves
UST {I told them that this was a time} to humble ourselves
(לְהִתְעַנּוֹת)

Here Ezra is using **ourselves** in the exclusive sense, that is, it excludes the reader.

Support Reference: Exclusive and Inclusive 'We'

ULT **before the face of our God**
UST in the presence of our God
(לִפְנֵי אֱלֹהֵינוּ)

Here, **face** represents the presence of a person. Alternate translation: [in the presence of our God]

Support Reference: Metonymy

ULT **our God**
UST our God
(אֱלֹהֵינוּ)

In this case, Ezra is using **our** in the inclusive sense, that is, it includes the reader, since he is reporting his trip to fellow believers in God. Alternate translation: [The God to whom we all belong]

Support Reference: Exclusive and Inclusive 'We'

ULT **for us, and for our children, and for all our property**
UST would protect us, our children, and our possessions while we traveled
(לָנוּ וּלְטַפֵּנוּ וּלְכָל־רְכוּשֵׁנוּ)

As Ezra tells his story, he uses **us** and **our** in the exclusive sense, that is, it excludes the reader.

Support Reference: Exclusive and Inclusive 'We'

ULT **to seek from him a straight way for us, and for our children, and for all our property**
UST and to pray that God would protect us, our children, and our possessions while we traveled
(לְבַקֵּשׁ מֵאִתּוֹ דֶּרֶךְ יְשָׁרָה לָנוּ וּלְטַפֵּנוּ וּלְכָל־רְכוּשֵׁנוּ)

The word **seek** represents asking God to do something for them. A **straight way** represents safety during travel. Alternate translation: [and to ask God to protect us while we traveled and also protect our children and all of our belongings]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Then I proclaimed	I announced
a fast	a time for all of us to abstain from eating food {and to pray}
to afflict ourselves	{I told them that this was a time} to humble ourselves
our God	our God

ULT	UST
to seek	and to pray

Ezra 8:22

ULT	UST
For I was ashamed to ask from the king an army and horsemen to help us from an enemy on the way. For we had spoken to the king, saying, "The hand of our God is for good upon all those who seek him, but his might and his nose are against all those who forsake him."	*Previously we had told the king that our God takes care of all those who truly trust in him, but that he powerfully punishes everyone who refuses to obey him. So I would have been ashamed to ask the king to send soldiers and men riding on horses to protect us from our enemies while we were traveling along the road.*

ULT **For**
UST So
(כִּ֣י)

Here the word **For** indicates that the sentence it introduces explains the reasons for what the previous sentence described. Alternate translation: [I did this because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I was ashamed to ask from the king an army and horsemen to help us from an enemy on the way**
UST I would have been ashamed to ask the king to send soldiers and men riding on horses to protect us from our enemies while we were traveling along the road
(בֹּשְׁתִּי לִשְׁאוֹל מִן־הַמֶּ֨לֶךְ֙ חַ֣יִל וּפָרָשִׁ֔ים לְעָזְרֵ֥נוּ מֵאוֹיֵ֖ב בַּדָּ֑רֶךְ)

An enemy means "any enemy," and **on the way** means "during our journey." Alternate translation: [I would have been embarrassed to ask the king for soldiers and horsemen to protect us from anyone who might try to harm or rob us during our journey]

ULT **to help us … we had spoken**
UST we had told … to protect us
(לְעָזְרֵ֥נוּ & אָמַ֖רְנוּ)

As Ezra tells his story, he uses **us** and **we** in the exclusive sense, that is, it excludes the reader.

Support Reference: Exclusive and Inclusive 'We'

ULT **For**
UST Previously
(כִּ֣י)

Here the word **For** indicates that the sentence it introduces explains the reasons for what the previous sentence described. Alternate translation: [Because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **For I was ashamed to ask from the king an army and horsemen to help us from an enemy on the way. For we had spoken to the king, saying, "The hand of our God is for good upon all those who seek him, but his might and his nose are against all those who forsake him**

UST Previously we had told the king that our God takes care of all those who truly trust in him, but that he powerfully punishes everyone who refuses to obey him. So I would have been ashamed to ask the king to send soldiers and men riding on horses to protect us from our enemies while we were traveling along the road

(כִּי בֹשְׁתִּי לִשְׁאוֹל מִן־הַמֶּלֶךְ חַיִל וּפָרָשִׁים לְעָזְרֵנוּ מֵאוֹיֵב בַּדֶּרֶךְ כִּי־אָמַרְנוּ לַמֶּלֶךְ לֵאמֹר יַד־אֱלֹהֵינוּ עַל־כָּל־מְבַקְשָׁיו לְטוֹבָה וְעֻזּוֹ וְאַפּוֹ עַל כָּל־עֹזְבָיו)

If it would be more natural in your language, you could reverse the order of these sentences, since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: [For we had spoken to the king, saying, "The hand of our God is for good upon all those who seek him, but his might and his nose are against all those who forsake him." Therefore, I was ashamed to ask from the king an army and horsemen to help us from an enemy on the way.]

Support Reference: Connect — Reason-and-Result Relationship

ULT **The hand of our God is for good upon all those who seek him, but his might and his nose are against all those who forsake him**

UST our God takes care of all those who truly trust in him, but that he powerfully punishes everyone who refuses to obey him

(יַד־אֱלֹהֵינוּ עַל־כָּל־מְבַקְשָׁיו לְטוֹבָה וְעֻזּוֹ וְאַפּוֹ עַל כָּל־עֹזְבָיו)

This is a direct quotation. Ezra is quoting what he and his fellow travelers had told King Artaxerxes. It may be helpful to your readers to indicate this by setting off these words within quotation marks or by following whatever other punctuation or convention your language uses to indicate a quotation.

Support Reference: Quote Markings

ULT **The hand of our God is for good upon all those who seek him, but his might and his nose are against all those who forsake him**

UST our God takes care of all those who truly trust in him, but that he powerfully punishes everyone who refuses to obey him

(יַד־אֱלֹהֵינוּ עַל־כָּל־מְבַקְשָׁיו לְטוֹבָה וְעֻזּוֹ וְאַפּוֹ עַל כָּל־עֹזְבָיו)

This is a direct quotation. If it would be more natural in your language, you could make this an indirect quotation, as in the UST.

Support Reference: Direct and Indirect Quotations

ULT **The hand of our God is for good**
UST our God takes care of
(יַד־אֱלֹהֵינוּ & לְטוֹבָה)

This expression has the same meaning as **the good hand of God** in 7:6. Here, the word **hand** represents action, and the phrase **the hand of our God is for good** means the care, protection, and favor of God. Alternate translation: [The favor of our God is]

Support Reference: Metaphor

ULT **our God**
UST our God
(אֱלֹהֵינוּ)

In this case, Ezra is using **our** in the inclusive sense, that is, it includes the reader, since he is reporting his trip to fellow believers in God. Alternate translation: [the God to whom we all belong]

Support Reference: Exclusive and Inclusive 'We'

ULT **all those who seek him**
UST all those who truly trust in him
(כָּל־מְבַקְשָׁיו)

To **seek him** is a metaphor for worshiping, serving, and obeying him. Alternate translation: [everyone who loves and obeys him]

Support Reference: Metaphor

ULT **but his might and his nose are against**
UST but that he powerfully punishes
(וְעֻזּוֹ וְאַפּוֹ עַל)

God's power and anger being on people is a metonym for him punishing them. Alternate translation: [but he punishes]

Support Reference: Metonymy

ULT **but his might and his nose**
UST but that he powerfully punishes
(וְעֻזּוֹ וְאַפּוֹ)

Here, the **nose** represents anger. Alternate translation: [his power and his wrath]

Support Reference: Metaphor

ULT **but his might and his nose**
UST but that he powerfully punishes
(וְעֻזּוֹ וְאַפּוֹ)

This phrase expresses a single idea by using two words connected with **and**. The word **nose**, a figure for anger, tells how God punishes. If it would be helpful in your language, you could express the meaning with a single phrase. Alternate translation: [he wrathfully punishes]

Support Reference: Hendiadys

ULT **all those who forsake him**
UST everyone who refuses to obey him
(כָּל־עֹזְבָיו)

Forsaking or abandoning God is a metaphor for refusing to serve him. Alternate translation: [all who refuse to serve him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I was ashamed	I would have been ashamed
the king	the king
and horsemen	and men riding on horses
from an enemy	from our enemies
to the king	the king
our God	our God
is for good	takes care of
those who seek him	who truly trust in him
but his might	but that he powerfully punishes
those who forsake him	who refuses to obey him

Ezra 8:23

ULT	UST
So we fasted and sought from our God concerning this, and he was entreated by us.	*So we abstained from eating food and we asked our God to protect us. We prayed to him, and he answered our prayer.*

ULT So we fasted
UST So we abstained from eating food
(וַנָּצוּמָה)

The word **So** indicates that the sentence it introduces explains the results of what the previous sentence described. Because Ezra was embarrassed to ask the king for protection, he and his fellow travelers earnestly prayed and fasted for God's protection. Alternate translation: [For this reason, we fasted]

Support Reference: Connect — Reason-and-Result Relationship

ULT So we fasted and sought from our God concerning this, and he was entreated by us
UST So we abstained from eating food and we asked our God to protect us. We prayed to him, and he answered our prayer
(וַנָּצוּמָה וַנְּבַקְּשָׁה מֵאֱלֹהֵינוּ עַל־זֹאת וַיֵּעָתֶר לָנוּ)

If it would be helpful in your language, you could use an active form for the last phrase. Alternate translation: [For this reason, we fasted and prayed to God about this, and he answered our prayer]

Support Reference: Active or Passive

ULT So we fasted … by us
UST So we abstained from eating food … We prayed to him, and he answered our prayer
(וַנָּצוּמָה & לָנוּ)

As Ezra tells his story, he uses **we** and **us** in the exclusive sense, that is, it excludes the reader.

Support Reference: Exclusive and Inclusive 'We'

ULT from our God
UST our God
(מֵאֱלֹהֵינוּ)

In this case, Ezra is using **our** in the inclusive sense, that is, it includes the reader, since he is reporting his trip to fellow believers in God. Alternate translation: [from the God to whom we all belong]

Support Reference: Exclusive and Inclusive 'We'

ULT **and he was entreated by us**
UST We prayed to him, and he answered our prayer
(וַיֵּעָתֵר לָנוּ)

As is clear from the way this expression is used elsewhere in the Bible, it means that God answered a prayer. For example, Genesis 25:21 says, “Isaac entreated Yahweh for his wife because she could not have children, and Yahweh was entreated by him, and Rebekah his wife conceived.” However, since Ezra does not describe until 8:32 how the group arrived safely in Jerusalem, the prayer had not yet been answered at this point in the story. So an alternative meaning in context would be that the group received assurance that God would answer their prayer. Alternate translation: [and he answered our prayer] or [and we felt assured that he would answer our prayer]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
So we fasted	So we abstained from eating food
and sought	and we asked
from our God	our God

Ezra 8:24

ULT	UST
Then I separated 12 from the leaders of the priests to Sherebiah, Hashabiah, and with them ten from their brothers.	*I chose 12 of the leaders of the priests and brought them together with Sherebiah and Hashabiah and ten of the other Levites.*

ULT **Then I separated**
UST I chose
(וָאַבְדִּילָה)

The word **Then** indicates that the event the story will now relate came after the event it has just described. In your translation, you can use the expression in your language that would best indicate this relationship.

Support Reference: Connect — Sequential Time Relationship

ULT **Then I separated 12 from the leaders of the priests to Sherebiah, Hashabiah, and with them ten from their brothers**
UST I chose 12 of the leaders of the priests and brought them together with Sherebiah and Hashabiah and ten of the other Levites
(וָאַבְדִּילָה מִשָּׂרֵי הַכֹּהֲנִים שְׁנֵים עָשָׂר לְשֵׁרֵבְיָה חֲשַׁבְיָה וְעִמָּהֶם מֵאֲחֵיהֶם עֲשָׂרָה)

The Hebrew text is difficult here. One way to read it is: “Then I separated 12 from the leaders of the priests: Sherebiah, Hashabiah, and with them ten from their brothers.” But since 8:18 and 19 specifically identify Sherebiah and Hashabiah as Levites, they could not have been leaders of the priests. An ancient Greek version of the book of Ezra says “and” before Sherebiah, so that this is a list of 24 men in total. Another way to read the Hebrew is as in the ULT, which also results in a list of 24 men. Both of these translations agree with 8:30, which says that “the priests and the Levites” received the silver and gold and objects that Ezra weighed out to them. It will likely be clearest for your readers if you translate the verse in one of the latter two ways. Alternate translation: [Then I selected 12 leaders of the priests, along with Sherebiah, Hashabiah, and ten of their fellow Levites.]

Support Reference: Textual Variants

ULT **Then I separated**
UST I chose
(וָאַבְדִּילָה)

This expression means to set someone or something apart for a special purpose or assignment. Alternate translation: [Then I selected]

Support Reference: Idiom

ULT **to Sherebiah, Hashabiah**
UST and brought them together with Sherebiah and Hashabiah
(לְשֵׁרֵבְיָה חֲשַׁבְיָה)

These are the names of two men. See how you translated them in 8:18 and 8:19.

Support Reference: How to Translate Names

ULT **from their brothers**
UST Levites
(מֵאֲחֵיהֶם)

Here, **brothers** is a figurative way of saying "fellow Levites," although it is possible that some of the biological brothers of Sherebiah and Hashabiah were included in this group. Alternate translation: [of their fellow Levites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the leaders of the priests	of the leaders of the priests

Ezra 8:25

ULT	UST
And I weighed out to them the silver and the gold and the vessels, the offering of the house of our God that the king, and his counselors, and his officials, and all Israel (the ones who were found) had offered.	*I assigned to each of them a portion of the gifts of silver and gold and the other valuable items {to transport to Jerusalem}. These were the items that the king and his advisors and other officials, and the Israelite people who were living in Babylonia, had contributed for the temple of our God.*

ULT **And I weighed out to them the silver and the gold and the vessels**
UST I assigned to each of them a portion … of silver and gold and the other valuable items {to transport to Jerusalem}
(וְאִשְׁקוֹלָה לָהֶם אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־הַכֵּלִים)

Ezra says he **weighed out** the money to the priests and Levites because ancient units of money such as the kikkar and the daric were actually units of the weight of precious metals. The value of the gold and silver objects would similarly have depended on their weight. Alternate translation: [I divided up the silver and gold and objects into 24 portions of equal value and gave one to each of the priests and Levites whom I had selected to transport them.]

Support Reference: Biblical Money

ULT **And I weighed out to them the silver and the gold and the vessels**
UST I assigned to each of them a portion … of silver and gold and the other valuable items {to transport to Jerusalem}
(וְאִשְׁקוֹלָה לָהֶם אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־הַכֵּלִים)

The implication is that Ezra divided up the money and the objects into 24 portions of roughly equal value and assigned one portion to each priest and Levite to transport. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [I divided up the silver and gold and objects into 24 portions of equal value and gave one to each of the priests and Levites I had selected to transport them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the offering of the house of our God**
UST of the gifts … for the temple of our God
(תְּרוּמַת בֵּית־אֱלֹהֵינוּ)

Alternate translation: [the gifts for the temple of our God]

Support Reference: Metaphor

ULT **our God**
UST our God
(אֱלֹהֵינוּ)

In this case, Ezra is using **our** in the inclusive sense, that is, it includes the reader, since he is reporting his trip to fellow believers in God. Alternate translation: [from the God to whom we all belong]

Support Reference: Exclusive and Inclusive 'We'

ULT **and all Israel (the ones who were found**
UST and the Israelite people who were living in Babylonia
(וְכָל־יִשְׂרָאֵל הַנִּמְצָאִים)

The implication is that this refers to all of the Israelites who were living specifically in the province of Babylon, since Artaxerxes had authorized Ezra to invite contributions from people living throughout that province. Alternate translation: [and all the Israelites whom we could find in the province of Babylon] or [and all the Israelites who were living in the province of Babylon]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and all Israel (the ones who were found**
UST and the Israelite people who were living in Babylonia
(וְכָל־יִשְׂרָאֵל הַנִּמְצָאִים)

In this context, **were found** is an idiom that means "could be found" or "were there." Alternate translation: [and all the Israelites whom we could find in the province of Babylon] or [and all the Israelites who were living in the province of Babylon]

Support Reference: Idiom

ULT **and all Israel**
UST and the Israelite people
(וְכָל־יִשְׂרָאֵל)

Here the story refers to all of the Israelites as if they were a single person, their ancestor, Israel. Alternate translation: [and all the Israelites]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the silver	of silver
the gold	and gold
the offering of	of the gifts … for
the house of our God	the temple of our God

ULT	UST
the king	the king
and his counselors	and his advisors
and his officials	and other officials
Israel	Israelite

Ezra 8:26

ULT	UST
And I weighed out to their hand 650 kikkars of silver, and vessels of silver of 100 kikkars, 100 kikkars of gold,	*As I gave these various items to those men, I weighed each of the items. This was the total: about 21 and one half metric tons of silver, items made from silver that altogether weighed three and one third metric tons, three and one third metric tons of gold,*

ULT **And I weighed out to their hand**
UST As I gave these various items to those men, I weighed each of the items. This was the total
(וָאֶשְׁקְלָה עַל־יָדָם)

While Ezra likely did literally place the money and the objects in the hands of the priests and Levites, **hand** here represents control and action. Alternate translation: [I entrusted to them for safe delivery]

Support Reference: Metaphor

ULT **And I weighed out to their hand**
UST As I gave these various items to those men, I weighed each of the items. This was the total
(וָאֶשְׁקְלָה עַל־יָדָם)

The implication is that the list that follows is the total amount of money and objects that Ezra entrusted to the priests and Levites. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [Here are the totals of the silver, gold, and objects that I entrusted to these priests and Levites for safe delivery:]

Support Reference: Assumed Knowledge and Implicit Information

ULT **650 kikkars of silver, and vessels of silver of 100 kikkars, 100 kikkars of gold**
UST about 21 and one half metric tons of silver, items made from silver that altogether weighed three and one third metric tons, three and one third metric tons of gold
(כֶּסֶף כִּכָּרִים שֵׁשׁ־מֵאוֹת וַחֲמִשִּׁים וּכְלֵי־כֶסֶף מֵאָה לְכִכָּרִים זָהָב מֵאָה כִּכָּר)

Since prices of precious metals vary over time, if you tried to express the value here in modern money, that could cause your Bible translation to become outdated and inaccurate. Instead you could express the amount using the ancient measurement, the kikkar, and explain in a note that a kikkar was equivalent to about 30 kilograms of weight. Alternatively, you could specify the weight of the silver in the text, as UST does. Alternate translation: [650 kikkars of silver, silver objects weighing 100 kikkars, and 100 kikkars of gold]

Support Reference: Biblical Money

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
silver	silver
silver	silver
gold	gold

Ezra 8:27

ULT	UST
and 20 bowls of gold of 1,000 darics, and two good, gleaming vessels of bronze, precious as gold.	*20 gold bowls that altogether weighed about eight and one-half kilograms, and two items made of beautiful polished bronze that were as valuable as ones made of gold.*

ULT and 20 bowls of gold of 1,000 darics

UST 20 gold bowls that altogether weighed about eight and one-half kilograms
(וּכְפֹרֵי זָהָב עֶשְׂרִים לַאֲדַרְכֹנִים אָלֶף)

1,000 darics was the total value of the 20 bowls, not the value of each one. Here again you could express the amount using the ancient measurement, the daric, and explain in a note that it was equivalent to about 8 or 8.5 grams, or about a quarter of an ounce. Alternatively, you could specify the weight of the gold in the text, as UST does. Alternate translation: [20 golden bowls worth a total of 1,000 darics]

Support Reference: Biblical Money

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gold	gold
good	beautiful
bronze	bronze
as gold	gold

Ezra 8:28

ULT	UST
And I said to them, "You are holy to Yahweh, and the vessels are holy. And the silver and the gold are a freewill offering to Yahweh, the God of your fathers.	*I said to those priests and Levites, 'I have set you apart from the others to serve Yahweh in a special way. The people have also set apart these valuable things for only him. The people also gave the silver and the gold voluntarily as an offering to Yahweh, the God whom our ancestors worshiped.*

ULT **And I said**
UST I said
(וָאֹמְרָה)

This phrase indicates that the event the story will now relate came after the event it has just described. Ezra first weighed out the silver and gold and objects to the Levites, then he spoke the following words to them. In your translation, you can use the expression in your language that would best indicate this time sequence.

Support Reference: Connect — Sequential Time Relationship

ULT **And I said to them**
UST I said to those priests and Levites
(וָאֹמְרָה אֲלֵהֶם)

Them refers to the selected priests and Levites. In the rest of this verse and in 8:29, Ezra is quoting what he told them on this occasion. It may be helpful to your readers to indicate this by setting off the words that follow with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

Support Reference: Quote Markings

ULT **You are holy to Yahweh, and the vessels are holy**
UST I have set you apart from the others to serve Yahweh in a special way. The people have also set apart these valuable things for only him
(אַתֶּם קֹדֶשׁ לַיהוָה וְהַכֵּלִים קֹדֶשׁ)

Here, **holy** means "set apart for a special purpose." Alternate translation: [I have selected you for a special mission. People also donated these objects for a special purpose. They are only to be used in the temple.]

Support Reference: Idiom

ULT **the God of your fathers**
UST the God whom our ancestors worshiped
(אֱלֹהֵי אֲבֹתֵיכֶם)

Here, **fathers** means "ancestors." Alternate translation: [the God of your ancestors] or [the God whom your ancestors worshiped]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
are holy	I have set … apart from the others … in a special way
to Yahweh	to serve Yahweh … for only him
are holy	The people have also set apart
And the silver	the silver
and the gold	and the gold
are a freewill offering	The people also gave … voluntarily as an offering
to Yahweh	to Yahweh
the God of	the God whom

Ezra 8:29

ULT	UST
Watch and keep until you weigh them out before the face of the leaders of the priests and the Levites and the leaders of the fathers of Israel, at Jerusalem, in the chambers of the house of Yahweh.”	*So guard them carefully. When we arrive in Jerusalem, weigh them out where the leading priests and Levites and the other leaders of the Israelite clans can see them. {They will then put them} in the storerooms in the temple of Yahweh.’*

ULT **Watch and keep**
UST So guard them carefully
(שִׁקְד֥וּ וְשִׁמְר֖וּ)

Here Ezra leaves out some of the words that a sentence would ordinarily need in order to be complete. He is describing what the priests and Levites must do with the objects, the silver, and the gold that were devoted to Yahweh. You could indicate that explicitly if it would be helpful to your readers. Alternate translation: [Take good care of those things]

Support Reference: Ellipsis

ULT **Watch and keep**
UST So guard them carefully
(שִׁקְד֥וּ וְשִׁמְר֖וּ)

These two words work together to give one idea. Ezra uses them together to emphasize how carefully the priests and Levites need to guard the silver and gold and objects. Alternate translation: [Guard diligently]

Support Reference: Hendiadys

ULT **until you weigh them out**
UST When … weigh them out
(עַד־תִּשְׁקְל֔וֹ)

The implication is that when the priests and Levites arrived in Jerusalem, they would weigh out the silver, gold, and bronze to show the authorities there that they had not lost or taken any of it. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [until you could weigh them out to prove that all of it is there]

Support Reference: Assumed Knowledge and Implicit Information

ULT **before the face of**
UST where … can see them
(לִפְנֵי)

Here, **face** represents the presence of a person. Alternate translation: [in the presence of]

Support Reference: Metonymy

ULT **and the leaders of the fathers of Israel**
UST and the other leaders of the Israelite clans
(וְשָׂרֵי־הָאָבוֹת לְיִשְׂרָאֵל)

The phrase **the leaders of the fathers** seems to be another version of the expression "the heads of the fathers," which is an abbreviated way of saying "the heads of father's houses." Review the note to 1:5 if that would be helpful. Alternate translation: [and the clan leaders of Israel]

Support Reference: Ellipsis

ULT **in the chambers of the house of Yahweh**
UST {They will then put them} in the storerooms in the temple of Yahweh
(הַלִּשְׁכוֹת בֵּית יְהוָה)

The book assumes that readers will know that these **chambers** or rooms are specifically the storerooms in the temple, where money and objects for the temple worship were safely kept. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [in the storerooms of the temple of Yahweh]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the house of Yahweh**
UST the temple of Yahweh
(בֵּית יְהוָה)

This is the end of Ezra's quotation of what he told the selected priests and Levites. If you decided in 8:28 to mark his words to them as a direct quotation, you should indicate the end of it here with a closing primary quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Watch	So guard them carefully
the leaders of	the leading
the priests	priests
and the Levites	and Levites

ULT	UST
and the leaders of	and the other leaders of
of Israel	Israelite
at Jerusalem	we arrive in Jerusalem
the house of Yahweh	the temple of Yahweh

Ezra 8:30

ULT	UST
So the priests and the Levites received the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem, to the house of our God.	*So these priests and Levites said that they would be responsible to transport all of the {gifts of} silver and gold and other valuable items to the temple of our God in Jerusalem.*

ULT **So the priests and the Levites received**
UST So these priests and Levites said that they would be responsible
(וְקִבְּלוּ֙ הַכֹּהֲנִ֣ים וְהַלְוִיִּ֔ם)

The word **So** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: [In keeping with what Ezra told them, the priests and the Levites took]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the weight of the silver, and the gold, and the vessels**
UST all of the {gifts of} silver and gold and other valuable items
(מִשְׁקַ֣ל הַכֶּ֔סֶף וְהַזָּהָ֖ב וְהַכֵּלִ֑ים)

Here Ezra is describing the money and the objects by reference to something associated with them, their weight, which was what determined their value. Alternate translation: [the silver and the gold and the objects]

Support Reference: Metonymy

ULT **So the priests and the Levites received the weight of the silver, and the gold, and the vessels**
UST So these priests and Levites said that they would be responsible … all of the {gifts of} silver and gold and other valuable items
(וְקִבְּלוּ֙ הַכֹּהֲנִ֣ים וְהַלְוִיִּ֔ם מִשְׁקַ֣ל הַכֶּ֔סֶף וְהַזָּהָ֖ב וְהַכֵּלִ֑ים)

The phrase **received the weight** means that these men, after observing the silver and gold and objects that Ezra weighed out to them (8:26–27), accepted responsibility for the full amount of it according to the charge that Ezra had just given them. Alternate translation: [So the priests and the Levites accepted full responsibility for all of the silver and the gold and the objects]

Support Reference: Idiom

> **ULT** **our God**
> **UST** our God
> (אֱלֹהֵינוּ)

In this case, Ezra is using **our** in the inclusive sense, that is, it includes the reader, since he is reporting his trip to fellow believers in God. Alternate translation: [the God to whom we all belong]

Support Reference: Exclusive and Inclusive ‘We’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	these priests
and the Levites	and Levites
So … received	So … said that they would be responsible
the silver	silver
and the gold	and gold
to Jerusalem	in Jerusalem
to the house of our God	to the temple of our God

Ezra 8:31

ULT	UST
Then we set out from the river Ahava on day 12 of the first month to go to Jerusalem. And the hand of our God was upon us, and he delivered us from the palm of the enemy and ambush on the way.	*On the twelfth day of the first month, we left the Ahava Canal and started to travel to Jerusalem. Our God took care of us, and while we traveled, he prevented any enemies from attacking or robbing us.*

ULT **Then we set out**
UST we left
(וְנִסָּעָה)

As Ezra tells his story, he uses **we** and **us** in the exclusive sense, that is, it excludes the reader. Alternate translation: [Then we started traveling]

Support Reference: Exclusive and Inclusive 'We'

ULT **from the river Ahava**
UST the Ahava Canal
(מִנְּהַר אַהֲוָא)

See how you translated this name in 8:15. Alternate translation: [from the Ahava River]

Support Reference: How to Translate Names

ULT **on day 12 of the first month**
UST On the twelfth day of the first month
(בִּשְׁנֵים עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן)

The **first month** means the first month in the Jewish calendar. You could convert the Hebrew month into an equivalent on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the equivalency will be different every year and the translation will not be entirely accurate. So you may just want to use the number of the Hebrew month. Alternate translation: [on the twelfth day of the first month of that year]

Support Reference: Hebrew Months

ULT **on day 12 of the first month**
UST On the twelfth day of the first month
(בִּשְׁנֵים עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן)

The Hebrew uses a cardinal number here, **12**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, "twelfth," in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of days, you can do that here in your translation. Alternate translation: [on the twelfth day of the first month]

Support Reference: Ordinal Numbers

ULT **And the hand of our God was upon us**
UST Our God took care of us
(וְיַד־אֱלֹהֵינוּ הָיְתָה עָלֵינוּ)

As in the expression **hand of our God upon us** in 8:18, **hand** here represents power and control. The expression indicates that God protected Ezra and the rest of the travelers on their journey. Alternate translation: [God protected us]

Support Reference: Metaphor

ULT **our God**
UST Our God took care
(אֱלֹהֵינוּ)

In this case, Ezra is using **our** in the inclusive sense, that is, it includes the reader, since he is reporting his trip to fellow believers in God. Alternate translation: [the God to whom we all belong]

Support Reference: Exclusive and Inclusive 'We'

ULT **and he delivered us from the palm of the enemy and ambush on the way**
UST and while we traveled, he prevented any enemies from attacking or robbing us
(וַיַּצִּילֵנוּ מִכַּף אוֹיֵב וְאוֹרֵב עַל־הַדָּרֶךְ)

These two phrases mean similar things. Ezra essentially says the same thing twice to emphasize how carefully God protected this group that was transporting so much treasure. If saying nearly the same thing twice might be confusing for your readers, you can combine the phrases into one. Alternate translation: [and God protected us from any robbers along the way] However, you could also choose to bring out the slight difference in meaning. The first phrase is more general, and the second phrase describes more specifically how someone might have robbed the group. Alternate translation: [and God protected us and prevented any bandits who were hiding along the roadways from robbing us]

Support Reference: Parallelism

ULT **from the palm of the enemy**
UST any enemies
(מִכַּף אוֹיֵב)

Palm here is another way of saying “hand,” which represents strength and power. Alternate translation: [from hostile attacks]

Support Reference: Metaphor

ULT **and ambush on the way**
UST while we traveled … or robbing
(וְאוֹרֵב עַל־הַדָּרֶךְ)

The abstract noun **ambush** refers to the way bandits will lie in wait along a roadside to rob travelers. If it would be helpful in your language, you could translate the idea behind this word with a noun phrase. Alternate translation: [and from bandits who lie in wait along the roadside]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on day 12	On the twelfth day
of the … month	of the … month
to Jerusalem	to Jerusalem
our God	Our God took care
and he delivered us	and … he prevented … from attacking … us
from the palm of	any enemies
the enemy	any enemies

Ezra 8:32

ULT	UST
So we came to Jerusalem, and we stayed there three days.	*After we arrived in Jerusalem, we rested for three days.*

ULT So we came
UST After we arrived
(וַנָּבֹוא)

The word **so** indicates that the sentence it introduces explains the results of what the previous sentence described. The group reached Jerusalem safely because God protected them. Alternate translation: [As a result, we came]

Support Reference: Connect — Reason-and-Result Relationship

ULT So we came … and we stayed
UST After we arrived … we rested
(וַנָּבֹוא & וַנֵּשֶׁב)

As Ezra tells his story, he uses **we** in the exclusive sense, that is, it excludes the reader.

Support Reference: Exclusive and Inclusive 'We'

ULT So we came to Jerusalem, and we stayed there three days
UST After we arrived in Jerusalem, we rested for three days
(וַנָּבֹוא יְרוּשָׁלַ͏ִם וַנֵּשֶׁב שָׁם יָמִים שְׁלֹשָׁה)

Ezra does not say specifically why the group waited for three days before delivering the silver and gold and objects to the temple. But the implication is that this gave them a chance to rest after their journey and arrange for the delivery. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [We reached Jerusalem safely, and after we got there, we rested for three days]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Jerusalem	in Jerusalem
days	days

Ezra 8:33

ULT	UST
And on the fourth day, the silver and the gold and the vessels were weighed out: in the house of our God into the hand of Meremoth, the son of Uriah, the priest, and with him was Eleazar, the son of Phinehas (and with them were Jozabad, the son of Jeshua, and Noadiah, the son of Binnui, the Levites);	*Then on the fourth day we went to the temple of our God. There the priests and Levites weighed out the silver and gold and the other items and gave them to the leaders there. The leaders there were two priests, Meremoth the son of Uriah and Eleazar the son of Phinehas, and two Levites, Jozabad the son of Jeshua and Noadiah the son of Binnui.*

ULT **the silver and the gold and the vessels were weighed out**
UST There the priests and Levites weighed out the silver and gold and the other items
(נִשְׁקַל הַכֶּסֶף וְהַזָּהָב וְהַכֵּלִים)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [each of the priests and Levites weighed out the silver and gold and objects that they had transported]

Support Reference: Active or Passive

ULT **our God**
UST our God
(אֱלֹהֵינוּ)

In this case, Ezra is using **our** in the inclusive sense, that is, it includes the reader, since he is reporting his trip to fellow believers in God. Alternate translation: [the God to whom we all belong]

Support Reference: Exclusive and Inclusive 'We'

ULT **into the hand of**
UST and gave them to
(עַל יַד)

As in 8:26, while the priests and Levites likely did place the money and the objects in the hands of the temple leaders, **hand** here represents control and responsibility. Alternate translation: [into the custody of]

Support Reference: Metaphor

ULT **Meremoth, the son of Uriah**
UST the leaders there. The leaders there were … Meremoth the son of Uriah
(מְרֵמוֹת בֶּן־אוּרִיָּה)

Meremoth is the name of a man, and **Uriah** is the name of his father.

Support Reference: How to Translate Names

ULT **Eleazar, the son of Phinehas**
UST and Eleazar the son of Phinehas
(אֶלְעָזָר בֶּן־פִּינְחָס)

Eleazar is the name of a man, and **Phinehas** is the name of his father.

Support Reference: How to Translate Names

ULT **Jozabad, the son of Jeshua**
UST Jozabad the son of Jeshua
(יוֹזָבָד בֶּן־יֵשׁוּעַ)

Jozabad is the name of a man, and **Jeshua** is the name of his father.

Support Reference: How to Translate Names

ULT **and Noadiah, the son of Binnui**
UST and Noadiah the son of Binnui
(וְנוֹעַדְיָה בֶּן־בִּנּוּי)

Noadiah is the name of a man, and **Binnui** is the name of his father.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And on the … day	Then on the … day
the silver	the silver
and the gold	and gold
in the house of our God	we went to the temple of our God
Uriah	Uriah
the priest	two priests
Eleazar	and Eleazar
Phinehas	Phinehas
the Levites	two Levites

Ezra 8:34

ULT	UST
by number and weight of everything. And all the weight was written at that time.	*They counted everything, and wrote down how much each item weighed, and wrote a description of each one as they received it.*

ULT by number and weight of everything
UST They counted everything, and wrote down how much each item weighed
(בְּמִסְפָּר בְּמִשְׁקָל לַכֹּל)

This means that the objects and the bars or coins of silver and gold were both counted and weighed. The implication is that this was a double confirmation of the honesty of the priests and Levites who had transported these donations. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [everything was both counted and weighed as proof that the men who had carried it had not lost or stolen anything]

Support Reference: Assumed Knowledge and Implicit Information

ULT And all the weight was written
UST and wrote a description of each one
(וַיִּכָּתֵב כָּל־הַמִּשְׁקָל)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [The priests and Levites in the temple wrote down the weight of all of the silver and gold and of the objects]

Support Reference: Active or Passive

Ezra 8:35

ULT	UST
The ones who had come from the captivity, the sons of the exile, offered burnt up offerings to the God of Israel: 12 bulls for all Israel, 96 rams, 77 lambs, 12 male goats of a sin offering. The whole was a burnt up offering to Yahweh.	*The Babylonian soldiers had captured our ancestors and taken them away to Babylon, but now we who are their descendants have safely returned {to Israel}. So we offered sacrifices of burnt offerings to our God: 12 bulls, {one} for {each of the 12 tribes of} the Israelite people, 96 rams, and 77 lambs. We also sacrificed 12 male goats to atone for the sins {that all of the Israelite people had committed}. We offered all of these sacrifices to Yahweh by putting them on the fire {of the altar}.*

ULT **The ones who had come from the captivity, the sons of the exile**
UST The Babylonian soldiers had captured our ancestors and taken them away to Babylon, but now we who are their descendants have safely returned {to Israel}
(הַבָּאִים מֵהַשְּׁבִי בְּנֵי־הַגּוֹלָה)

These two phrases mean the same thing. If saying the same thing twice might be confusing for your readers, you can combine the phrases into one. Alternate translation: [The Jews who had returned from exile]

Support Reference: Parallelism

ULT **The ones who had come from the captivity, the sons of the exile**
UST The Babylonian soldiers had captured our ancestors and taken them away to Babylon, but now we who are their descendants have safely returned {to Israel}
(הַבָּאִים מֵהַשְּׁבִי בְּנֵי־הַגּוֹלָה)

As indicated in 2:1 and 8:35, the phrase **the sons of the exile** refers specifically to the group of Jewish people who returned to the land of Judah from Babylon after King Nebuchadnezzar had conquered Jerusalem and had taken many Jews as captives to Babylon. Alternate translation: [The Jews who had returned from exile] or [The Jews who had returned to their homeland]

Support Reference: Idiom

ULT **The ones who had come from the captivity, the sons of the exile**
UST The Babylonian soldiers had captured our ancestors and taken them away to Babylon, but now we who are their descendants have safely returned {to Israel}
(הַבָּאִים מֵהַשְּׁבִי בְּנֵי־הַגּוֹלָה)

Here the story shifts from Ezra's first-person account to a third-person account. If that is confusing in your language, you can continue the story in first person. Alternate translation: [We who had gone into exile in Babylonia but had now returned from captivity]

Support Reference: First, Second or Third Person

ULT **offered burnt up offerings to the God of Israel: 12 bulls for all Israel, 96 rams, 77 lambs, 12 male goats of a sin offering. The whole was a burnt up offering to Yahweh**
UST So we offered sacrifices of burnt offerings to our God: 12 bulls, {one} for {each of the 12 tribes of} the Israelite people, 96 rams, and 77 lambs. We also sacrificed 12 male goats to atone for the sins {that all of the Israelite people had committed}. We offered all of these sacrifices to Yahweh by putting them on the fire {of the altar}
(הִקְרִיבוּ עֹלוֹת ׀ לֵאלֹהֵי יִשְׂרָאֵל פָּרִים שְׁנֵים־עָשָׂר עַל־כָּל־יִשְׂרָאֵל אֵילִים ׀ תִּשְׁעִים וְשִׁשָּׁה כְּבָשִׂים שִׁבְעִים וְשִׁבְעָה צְפִירֵי חַטָּאת שְׁנֵים עָשָׂר הַכֹּל עוֹלָה לַיהוָה)

The book assumes that readers will recognize that there are two types of offerings here. The bulls, rams, and lambs are offerings of the first type. They were offered in order to express a desire to be in good standing with God by creating an aroma, the smell of roasting meat, that was considered to be pleasing to God. These were completely burned up. The goats are the second type of offering. As in 6:17, the goats were a **sin offering**. These were offered as a request for forgiveness from God. As explained in Leviticus 4:22–26 and 6:24–30, only the fat of these goats was burned up. The meat of these goats was for the priests to eat. The phrase **The whole was a burnt up offering** is a summary that includes the two types of offerings, one that was completely burned up and the other that was partially burned up. Therefore the final sentence means, "All of this was properly subjected to fire on the altar as sacrifices to Yahweh." The book assumes that readers know this. If it would be helpful in your language, you could say this explicitly. Alternate translation: [offered as burnt offerings to the God of Israel 12 bulls for all Israel, 96 rams, and 77 lambs, and as a sin offering 12 male goats. All of these sacrifices were offered to Yahweh through fire on the altar]

Support Reference: Assumed Knowledge and Implicit Information

ULT **offered burnt up offerings to the God of Israel: 12 bulls for all Israel, 96 rams, 77 lambs, 12 male goats of a sin offering**

UST So we offered sacrifices of burnt offerings to our God: 12 bulls, {one} for {each of the 12 tribes of} the Israelite people, 96 rams, and 77 lambs. We also sacrificed 12 male goats to atone for the sins {that all of the Israelite people had committed}

(הִקְרִיבוּ עֹלוֹת ׀ לֵאלֹהֵי יִשְׂרָאֵל פָּרִים שְׁנֵים־עָשָׂר עַל־כָּל־יִשְׂרָאֵל אֵילִים ׀ תִּשְׁעִים וְשִׁשָּׁה כְּבָשִׂים שִׁבְעִים וְשִׁבְעָה צְפִירֵי חַטָּאת שְׁנֵים עָשָׂר)

The numbers of animals offered are symbolic, as the book explains in the case of the bulls. There were 12 bulls **for all Israel** because there were twelve tribes of Israel. There were 12 goats for the same reason. The same symbolism seems to lie behind the 96 rams, since that number is eight times 12, although the significance of the number eight is no longer apparent. The number 77 is an intensive form of the number seven, which symbolizes completeness. If it would be helpful to your readers, you could say this explicitly. Alternate translation: [offered 12 bulls, one for each of the tribes of Israel, 96 rams, eight for each of the tribes of Israel, and 77 lambs, expressing completeness, as burnt offerings to the God of Israel, and 12 male goats as a sin offering, one for each of the tribes of Israel]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the captivity	The Babylonian soldiers had captured our ancestors and taken them away to Babylon
the exile	we who are their descendants
burnt up offerings	of burnt offerings
to the God of	to … God
Israel	our
bulls	bulls
Israel	{each of the 12 tribes of} the Israelite people
rams	rams
lambs	and … lambs
male goats of	male goats
a sin offering	to atone for the sins {that all of the Israelite people had committed}
was a burnt up offering	by putting them on the fire {of the altar}
to Yahweh	to Yahweh

Ezra 8:36

ULT	UST
And they gave the laws of the king to the satraps of the king and the governors of Beyond-the-River. And they lifted the people and the house of God.	*Some of us who had returned from Babylonia took the letter that the king had given to us to the governors of the king's provinces and to the officials of the province west of the Euphrates River. {After they read the letter,} they did what the king commanded for us {Israelite} people and for the temple of God."*

ULT **And they gave the laws of the king to the satraps of the king and the governors of Beyond-the-River**

UST Some of us who had returned from Babylonia took the letter that the king had given to us to the governors of the king's provinces and to the officials of the province west of the Euphrates River

(וַיִּתְּנוּ ׀ אֶת־דָּתֵי הַמֶּלֶךְ לַאֲחַשְׁדַּרְפְּנֵי֙ הַמֶּ֣לֶךְ וּפַחֲוֹת עֵבֶר הַנָּהָ֔ר)

Here, **the laws of the king** seem to mean the decrees that Artaxerxes issued in the letter he gave to Ezra, and specifically the provisions that allowed Ezra to ask for support for the temple, exempted temple personnel from taxation, and allowed Ezra to appoint judges. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [Ezra and the Jewish leaders informed the royal officials and governors in Beyond-the-River province of the decrees that Artaxerxes had issued in his letter to Ezra]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And they gave**

UST Some of us who had returned from Babylonia took

(וַיִּתְּנוּ)

Here the story uses a third-person account rather than Ezra's first-person account. If that is confusing in your language, you can continue the story in first person. Alternate translation: [We also gave]

Support Reference: First, Second or Third Person

ULT **to the satraps of the king and the governors of**
UST to the governors of the king's provinces and to the officials of
(לַאֲחַשְׁדַּרְפְּנֵי֙ הַמֶּ֔לֶךְ וּפַחֲוֹת)

The word **satraps** refers to rulers appointed by the king to rule over his provinces, such as the province of Beyond-the-River in which Judah was located. The **governors** were lower officials who worked in the province under the direction of the satrap. Use the words that communicate this best in your language. Alternate translation: [to those who rule over the king's provinces and to the authorities in the province of]

Support Reference: Translate Unknowns

ULT **And they lifted the people and the house of God**
UST {After they read the letter,} they did what the king commanded for us {Israelite} people and for the temple of God
(וְנִשְּׂא֖וּ אֶת־הָעָ֑ם וְאֶת־בֵּ֖ית־הָאֱלֹהִֽים)

Here, **lifted** is a metaphor that means supported and sustained. Alternate translation: [The group that had returned with Ezra supported the people of Judah and Jerusalem and the temple of God.]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the laws of	the letter that … had given to us
the king	the king
the king	to the governors of the king's provinces
and the governors of	and to the officials of
Beyond-the-River	the province west of the Euphrates River
the house of God	and for the temple of God

Ezra 9

Ezra 9 Chapter Introduction

Religious and Cultural Concepts in This Chapter

Intermarriage

When Ezra found out that many Jews who had returned from exile had married Gentile wives, he prayed to God and confessed this sin of his people. He acknowledged that God had been good to them much more than they deserved by letting these few people return from captivity and then they sinned by marrying Gentile wives. The Jewish people had done this before and God had punished them for it. God forbade this type of marriage because it caused the people to worship other gods. (See: sin, sinful, sinner, sinning; and god, false god, goddess, idol, idolater, idolatrous, idolatry)

Exclusive forms

Ezra uses many first person plural pronouns as he prays to God. Since Ezra is speaking to God, these forms of "we," "us," and "our" would all be the exclusive forms. (See: Exclusive and Inclusive 'We')

Ezra 9:1

ULT	UST
Now as soon as these things were finished, the leaders came to me, saying, "The people of Israel, and the priests, and the Levites have not separated themselves from the peoples of the lands according to their abominations, of the Canaanite, the Hittite, the Perizzite, the Jebusite, the Ammonite, the Moabite, the Egyptian, and the Amorite.	*"After that, {some of} the {Jewish} leaders came to me and said, 'Many Israelites and {even some} priests and Levites have not kept themselves from doing what the other people who are living in this land do. They are doing the same disgusting things that those people do. Those people are from the Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites.*

ULT **Now as soon as these things were finished**
UST After that
(וּכְכַלּוֹת אֵלֶּה)

This phrase indicates that the events the story will now relate came right after the events it has just described. In your translation, you can use the expression in your language that would best indicate this relationship.

Support Reference: Connect — Sequential Time Relationship

ULT **Now as soon as … were finished**
UST After that
(וּכְכַלּוֹת)

The word **now** introduces a new event in the story. If your language has a word or expression for introducing a new event, use that here.

Support Reference: Introduction of a New Event

ULT **the leaders**
UST {some of} the {Jewish} leaders
(הַשָּׂרִים)

These appear to be the same **leaders** as in 8:29, that is, clan leaders. But this is not a reference to all of them, since the ones who come to Ezra say that some of their fellow leaders have married foreign women. Alternate translation: [some of the clan leaders]

Support Reference: Assumed Knowledge and Implicit Information

ULT **came to me, saying**
UST came to me and said
(נִגְּשׁוּ אֵלַי & לֵאמֹר)

After this phrase Ezra begins to quote what these clan leaders told him. It may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

Support Reference: Quote Markings

ULT **have not separated themselves from the peoples of the lands**
UST have not kept themselves from doing what the other people who are living in this land do
(לֹא־נִבְדְּלוּ & מַעַמֵּי הָאֲרָצוֹת)

Separation here is a spatial metaphor for behavior. As in 6:21, it means to refuse to do the same things as another group. Alternate translation: [have not refused to do the things that the other people groups living in the land do]

Support Reference: Metaphor

ULT **from the peoples of the lands according to their abominations**
UST from doing what the other people who are living in this land do. They are doing the same disgusting things that those people do
(מַעַמֵּי הָאֲרָצוֹת כְּתוֹעֲבֹתֵיהֶם)

While the similar phrase in 6:21 spoke of "uncleanness," that is, things that God does not accept, the phrase here speaks of **abominations**, that is, things that are very displeasing to God. Alternate translation: [from the things that are very displeasing to God that the other people groups living in the land do]

Support Reference: Idiom

ULT **from the peoples of the lands**
UST from doing what the other people who are living in this land do
(מַעַמֵּי הָאֲרָצוֹת)

See how you translated this expression in 3:3. It refers to members of other people groups who were living in and around the province of Judah. Alternate translation: [from the other people groups living in the land]

Support Reference: Idiom

ULT **of the Canaanite, the Hittite, the Perizzite, the Jebusite, the Ammonite, the Moabite, the Egyptian, and the Amorite**

UST Those people are from the Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites

(לַכְּנַעֲנִי הַחִתִּי הַפְּרִזִּי הַיְבוּסִי הָעַמֹּנִי הַמּוֹאָבִי הַמִּצְרִי וְהָאֱמֹרִי)

These are the names of eight people groups.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the leaders	{some of} the {Jewish} leaders
Israel	Many Israelites
and the priests	and {even some} priests
and the Levites	and Levites
the lands	who are living in this land
according to their abominations	They are doing the same disgusting things that those people do
of the Canaanite	Those people are from the Canaanites
the Hittite	Hittites
the Perizzite	Perizzites
the Jebusite	Jebusites
the Ammonite	Ammonites
the Moabite	Moabites
the Egyptian	Egyptians
and the Amorite	and Amorites

Ezra 9:2

ULT	UST
For they have lifted from their daughters for themselves and for their sons, so they have mixed the seed of holiness with the peoples of the lands. And the hand of the leaders and the rulers has been first in this unfaithfulness."	*Specifically, some Israelite men have married women from these groups, and they have allowed their sons to do the same thing. So they are making us, God's sacred people, to be no longer distinct from the other groups that live here. In fact, some of our leaders and officials have been the first ones to betray God in this way!'*

ULT **For**
UST Specifically
(כִּי)

Here, **For** indicates that the sentence it introduces explains the reasons for the statement that the leaders make in the previous sentence. Alternate translation: [You see,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they have lifted from their daughters for themselves and for their sons**
UST some Israelite men have married women from these groups, and they have allowed their sons to do the same thing
(נָשְׂאוּ מִבְּנֹתֵיהֶם לָהֶם וְלִבְנֵיהֶם)

The phrase **lifted from their daughters** is an idiom that means "married some of their women." Alternate translation: [Israelite men have married women from these other groups, and they have also gotten wives for their sons from those groups.]

Support Reference: Idiom

ULT **so they have mixed the seed of holiness with the peoples of the lands**
UST So they are making us, God's sacred people, to be no longer distinct from the other groups that live here
(וְהִתְעָרְבוּ זֶרַע הַקֹּדֶשׁ בְּעַמֵּי הָאֲרָצוֹת)

Here, **mixed** is a metaphor for blending one thing into another. Alternate translation: [so they are blending the Jewish people right in with the other people groups living in the land]

Support Reference: Metaphor

ULT **so they have mixed the seed of holiness with the peoples of the lands**
UST So they are making us, God's sacred people, to be no longer distinct from the other groups that live here
(וְהִתְעָרְבוּ זֶרַע הַקֹּדֶשׁ בְּעַמֵּי הָאֲרָצוֹת)

The implication is that as a result of these marriages, not only was a distinct Jewish lineage being lost, the Jewish people were also beginning to follow the practices of these other groups rather than the commandments of God. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [so they are blending the Jewish people right in with the other people groups living in the land, and they are starting to follow their practices rather than the law of God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the seed of holiness**
UST God's sacred people
(זֶרַע הַקֹּדֶשׁ)

As in 8:28, **holiness** means "that which is set apart for a special purpose." Here, the word refers specifically to the fact that God had set apart the Israelites to be a model community of God's followers. Alternate translation: [the Jewish people, who belong to God,]

Support Reference: Idiom

ULT **the seed of holiness**
UST God's sacred people
(זֶרַע הַקֹּדֶשׁ)

Here, **seed** means "descendants." The reference here is specifically to the descendants of Jacob, who was also known as Israel, and specifically to his descendants who were living in Judah and Jerusalem, that is, the Jews who had returned from exile. Alternate translation: [the Jewish people, who belong to God,]

Support Reference: Idiom

ULT **with the peoples of the lands**
UST from the other groups that live here
(בְּעַמֵּי הָאֲרָצוֹת)

As in 9:1, this expression refers to members of other people groups who were living in and around the province of Judah. Alternate translation: [with the other people groups living in this land]

Support Reference: Idiom

ULT **And the hand of the leaders and the rulers has been first in this unfaithfulness**
UST In fact, some of our leaders and officials have been the first ones to betray God in this way
(וְיַד הַשָּׂרִים וְהַסְּגָנִים הָיְתָה בַּמַּעַל הַזֶּה רִאשׁוֹנָה)

Here, **hand** represents control and action. Alternate translation: [And our clan leaders and provincial officials were actually the first ones to disobey in this way]

Support Reference: Metaphor

ULT **in this unfaithfulness**
UST to betray God in this way
(בַּמַּעַל הַזֶּה)

Here, **unfaithfulness** means disobedience to God. Alternate translation: [to disobey God in this way]

Support Reference: Metaphor

ULT **the leaders and the rulers**
UST In fact, some of our leaders and officials
(הַשָּׂרִים וְהַסְּגָנִים)

These terms mean similar things, but it seems that **leaders** may refer to the heads of the clans and that **rulers** may refer to official leaders of government. If your language uses one word for both of those, you can combine them and use that word here. Alternate translation: [our chiefs]

Support Reference: Doublet

ULT **in this unfaithfulness**
UST to betray God in this way
(בַּמַּעַל הַזֶּה)

This is the end of Ezra's quotation of what the clan leaders told him. If you decided in 9:1 to mark their words as a direct quotation, you should indicate that here with a closing primary quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the seed of	people
holiness	God's sacred
the lands	that live here
the leaders	In fact, some of our leaders
and the rulers	and officials

ULT	UST
in … unfaithfulness	to betray God

Ezra 9:3

ULT	UST
And as soon as I heard this matter, I tore my garment and my robe. And I pulled out some from the hair of my head and my beard, and I sat down appalled.	*When I heard that, {I was so sad and angry that} I tore my clothes and my robe. I even pulled out some hair from my head and my beard. Then I sat down. I was very dismayed.*

ULT **I tore my garment and my robe. And I pulled out some from the hair of my head and my beard, and I sat down appalled**

UST {I was so sad and angry that} I tore my clothes and my robe. I even pulled out some hair from my head and my beard. Then I sat down. I was very dismayed

(קָרַעְתִּי אֶת־בִּגְדִּי וּמְעִילִי וָאֶמְרְטָה מִשְּׂעַר רֹאשִׁי וּזְקָנִי וָאֵשְׁבָה מְשׁוֹמֵם)

By performing these actions, Ezra was demonstrating symbolically how serious a wrong the Israelites had committed. If it would be helpful to your readers, you could say this explicitly. Alternate translation: [to show how wrong it was for the Israelites to have married foreign women, I tore my tunic and my cloak, I pulled out some hair from my head and my beard, and I sat down stunned]

Support Reference: Symbolic Action

ULT **appalled**

UST I was very dismayed

(מְשׁוֹמֵם)

The sense of this word is that Ezra was so overwhelmed with shock and horror that he did not move or speak. In your translation, you can use the expression in your language that would best indicate this. Alternate translation: [stunned] or [devastated]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and my robe	and my robe

Ezra 9:4

ULT	UST
And all who trembled at the words of the God of Israel on account of the unfaithfulness of the exiles were gathered to me. And I was sitting appalled until the offering of the evening.	*Many of the Jews still respected God's commandment {not to marry foreign women}, and they were upset and afraid because some of those who had returned from Babylonia had disobeyed it. They gathered around me as I sat there dismayed until the time of the evening sacrifice.*

ULT **And all who trembled at the words of the God of Israel on account of the unfaithfulness of the exiles were gathered to me**
UST Many of the Jews still respected God's commandment {not to marry foreign women}, and they were upset and afraid because some of those who had returned from Babylonia had disobeyed it. They gathered around me
(וְאֵלַי יֵאָסְפוּ כֹּל חָרֵד בְּדִבְרֵי אֱלֹהֵי־יִשְׂרָאֵל עַל מַעַל הַגּוֹלָה)

If it would be helpful in your language, you could say this with an active form. Alternate translation: [Everyone came and joined me who was just as distressed as I was about the way the Jews who had returned from exile had disobeyed the commandments of the God of Israel]

Support Reference: Active or Passive

ULT **all who trembled**
UST Many of the Jews still respected … and they were upset and afraid
(כֹּל חָרֵד)

Often in the Old Testament, **trembled** is a metaphor meaning to regard someone or something with respect and reverential fear. That is likely included in the meaning here, but in this context, the expression also seems to indicate an actual physical response to the situation, just as Ezra did not move or speak. Alternate translation: [everyone who was distressed]

Support Reference: Metaphor

ULT **at the words of the God of Israel**
UST God's commandment {not to marry foreign women}
(בְּדִבְרֵי אֱלֹהֵי־יִשְׂרָאֵל)

This phrase does not refer to something that God said on this occasion. Rather, it refers to the commandment that God had given to the Israelites earlier not to intermarry with foreign groups, which Ezra cites in his prayer in 9:10 and 9:11. Alternate translation: [at the commandments of the God of Israel]

Support Reference: Metaphor

ULT **on account of the unfaithfulness of the exiles**
UST because some of those who had returned from Babylonia had disobeyed it
(עַל מַעַל הַגּוֹלָה)

The abstract noun **exiles** refers in this context to the Jews who had returned to their homeland from Babylon. Here, **the exiles** seems to be equivalent to the longer phrase **the sons of the exile** in several other places in the book. If it would be helpful in your language, you could translate the idea behind this term with an equivalent phrase. Alternate translation: [because of the way the Jews who had returned to their homeland had disobeyed]

Support Reference: Abstract Nouns

ULT **on account of the unfaithfulness of the exiles**
UST because some of those who had returned from Babylonia had disobeyed it
(עַל מַעַל הַגּוֹלָה)

As in 9:2, **unfaithfulness** means "disobedience." Alternate translation: [because of the disobedience of the Jews who had returned to their homeland]

Support Reference: Metaphor

ULT **And I was sitting appalled until the offering of the evening**
UST as I sat there dismayed until the time of the evening sacrifice
(וַאֲנִי יֹשֵׁב מְשׁוֹמָם עַד לְמִנְחַת הָעָרֶב)

The **offering of the evening** was a sacrifice that the priests would offer around the time that the sun was going down. Alternate translation: [I continued to sit without moving or speaking until the time of the evening sacrifice] or [I continued to sit without moving or speaking for the rest of that day]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
who trembled	still respected … and they were upset and afraid
the God of	God's commandment {not to marry foreign women}
Israel	God's commandment {not to marry foreign women}
the unfaithfulness of	had disobeyed it
the exiles	some of those who had returned from Babylonia
were gathered	They gathered
the offering of	the time of the … sacrifice

Ezra 9:5

ULT	UST
And at the offering of the evening I arose from my humiliation, and when I tore my garment and my robe. And I knelt down on my knees, and spread out my palms to Yahweh my God.	*When it was time to offer the evening sacrifice, I stopped sitting there, silently showing how ashamed and sad I felt. Still wearing those torn clothes, I got on my knees and opened my hands {in prayer} to Yahweh, my God,*

ULT **I arose from my humiliation, and when I tore my garment and my robe**
UST I stopped sitting there, silently showing how ashamed and sad I felt. Still wearing those torn clothes
(קַמְתִּי מִתַּעֲנִיתִי וּבְקָרְעִי בִגְדִי וּמְעִילִי)

Even though Ezra had been sitting down and he now got up, in this context the word **arise** means more than that. As in 1:5, 3:2, and 5:2, it means to take action to get an enterprise under way. Ezra had been sitting motionless to show how ashamed and upset he was. Now he began to take action to address the situation that the clan leaders had told him about. Alternate translation: [I stopped sitting motionless in my torn clothes and began to do something about the situation]

Support Reference: Idiom

ULT **and when I tore my garment and my robe**
UST Still wearing those torn clothes
(וּבְקָרְעִי בִגְדִי וּמְעִילִי)

As the note to 9:3 explains, Ezra had torn his clothes to show how wrong it was for the Israelites to have married foreign women. By not changing out of his torn clothes, Ezra was continuing to show that symbolically. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [but I kept wearing my torn clothes to show how wrong it was for the Israelites to have married foreign women]

Support Reference: Symbolic Action

ULT **And I knelt down on my knees, and spread out my palms to Yahweh my God**
UST I got on my knees and opened my hands {in prayer} to Yahweh, my God
(וָאֶכְרְעָה עַל־בִּרְכַּי וָאֶפְרְשָׂה כַפַּי אֶל־יְהוָה אֱלֹהָי)

These two physical gestures showed publicly that Ezra was going to pray. Alternate translation: [I knelt down and spread out my hands in a gesture of prayer to Yahweh my God.]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And at the offering of	When it was time to offer the … sacrifice
and my robe	Still wearing those torn clothes
my palms	and opened my hands {in prayer}
Yahweh	Yahweh
my God	my God

Ezra 9:6

ULT	UST
And I said, "My God, I am ashamed and humiliated to raise my face to you, my God. For our iniquities have multiplied to above the head, and our guilt has grown up as far as to the heavens.	*and this is what I prayed: 'God, I belong to you. Yet I am very ashamed even to approach you in prayer. This is because the sins that we Israelites have committed are very bad. It is as though our sins are so many that they have risen up in a heap that is higher than our heads. We are so guilty for committing those sins that it is as though the heap of them has risen all the way up to you in heaven.*

ULT And I said
UST and this is what I prayed
(וָאֹמְרָה)

After this phrase Ezra begins to quote what he said out loud in prayer on this occasion. The quotation continues through 9:15. It may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

Support Reference: Quote Markings

ULT My God … my God
UST God, I belong to you
(אֱלֹהַי & אֱלֹהָי)

Here, **My God** means that Ezra belongs to God, not that God belongs to Ezra. If that is not clear in your language, then use a different phrase. Alternate translation: [O God, to whom I belong] or [God, whom I worship]

Support Reference: Possession

ULT I am ashamed and humiliated
UST Yet I am very ashamed
(בֹּשְׁתִּי וְנִכְלַמְתִּי)

Ashamed and **humiliated** mean very similar things. Ezra uses them together to emphasize how disgraced he feels by what the Israelites have done. If it would be helpful in your language, you could combine these terms into a single expression. Alternate translation: [I am deeply disgraced]

Support Reference: Doublet

ULT **to raise my face to you**
UST even to approach you in prayer
(לְהָרִים & פָּנַי אֵלֶיךָ)

This means “to look at you directly” or “to look at you face to face,” and since Ezra could not do that literally with God, it is a figurative way of saying “to address you.” Alternate translation: [even to speak to you.]

Support Reference: Metaphor

ULT **For our iniquities have multiplied to above the head, and our guilt has grown up as far as to the heavens**
UST This is because the sins that we Israelites have committed are very bad. It is as though our sins are so many that they have risen up in a heap that is higher than our heads. We are so guilty for committing those sins that it is as though the heap of them has risen all the way up to you in heaven
(כִּי עֲוֹנֹתֵינוּ רָבוּ לְמַעְלָה רֹאשׁ וְאַשְׁמָתֵנוּ גָדְלָה עַד לַשָּׁמָיִם)

These two phrases mean similar things. Ezra uses the repetition to emphasize how guilty the people of Israel are. If repeating the same thing twice would be confusing for your readers, you could combine the phrases into one and show the emphasis in another way. Alternate translation: [We have committed such great sins that our guilt because of them is completely overwhelming us] However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The first phrase speaks of the effects of these sins on the Israelites, while the second phrase speaks of their effects on their standing with God. Alternate translation: [We have committed such great sins that they are overwhelming us, and we know that they are making us guilty before you]

Support Reference: Parallelism

ULT **For our iniquities have multiplied to above the head, and our guilt has grown up as far as to the heavens**
UST This is because the sins that we Israelites have committed are very bad. It is as though our sins are so many that they have risen up in a heap that is higher than our heads. We are so guilty for committing those sins that it is as though the heap of them has risen all the way up to you in heaven
(כִּי עֲוֹנֹתֵינוּ רָבוּ לְמַעְלָה רֹאשׁ וְאַשְׁמָתֵנוּ גָדְלָה עַד לַשָּׁמָיִם)

If it would be helpful in your language, you could put this sentence first in the prayer (after **My God**), since it gives the reason for the result of Ezra feeling ashamed. You could show the connection by using a word like “so” after this phrase. Alternate translation: [we have committed such great sins that we are completely guilty, and we know that we are very guilty before you. And so]

Support Reference: Connect — Reason-and-Result Relationship

ULT **our iniquities have multiplied to above the head**
UST the sins that we Israelites have committed are very bad. It is as though our sins are so many that they have risen up in a heap that is higher than our heads
(עֲוֹנֹתֵינוּ רָבוּ לְמַעְלָה רֹאשׁ)

Here, **multiplied** means to become much greater in number. Ezra uses that expression to describe how serious the sins of the Israelites are. Alternate translation: [we have committed so many sins that it is like they have piled up higher than our heads]

Support Reference: Metaphor

ULT **our iniquities have multiplied**
UST the sins that we Israelites have committed are very bad … are so many
(עֲוֹנֹתֵינוּ רָבוּ)

If it would be helpful in your language, you could express the idea behind the abstract noun **iniquities** with a phrase such as "sins that we have committed." Alternate translation: [the great sins that we have committed]

Support Reference: Abstract Nouns

ULT **to above the head**
UST It is as though our sins … that they have risen up in a heap that is higher than our heads
(לְמַעְלָה רֹאשׁ)

Ezra uses a spatial metaphor to describe the degree to which the sins have become greater in number. Alternate translation: [to the point that they are obvious to everyone]

Support Reference: Metaphor

ULT **and our guilt has grown up**
UST We are so guilty for committing those sins that it is as though the heap of them has risen … up
(וְאַשְׁמָתֵנוּ גָדְלָה)

If it would be helpful in your language, you could express the idea behind the abstract noun **guilt** with a phrase such as "make guilty." Alternate translation: [and our sins are making us guilty]

Support Reference: Abstract Nouns

ULT **and our guilt has grown up as far as to the heavens**
UST We are so guilty for committing those sins that it is as though the heap of them has risen all the way up to you in heaven
(וְאַשְׁמָתֵנוּ גָדְלָה עַד לַשָּׁמָיִם)

Here, Ezra speaks of God by reference to something associated with him, **the heavens**, which was considered to be the place where God lived. The expression **and our guilt has grown up as far as to the heavens** means that the sins have become so numerous that the pile of them has reached to God in heaven. In other words, their sin is against God himself. Alternate translation: [and our many sins have made us very guilty before you]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My God	God, I belong to you
I am ashamed	Yet I am very ashamed
and humiliated	Yet I am very ashamed
my God	God, I belong to you
our iniquities	the sins that we Israelites have committed
have multiplied	are very bad … are so many
and our guilt	We are so guilty for committing those sins
to the heavens	you in heaven

Ezra 9:7

ULT	UST
From the days of our fathers until this day we are in great guilt. And in our iniquities, we ourselves, our kings, and our priests have been given into the hand of the kings of the lands by sword, by captivity, and by plunder, and by shame of face, as this day.	*Since the time of our ancestors until now, we{, the Jewish people,} have been very guilty of sinning {against you}. That is the reason why you, God, allowed {the armies of} the kings of other lands to do whatever they wanted to do with our people and with our kings and our priests. They killed {many of} them, they captured {many of} them, they robbed {many of} them, and they caused them all to be disgraced, just as we are today.*

ULT **From the days of our fathers**
UST Since the time of our ancestors
(מִימֵי אֲבוֹתֵינוּ)

The term **days** is used here to refer a particular period of time. Alternate translation: [From the time when our ancestors lived]

Support Reference: Idiom

ULT **our fathers**
UST our ancestors
(אֲבוֹתֵינוּ)

Fathers here, means “ancestors.” Alternate translation: [our ancestors]

Support Reference: Metaphor

ULT **until this day**
UST until now
(עַד הַיּוֹם הַזֶּה)

In this context, **day** does not refer to one specific day, but rather, to a more general time. Alternate translation: [until this time]

Support Reference: Idiom

ULT **we are in great guilt**
UST we{, the Jewish people,} have been very guilty
(אֲנַחְנוּ בְּאַשְׁמָה גְדֹלָה)

Here, Ezra speaks of the disobedience of the Israelites by reference to something associated with it, the guilt that it has caused. Alternate translation: [we have consistently disobeyed you]

Support Reference: Metonymy

ULT **we**
UST we{, the Jewish people … }
(אֲנַ֗חְנוּ)

By **we** here, Ezra is referring to all of the Jewish people. See the UST.

Support Reference: Metonymy

ULT **are in great guilt**
UST have been very guilty
(בְּאַשְׁמָ֣ה גְדֹלָ֔ה)

If it would be helpful in your language, you could express the idea behind the abstract noun **guilt** with a verb such as "disobey." Alternate translation: [consistently disobeyed you]

Support Reference: Abstract Nouns

ULT **we ourselves, our kings, and our priests have been given into the hand of the kings of the lands**
UST you, God, allowed {the armies of} the kings of other lands to do whatever they wanted to do with our people and with our kings and our priests
(נִתַּ֨נּוּ אֲנַ֜חְנוּ וּמְלָכֵ֣ינוּ כֹהֲנֵ֗ינוּ בְּיַד־ מַלְכֵ֤י הָאֲרָצוֹת֙)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [you put us, our kings, and our priests into the hands of foreign rulers]

Support Reference: Active or Passive

ULT **we ourselves, our kings, and our priests have been given into the hand of the kings of the lands**
UST you, God, allowed {the armies of} the kings of other lands to do whatever they wanted to do with our people and with our kings and our priests
(נִתַּ֨נּוּ אֲנַ֜חְנוּ וּמְלָכֵ֣ינוּ כֹהֲנֵ֗ינוּ בְּיַד־ מַלְכֵ֤י הָאֲרָצוֹת֙)

Here, **hand** represents power and control. Alternate translation: [you allowed foreign rulers to conquer us, our kings, and our priests]

Support Reference: Metaphor

ULT **the kings of the lands**
UST {the armies of} the kings of other lands
(מַלְכֵ֤י הָאֲרָצוֹת֙)

The **kings of the lands** would be the rulers of the "people of the lands" whom Ezra mentions in 9:1 and 9:2, and of similar foreign people groups. Alternate translation: [foreign rulers]

Support Reference: Idiom

ULT **by sword, by captivity, and by plunder, and by shame of face**
UST They killed {many of} them, they captured {many of} them, they robbed {many of} them, and they caused them all to be disgraced
(בַּחֶרֶב בַּשִּׁבְיָ֥ וּבַבִּזָּ֖ה וּבְבֹ֣שֶׁת פָּנִ֑ים)

Other than **by sword**, these are not the means by which the foreign rulers conquered the Israelites. Rather, they are primarily things that happened to the Israelites after they were conquered. It may be helpful to make this a separate sentence. Alternate translation: [They killed some of us, they took others of us away from our homeland, they stole the things that belonged to us, and all of this has made us greatly ashamed]

Support Reference: Idiom

ULT **by sword**
UST They killed {many of} them
(בַּחֶרֶב)

The sword represents killing, by reference to one kind of weapon that can kill a person. Alternate translation: [who killed some of us]

Support Reference: Metonymy

ULT **by captivity**
UST they captured {many of} them
(בַּשִּׁבְיָ֥)

If it would be helpful in your language, you could express the idea behind the abstract noun **captivity** with a verb such as “take away.” Alternate translation: [who took others away from our homeland]

Support Reference: Abstract Nouns

ULT **and by plunder**
UST they robbed {many of} them
(וּבַבִּזָּ֖ה)

If it would be helpful in your language, you could express the idea behind the abstract noun **plunder** with a verb such as “steal.” Alternate translation: [who stole the things that belonged to us]

Support Reference: Abstract Nouns

ULT **and by shame of face**
UST and they caused them all to be disgraced
(וּבְבֹ֥שֶׁת פָּנִ֖ים)

If it would be helpful in your language, you could express the idea behind the abstract noun **shame** with a word such as "ashamed." Alternate translation: [and all of this has made us greatly ashamed]

Support Reference: Abstract Nouns

ULT **and by shame of face**
UST and they caused them all to be disgraced
(וּבְבֹ֥שֶׁת פָּנִ֖ים)

Here, Ezra uses the **face** to describe the whole person figuratively, by reference to one part of a person, their face, which would show their shame by its expression. Alternate translation: [and made us greatly ashamed]

Support Reference: Synecdoche

ULT **as this day**
UST just as we are today
(כְּהַיּ֣וֹם הַזֶּ֔ה)

In this context, **day** does not refer to one specific day, but rather to a more general time that includes the day that Ezra is praying to God. Alternate translation: [and that is still our situation now]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
From the days of	Since the time of
day	now
are in … guilt	have been … guilty
And in our iniquities	of sinning {against you}. That is the reason why
our kings	and with our kings
and our priests	and our priests
the kings of	{the armies of} the kings of
the lands	other lands
by sword	They killed {many of} them
by captivity	they captured {many of} them
and by plunder	they robbed {many of} them
and by shame of	and they caused them all to be disgraced

ULT	UST
as … day	just as we are today

Ezra 9:8

ULT	UST
But now, according to a little moment, favor has come from with Yahweh our God to leave for us survivors and to give to us a peg in his holy place, for our God to brighten our eyes and to give us a little reviving in our slavery.	*But for just a little while now, Yahweh our God, you have been kind to us. You have allowed some of us to survive. You have given us a secure home in your sacred place. You have made us joyful and given us some freedom, even though the Persian king is still our master.*

ULT **But now**
UST But for just a little while now
(וְעַתָּה)

The phrase **But now** indicates that the sentence that it introduces draws a contrast between what the Israelites had been experiencing in the past and what God was now doing. Use a natural way in your language to indicate this contrast.

Support Reference: Connect — Contrast Relationship

ULT **according to a little moment**
UST But for just a little while now
(כִּמְעַט־רֶגַע)

Alternate translation: [for just a short time]

Support Reference: Idiom

ULT **favor has come from with Yahweh our God**
UST Yahweh our God, you have been kind to us
(הָיְתָה תְחִנָּה מֵאֵת ׀ יְהוָה אֱלֹהֵינוּ)

The abstract noun **favor** refers to one person helping another person even if that person does not deserve it. If it would be helpful in your language, you could translate the idea behind this word with a phrase such as “be merciful.” Alternate translation: [Yahweh our God has been merciful to us] or [Yahweh our God has been gracious to us]

Support Reference: Abstract Nouns

ULT **favor has come from with Yahweh our God**
UST Yahweh our God, you have been kind to us
(הָיְתָה תְחִנָּה מֵאֵת ׀ יְהוָה אֱלֹהֵינוּ)

Ezra speaks here of **favor** or mercy as if it could travel from Yahweh to the Jews. Alternate translation: [Yahweh our God has been merciful to us]

Support Reference: Personification

ULT **favor has come from with Yahweh our God**
UST Yahweh our God, you have been kind to us
(הָיְתָה תְחִנָּה מֵאֵת ׀ יְהוָה אֱלֹהֵינוּ)

Ezra is speaking to Yahweh in prayer, and accordingly, he addresses him in the second person in 9:6 and in 9:10–15. But here he speaks of God in the third person to show humility and respect, as people of this time did when speaking to superiors. If it would be helpful in your language, you could translate his words in the second person. Alternate translation: [you, Yahweh our God, have been merciful to us]

Support Reference: First, Second or Third Person

ULT **and to give to us a peg**
UST You have given us a secure home
(וְלָתֶת־לָנוּ יָתֵד)

Ezra speaks of the Jews' current situation of safety and security in their homeland as if it were a **peg** or "stake," such as one would pound securely into the ground in order to fasten the cords of a tent to it, or such as one would fasten to a wall in order to hang utensils on it safely and securely. If it would be helpful in your language, you could express this with a different metaphor that conveys this sense of stability and security, or express this plainly. Alternate translation: [and to bring us into a safe situation]

Support Reference: Metaphor

ULT **in his holy place**
UST in your sacred place
(בְּמָקוֹם קָדְשׁוֹ)

Here the word **holy** means "set apart for a special purpose." The temple was God's **holy place** because it was set apart for his worship. Alternate translation: [in his temple]

Support Reference: Idiom

ULT **in his holy place**
UST in your sacred place
(בְּמָקוֹם קָדְשׁוֹ)

Here again Ezra speaks of God in the third person. If it would be helpful in your language, you could translate his words in the second person. Alternate translation: [in your temple.]

Support Reference: First, Second or Third Person

ULT **in his holy place**
UST in your sacred place
(בְּמָקוֹם קָדְשׁוֹ)

Ezra speaks of the **peg** as if it were in God's temple, likely because God was considered to be present there. Alternate translation: [in your presence]

ULT **in his holy place**
UST in your sacred place
(בְּמָקוֹם קָדְשׁוֹ)

Ezra may be speaking of the presence of God by association to mean the protection of God. Alternate translation: [under your protection]

Support Reference: Metonymy

ULT **to leave for us survivors**
UST You have allowed some of us to survive
(לְהַשְׁאִיר לָנוּ פְּלֵיטָה)

This phrase starts with **to**, which indicates here that the phrase that follows is a result of the phrase that came before. In fact, there are four results in this verse of receiving favor from God. Each result begins with the word **to**. Use a natural way in your language to indicate that these are results of receiving favor from God.

Support Reference: Connect — Reason-and-Result Relationship

ULT **for our God to brighten**
UST You have made us joyful
(לְהָאִיר & אֱלֹהֵינוּ)

Here again Ezra speaks of God in the third person. If it would be helpful in your language, you could translate his words in the second person. Alternate translation: [for you, our God, to bring light to]

Support Reference: First, Second or Third Person

ULT **for our God to brighten our eyes and to give us a little reviving in our slavery**
UST You have made us joyful and given us some freedom, even though the Persian king is still our master
(לְהָאִיר עֵינֵינוּ אֱלֹהֵינוּ וּלְתִתֵּנוּ מִחְיָה מְעַט בְּעַבְדֻתֵנוּ)

These two phrases mean similar things. Ezra uses the repetition to emphasize how merciful God has been to the community of returned exiles. If it would be helpful in your language, you could combine these phrases. Alternate translation: [and for our God to enable our community to thrive a little even under foreign domination] However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase says more specifically how God has accomplished what the first phrase describes. Alternate translation: [for our God to give us new vitality by giving us greater freedom even though we are under foreign domination]

Support Reference: Parallelism

ULT **for our God to brighten our eyes**
UST You have made us joyful
(לְהָאִיר עֵינֵינוּ אֱלֹהֵינוּ)

To **brighten** the **eyes** of a person means to give them new life and vitality in the sense of restoring someone's happiness or well-being. Alternate translation: [for our God to give us new vitality]

Support Reference: Metaphor

ULT **and to give us a little reviving in our slavery**
UST and given us some freedom, even though the Persian king is still our master
(וּלְתִתֵּנוּ מִחְיָה מְעַט בְּעַבְדֻתֵנוּ)

Since Ezra says that God has made the community more alive **in our slavery**, he seems to be referring implicitly to the greater measure of freedom that King Artaxerxes has allowed them. If it would be helpful to your readers, you could say this explicitly. Alternate translation: [by giving us greater freedom even though we are under foreign domination]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … moment	But for just a little while now
favor	you have been kind to us
Yahweh	Yahweh
our God	our God
his holy	your sacred
our God	You
in our slavery	

ULT	UST
	even though the Persian king is still our master

Ezra 9:9

ULT	UST
For we are slaves, yet our God has not forsaken us in our slavery. But he has extended to us covenant faithfulness before the face of the kings of Persia to give to us reviving, to raise up the house of our God and to cause its ruins to stand, and to give to us a wall in Judah and in Jerusalem.	*Yes, we are like slaves, but even so, you have not abandoned us. Instead, you have caused the kings of Persia to act very kindly toward us. They have given us some freedom and allowed us to rebuild your temple, which had been destroyed. They have allowed us to live safely here in the province of Judah and the city of Jerusalem.*

ULT **For we are slaves**
UST Yes, we are like slaves
(כִּי־עֲבָדִים אֲנָחְנוּ)

Ezra describes the Jewish people as **slaves**, which is an exaggeration that he uses to express humility before God. It is true that their ancestors were taken as captives to Babylon where they were forced to serve the king, and that even now they must do as the king commands, but those who have returned to Judah are allowed to manage their own daily affairs. Alternate translation: [The Babylonians made our people to be slaves]

Support Reference: Hyperbole

ULT **our God has not forsaken us**
UST you have not abandoned us
(לֹא עֲזָבָנוּ אֱלֹהֵינוּ)

Ezra continues to speak of God in the third person. If it would be helpful in your language, you could translate his words in the second person. Alternate translation: [you, our God, have not forsaken us]

Support Reference: First, Second or Third Person

ULT **But he has extended**
UST Instead, you have caused … to act very kindly toward us
(וַיֵּט)

This word **But** indicates that the sentence it introduces draws a contrast between what the Israelites might have expected God to do, since they were being punished for their disobedience, and what God actually did. You could begin the sentence with a phrase such as “on the contrary” or other method in your language to indicate this contrast.

Support Reference: Connect — Contrast Relationship

ULT **But he has extended to us covenant faithfulness**
UST Instead, you have caused … to act very kindly toward us
(וַיֵּט־עָלֵינוּ חֶסֶד)

As in 7:28, Ezra uses a spatial metaphor to depict help stretching out to him from Yahweh. Alternate translation: [On the contrary, he has helped us, as he promised]

Support Reference: Metaphor

ULT **But he has extended to us covenant faithfulness before the face of the kings of Persia**
UST Instead, you have caused the kings of Persia to act very kindly toward us
(וַיֵּט־עָלֵינוּ חֶסֶד לִפְנֵי מַלְכֵי פָרָס)

Here, the abstract noun **faithfulness** refers to a person wanting to do everything that they can to help another person. As in 3:11 and 7:28, **covenant faithfulness** refers specifically to Yahweh doing that for the people of Israel because of his covenant with them, which contained the promises that he had made to them. If it would be helpful in your language, you could translate the idea behind this phrase with verbs such as “help” and “promise.” Alternate translation: [But he has helped us, as he promised, by leading the king of Persia to regard us favorably]

Support Reference: Abstract Nouns

ULT **before the face of the kings of Persia**
UST Instead, you have caused the kings of Persia to act very kindly toward us
(לִפְנֵי מַלְכֵי פָרָס)

Here, **face** refers to the way that a person regards things, by association with the way that they use the eyes in their face to see things and the way that their facial expression shows what they think of those things. Alternate translation: [by leading the kings of Persia to regard us favorably]

Support Reference: Metonymy

ULT **the kings of Persia**
UST the kings of Persia
(מַלְכֵי פָרָס)

Ezra probably uses the plural **kings** to acknowledge implicitly that not just Artaxerxes, but also Cyrus and Darius before him, treated the Jews favorably by allowing them to rebuild the temple and by supporting the worship there. If it would be helpful to your readers, you could name these kings explicitly. Alternate translation: [King Cyrus, King Darius, and King Artaxerxes of Persia]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to give to us reviving**
UST They have given us some freedom
(לָתֶת־לָנוּ מִחְיָה)

As in 9:8, **reviving** or renewed life in this context seems to be a figurative expression for greater freedom. Alternate translation: [so that they gave us greater freedom]

Support Reference: Metaphor

ULT **to raise up the house of our God and to cause its ruins to stand**
UST and allowed us to rebuild your temple, which had been destroyed
(לְרוֹמֵם אֶת־בֵּית אֱלֹהֵינוּ וּלְהַעֲמִיד אֶת־חָרְבֹתָיו)

These two phrases mean similar things. Ezra says essentially the same thing twice, probably to emphasize how remarkable this was after all the opposition that there had been to it. If repeating both phrases in your translation might be confusing for your readers, you can combine the phrases. Alternate translation: [and allowed us to rebuild the temple of our God] However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase is stronger because it indicates that the temple had previously been destroyed but now it was being restored. Alternate translation: [and allowed us to rebuild the temple of our God by repairing its ruins]

Support Reference: Parallelism

ULT **to raise up**
UST and allowed us to rebuild
(לְרוֹמֵם)

To raise up is a figurative expression for building it. Alternate translation: [to rebuild]

Support Reference: Metaphor

ULT **and to cause its ruins to stand**
UST which had been destroyed
(וּלְהַעֲמִיד אֶת־חָרְבֹתָיו)

Like **raise up**, **cause … to stand** is a figurative expression for building. Alternate translation: [by repairing its ruins]

Support Reference: Metaphor

ULT **and to give to us a wall in Judah and in Jerusalem**
UST They have allowed us to live safely here in the province of Judah and the city of Jerusalem
(וְלָתֵת־לָנוּ גָּדֵר בִּיהוּדָה וּבִירוּשָׁלָם)

Ezra is not referring to a literal wall. (The walls of Jerusalem were still broken down at this time. They would not be repaired until Nehemiah came to the city over a dozen years later.) Rather, he means that the Persian kings authorized the returned exiles to re-establish their community in Judah and Jerusalem, and so the king would protect their right to live there. It is as if the Jews are already protected by this as though by a wall. Alternate translation: [and has given us a safe place to live in Judah and Jerusalem.]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
are slaves	are like slaves
our God	you
has … forsaken us	have … abandoned us
yet … in our slavery	but even so
covenant faithfulness	Instead, you have caused … to act very kindly toward us
the kings of	the kings of
Persia	Persia
the house of our God	your temple
its ruins	which had been destroyed
in Judah	in the province of Judah
and in Jerusalem	and the city of Jerusalem

Ezra 9:10

ULT	UST
So now, our God, what can we say after this? For we have forsaken your commandments,	*Our God, there is nothing that we can say now to defend ourselves after all {of the sinful things that we have done}. We have continued to disobey your commands.*

ULT **So now, our God, what can we say after this**
UST Our God, there is nothing that we can say now to defend ourselves after all {of the sinful things that we have done}
(וְעַתָּה מַה־נֹּאמַר אֱלֹהֵינוּ אַחֲרֵי־זֹאת)

Ezra is making a statement, not really asking a question. He does not expect God to tell him what excuses he can give for the disobedience of the Israelites. Instead, he is using the question form to emphasize that the Israelites really have no excuses. If it would be helpful in your language, you could translate these words as a statement. Alternate translation: [So now, our God, we really have no excuses, after all of this.]

Support Reference: Rhetorical Question

ULT **after this**
UST after all {of the sinful things that we have done}
(אַחֲרֵי־זֹאת)

If it would be helpful in your language, you could explain what **this** refers to. There are two possibilities. (1) It probably refers to all of the sinning that the Jews did by disobeying God. Alternate translation: [after we have continued to sin against you] or (2) It could refer to the good things that God did for the Jews even though they continually disobeyed him. Alternate translation: [after you have been much more kind to us than we deserved]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we have forsaken your commandments**
UST We have continued to disobey your commands
(עָזַבְנוּ מִצְוֹתֶיךָ)

As in 8:22, forsaking or abandoning God is a metaphor for disobeying him or refusing to serve him. Alternate translation: [we have disobeyed your commandments]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
our God	Our God

ULT	UST
we have forsaken	We have continued to disobey

Ezra 9:11

ULT	UST
which you commanded by the hand of your servants, the prophets, saying, 'The land that you are entering to possess is a land of impurity by the impurity of the peoples of the lands, by their abominations that have filled it from mouth to mouth with their uncleanness.	*They are the commands that you gave to your servants, the prophets, to tell to us. They told us that it was as though the land that we would occupy was a filthy land because the people who live there do disgusting things. They said that those people continually do shameful things, making it seem like the land is full of filth from one end to the other.*

ULT **which you commanded by the hand of your servants, the prophets**
UST They are the commands that you gave to your servants, the prophets, to tell to us
(אֲשֶׁר צִוִּיתָ בְּיַד עֲבָדֶיךָ הַנְּבִיאִים)

Here, **hand** represents control and action. This expression means that God gave these commandments by having the prophets speak them to the people of Israel. Alternate translation: [which you told your servants, the prophets, to speak to us]

Support Reference: Metaphor

ULT **saying**
UST They told us that … They said that
(לֵאמֹר)

After this phrase Ezra begins to quote what the prophets commanded the people on Yahweh's behalf. So this is a quotation within a quotation. That is, Ezra is quoting the prayer that he prayed on this occasion, and within that prayer, he is quoting what the prophets said. It may be helpful to your readers to indicate this by setting off these words within secondary quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation within a quotation.

Support Reference: Quote Markings

ULT **is a land of impurity by the impurity of the peoples of the lands**
UST it was as though … was a filthy land because the people who live there do disgusting things
(אֶרֶץ נִדָּה הִיא בְּנִדַּת עַמֵּי הָאֲרָצוֹת)

The prophets speak of the land of Canaan as if it were itself impure, because it was a place where the people did things that were very displeasing to God. Alternate translation: [is a land whose inhabitants do things that are displeasing to God]

Support Reference: Metaphor

> ULT **by the impurity of**
> UST because … do disgusting things
> (בְּנִדַּ֖ת)

The prophets speak of these displeasing things as if they were contaminated. Alternate translation: [because of the detestable actions of]

Support Reference: Metaphor

> ULT **the peoples of the lands**
> UST the people who live there
> (עַמֵּ֣י הָאֲרָצ֑וֹת)

See how you translated this expression in 3:3. Here it refers to members of other people groups who were living in the land of Canaan. Alternate translation: [the inhabitants]

Support Reference: Idiom

> ULT **by their abominations that have filled it from mouth to mouth with their uncleanness**
> UST those people continually do shameful things, making it seem like the land is full of filth from one end to the other
> (בְּתוֹעֲבֹתֵיהֶ֗ם אֲשֶׁ֥ר מִלְא֛וּהָ מִפֶּ֥ה אֶל־פֶּ֖ה בְּטֻמְאָתָֽם)

The term **abominations**, like the term **impurity**, refers to things that people do that are very displeasing to God. As in 9:1, the term indicates that God must judge these actions as wrong, that is, as not in accordance with his own character. The prophets speak of these things as if they were accumulating physically and filling up the land. It may be helpful to begin a new sentence here. Alternate translation: [Throughout the land, from one end to the other, they have been doing things that are very displeasing to God]

Support Reference: Metaphor

> ULT **from mouth to mouth**
> UST from one end to the other
> (מִפֶּ֥ה אֶל־פֶּ֖ה)

Here, **mouth** is a figurative way of saying “edge,” “end,” or “extremity,” probably by analogy to the way that the mouth of an animal is typically at one end of the animal. Alternate translation: [from one end to the other]

Support Reference: Metaphor

ULT **with their uncleanness**
UST of filth
(בְּטֻמְאָתָם)

The prophets also speak of these displeasing things as if they were dirty. See how you translated **uncleanness** in verse 6:21. Alternate translation: [through the things they do that are displeasing to God]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your servants	your servants
the prophets	the prophets
The land	the land
to possess	we would occupy
a land of	it was as though … was a filthy land
the lands	who live there
by their abominations	those people continually do shameful things

Ezra 9:12

ULT	UST
So now, neither give your daughters to their sons nor lift their daughters for your sons, nor shall you seek their peace or their good until eternity, so that you may be strong and eat the good things of the land and cause your sons to inherit it until eternity.'	*{They said,} "Therefore do not allow your daughters to marry their sons! Do not allow your sons to marry their daughters! Do not ever try to cause things to go well for those people! If you obey these instructions, your nation will be strong. You will enjoy the good crops that grow on the land, and the land will belong to your descendants forever."*

ULT **So now**
UST {They said,} "Therefore
(וְעַתָּה)

In this verse, Ezra continues quoting the prophets. The phrase **So now** introduces the results of what the previous sentence described. Use a connector in your language that can introduce a resulting action. Alternate translation: [Therefore] or [As a result]

Support Reference: Connect — Reason-and-Result Relationship

ULT **neither give your daughters to their sons**
UST do not allow your daughters to marry their sons
(בְּנוֹתֵיכֶם אַל־תִּתְּנוּ לִבְנֵיהֶם)

This expression specifically refers to giving daughters in marriage. Alternate translation: [do not arrange marriages between your daughters and their sons]

Support Reference: Idiom

ULT **nor lift their daughters for your sons**
UST Do not allow your sons to marry their daughters
(וּבְנֹתֵיהֶם אַל־תִּשְׂאוּ לִבְנֵיכֶם)

As in 9:2, to **lift their daughters for your sons** is an idiom that means "to get wives for your sons from among their daughters." Alternate translation: [and do not get wives for your sons from their daughters]

Support Reference: Idiom

ULT **nor shall you seek their peace or their good until eternity**
UST Do not ever try to cause things to go well for those people
(וְלֹא־תִדְרְשֵׁ֥ם שְׁלֹמָ֖ם וְטוֹבָתָ֑ם עַד־עוֹלָ֔ם)

Until eternity is a Hebrew expression that means **for as long as anyone can anticipate into the future**. Alternate translation: [and never do anything that contributes to their welfare or prosperity]

Support Reference: Idiom

ULT **nor shall you seek their peace or their good**
UST Do not … try to cause things to go well for those people
(וְלֹא־תִדְרְשֵׁ֥ם שְׁלֹמָ֖ם וְטוֹבָתָֽם)

The terms **peace** and **good** mean similar things. The prophets use them together to emphasize the importance of this commandment. If it would be helpful in your language, you could combine these terms into a single expression, as in the UST.

Support Reference: Doublet

ULT **so that you may be strong and eat the good things of the land … it**
UST If you obey these instructions, your nation will be strong. You will enjoy the good crops that grow on the land
(לְמַ֣עַן תֶּחֶזְקוּ֮ וַאֲכַלְתֶּם֒ אֶת־טּ֣וּב הָאָ֔רֶץ)

These two phrases mean similar things. The prophets say essentially the same thing twice, to emphasize the blessings that the Israelites would enjoy if they obeyed these commandments. If repeating both phrases might be confusing for your readers, you could combine them. Alternate translation: [so that you will become a prosperous nation in that place] However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase says more specifically how the nation would become strong, as the first phrase describes. Alternate translation: [so that you will become a strong nation by growing and enjoying abundant harvests]

Support Reference: Parallelism

ULT **so that you may be strong**
UST If you obey these instructions, your nation will be strong
(לְמַ֣עַן תֶּחֶזְקוּ֮)

The forms of **you** and **your** in this verse are plural, referring to all the Jewish people. Therefore **you may be strong** does not refer to a person's physical strength or health, but rather to the strength of the Jewish nation. Alternate translation: [so that your nation will be strong]

Support Reference: Forms of 'You' — Singular

ULT **and cause your sons to inherit … until eternity**
UST and the land will belong to your descendants forever
(וְהוֹרַשְׁתֶּם לִבְנֵיכֶם עַד־עוֹלָם)

As earlier in the sentence, **until eternity** means "for as long as anyone can anticipate into the future." Alternate translation: [so that your descendants will always be able to live there]

Support Reference: Idiom

ULT **for your sons**
UST your sons to marry
(לִבְנֵיכֶם)

Here, **sons** means "descendants." Alternate translation: [your descendants]

Support Reference: Metaphor

ULT **until eternity**
UST ever
(עַד־עוֹלָם)

After this phrase Ezra ends his quotation of what Yahweh commanded through the prophets. If you decided in 9:11 to mark their words as a secondary quotation, you should indicate that ending here with a closing secondary quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation within a quotation.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shall you seek	Do … try to cause things to go well for those people
their peace	Do … try to cause things to go well for those people
or their good	Do … try to cause things to go well for those people
eternity	ever
the good things of	the good crops that grow on the land
the land … it	the good crops that grow on the land
and cause … to inherit	and the land will belong to
eternity	forever

Ezra 9:13

ULT	UST
Yet after all that has come upon us because of our evil deeds and because of our great guilt (although you, our God, you have restrained it to lower than our iniquities, and you have given to us a survival such as this),	*But you punished us because we became very guilty for doing wicked things. Still, you, our God, have not punished us as much as we deserve for you to punish us. I say this because you have allowed this group of us to survive.*

ULT **all that has come upon us**
UST But you punished us
(כָּל־הַבָּא עָלֵינוּ)

The phrase **all that has come upon us** refers to the punishments that Ezra mentioned in 9:7. If it would be helpful in your language, you could make that information explicit. Alternate translation: [all of the things with which you punished us] or [everything that you allowed to happen to us]

Support Reference: Assumed Knowledge and Implicit Information

ULT **because of our evil deeds and because of our great guilt**
UST because we became very guilty for doing wicked things
(בְּמַעֲשֵׂינוּ הָרָעִים וּבְאַשְׁמָתֵנוּ הַגְּדֹלָה)

These two phrases mean similar things. Ezra uses the repetition for emphasis. If it would be helpful in your language, you could combine these phrases. Alternate translation: [since we are so guilty because of the wrong things that we have done] However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. Alternate translation: [since we have committed such great sins, and since we are so guilty as a result]

Support Reference: Parallelism

ULT **you have restrained it to lower than our iniquities**
UST have not punished us as much as we deserve for you to punish us
(חָשַׂכְתָּ לְמַטָּה מֵעֲוֹנֵנוּ)

This is a Hebrew idiom. Alternate translation: [have not punished us as fully as our sins deserve]

Support Reference: Idiom

ULT **and you have given to us a survival such as this**
UST I say this because you have allowed this group of us to survive
(וְנָתַתָּה לָּנוּ פְּלֵיטָה כָּזֹאת)

Ezra is referring implicitly to himself and to the other Jews who have returned from exile.

Alternate translation: [and you have allowed some of us to return to our homeland]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	wicked
and because of our … guilt	because we became … guilty
our God	our God
than our iniquities	have not punished us as much as we deserve for you to punish us

Ezra 9:14

ULT	UST
should we return to breaking your commandments and to intermarrying with the peoples of these abominations? Would you not be angry with us as far as completion, so that there is neither remnant nor survivors?	*However, some of us are again disobeying your commands. Some of us have married women from the people groups that do those detestable things. If we continue to do that, you will be so angry with us that you will destroy us completely, leaving none of us to survive!*

ULT **should we return to breaking your commandments and to intermarrying with the peoples of these abominations**
UST However, some of us are again disobeying your commands. Some of us have married women from the people groups that do those detestable things
(הֲנָשׁוּב לְהָפֵר מִצְוֹתֶיךָ וְלְהִתְחַתֵּן בְּעַמ�ֵּי הַתּוֹעֵבוֹת הָאֵלֶּה)

Ezra is making a statement, not really asking a question. He does not expect God to tell him whether the people should once again disobey. Instead, he is using the question form to emphasize how important it is for them to stop intermarrying with the other people groups. If it would be helpful in your language, you could translate these words as a statement or as an exclamation. Alternate translation: [we certainly should not break your commandments again by intermarrying with peoples who do things that you cannot stand!]

Support Reference: Rhetorical Question

ULT **with the peoples of these abominations**
UST from the people groups that do those detestable things
(בְּעַמֵּי הַתּוֹעֵבוֹת הָאֵלֶּה)

As in 9:1 and 9:11, the term **abominations** refers to things that God cannot allow to have in his presence. Alternate translation: [with the people groups who do these things that God detests]

Support Reference: Idiom

ULT **Would you not be angry with us as far as completion, so that there is neither remnant nor survivors**
UST If we continue to do that, you will be so angry with us that you will destroy us completely, leaving none of us to survive
(הֲלֹוא אַתָּה־בָּנוּ עַד־כָּלָּה לְאֵין שְׁאֵרִית וּפְלֵיטָה)

Once again Ezra is making a statement, not really asking a question. He does not expect God to tell him whether he would be angry with the Jews. Instead, he is using the question form to emphasize how angry God would become. If it would be helpful in your language, you could translate these words as a statement or as an exclamation. Alternate translation: [If we did that, you would be totally angry with us, and you would not leave any of us alive.]

Support Reference: Rhetorical Question

ULT **Would you not be angry with us as far as completion**
UST If we continue to do that, you will be so angry with us that you will destroy us completely
(הֲלֹוא אַתָּה־בָּנוּ עַד־כָּלָּה)

This is a Hebrew idiom. Alternate translation: [Would you not be totally angry with us]

Support Reference: Idiom

ULT **so that there is neither remnant nor survivors**
UST leaving none of us to survive
(לְאֵין שְׁאֵרִית וּפְלֵיטָה)

In this specific context, the terms **remnant** and **escape** mean the same thing. Ezra uses the terms together for emphasis. If it would be helpful in your language, you could combine these terms. Alternate translation: [you would not leave any of us alive.]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
abominations	that do … detestable things
remnant	leaving none of us to survive

Ezra 9:15

ULT	UST
Yahweh, the God of Israel, you are righteous, for we are left as survivors, as this day. Behold us, before your face in our guilt, for there is none to stand before your face on account of this.”	*Yahweh, God of Israel, you always do the right thing! Because of that, you have continually allowed some of us to survive, just as you have done with this group now. But we acknowledge that we are guilty of disobeying you and so because of what we have done, we do not deserve even to pray to you.’”*

ULT **Yahweh, the God of Israel, you are righteous, for we are left as survivors, as this day**

UST Yahweh, God of Israel, you always do the right thing! Because of that, you have continually allowed some of us to survive, just as you have done with this group now

(יְהוָ֣ה אֱלֹהֵ֣י יִשְׂרָאֵ֔ל צַדִּ֖יק אַתָּ֑ה כִּֽי־נִשְׁאַ֤רְנוּ פְלֵיטָה֙ כְּהַיּ֣וֹם הַזֶּ֔ה)

If it would be helpful in your language, you could reverse the order of these phrases since the second phrase gives the reason for what the first phrase says. Alternate translation: [But you have ensured that a group of us would survive, just as we are right now, so we acknowledge that you, Yahweh, the God of Israel, are righteous]

Support Reference: Connect — Reason-and-Result Relationship

ULT **as this day**

UST just as you have done with this group now

(כְּהַיּ֣וֹם הַזֶּ֔ה)

In this context, **day** does not refer to one specific day, but rather to a more general time. Alternate translation: [as we are now]

Support Reference: Idiom

ULT **Behold us, before your face in our guilt, for there is none to stand before your face on account of this**
UST But we acknowledge that we are guilty of disobeying you and so because of what we have done, we do not deserve even to pray to you
(הִנֶּנּוּ לְפָנֶיךָ בְּאַשְׁמָתֵינוּ כִּי אֵין לַעֲמוֹד לְפָנֶיךָ עַל־זֹאת)

These two phrases mean similar things. Ezra uses the repetition for emphasis as he makes this confession of guilt on behalf of the people. If it would be helpful in your language, you could combine these phrases. Alternate translation: [We have come into your presence to admit that we are guilty.] However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase is more intensive. Alternate translation: [We have come into your presence to admit that we are guilty, and none of us have any excuse for what we have done]

Support Reference: Parallelism

ULT **before your face**
UST we are guilty of disobeying you
(לְפָנֶיךָ)

Here, **face** represents the presence of a person. Alternate translation: [standing in your presence]

Support Reference: Metonymy

ULT **there is none to stand before your face**
UST we do not deserve even to pray to you
(אֵין לַעֲמוֹד לְפָנֶיךָ)

To **stand** is a Hebrew idiom meaning to be acquitted. (For example, in Psalm 130:3, “If you, Yahweh, would mark iniquities, Lord, who could stand?” and Psalm 1:5, “The wicked will not stand in the judgment.”) Alternate translation: [none of us can plead any grounds for acquittal] or [none of us have any excuse for what we have done]

Support Reference: Idiom

ULT **on account of this**
UST because of what we have done
(עַל־זֹאת)

This is the end of Ezra’s quotation of the prayer that he prayed on this occasion. If you decided in 9:6 to mark his words as a direct quotation, you should indicate that ending here with a closing primary quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the God of	God of
Israel	Israel
are righteous	always do the right thing
as … day	just as you have done
in our guilt	we are guilty of disobeying you

Ezra 10

Ezra 10 Chapter Introduction

Religious and Cultural Concepts in This Chapter

Intermarriages

In this chapter, Jewish men agree to divorce their Gentile wives. Divorce should not have been a common practice for the Jews, but they did it at this time because marriage between Jewish men and non-Jewish women was not allowed.

Ezra 10:1

ULT	UST
And when Ezra prayed, and when he confessed, weeping and casting himself down before the face of the house of God, an extremely great assembly from Israel, men and women and children, gathered to him. Indeed the people wept an abundant weeping.	*Ezra prostrated himself on the ground in front of the temple as he cried and prayed {to God}. He was confessing {to God the sins that the people had committed}. While he was doing that, a very large crowd of Israelites gathered around him, consisting of men, women, and children. They all cried very, very much {because they had sinned against God}.*

ULT **And when Ezra prayed**
UST Ezra … and prayed {to God}
(וּכְהִתְפַּלֵּל עֶזְרָא)

Previously in the book, Ezra was a character in a story that someone else was telling. Then starting from 7:27 he is the person telling the story, and he continues to tell it through to the end of chapter 9. Now from here to the end of the book, the story changes back to someone else talking about Ezra as a character in the story. If it would be helpful to your readers, you could continue to translate this chapter as though Ezra were telling it. Alternate translation: [And when I prayed]

Support Reference: Introduction of New and Old Participants

ULT **And when Ezra prayed, and when he confessed**
UST Ezra … and prayed {to God}. He was confessing {to God the sins that the people had committed}
(וּכְהִתְפַּלֵּל עֶזְרָא וּכְהִתְוַדֹּתוֹ)

These two phrases mean similar things. If it would be helpful to your readers, you could combine them. Alternate translation: [While Ezra was praying this prayer of confession]

Support Reference: Parallelism

ULT **and casting himself down before the face of the house of God**
UST prostrated himself on the ground in front of the temple
(וּמִתְנַפֵּל לִפְנֵי בֵּית הָאֱלֹהִים)

By **casting himself down** onto the ground in front of the temple, Ezra was symbolically pleading with God, who was considered to be present in the temple, the way a supplicant in this culture would get down with his face on the ground to plead with a powerful person. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [and pleading with God by falling down onto the ground in front of the temple]

Support Reference: Symbolic Action

ULT **before the face of the house of God**
UST in front of the temple
(לִפְנֵי בֵּית הָאֱלֹהִים)

Here, **face** means the front of a place. Alternate translation: [in front of the temple]

Support Reference: Metaphor

ULT **the people wept an abundant weeping**
UST They all cried … very much {because they had sinned against God}
(בָּכָה הָעָם הַרְבֵּה־בֶּכִי)

This is an idiom that means that the people wept a lot. This could refer to either loudness or length, or both. Alternate translation: [the people cried very bitterly]

Support Reference: Idiom

ULT **the people wept an abundant weeping**
UST They all cried … very much {because they had sinned against God}
(בָּכָה הָעָם הַרְבֵּה־בֶּכִי)

The implication is that the people were weeping because they realized what a wrong thing they had done and how guilty they were because of it. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [the people began to weep very bitterly because they realized that they had sinned and were guilty]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ezra	Ezra
And when … prayed	and prayed {to God}
and when he confessed	He was confessing {to God the sins that the people had committed}
weeping	as he cried
the house of God	the temple
an … assembly	a … crowd
from Israel	of Israelites
gathered	While he was doing that … gathered
weeping	very much {because they had sinned against God}

Ezra 10:2

ULT	UST
Then Shecaniah, the son of Jehiel, from the sons of Elam, answered and said to Ezra, "We ourselves have acted unfaithfully against our God and have caused foreign women from the peoples of the land to dwell. But now, there is hope for Israel concerning this.	*Then Shecaniah, the son of Jehiel from the clan of Elam, spoke. He said this to Ezra: "We have disobeyed our God. Some of us have married women who are not Israelites. They come from the other people groups that live around us. But we can still hope {that Yahweh will be merciful to} us Israelite people.*

ULT **Then … answered**
UST Then … spoke
(וַיַּעַן)

The word **then** indicates that the events the story will now relate came after the events it has just described. In your translation, you can use the expression in your language that would best indicate this relationship.

Support Reference: Connect — Sequential Time Relationship

ULT **Shecaniah, the son of Jehiel**
UST Shecaniah, the son of Jehiel
(שְׁכַנְיָה בֶן־יְחִיאֵל)

Shekaniah is the name of a man, and **Jehiel** is the name of his father.

Support Reference: How to Translate Names

ULT **from the sons of Elam**
UST from the clan of Elam
(מִבְּנֵי עוֹלָם)

Sons here means "descendants." Alternate translation: [one of the descendants of Elam]

Support Reference: Metaphor

ULT **Elam**
UST Elam
(עוֹלָם)

Elam is the name of a man.

Support Reference: How to Translate Names

ULT **Then … answered and said**
UST Then … spoke. He said this
(וַיַּעַן & וַיֹּאמֶר)

Here the book expresses a single idea by using two words connected with **and**. Together the two words mean that Shekaniah responded to the situation that the Jews were facing. Alternate translation: [responded]

Support Reference: Hendiadys

ULT **and said to Ezra**
UST He said this to Ezra
(וַיֹּאמֶר לְעֶזְרָא)

After this phrase, the book begins to quote what Shekaniah said to Ezra. It may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

Support Reference: Quote Markings

ULT **We ourselves have acted unfaithfully against our God**
UST We have disobeyed our God
(אֲנַחְנוּ מָעַלְנוּ בֵאלֹהֵינוּ)

As in 9:2 and 9:4, **acted unfaithfully** means "acted in disobedience." Alternate translation: [We ourselves have disobeyed our God]

Support Reference: Metaphor

ULT **and have caused foreign women from the peoples of the land to dwell**
UST Some of us have married women who are not Israelites. They come from the other people groups that live around us
(וַנֹּשֶׁב נָשִׁים נָכְרִיּוֹת מֵעַמֵּי הָאָרֶץ)

To **cause to dwell** is an idiom that means "to marry." Alternate translation: [and have married foreign women from the other people groups living in the land]

Support Reference: Idiom

ULT **from the peoples of the land**
UST They come from the other people groups that live around us
(מֵעַמֵּי הָאָרֶץ)

This expression refers to the other people groups who were living in and around the province of Judah. Alternate translation: [the other people groups living in the land]

Support Reference: Idiom

ULT **But now**
UST But
(וְעַתָּה)

The words **But now** indicate that the sentence it introduces draws a contrast between it and the previous sentence. The situation in the previous sentence appeared to be hopeless, but Shekaniah wants to say that the Jews can still do something about it. Indicate this contrast in a natural way in your language. Alternate translation: [nevertheless]

Support Reference: Connect — Contrast Relationship

ULT **But now, there is hope for Israel concerning this**
UST But we can still hope {that Yahweh will be merciful to} us Israelite people
(וְעַתָּה יֵשׁ־מִקְוֶה לְיִשְׂרָאֵל עַל־זֹאת)

Here Shekaniah refers to the nation of Israel as if it were a person, their ancestor, Israel. Alternate translation: [but there is still hope for the Israelites in this matter]

Support Reference: Personification

ULT **But now, there is hope for Israel concerning this**
UST But we can still hope {that Yahweh will be merciful to} us Israelite people
(וְעַתָּה יֵשׁ־מִקְוֶה לְיִשְׂרָאֵל עַל־זֹאת)

Though Shekaniah speaks of Israel, meaning the Israelites, in the third person, the term includes himself. If it would be helpful in your language, you could translate this phrase in the first person. Alternate translation: [But there is still hope for us in this matter] or [But there is still something that we can do about this]

Support Reference: First, Second or Third Person

ULT **But now, there is hope for Israel concerning this**
UST But we can still hope {that Yahweh will be merciful to} us Israelite people
(וְעַתָּה יֵשׁ־מִקְוֶה לְיִשְׂרָאֵל עַל־זֹאת)

Since Shekaniah is speaking to Ezra and the term **Israel** applies to Ezra as well, if you choose to translate this phrase in the first person, the term “us” or “we” should include the addressee, if your language makes that distinction. Alternate translation: [But there is still hope for us in this matter] or [But there is still something that we can do about this]

Support Reference: Exclusive and Inclusive ‘We’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elam	Elam
to Ezra	to Ezra
We … have acted unfaithfully	have disobeyed

ULT	UST
against our God	our God
foreign	who are not Israelites
the land	that live around us
hope	hope
for Israel	{that Yahweh will be merciful to} us Israelite people

Ezra 10:3

ULT	UST
So now, let us cut a covenant with our God to cause all the women to go out, and the ones who were born from them, by the counsel of my lord and the ones who tremble at the commandment of our God. And let it be done according to the law.	*Here is what I suggest. We should do what God told us to do in his laws. We should make an agreement with our God that we will divorce our foreign wives and send them away with their children. We will do everything according to what you, sir, and the others who greatly respect what our God has commanded, tell us to do.*

ULT **let us cut a covenant**
UST We should make an agreement
(נִכְרֹת־בְּרִית)

This is a Hebrew idiom that means “to make or enter into a covenant,” which is a solemn agreement between two parties. Alternate translation: [let us make a solemn agreement]

Support Reference: Idiom

ULT **to cause all the women to go out, and the ones who were born from them**
UST that we will divorce our foreign wives and send them away with their children
(לְהוֹצִיא כָל־נָשִׁים וְהַנּוֹלָד מֵהֶם)

To cause to go out is a Hebrew idiom that means “to divorce and send away.” Alternate translation: [to divorce and send away all of these foreign wives and their children]

Support Reference: Idiom

ULT **and the ones who were born from them**
UST with their children
(וְהַנּוֹלָד מֵהֶם)

If it would be helpful in your language, you could use a noun to represent this phrase that uses a passive verb form. Alternate translation: [and their children]

Support Reference: Active or Passive

ULT **by the counsel of my lord**
UST We will do everything according to what you, sir … tell us to do
(בַּעֲצַת אֲדֹנָי)

Shekaniah addresses Ezra in the third person as a sign of respect. If it would be helpful in your language, you could translate this with the second person. Alternate translation: [doing it in the way that you, my lord, advise]

Support Reference: First, Second or Third Person

ULT **and the ones who tremble at the commandment of our God**
UST and the others who greatly respect what our God has commanded
(וְהַחֲרֵדִים בְּמִצְוַת אֱלֹהֵינוּ)

As in 9:4, **tremble** here is a metaphor meaning to regard someone or something with respect and reverential fear. Alternate translation: [and in the way that seems right to everyone who respects the commandment of our God]

Support Reference: Metaphor

ULT **And let it be done according to the law**
UST We should do what God told us to do in his laws
(וְכַתּוֹרָה יֵעָשֶׂה)

If it would be helpful in your language, you could say this with an active form, and you could say who would do the action. Alternate translation: [And let us make sure that we are following what the law commands]

Support Reference: Active or Passive

ULT **And let it be done according to the law**
UST We should do what God told us to do in his laws
(וְכַתּוֹרָה יֵעָשֶׂה)

If it would be helpful in your language, you could put this more general statement before the specific one about cutting a covenant, as in the UST.

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a covenant	an agreement
with our God	with our God
by the counsel of	We will do everything according to what … tell us to do
my lord	you, sir
and the ones who tremble	and the others who greatly respect
our God	our God
And … according to the law	what God told us to do in his laws

Ezra 10:4

ULT	UST
Arise, for the matter is on you, and we are with you. Be strong and do."	*Since you are our leader, get going, and be courageous, and do {what is necessary to fix this problem}. We will do whatever you say."*

ULT **Arise**
UST get going
(קוּם)

Here, as in several other places in the book, **arise** means to take action to get an enterprise under way. It could also mean to physically arise, since Ezra was lying prostrate on the ground. Alternate translation: [Get up and do something about this situation]

Support Reference: Idiom

ULT **for the matter is on you**
UST Since you are our leader
(כִּי־עָלֶיךָ הַדָּבָר)

This is a Hebrew idiom. Alternate translation: [because this is your responsibility]

Support Reference: Idiom

ULT **for the matter is on you**
UST Since you are our leader
(כִּי־עָלֶיךָ הַדָּבָר)

The implication is that this was Ezra's responsibility because King Artaxerxes had given him the mandate to teach the Jews to follow the commandments of Yahweh and he also gave him the authority to ensure that they did follow those commandments. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [because this is your responsibility, since the king told you to teach us Yahweh's commandments and to make sure that we follow them]

Support Reference: Idiom

ULT **and we are with you**
UST We will do whatever you say
(וַאֲנַחְנוּ עִמָּךְ)

Alternate translation: [and we will support you]

> ULT **Be strong and do**
> UST and be courageous, and do {what is necessary to fix this problem}
> (חֲזַק וַעֲשֵׂה)

Here, Shekaniah leaves out some of the words that a sentence would ordinarily need in order to be complete. Alternate translation: [Be strong and take action to address this matter]

Support Reference: Ellipsis

> ULT **Be strong and do**
> UST and be courageous, and do {what is necessary to fix this problem}
> (חֲזַק וַעֲשֵׂה)

After this phrase, the book ends its quotation of what Shekaniah said to Ezra on this occasion. If you decided in 10:2 to mark his words as a quotation, you should indicate their ending here with a closing quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

Support Reference: Quote Markings

Ezra 10:5

ULT	UST
And Ezra arose and caused the leaders of the priests, the Levites, and all Israel to swear an oath to do according to this word. So they swore an oath.	*So Ezra acted {to fix the problem}. He demanded that all of the Israelite people, including the leaders of the priests and the Levites, solemnly declare that they would do what Shekaniah said that they should do. So they all solemnly promised {to do that}.*

ULT **And … arose**
UST So … acted {to fix the problem}
(וַיָּקָם)

Here the word **And** indicates that the sentence it introduces explains the results of what the previous sentences described. Alternate translation: [As a result]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And Ezra arose**
UST So Ezra acted {to fix the problem}. He
(וַיָּקָם עֶזְרָא)

Here also, **arose** means “took action to get an enterprise under way.” It could also mean to physically arise, since Ezra had been lying prostrate on the ground. Alternate translation: [So Ezra got up, took initiative,]

Support Reference: Idiom

ULT **and all Israel**
UST all of the Israelite people
(וְכָל־יִשְׂרָאֵל)

Here the book refers to the Israelites by the name of their nation. Alternate translation: [all of the Israelites]

Support Reference: Metonymy

ULT **and all Israel**
UST all of the Israelite people
(וְכָל־יִשְׂרָאֵל)

Here, **all Israel** is an exaggeration that is meant to express the idea that Ezra made every Israelite who was there swear an oath. If this is not clear in your language, you can state it without the exaggeration. Alternate translation: [and every Israelite who was there]

Support Reference: Hyperbole

ULT to do according to this word
UST that they would do what Shekaniah said that they should do
(לַעֲשׂוֹת כַּדָּבָר הַזֶּה)

The implication in context is that **this word** refers to Shekaniah's recommendation that the Jews send away all the foreign wives and their children. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [to do what Shekaniah had recommended and make the Israelites send away all the foreign wives and their children]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ezra	Ezra … He
the leaders of	including the leaders of
the priests	the priests
the Levites	and the Levites
Israel	Israelite people
and caused … to swear an oath	demanded that … solemnly declare
and caused … to swear an oath	demanded that … solemnly declare
So they swore an oath	So they all solemnly promised {to do that}

Ezra 10:6

ULT	UST
And Ezra rose up from before the face of the house of God, and he went to the chamber of Jehohanan, the son of Eliashib. And he went there. He did not eat bread and he did not drink water, but was mourning on account of the unfaithfulness of the exiles.	*Then Ezra went away from in front of the temple and went to the room where Jehohanan the grandson of Eliashib lived. Ezra continued to grieve because some of the Israelites who had returned from Babylonia had not faithfully obeyed God's laws. So while he was there, he did not eat or drink anything.*

ULT **from before the face of the house of God**
UST from in front of the temple
(מִלִּפְנֵי֙ בֵּ֣ית הָאֱלֹהִ֔ים)

As in 10:1, **face** here means the front of a place. Alternate translation: [from in front of the temple]

Support Reference: Metaphor

ULT **and he went to the chamber of Jehohanan, the son of Eliashib**
UST and went to the room where Jehohanan the grandson of Eliashib lived
(וַיֵּ֤לֶךְ אֶל־לִשְׁכַּת֙ יְהוֹחָנָ֣ן בֶּן־אֶלְיָשִׁ֔יב)

As in 8:29, **chamber** means a room, and in context here it seems to refer similarly to one of the rooms in the temple. Eliashib was the high priest, and so it is probable that one of his family members would have had a room there. The book does not say why Ezra went to one of the rooms in the temple, but the implication is that he did so in order to meet further with the community leaders and make plans for the assembly that the following verses describe. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [and he went to one of the rooms in the temple, the one that belonged to Jehohanan the grandson of Eliashib, to meet further with the leaders to make plans to call an assembly of all the returned exiles]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Jehohanan, the son of Eliashib**
UST Jehohanan the grandson of Eliashib
(יְהוֹחָנָ֣ן בֶּן־אֶלְיָשִׁ֔יב)

Jehohanan was actually the grandson of Eliashib, so **son** means "descendant." Alternate translation: [Jehohanan, the grandson of Eliashib]

Support Reference: Metaphor

ULT **Jehohanan … Eliashib**
UST Jehohanan … Eliashib
(יְהוֹחָנָן & אֶלְיָשִׁיב)

These are the names of two men.

Support Reference: How to Translate Names

ULT **And he went there. He did not eat bread and he did not drink water**
UST So while he was there, he did not eat or drink anything
(וַיֵּלֶךְ שָׁם לֶחֶם לֹא־אָכַל וּמַיִם לֹא־שָׁתָה)

Here the book leaves out some of the words that would ordinarily be needed in order to express a complete meaning. Alternate translation: [And when he went there, he did not eat bread or drink water]

Support Reference: Ellipsis

ULT **He did not eat bread and he did not drink water, but was mourning on account of the unfaithfulness of the exiles**
UST Ezra continued to grieve because some of the Israelites who had returned from Babylonia had not faithfully obeyed God's laws … he did not eat or drink anything
(לֶחֶם לֹא־אָכַל וּמַיִם לֹא־שָׁתָה כִּי מִתְאַבֵּל עַל־מַעַל הַגּוֹלָה)

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: [Because he was still grieving over the way the Jews who had returned to their homeland had disobeyed, he did not eat bread or drink water.]

Support Reference: Connect — Reason-and-Result Relationship

ULT **He did not eat bread and he did not drink water, but was mourning on account of the unfaithfulness of the exiles**
UST Ezra continued to grieve because some of the Israelites who had returned from Babylonia had not faithfully obeyed God's laws … he did not eat or drink anything
(לֶחֶם לֹא־אָכַל וּמַיִם לֹא־שָׁתָה כִּי מִתְאַבֵּל עַל־מַעַל הַגּוֹלָה)

Not eating or drinking was a symbolic action whose purpose was to show that Ezra was grieving over the disobedience of the exiles. If it would be helpful in your language, you could say that explicitly. Alternate translation: [To show that he was still grieving over the way that the Jews who had returned to their homeland had disobeyed, he did not eat or drink anything]

Support Reference: Symbolic Action

ULT **He did not eat bread and he did not drink water**
UST he did not eat or drink anything
(לֶ֖חֶם לֹא־אָכַ֣ל וּמַ֑יִם לֹא־שָׁתָֽה)

The book is using **bread**, one kind of food, to represent all food, and it is using **water**, one kind of drink, to represent all drink. Alternate translation: [He did not eat or drink anything]

Support Reference: Synecdoche

ULT **the unfaithfulness of the exiles**
UST some of the Israelites who had returned from Babylonia had not faithfully obeyed God's laws
(מַ֥עַל הַגּוֹלָֽה)

Here, **unfaithfulness** means disobedience. Alternate translation: [the way that the Jews who had returned to their homeland had disobeyed God]

Support Reference: Metaphor

ULT **the unfaithfulness of the exiles**
UST some of the Israelites who had returned from Babylonia had not faithfully obeyed God's laws
(מַ֥עַל הַגּוֹלָֽה)

The abstract noun **exiles** describes the Jews who had returned to their homeland from Babylon. (The term seems to be equivalent to the longer phrase "the sons of the exile" that is used in several places in the book, including in the next verse.) If it would be helpful in your language, you could translate the idea behind this term with an equivalent phrase. Alternate translation: [the way the Jews who had returned to their homeland had disobeyed God]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ezra	Ezra
the house of God	the temple
bread	he did not eat or drink anything
was mourning	Ezra continued to grieve
the unfaithfulness of	had not faithfully obeyed God's laws
the exiles	some of the Israelites who had returned from Babylonia

Ezra 10:7

ULT	UST
And they caused a sound to pass throughout Judah and Jerusalem for all the sons of the exile to gather to Jerusalem.	*Then the leaders sent a message to all the people in the province of Judan and the city of Jerusalem. They told them that all the Jews who had returned from Babylonia had to come to Jerusalem immediately.*

ULT **And they caused a sound to pass throughout Judah and Jerusalem**
UST Then the leaders sent a message to all the people in the province of Judan and the city of Jerusalem. They told them
(וַיַּעֲבִירוּ קוֹל בִּיהוּדָה וִירוּשָׁלָ͏ִם)

As in 1:1, this **sound** is the voice of messengers who speak a message, and it represents the message that the messengers speak. Refer to whichever is natural in your language: the message, the messenger, or the messenger's voice. Alternate translation: [They sent messengers throughout Judah and Jerusalem]

Support Reference: Metonymy

ULT **the sons of the exile**
UST the Jews who had returned from Babylonia
(בְּנֵי הַגּוֹלָה)

As indicated in 2:1 and 8:35, the phrase **the sons of the exile** refers specifically to the group of Jewish people who returned to the land of Judah from Babylon where King Nebuchadnezzar had taken them (or their ancestors) as captives many years earlier when he conquered Jerusalem. Alternate translation: [the Jews who had returned from exile] or [the Jews who had returned to their homeland]

Support Reference: Idiom

ULT **the sons of the exile**
UST the Jews who had returned from Babylonia
(בְּנֵי הַגּוֹלָה)

The abstract noun **exile** refers to the way the Babylonians had taken the Jews as captives and transported them away from their homeland. If it would be helpful in your language, you could translate the idea behind this term with a verb such as "return," which would describe the present situation of some of these Jews and their descendants. Alternate translation: [the Jews who had returned to their homeland]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
throughout Judah	to all the people … the province of Judan … them
and Jerusalem	in … and the city of Jerusalem
the exile	the Jews who had returned from Babylonia
to gather	had to come … immediately
to Jerusalem	to Jerusalem

Ezra 10:8

ULT	UST
And for all who did not come in three days according to the counsel of the leaders and the elders, all his property would be devoted to the ban. And he himself would be separated from the assembly of the exiles.	*The leaders announced the following penalties for anyone who did not arrive within three days. They would take away all the property belonging to that person, and they would banish that person from the community of Israelites.*

ULT **according to the counsel of the leaders and the elders**
UST The leaders announced the following penalties
(כַּעֲצַת הַשָּׂרִים וְהַזְּקֵנִים)

Alternate translation: [as the leaders and elders had specified that they must]

ULT **all his property would be devoted to the ban**
UST They would take away all the property belonging to that person
(יָחֳרַם כָּל־רְכוּשׁוֹ)

Devoted to the ban is an idiom that refers to the complete loss of property. While in earlier times this would have meant that the property would be totally destroyed, in this context it likely meant that it would be confiscated and sold and that the proceeds would be put in the temple treasury. Alternate translation: [all of his property would be confiscated]

Support Reference: Idiom

ULT **all his property would be devoted to the ban**
UST They would take away all the property belonging to that person
(יָחֳרַם כָּל־רְכוּשׁוֹ)

If it would be helpful in your language, you could say this with an active form, and you could say who would do the action. Alternate translation: [the leaders would take away all of his property]

Support Reference: Active or Passive

ULT **And he himself would be separated from the assembly of the exiles**
UST and they would banish that person from the community of Israelites
(וְהוּא יִבָּדֵל מִקְּהַל הַגּוֹלָה)

Separated from the assembly is a Hebrew idiom that means to be expelled from the community and no longer considered a Jew. Alternate translation: [He himself would be expelled from the Jewish community]

Support Reference: Idiom

ULT **And he himself would be separated from the assembly of the exiles**
UST and they would banish that person from the community of Israelites
(וְהוּא יִבָּדֵל מִקְּהַל הַגּוֹלָה)

If it would be helpful in your language, you could say this with an active form, and you could say who would do the action. Alternate translation: [the leaders would remove him from belonging to the Jewish community]

Support Reference: Active or Passive

ULT **from the assembly of the exiles**
UST from the community of Israelites
(מִקְּהַל הַגּוֹלָה)

As often in the book, the abstract noun **exiles** here refers to the group of Jews who had been transported away from their homeland but had since returned. If it would be helpful in your language, you could translate the idea behind this term with a verb such as "return." Alternate translation: [from the community of Jews who had returned to their homeland]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	days
according to the counsel of	announced the following penalties
the leaders	The leaders
and the elders	The leaders
would be devoted to the ban	They would take away
from the assembly of	from the community of
the exiles	Israelites

Ezra 10:9

ULT	UST
So all the men of Judah and Benjamin gathered to Jerusalem in three days. It was the ninth month, on 20 in the month. And all the people sat in the open place of the house of God, trembling on account of the matter and because of the rains.	*So within three days, by the twentieth day of the ninth month, all the men from the tribes of Judah and Benjamin gathered in Jerusalem. They were sitting in the courtyard in front of the temple. They were trembling because it was raining hard and {because they were worried that they would be punished} for what they had done.*

ULT **So … gathered**
UST So … gathered
(וַיִּקָּבְצוּ)

The word **so** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: [As a result … gathered]

Support Reference: Connect — Reason-and-Result Relationship

ULT **all the men of Judah and Benjamin**
UST all the men from the tribes of Judah and Benjamin
(כָּל־אַנְשֵׁי־יְהוּדָה וּבִנְיָמִן)

Since the assembly included Israelites from other tribes (for example, the priests and the Levites, who were both from the tribe of Levi), the book is using the tribes of Judah and Benjamin (or their territory), to represent all of the Israelite tribes. Alternate translation: [all of the Israelite men]

Support Reference: Synecdoche

ULT **all the men of Judah and Benjamin**
UST all the men from the tribes of Judah and Benjamin
(כָּל־אַנְשֵׁי־יְהוּדָה וּבִנְיָמִן)

The book may be describing all of the Israelites by reference to the area in which all of them were now living, which had previously been the territory of the tribes of Judah and Benjamin. Alternate translation: [all the Israelite men]

Support Reference: Metonymy

ULT **It was the ninth month, on 20 in the month**
UST by the twentieth day of the ninth month
(הֻא חֹדֶשׁ הַתְּשִׁיעִי בְּעֶשְׂרִים בַּחֹדֶשׁ)

You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year and the translation will not be entirely accurate. You may just want to use the numbers of the Hebrew day and month. Alternate translation: [It was the twentieth day of the ninth month]

Support Reference: Hebrew Months

ULT **It was the ninth month, on 20 in the month**
UST by the twentieth day of the ninth month
(הֻא חֹדֶשׁ הַתְּשִׁיעִי בְּעֶשְׂרִים בַּחֹדֶשׁ)

Since the story does not say otherwise, the implication is that this was still the same year in which Ezra returned to Jerusalem, that is, the seventh year of Artaxerxes. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [It was the twentieth day of the ninth month in the seventh year of Artaxerxes as king of Persia]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on 20 in the month**
UST the twentieth day of
(בְּעֶשְׂרִים בַּחֹדֶשׁ)

The Hebrew uses a cardinal number here, **20**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, “twentieth” in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of days, you can do that here in your translation. Alternate translation: [on the twentieth day of month]

Support Reference: Ordinal Numbers

ULT **in the open place of the house of God**
UST in the courtyard in front of the temple
(בִּרְחֹוב בֵּית הָאֱלֹהִים)

The phrase **open place** means a “plaza” or a “square” in the city where there were no buildings and so where large gatherings like this could be held. Alternate translation: [in the temple square]

Support Reference: Translate Unknowns

ULT **trembling on account of the matter and because of the rains**
UST They were trembling because it was raining hard and {because they were worried that they would be punished} for what they had done
(מַרְעִידִים עַל־הַדָּבָר וּמֵהַגְּשָׁמִים)

As elsewhere in the book, **trembling** here may be a metaphor for regarding someone or something with respect and reverential fear. However, the people were likely trembling literally because of the rain, that is, shaking with cold. So the book is either mixing figurative and literal uses of the same term, or the people were literally shaking because they were all being called to account for a serious disobedience. Alternate translation: [deeply fearful about the issue of disobedience and shaking with cold from the rain] or [shaking with fear because they were being called to account for disobedience and shaking with cold because of the rain]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	the tribes of Judah
and Benjamin	and Benjamin
So … gathered	So … gathered
to Jerusalem	in Jerusalem
days	days
month	the … month
in the month	of
the house of God	the temple
trembling	They were trembling

Ezra 10:10

ULT	UST
And Ezra the priest rose up and said to them, "You yourselves have acted unfaithfully and have caused foreign wives to dwell, to add to the guilt of Israel.	*Then Ezra the priest stood up and said to them, "Some of you have sinned very badly {against God}. Specifically, you have married women who are not Israelites. By doing that, you have made us Israelite people more guilty than we were before.*

ULT **And Ezra the priest rose up and said to them**
UST Then Ezra the priest stood up and said to them
(וַיָּקָם עֶזְרָא הַכֹּהֵן וַיֹּאמֶר אֲלֵהֶם)

By standing up in front of the assembly, Ezra was indicating that the meeting was starting and that he was leading it. Alternate translation: [Then Ezra stood up in front of the assembly as its leader and said to the people]

Support Reference: Symbolic Action

ULT **Ezra the priest**
UST Ezra the priest
(עֶזְרָא הַכֹּהֵן)

Here the book repeats some background information to remind readers who Ezra was. Alternate translation: [Ezra, who was a priest,]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **and said to them**
UST and said to them
(וַיֹּאמֶר אֲלֵהֶם)

After this phrase, the book begins to quote what Ezra said to the assembly. It may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

Support Reference: Quote Markings

ULT **You … have acted unfaithfully and have caused foreign wives to dwell**
UST have sinned very badly {against God}. Specifically, you have married women who are not Israelites
(מְעַלְתֶּם וַתֹּשֵׁבוּ נָשִׁים נָכְרִיּוֹת)

The phrase **acted unfaithfully** means "committed disobedience." Alternate translation: [disobeyed by marrying foreign women]

Support Reference: Metaphor

ULT **You … have acted unfaithfully and have caused foreign wives to dwell**
UST have sinned very badly {against God}. Specifically, you have married women who are not Israelites
(מְעַלְתֶּם וַתֹּשֵׁבוּ נָשִׁים נָכְרִיּוֹת)

The implication is that this was disobedience to the commandment of Yahweh. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [disobeyed the commandment of Yahweh by marrying foreign women]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and have caused foreign wives to dwell**
UST Specifically, you have married women who are not Israelites
(וַתֹּשֵׁבוּ נָשִׁים נָכְרִיּוֹת)

See how you translated this expression in 10:2. Alternate translation: [and have married foreign women]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ezra	Ezra
the priest	the priest
You … have acted unfaithfully	have sinned very badly {against God}
foreign	who are not Israelites
the guilt of	guilty
Israel	us Israelite people

Ezra 10:11

ULT	UST
But now, give praise to Yahweh, the God of your fathers, and do his will, and separate yourselves from the peoples of the land, and from the foreign women."	*So now, confess your sin to Yahweh, the God whom your ancestors worshiped, and do what he commands. {That is,} separate yourselves from the people of other nations by divorcing your foreign wives."*

ULT **But now, give praise to Yahweh, the God of your fathers**
UST So now, confess your sin to Yahweh, the God whom your ancestors worshiped
(וְעַתָּה תְּנוּ תוֹדָה לַיהוָה אֱלֹהֵי־אֲבֹתֵיכֶם)

In this context, **give praise** is an idiom that means "make confession." The two ideas are closely related because, as one praises God for his holiness, at the same time one acknowledges one's own lack of holiness. Alternate translation: [confess to Yahweh, the God of your ancestors, that you have sinned]

Support Reference: Idiom

ULT **the God of your fathers**
UST the God whom your ancestors worshiped
(אֱלֹהֵי־אֲבֹתֵיכֶם)

Fathers here means "ancestors." Alternate translation: [the God of your ancestors]

Support Reference: Metaphor

ULT **and do his will, and separate yourselves from the peoples of the land, and from the foreign women**
UST and do what he commands. {That is,} separate yourselves from the people of other nations by divorcing your foreign wives
(וַעֲשׂוּ רְצוֹנוֹ וְהִבָּדְלוּ מֵעַמֵּי הָאָרֶץ וּמִן־הַנָּשִׁים הַנָּכְרִיּוֹת)

With regard to the other people groups, the word **separate** means ending the alliances that had been formed with them by marriage. With regard to the foreign wives, it is a figurative term for divorce. Alternate translation: [and obey him by divorcing and sending away your foreign wives, and thereby breaking the alliances you have formed with the other people groups living in the land]

Support Reference: Metaphor

ULT **from the peoples of the land**
UST from the people of other nations
(מֵעַמֵּי הָאָרֶץ)

This expression refers to the other people groups who were living in and around the province of Judah. Alternate translation: [from the other people groups that are living in the land]

Support Reference: Idiom

ULT **the foreign women**
UST your foreign wives
(הַנָּשִׁים הַנָּכְרִיּוֹת)

After this phrase, the book ends its quotation of what Ezra said to the assembly on this occasion. If you decided in 10:10 to mark his words as a quotation, you should indicate their ending here with a closing quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
praise	confess your sin
to Yahweh	to Yahweh
the God of	the God
his will	what he commands
the land	other nations
foreign	foreign

Ezra 10:12

ULT	UST
Then all the assembly answered and said in a loud voice, "Thus, according to your word, it is on us to do.	*The whole group answered, shouting loudly, "Yes, we must do what you have said."*

ULT Then … answered and said
UST answered
(וַיַּעֲנוּ & וַיֹּאמְרוּ)

See how you translated this expression in 10:2. Alternate translation: [Then … responded]

Support Reference: Hendiadys

ULT in a loud voice
UST shouting loudly
(קוֹל גָּדוֹל)

After this phrase the book begins to quote what the assembly replied to Ezra. It may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

Support Reference: Quote Markings

ULT Thus, according to your word, it is on us to do
UST Yes, we must do what you have said
(כֵּן כדבריך עָלֵינוּ לַעֲשׂוֹת)

Like the similar expression "the matter is on you" in 10:4, this is a Hebrew idiom. Alternate translation: [We agree that it is our responsibility to do what you have said]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the assembly	group

Ezra 10:13

ULT	UST
However, the people are many, and the time is rain showers and there is no strength to stand in the outdoors. And the work is neither for one day nor for two, for we have done much to rebel in this matter.	*{Then one of them said,} "But we are a very large group, and it is raining hard. We cannot continue to stand outside in this rain. Also, since many of us have committed this sin, it will take a long time to make things right again.*

ULT **However**
UST {Then one of them said,} "But
(אֲבָל)

The people were all shouting their agreement with Ezra in verse 12, but now in verses 13 and 14 it seems that one person speaks on behalf of the group, rather than all of them shouting this together. If it would be helpful in your language, you could indicate this change of speaker, as in the UST. If you do this, you may need to add a mark that indicates a closing quotation at the end of verse 12 and another mark that indicates an opening quotation before this word.

Support Reference: Assumed Knowledge and Implicit Information

ULT **However**
UST {Then one of them said,} "But
(אֲבָל)

Here, **However** indicates a contrast between the previous verse and this verse. In the previous verse, the people agree that they need to fix this problem, but here they object that they cannot do it immediately. Use whatever form is most natural in your language to show this contrast.

Support Reference: Connect — Contrast Relationship

ULT **the people are many**
UST we are a very large group
(הָעָם רָב)

The implication is that there are too many people potentially involved with the problem to deal with all at once. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [there are too many people to deal with all at once]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the time is rain showers and there is no strength to stand in the outdoors**
UST and it is raining hard. We cannot continue to stand outside in this rain
(וְהָעֵת גְּשָׁמִים וְאֵין כֹּחַ לַעֲמוֹד בַּחוּץ)

To say that there is **no strength** for something is an idiom in Hebrew meaning that it is too difficult. Alternate translation: [it is too much of a hardship to make everyone stand outside during the rainy season]

Support Reference: Idiom

ULT **And the work is neither for one day nor for two, for we have done much to rebel in this matter**
UST Also, since many of us have committed this sin, it will take a long time to make things right again
(וְהַמְּלָאכָה לֹא־לְיוֹם אֶחָד וְלֹא לִשְׁנַיִם כִּי־הִרְבֵּינוּ לִפְשֹׁעַ בַּדָּבָר הַזֶּה)

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: [Because so many of us have disobeyed Yahweh and married foreign women, it will take a long time to resolve this problem]

Support Reference: Connect — Reason-and-Result Relationship

ULT **neither for one day nor for two**
UST it will take a long time
(לֹא־לְיוֹם אֶחָד וְלֹא לִשְׁנַיִם)

The phrase **neither for one day nor for two** is a figurative way of saying “not a matter of a short time.” Alternate translation: [something that will take a long time]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the work is	to make things right again
for … day	it will take a long time
to rebel	have committed

Ezra 10:14

ULT	UST
Let our leaders stand for all the assembly. And let all who are in our cities, the ones who have caused foreign women to dwell, come at appointed times, and with them the elders of city by city and its magistrates, until the burning of the nose of our God is turned back from us as far as it concerns this matter."	*So please allow our leaders to decide what we should all do. Tell everyone in each city who has married a woman who is not an Israelite to come at a time that you decide. They should each come with the elders and judges from their own city. If we do that, our God will stop being angry with us because of what we have done."*

ULT **Let our leaders stand for all the assembly**
UST So please allow our leaders to decide what we should all do
(יַעֲמְדוּ־נָא שָׂרֵינוּ לְכָל־הַקָּהָל)

Here, **stand for** is an idiom that means "represent." (In 10:16 it explains specifically how the community arranged for its leaders to be its representatives.) Alternate translation: [Let our leaders represent all of us]

Support Reference: Idiom

ULT **the ones who have caused foreign women to dwell**
UST who has married a woman who is not an Israelite
(הַהֹשִׁיב נָשִׁים נָכְרִיּוֹת)

See how you translated this expression in 10:2. Alternate translation: [those who have married foreign women]

Support Reference: Idiom

ULT **at appointed times**
UST at a time that you decide
(לְעִתִּים מְזֻמָּנִים)

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: [at times that you set for each one] or [when you have arranged for them to come]

Support Reference: Active or Passive

ULT **and with them the elders of city by city and its magistrates**
UST They should each come with the elders and judges from their own city
(וְעִמָּהֶם זִקְנֵי־עִיר וָעִיר וְשֹׁפְטֶיהָ)

The phrase **city by city** is an idiom that means "each city." Alternate translation: [with the elders and magistrates of each city]

Support Reference: Idiom

ULT **the burning of the nose of our God**
UST our God … angry
(חֲרוֹן אַף־אֱלֹהֵינוּ)

The idiom **burning of the nose** refers to being angry. Alternate translation: [our God's anger]

Support Reference: Idiom

ULT **until the burning of the nose of our God is turned back from us as far as it concerns this matter**
UST If we do that, our God will stop being angry with us because of what we have done
(עַד לְהָשִׁיב חֲרוֹן אַף־אֱלֹהֵינוּ מִמֶּנּוּ עַד לַדָּבָר הַזֶּה)

When someone's anger is **turned back**, that means that the person is no longer angry. Alternate translation: [until our God is no longer angry with us for disobeying in this way]

Support Reference: Metaphor

ULT **it concerns this matter**
UST because of what we have done
(לַדָּבָר הַזֶּה)

After this phrase, the book ends its quotation of what the assembly replied to Ezra on this occasion. If you decided in 10:12 to mark their words as a quotation, you should indicate their ending here with a closing quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
our leaders	our leaders
the assembly	what we should all do
foreign	who is not an Israelite
appointed	that you decide
the elders of	the elders
and its magistrates	and judges
our God	our God

Ezra 10:15

ULT	UST
Only Jonathan, the son of Asahel, and Jahzeiah, the son of Tikvah, stood against this. And Meshullam and Shabbethai the Levite supported them.	*{Within the crowd,} Jonathan son of Asahel and Jahzeiah son of Tikvah said that they disagreed with this plan. Then Meshullam and Shabbethai, a descendant of Levi, said that they agreed with Jonathan and Jahzeiah.*

ULT **Only**
UST Within the crowd
(אַךְ)

The word **only** indicates that the sentence it introduces makes an exception from the larger group that was mentioned before. In 10:12 it appeared that the whole group was in agreement, but now we find out that there were four men who did not agree. Use a natural way to indicate this contrast that makes it clear that there were two men who opposed the idea, then two more joined them in opposing the idea. Alternate translation: [But a few, namely,]

Support Reference: Connect — Exception Clauses

ULT **Jonathan … and Jahzeiah … stood against this. And Meshullam and Shabbethai … supported them**
UST Jonathan … and Jahzeiah … said that they disagreed with this plan. Then Meshullam and Shabbethai … said that they agreed with Jonathan and Jahzeiah
(יוֹנָתָן & וְיַחְזְיָה עָמְדוּ עַל־זֹאת וּמְשֻׁלָּם וְשַׁבְּתַי & עָזְרָם)

The implication is that while these four men spoke up in the assembly against investigating who among the Israelites had married foreign wives, their protests were unsuccessful. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [Jonathan … and Jahzeiah … did not want the community to investigate who had married foreign women. And Meshullam and Shabbethai … supported them, but they were not able to convince the assembly] Alternatively, you could express this idea at the beginning of verse 16.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Jonathan, the son of Asahel**
UST Jonathan … Asahel … son of
(יוֹנָתָן בֶּן־עֲשָׂהאֵל)

Jonathan is the name of a man, and **Asahel** is the name of his father.

Support Reference: How to Translate Names

ULT **and Jahzeiah, the son of Tikvah**
UST son of … and Jahzeiah … Tikvah
(וְיַחְזְיָה בֶן־תִּקְוָה)

Jahzeiah is the name of a man, and **Tikvah** is the name of his father.

Support Reference: How to Translate Names

ULT **stood against this**
UST said that they disagreed with this plan
(עָמְדוּ עַל־זֹאת)

Here, **stood against** something means to have opposed it. Alternate translation: [did not want the community to investigate who had married foreign women]

Support Reference: Metaphor

ULT **And Meshullam and Shabbethai**
UST Then Meshullam and Shabbethai
(וּמְשֻׁלָּם וְשַׁבְּתַי)

These are the names of two men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
the Levite	a descendant of Levi

Ezra 10:16

ULT	UST
So the sons of the exile did thus, and men (the heads of the fathers by the house of their fathers, and all of them by names) were separated to Ezra the priest. And they sat down on day one of the tenth month to seek out the matter.	*But {they were the only ones who opposed the plan; all of} the others who had returned from Babylonia said that they would do it. So Ezra the priest chose men who were leaders from each of the clans and wrote down their names. On the first day of the tenth month these men met to investigate the matter.*

> ULT **So the sons of the exile did thus**
> UST But {they were the only ones who opposed the plan; all of} the others who had returned from Babylonia said that they would do it
> (וַיַּעֲשׂוּ־כֵן֮ בְּנֵ֣י הַגּוֹלָה֒)

See how you translated the expression **the sons of the exile** in 10:7. Alternate translation: [So the Jews who had returned to their homeland did what their assembly had decided]

Support Reference: Abstract Nouns

> ULT **So the sons of the exile did thus**
> UST But {they were the only ones who opposed the plan; all of} the others who had returned from Babylonia said that they would do it
> (וַיַּעֲשׂוּ־כֵן֮ בְּנֵ֣י הַגּוֹלָה֒)

Since only a few were opposed to the plan, the larger group of Israelites agreed to do it. If it would be helpful in your language, you might want to express this implied information here. Alternate translation: [But since only these few opposed the plan, the group of Israelites who had returned from exile decided to do it]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **and men (the heads of the fathers by the house of their fathers, and all of them by names) were separated to Ezra the priest**
> UST So Ezra the priest chose men who were leaders from each of the clans and wrote down their names
> (וַיִּבָּדְלוּ֩ עֶזְרָ֨א הַכֹּהֵ֜ן אֲנָשִׁ֨ים רָאשֵׁ֣י הָאָב֜וֹת לְבֵ֣ית אֲבֹתָ֗ם וְכֻלָּ֣ם בְּשֵׁמ֑וֹת)

If it would be helpful in your language, you could say this with an active form. Alternate translation: [Ezra the priest summoned the leaders of each clan by name]

Support Reference: Active or Passive

ULT **the heads of the fathers by the house of their fathers**
UST leaders from each of the clans
(רָאשֵׁי הָאָבוֹת לְבֵית אֲבֹתָם)

As in 1:5 and many other places in the book, **the heads of the fathers** is an abbreviated way of saying "the heads of father's houses," and the **house of the father** or "father's house" means a clan. Alternate translation: [the leaders of each clan]

Support Reference: Ellipsis

ULT **to Ezra the priest**
UST Ezra the priest
(עֶזְרָא הַכֹּהֵן)

Here the book repeats some background information to remind readers who Ezra was. Alternate translation: [Ezra, who was a priest]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **And they sat down**
UST these men met
(וַיֵּשְׁבוּ)

While it is likely that these leaders conducted their inquiry while sitting down, **sat down** here is a figurative way of saying "convened" or "met to do business." Alternate translation: [They came back together]

Support Reference: Metaphor

ULT **on day one of the tenth month**
UST On the first day of the tenth month
(בְּיוֹם אֶחָד לַחֹדֶשׁ הָעֲשִׂירִי)

You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year and the translation will not be entirely accurate. So you may just want to use the numbers of the Hebrew day and month. Alternate translation: [on the first day of the tenth month]

Support Reference: Hebrew Months

ULT **on day one of the tenth month**
UST On the first day of the tenth month
(בְּיוֹם אֶחָד לַחֹדֶשׁ הָעֲשִׂירִי)

The Hebrew uses a cardinal number here, **one**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, "first," in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of days, you can do that here in your translation. Alternate translation: [on the first day of the tenth month]

Support Reference: Ordinal Numbers

ULT **to seek out the matter**
UST to investigate the matter
(לְדָרְיוֹשׁ הַדָּבָר)

Here, **seek out** means to "investigate." Alternate translation: [to make a list of who had married foreign women]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the exile	{ … all of} the others who had returned from Babylonia
by the house of	from each of the clans
to Ezra	Ezra
the priest	the priest
on day	On the … day
of the … month	of the … month
to seek out	to investigate

Ezra 10:17

ULT	UST
And they finished with all the men, the ones who had caused foreign women to dwell, by day one of the first month.	*By the first day of the first month {of the next year} they had finished determining which men had married women who were not Israelites.*

ULT And they finished with all the men
UST they had finished determining which men
(וַיְכַלּוּ בְּכֹל אֲנָשִׁים)

Finished with is an idiom here. Alternate translation: [they succeeded in identifying all the men]

Support Reference: Idiom

ULT the ones who had caused foreign women to dwell
UST had married women who were not Israelites
(הַהֹשִׁיבוּ נָשִׁים נָכְרִיּוֹת)

See how you translated this expression in 10:2. Alternate translation: [who had married foreign women]

Support Reference: Idiom

ULT by day one of the first month
UST By the first day of the first month {of the next year}
(עַד יוֹם אֶחָד לַחֹדֶשׁ הָרִאשׁוֹן)

You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year and the translation will not be entirely accurate. So you may just want to use the numbers of the Hebrew day and month. Alternate translation: [by the first day of the first month]

Support Reference: Hebrew Months

ULT **by day one of the first month**
UST By the first day of the first month {of the next year}
(עַד יוֹם אֶחָד לַחֹדֶשׁ הָרִאשׁוֹן)

The Hebrew uses a cardinal number here, **one**, but there is not a significant difference in meaning between that and the way the Hebrew uses an ordinal number, “first,” in similar contexts elsewhere. If your language customarily uses ordinals for the numbers of days, you can do that here in your translation. Alternate translation: [on the first day of the tenth month]

Support Reference: Ordinal Numbers

ULT **by day one of the first month**
UST By the first day of the first month {of the next year}
(עַד יוֹם אֶחָד לַחֹדֶשׁ הָרִאשׁוֹן)

If it is more natural in your language, you can put this time phrase first in the verse, as in the UST.

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
foreign	who were not Israelites
day	the … day
of the … month	of the … month {of the next year}

Ezra 10:18

ULT	UST
And some were found from the sons of the priests who had caused foreign women to dwell: from the sons of Jeshua, the son of Jozadak, and his brothers: Maaseiah, and Eliezer, and Jarib, and Gedaliah.	*They determined that some of the descendants of the priests had married foreign women. These included some descendants of Joshua the son of Jozadak and of his brothers. Their names were Maaseiah, Eliezer, Jarib, and Gedaliah.*

ULT **And some were found from the sons of**
UST They determined that some of the descendants of
(וַיִּמָּצְאוּ מִבְּנֵי)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [The clan leaders identified some men from among]

Support Reference: Active or Passive

ULT **some … from the sons of the priests**
UST some of the descendants of the priests
(מִבְּנֵי הַכֹּהֲנִים)

Here, **sons of** is a figurative expression that means “descendants of.” These men are all descendants of men who had been priests in Jerusalem. Alternate translation: [among the descendants of the priests]

Support Reference: Idiom

ULT **who had caused foreign women to dwell**
UST had married foreign women
(אֲשֶׁר הֹשִׁיבוּ נָשִׁים נָכְרִיּוֹת)

See how you translated this expression in 10:2. Alternate translation: [who had married foreign women]

Support Reference: Idiom

ULT **from the sons of Jeshua, the son of Jozadak, and his brothers**
UST These included some descendants of Joshua the son of Jozadak and of his brothers
(מִבְּנֵי יֵשׁוּעַ בֶּן־יוֹצָדָק וְאֶחָיו)

Here, **the sons of Jeshua** means "the descendants of Jeshua," since Jeshua lived many years before this time, but **son of Jozadak** is literal because Jeshua was the biological son of Jozadak. **Brothers** could mean biological brothers, but it is more likely that it refers to relatives. Alternate translation: [from the descendants of Jeshua the son of Jozadak and his relatives]

Support Reference: Metaphor

ULT **Maaseiah, and Eliezer, and Jarib, and Gedaliah**
UST Their names were Maaseiah, Eliezer, Jarib, and Gedaliah
(מַעֲשֵׂיָה וְאֱלִיעֶזֶר וְיָרִיב וּגְדַלְיָה)

These are the names of four men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	the priests
foreign	foreign

Ezra 10:19

ULT	UST
So they gave their hand to cause their wives to go out, and, being guilty ones, a ram of the flock for their guilt.	*They solemnly promised to divorce their wives and they each offered a ram as a sacrifice to atone for their sins.*

ULT **So they gave**
UST They solemnly promised
(וַיִּתְּנ֣וּ)

Here the word **So** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: [As a result, they gave]

Support Reference: Connect — Reason-and-Result Relationship

ULT **So they gave their hand**
UST They solemnly promised
(וַיִּתְּנ֥וּ יָדָ֖ם)

This means that the men shook hands with the clan leaders to signify that they were making a promise. Alternate translation: [So they shook hands in pledge] or [So they grasped hands with their leaders as a sign of promise]

Support Reference: Symbolic Action

ULT **to cause their wives to go out**
UST to divorce their wives
(לְהוֹצִ֣יא נְשֵׁיהֶ֑ם)

As in 10:3, **to cause to go out** is a Hebrew idiom that means to divorce and send away. Alternate translation: [that they would divorce their wives and send them away]

Support Reference: Idiom

ULT **and, being guilty ones, a ram of the flock for their guilt**
UST and they each offered a ram as a sacrifice to atone for their sins
(וַאֲשֵׁמִ֖ים אֵ֣יל־צֹ֔אן עַל־אַשְׁמָתָֽם)

Here the book leaves out some of the words that a sentence would ordinarily need in order to be complete. Alternate translation: [and that they would sacrifice a ram from their flocks as a guilt offering, since the clan leaders had found them guilty]

Support Reference: Ellipsis

ULT **a ram of the flock**
UST a ram
(אֵיל־צֹאן)

A **flock** is a group of small animals such as sheep or goats. If it is unnecessary or unnatural to say that the **ram** was from a flock, then you can just say that it was a ram, as in the UST.

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and, being guilty ones	and they each offered
a ram of	a ram
the flock	a ram
their guilt	a sacrifice to atone for their sins

Ezra 10:20

ULT	UST
And from the sons of Immer: Hanani and Zebadiah.	*In the clan of Immer there were Hanani and Zebadiah.*

ULT And from the sons of Immer
UST In the clan of Immer
(וּמִבְּנֵי אִמֵּר)

Here, **sons** means "descendants." Alternate translation: [From the descendants of Immer]

Support Reference: Metaphor

ULT Hanani and Zebadiah
UST there were Hanani and Zebadiah
(חֲנָנִי וּזְבַדְיָה)

These are the names of two men.

Support Reference: How to Translate Names

Ezra 10:21

ULT	UST
And from the sons of Harim: Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.	*In the clan of Harim there were Maaseiah, Elijah, Shemaiah, Jehiel, and Uzziah.*

ULT And from the sons of Harim
UST In the clan of Harim
(וּמִבְּנֵי חָרִם)

Here, **sons** means "descendants." Alternate translation: [And from the descendants of Harim]

Support Reference: Metaphor

ULT Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah
UST there were Maaseiah, Elijah, Shemaiah, Jehiel, and Uzziah
(מַעֲשֵׂיָה וְאֵלִיָּה וּשְׁמַעְיָה וְיחִיאֵל וְעֻזִּיָה)

These are the names of five men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Elijah	Elijah
and Uzziah	and Uzziah

Ezra 10:22

ULT	UST
And from the sons of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah.	*In the clan of Pashhur there were Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah.*

ULT And from the sons of Pashhur
UST In the clan of Pashhur
(וּמִבְּנֵי פַּשְׁחוּר)

Here, **sons** means "descendants." Alternate translation: [And from the descendants of Pashhur]

Support Reference: Metaphor

ULT Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah
UST there were Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah
(אֶלְיוֹעֵינַי מַעֲשֵׂיָה יִשְׁמָעֵאל נְתַנְאֵל יוֹזָבָד וְאֶלְעָשָׂה)

These are the names of six men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ishmael	Ishmael

Ezra 10:23

ULT	UST
And from the Levites: Jozabad, and Shimei, and Kelaiah (that is, Kelita), Pethahiah, Judah, and Eliezer.	*The Levites who had married foreign women were Jozabad, Shimei, Kelaiah (whose other name was Kelita), Pethahiah, Judah, and Eliezer.*

ULT the Levites
UST The Levites who had married foreign women
(הַלְוִיִּם)

See how you translated **Levites** in 2:40. Review the explanation in the note there if that would be helpful.

Support Reference: How to Translate Names

ULT Jozabad, and Shimei, and Kelaiah (that is, Kelita), Pethahiah, Judah, and Eliezer
UST were Jozabad, Shimei, Kelaiah (whose other name was Kelita), Pethahiah, Judah, and Eliezer
(יוֹזָבָד וְשִׁמְעִי וְקֵלָיָה הוּא קְלִיטָא פְּתַחְיָה יְהוּדָה וֶאֱלִיעֶזֶר)

These are the names of six men and an alternate name for one of them.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Levites	The Levites who had married foreign women
and Shimei	Shimei
Judah	Judah

Ezra 10:24

ULT	UST
And from the singers: Eliashib. And from the gatekeepers: Shallum, and Telem, and Uri.	*There was Eliashib the musician. Among the temple guards there were Shallum, Telem, and Uri.*

ULT **the singers**
UST the musician
(הַמְשֹׁרְרִים)

The term **singers** refers to the same occupational group as in 2:41. Review the explanation in the note there if that would be helpful.

ULT **Eliashib**
UST Eliashib
(אֶלְיָשִׁיב)

Eliashib is the name of a man.

Support Reference: How to Translate Names

ULT **the gatekeepers**
UST the temple guards
(הַשֹּׁעֲרִים)

The term **gatekeepers** refers to the same occupational group as in 2:42. Review the explanation in the note there if that would be helpful.

ULT **Shallum, and Telem, and Uri**
UST there were Shallum, Telem, and Uri
(שַׁלֻּם וְטַלֶם וְאוּרִי)

These are the names of three men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the gatekeepers	the temple guards

Ezra 10:25

ULT	UST
And these were from Israel. From the sons of Parosh: Ramiah, and Izziah, and Malkijah, and Mijamin, and Eleazar, and Malkijah, and Benaiah.	*This is a list of the names of the other Israelites {who had married foreign wives}: In the clan of Parosh there were Ramiah, Izziah, Malkijah, Mijamin, Eleazar, Malkijah, and Benaiah.*

ULT **And these were from Israel**
UST This is a list of the names of the other Israelites {who had married foreign wives}
(וּמִיִּשְׂרָאֵל)

All of the men in the lists in this chapter were Israelites. So the phrase **from Israel** refers to the other Israelite men who did not belong to the clans or groups mentioned in the previous lists. If it would be helpful for your readers, you could make this clear in your translation. Alternate translation: [These were from the rest of the Israelites]

Support Reference: Assumed Knowledge and Implicit Information

ULT **From the sons of Parosh**
UST In the clan of Parosh
(מִבְּנֵי פַרְעֹשׁ)

Here, **sons** means "descendants." Alternate translation: [From the descendants of Parosh]

Support Reference: Metaphor

ULT **Ramiah, and Izziah, and Malkijah, and Mijamin, and Eleazar, and Malkijah, and Benaiah**
UST there were Ramiah, Izziah, Malkijah, Mijamin, Eleazar, Malkijah, and Benaiah
(רָמְיָה וְיִזִּיָּה וּמַלְכִּיָּה וּמִיָּמִן וְאֶלְעָזָר וּמַלְכִּיָּה וּבְנָיָה)

These are the names of seven men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And these were from Israel	This is a list of the names of the other Israelites {who had married foreign wives}
and Eleazar	Eleazar
and Benaiah	and Benaiah

Ezra 10:26

ULT	UST
And from the sons of Elam: Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Elijah.	*In the clan of Elam there were Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Elijah.*

ULT **And from the sons of Elam**
UST In the clan of Elam
(וּמִבְּנֵי עֵילָם)

Here, **sons** means "descendants." Alternate translation: [From the descendants of Elam]

Support Reference: Metaphor

ULT **Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Elijah**
UST there were Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Elijah
(מַתַּנְיָה זְכַרְיָה וְיִחִיאֵל וְעַבְדִּי וְיִרֵמוֹת וְאֵלִיָּה)

These are the names of six men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elam	Elam
Zechariah	Zechariah
and Elijah	and Elijah

Ezra 10:27

ULT	UST
And from the sons of Zattu: Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.	*In the clan of Zattu there were Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza.*

ULT **And from the sons of Zattu**
UST In the clan of Zattu
(וּמִבְּנֵי זַתּוּא)

Here, **sons** means "descendants." Alternate translation: [From the descendants of Zattu]

Support Reference: Metaphor

ULT **Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza**
UST there were Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza
(אֶלְיוֹעֵנַי אֶלְיָשִׁיב מַתַּנְיָה וְיֵרֵמוֹת וְזָבָד וַעֲזִיזָא)

These are the names of six men.

Support Reference: How to Translate Names

Ezra 10:28

ULT	UST
And from the sons of Bebai: Jehohanan, Hananiah, Zabbai, and Athlai.	*In the clan of Bebai there were Jehohanan, Hananiah, Zabbai, and Athlai.*

ULT And from the sons of Bebai
UST In the clan of Bebai
(וּמִבְּנֵי בֵבָי)

Here, **sons** means "descendants." Alternate translation: [from the descendants of Bebai]

Support Reference: Metaphor

ULT Jehohanan, Hananiah, Zabbai, and Athlai
UST there were Jehohanan, Hananiah, Zabbai, and Athlai
(יְהוֹחָנָן חֲנַנְיָה זַבַּי עַתְלָי)

These are the names of four men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hananiah	Hananiah

Ezra 10:29

ULT	UST
And from the sons of Bani: Meshullam, Malluk, and Adaiah, Jashub, and Sheal, Jeremoth.	*In the clan of Bani there were Meshullam, Malluk, Adaiah, Jashub, and Sheal Jeremoth.*

ULT And from the sons of Bani
UST In the clan of Bani
(וּמִבְּנֵי בָּנִי)

Here, **sons** means "descendants." Alternate translation: [From the descendants of Bani]

Support Reference: Metaphor

ULT Meshullam, Malluk, and Adaiah, Jashub, and Sheal, Jeremoth
UST there were Meshullam, Malluk, Adaiah, Jashub, and Sheal Jeremoth
(מְשֻׁלָּם מַלּוּךְ וַעֲדָיָה יָשׁוּב וּשְׁאָל ירמות)

These are the names of six men.

Support Reference: How to Translate Names

Ezra 10:30

ULT	UST
And from the sons of Pahath-Moab: Adna, and Kelal, Benaiah, Maaseiah, Mattaniah, Bezalel, and Binnui, and Manasseh.	*In the clan of Pahath-Moab there were Adna, Kelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh.*

ULT And from the sons of Pahath-Moab
UST In the clan of Pahath-Moab
(וּמִבְּנֵי פַּחַת מוֹאָב)

Here, **sons** means "descendants." Alternate translation: [From the descendants of Pahath-Moab]

Support Reference: Metaphor

ULT Adna, and Kelal, Benaiah, Maaseiah, Mattaniah, Bezalel, and Binnui, and Manasseh
UST there were Adna, Kelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh
(עַדְנָא וּכְלָל בְּנָיָה מַעֲשֵׂיָה מַתַּנְיָה בְצַלְאֵל וּבִנּוּי וּמָנַשֶּׁה)

These are the names of eight men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moab	Pahath-Moab
Benaiah	Benaiah
and Manasseh	and Manasseh

Ezra 10:31

ULT	UST
And from the sons of Harim: Eliezer, Ishijah, Malkijah, Shemaiah, Shimeon,	*In the clan of Harim there were Eliezer, Ishijah, Malkijah, Shemaiah, Shimeon,*

ULT **And from the sons of Harim**
UST In the clan of Harim
(וּבְנֵי חָרִם)

Here, **sons** means "descendants." Alternate translation: [From the descendants of Harim]

Support Reference: Metaphor

ULT **Eliezer, Ishijah, Malkijah, Shemaiah, Shimeon**
UST there were Eliezer, Ishijah, Malkijah, Shemaiah, Shimeon
(אֱלִיעֶזֶר יִשִּׁיָּה מַלְכִּיָּה שְׁמַעְיָה שִׁמְעוֹן)

These are the names of five men.

Support Reference: How to Translate Names

Ezra 10:32

ULT	UST
Benjamin, Malluk, Shemariah.	*Benjamin, Malluk, and Shemariah.*

ULT Benjamin, Malluk, Shemariah
UST Benjamin, Malluk, and Shemariah
(בִּנְיָמִן מַלּוּךְ שְׁמַרְיָהוּ)

These are the names of three men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Benjamin	Benjamin

Ezra 10:33

ULT	UST
From the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.	*In the clan of Hashum there were Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.*

ULT **From the sons of Hashum**
UST In the clan of Hashum
(מִבְּנֵי חָשֻׁם)

Here, **sons** means "descendants." Alternate translation: [From the descendants of Hashum]

Support Reference: Metaphor

ULT **Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei**
UST Hashum there were Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei
(חָשֻׁם מַתְּתַי מַתַּתָּה זָבָד אֱלִיפֶלֶט יְרֵמַי מְנַשֶּׁה שִׁמְעִי)

These are the names of eight men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Manasseh	Manasseh
and Shimei	and Shimei

Ezra 10:34

ULT	UST
From the sons of Bani: Maadai, Amram, and Uel,	*In the clan of Bani there were Maadai, Amram, Uel,*

ULT **From the sons of Bani**
UST In the clan of Bani
(מִבְּנֵי בָנִי)

Here, **sons** means "descendants." Alternate translation: [From the descendants of Bani]

Support Reference: Metaphor

ULT **Maadai, Amram, and Uel**
UST there were Maadai, Amram, Uel
(מַעֲדַי עַמְרָם וְאוּאֵל)

These are the names of three men.

Support Reference: How to Translate Names

Ezra 10:35

ULT	UST
Benaiah, Bedeiah, Keluhi,	*Benaiah, Bedeiah, Keluhi,*

ULT Benaiah, Bedeiah, Keluhi
UST Benaiah, Bedeiah, Keluhi
(בְּנָיָה בְדְיָה כלהי)

These are the names of three men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Benaiah	Benaiah

Ezra 10:36

ULT	UST
Vaniah, Meremoth, Eliashib,	*Vaniah, Meremoth, Eliashib,*

ULT **Vaniah, Meremoth, Eliashib**
UST Vaniah, Meremoth, Eliashib
(וַנָיָה מְרֵמוֹת אֶלְיָשִׁיב)

These are the names of three men.

Support Reference: How to Translate Names

Ezra 10:37

ULT	UST
Mattaniah, Mattenai, and Jaasu,	*Mattaniah, Mattenai, and Jaasu.*

ULT Mattaniah, Mattenai, and Jaasu
UST Mattaniah, Mattenai, and Jaasu
(מַתַּנְיָה מַתְּנַי ויעשו)

These are the names of three men.

Support Reference: How to Translate Names

Ezra 10:38

ULT	UST
and Bani, and Binnui, Shimei,	*In the clan of Binnui there were Shimei,*

ULT **and Bani, and Binnui, Shimei**
UST In the clan of Binnui there were Shimei
(וּבָנִי וּבִנּוּי שִׁמְעִי)

These are the names of three men.

Support Reference: How to Translate Names

ULT **and Bani, and Binnui, Shimei**
UST In the clan of Binnui there were Shimei
(וּבָנִי וּבִנּוּי שִׁמְעִי)

The ULT represents the reading of the Hebrew text, but many scholars believe that the correct reading of this verse is found in ancient Greek translations. This is represented in the UST. You may choose to follow the reading of the preferred Bible translation used in your area, and include the other reading in a footnote.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Shimei	there were Shimei

Ezra 10:39

ULT	UST
and Shelemiah, and Nathan, and Adaiah,	*Shelemiah, Nathan, Adaiah,*

ULT and Shelemiah, and Nathan, and Adaiah
UST Shelemiah, Nathan, Adaiah
(וְשֶׁלֶמְיָה וְנָתָן וַעֲדָיָה)

These are the names of three men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Nathan	Nathan

Ezra 10:40

ULT	UST
Maknadebai, Shashai, Sharai,	*Maknadebai, Shashai, Sharai,*

> ULT **Maknadebai, Shashai, Sharai**
> UST Maknadebai, Shashai, Sharai
> (מַכְנַדְבַּי שָׁשַׁי שָׁרָי)

These are the names of three men.

Support Reference: How to Translate Names

Ezra 10:41

ULT	UST
Azarel, and Shelemiah, Shemariah,	*Azarel, Shelemiah, Shemariah,*

ULT Azarel, and Shelemiah, Shemariah
UST Azarel, Shelemiah, Shemariah
(עֲזַרְאֵ֥ל וְשֶׁלֶמְיָ֖הוּ שְׁמַרְיָֽה)

These are the names of three men.

Support Reference: How to Translate Names

Ezra 10:42

ULT	UST
Shallum, Amariah, Joseph.	*Shallum, Amariah, and Joseph.*

> **ULT Shallum, Amariah, Joseph**
> **UST** Shallum, Amariah, and Joseph
> (שַׁלֻּ֥ם אֲמַרְיָ֖ה יוֹסֵֽף)

These are the names of three men.

Support Reference: How to Translate Names

Ezra 10:43

ULT	UST
From the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai, and Joel, Benaiah.	*In the clan of Nebo there were Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel, and Benaiah.*

ULT From the sons of Nebo
UST In the clan of Nebo
(מִבְּנֵי נְבוֹ)

Here, **sons** means "descendants." Alternate translation: [From the descendants of Nebo]

Support Reference: Metaphor

ULT Jeiel, Mattithiah, Zabad, Zebina, Jaddai, and Joel, Benaiah
UST there were Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel, and Benaiah
(יְעִיאֵל מַתִּתְיָהוּ זָבָד זְבִינָא ידו וְיוֹאֵל בְּנָיָהוּ)

These are the names of seven men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Joel	Joel
Benaiah	and Benaiah

Ezra 10:44

ULT	UST
All of these had lifted foreign women. And there were women among them, and they bore sons.	*All of those men had married women who were not Israelites. Some of those women had borne children{, so when the men sent the women away, they also sent their children with them}.*

ULT All of these had lifted foreign women
UST All of those men had married women who were not Israelites
(כָּל־אֵ֔לֶּה נשאי נָשִׁ֖ים נָכְרִיּ֑וֹת)

As in 9:2, **lifted** is an idiom that means "married." Alternate translation: [All of these men had married foreign women]

Support Reference: Idiom

ULT And there were women among them, and they bore sons
UST Some of those women had borne children{, so when the men sent the women away, they also sent their children with them}
(וְיֵ֣שׁ מֵהֶ֔ם נָשִׁ֖ים וַיָּשִׁ֣ימוּ בָנִֽים)

The implication is that if a foreign wife had borne children, the Israelite husband would send both the wife and her children away, as 10:3 describes. If it would be helpful to your readers, you could say that explicitly. Alternate translation: [Some of the foreign wives had borne children, and the men who had married them divorced them and sent away both them and their children.]

Support Reference: Assumed Knowledge and Implicit Information

ULT sons
UST children{, so when the men sent the women away, they also sent their children with them}
(בָּנִֽים)

The term **sons** here means "children" and includes both boys and girls. Alternate translation: [children]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
foreign	who were not Israelites
and they bore	had borne

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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**.

Ezra References:

1:11; 2:1; 2:62; 3:7; 3:8; 3:11; 3:12; 4:6; 6:16; 6:16; 6:17; 7:19; 7:25; 7:26; 7:28; 8:31; 9:4; 9:6; 9:6; 9:7; 9:7; 9:7; 9:7; 9:8; 9:9; 10:6; 10:7; 10:8; 10:16

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.

Ezra References:

2:62; 2:62; 2:62; 2:62; 3:1; 3:2; 3:4; 3:6; 3:7; 3:10; 3:11; 3:13; 4:7; 4:12; 4:13; 4:13; 4:15; 4:18; 4:19; 4:19; 4:20; 4:23; 4:24; 5:8; 5:8; 5:8; 5:14; 5:15; 5:16; 5:17; 5:17; 6:1; 6:2; 6:2; 6:3; 6:4; 6:5; 6:8; 6:8; 6:9; 6:11; 6:11; 6:11; 6:11; 6:12; 6:15; 7:13; 7:14; 7:20; 7:21; 7:23; 7:24; 7:26; 8:20; 8:23; 8:33; 8:34; 9:4; 9:7; 10:3; 10:3; 10:8; 10:8; 10:14; 10:16; 10:18

Aside

Description

An aside is a figure of speech in which someone who is speaking to a person or group pauses to speak confidentially to himself or someone else about those to whom he had been speaking. The speaker does this to indicate in a strong way his thoughts or feelings about that person or group.

Reason This Is a Translation Issue

Many languages do not use asides, and readers could be confused by them. They may wonder why the speaker suddenly starts talking to himself or someone else about the people he is speaking with.

Examples From the Bible

> All the men of your covenant are sending you away as far as the border.
> The men of your peace are deceiving you and are prevailing against you.
> They of your bread will set a trap under you.
> **There is no understanding in him.** (Obadiah 1:7 ULT)

In the first three lines, Yahweh is telling the people of Edom what will happen to them because they did not help the people of Judah. In the fourth line, Yahweh says something about Edom to himself.

> And I purified them from everything foreign. And I caused the service watches to stand: for the priests and for the Levites, a man in his work; and for the offering of pieces of wood at the appointed times; and for the firstfruits. **Remember me, my God, for good.** (Nehemiah 13:30-31 ULT)

Nehemiah is speaking to the readers of his account and describing some of the many things he did to restore true worship in Judah after the people returned from exile. But he suddenly turns aside and addresses God, asking God to bless him for what he, Nehemiah, has done for those people.

Translation Strategies

(1) If an aside would be natural and give the right meaning in your language, consider using it. But if this way of speaking would be confusing, let the speaker continue speaking to the people who are listening to him, but make clear that he is now expressing his thoughts and feelings about them.
(2) If a person speaks a prayer to God as an aside, you can put the prayer in quotation marks to indicate that.

Examples of Translation Strategies Applied

(1)

> All the men of your covenant are sending you away as far as the border.
> The men of your peace are deceiving you and are prevailing against you. They of your bread will set a trap under you. **There is no understanding in him.** (Obadiah 1:7 ULT)

All the men of your covenant are sending you away as far as the border. The men of your peace are deceiving you and are prevailing against you. They of your bread will set a trap under you. **You do not understand any of this.**

(2)

> And I purified them from everything foreign. And I caused the service watches to stand: for the priests and for the Levites, a man in his work; 31 and for the offering of pieces of wood at the appointed times; and for the firstfruits. **Remember me, my God, for good.** (Nehemiah 13:30-31 ULT)

And I cleansed them from everything foreign, and I made assignments for the priests and for the Levites, a man to his own work. And the wood offering at the stated time, and the firstfruits. **“Remember me, my God, for good.”**

Ezra References:

4:11; 7:27

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.

Ezra References:

1:1; 1:1; 1:2; 1:3; 1:4; 1:7; 1:7; 1:8; 3:1; 3:2; 3:2; 3:3; 3:3; 3:3; 3:4; 3:4; 3:7; 3:8; 3:9; 3:10; 3:10; 3:11; 3:12; 3:13; 4:2; 4:3; 4:5; 4:6; 4:6; 4:7; 4:7; 4:9; 4:13; 4:14; 4:16; 4:18; 4:18; 4:19; 4:21; 4:22; 4:23; 4:23; 4:24; 5:1; 5:5; 5:11; 5:13; 5:16; 6:1; 6:2; 6:4; 6:6; 6:11; 6:13; 6:14; 6:14; 6:14; 6:15; 6:17; 6:17; 6:18; 6:19; 6:20; 6:21; 7:5; 7:7; 7:9; 7:12; 7:14; 7:16; 7:17; 7:17; 7:19; 7:23; 7:25; 7:25; 7:26; 8:1; 8:3; 8:3; 8:4; 8:5; 8:6; 8:7; 8:8; 8:9; 8:10; 8:11; 8:12; 8:13; 8:13; 8:14; 8:15; 8:15; 8:16; 8:17; 8:25; 8:25; 8:26; 8:29; 8:29; 8:32; 8:34; 8:35; 8:36; 9:1; 9:2; 9:8; 9:9; 9:10; 9:13; 9:13; 10:1; 10:5; 10:6; 10:9; 10:10; 10:13; 10:13; 10:15; 10:16; 10:25; 10:44

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.”

Ezra References:

3:12; 4:1; 4:6; 4:7; 4:20; 7:6; 7:9; 7:12; 8:20

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

Ezra References:

6:3

Biblical Money

Description

In early Old Testament times, people weighed their metals, such as silver and gold, and would pay a certain weight of that metal in order to buy things. Later, people started to make coins that each contained a standard amount of a certain metal. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight
daric	gold coin	8.4 grams
shekel	various metals	11 grams
talent	various metals	33 kilograms

Unit in NT	Metal	Day's Wage
denarius/denarii	silver coin	1 day
drachma	silver coin	1 day
mite	copper coin	1/64 day
shekel	silver coin	4 days
talent	silver	6,000 days

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see **Biblical Weight**. The strategies below are for translating the value of money in the New Testament.

(1) Use the Bible term and spell it in a way that is similar to the way it sounds. (See **Copy or Borrow Words**.)
(2) Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.
(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.
(4) Use the biblical term and give the equivalent amount in the text or a footnote.
(5) Use the biblical term and explain it in a footnote.

Translation Strategies Applied

The translations strategies are all applied to Luke 7:41 below.

> The one owed 500 denarii, and the other, 50. (Luke 7:41b ULT)

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (See **Copy or Borrow Words**.)

> > “The one owed **500 denali**, and the other, **50**.”

1. Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.

> > "The one owed **500 silver coins**, and the other, **50**."

(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.

> > "The one owed **500 days' wages**, and the other, **50**."

(4) Use the Bible term and give the equivalent amount in the text or a footnote.

> > "The one owed **500 denarii** 1, and the other owed **50 denarii**. 2"

The footnotes would look like:

> > [1] 500 days' wages [2] 50 days' wages

(5) Use the Bible term and explain it in a footnote.

> > “The one owed **500 denarii**,1 and the other, **50**.”
> > (Luke 7:41 ULT)

> > [1] A denarius was the amount of silver that people could earn in one day of work.

Ezra References:

2:69; 2:69; 7:22; 8:25; 8:26; 8:27

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**.

Ezra References:

7:22; 7:22

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.

Ezra References:

3:6; 3:12; 3:12; 4:3; 4:3; 5:5; 5:12; 5:13; 7:9; 9:8; 9:9; 10:2; 10:13

Connect — Exception Clauses

Exceptional Relationship

Description

Exceptional relationship connectors exclude one or more items or people from a group.

Reason This Is a Translation Issue

English indicates exceptional relationships by first describing a group (Part 1) and then stating what is not in that group by using words like “except,” “but not,” “other than,” “besides,” “unless,” “however … not,” and “only” (Part 2). Some languages do not indicate in this way that one or more items or people are excluded from a group. Instead, they have other ways of doing this. In some languages this type of construction does not make sense because the exception in Part 2 seems to contradict the statement in Part 1. Translators need to understand who (or what) is in the group and who (or what) is excluded in order to be able to accurately communicate this in their language.

Examples From OBS and the Bible

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4b ULT)
>
> David attacked them from the twilight to the evening of the next day. **Not** a man escaped **except for** 400 young men, who rode on camels and fled. (1 Samuel 30:17 ULT)
>
> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)

Translation Strategies

If the way that Exceptional Clauses are marked in the source language is also clear in your language, then translate the Exceptional Clauses in the same way.

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."
(2) Reverse the order of the clauses so that the exception is stated first, and then the larger group is named second.

Examples of Translation Strategy Applied

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."

> David attacked them from the twilight to the evening of the next day. **Not a man escaped except for 400 young men**, who rode on camels and fled. (1 Samuel 30:17 ULT)

- Part 1: (**Not** a man escaped)
- Part 2: (**except for** 400 young men)

> > David attacked them from the twilight to the evening of the next day. **Only** 400 young men escaped; they rode on camels and fled.

> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4 ULT)

> But if you will not redeem it, then tell me so that I may know, for **you are first in line to redeem it {only you can redeem it}**, and I am after you.

> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)
>
> > The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will let you go **only if** you bless me.”

(2) Reverse the order of the clauses, so that the exception is stated first, and then the larger group is named second.

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> > God told Adam that he could **not** eat from the tree of the knowledge of good and evil, but he could eat from **any other** tree in the garden.

Ezra References:

10:15

Connect — Goal (Purpose) Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Goal (or Purpose) Relationship

Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are “in order to,” “in order that” or “so that.” It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

Examples From OBS and the Bible

> She became angry and falsely accused Joseph **so that he was arrested and sent to prison**. (Story 8 Frame 5 OBS)

The goal or purpose of the woman’s false accusation was to get Joseph arrested and sent to prison.

> Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian**. (Judges 6:11b ULT)

Here the prepositional phrase begins with “in order to.”

> Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes**. Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God’s ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

> Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

> The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us.” (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

> “… if you want **to enter into life**, keep the commandments.” (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

> Do not turn from it to the right or to the left **so that you may bewise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with "and." Then the word "so" marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

Translation Strategies

If your language uses Goal or Purpose relationships in the same way as in the text, then use them as they are.

(1) If the construction of the Goal statement is unclear, change it to one that is more clear.
(2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

Examples of Translation Strategies Applied

(1) If the construction of the goal statement is unclear, change it to one that is more clear.

> "Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!" (Ruth 2:16 ULT)

> "Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!"

> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)
>
> > The shepherds said to each other, "Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us."

(2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

> "… if you want **to enter into life**, keep the commandments." (Matthew 19:17bULT)
>
> > "… keep the commandments if you want **to enter into life**." or: "… keep the commandments **so that you can enter into life**."

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.'

> So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

> > But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **so that we can take over his inheritance**.' So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance**.

Ezra References:

3:7; 4:21; 6:10

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.

Ezra References:

1:1; 1:5; 3:3; 3:7; 3:7; 3:9; 3:10; 3:13; 3:13; 4:2; 4:19; 5:2; 5:5; 5:10; 6:1; 6:2; 6:13; 6:14; 6:15; 6:19; 6:20; 6:22; 7:9; 7:10; 7:14; 7:14; 7:15; 7:17; 7:21; 7:24; 8:16; 8:18; 8:22; 8:22; 8:22; 8:23; 8:30; 8:32; 9:2; 9:6; 9:8; 9:12; 9:15; 10:5; 10:6; 10:9; 10:13; 10:19

Connect — Sequential Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Sequential Clause

Description

A sequential clause is a time relation that connects two events in which one happens and then the other happens.

Reason This Is a Translation Issue

Languages indicate sequences of events in different ways; some use ordering, some use connecting words, some even use relative tense (Relative tense is a tense that refers to a time in relation to a reference point in the context.) Connecting words that may indicate sequence are words such as “then,” “later,” “after,” “afterward,” “before,” “first,” and “when.” Translators need to be certain that they communicate the order of the events in a way that is natural in their language. This may require ordering clauses differently than in the original languages.

Examples From OBS and the Bible

> **When** Joseph came to his brothers, they kidnapped him and sold him to some slave traders. (OBS Story 8 Frame 2)

First Joseph came to his brothers, and then they kidnapped and sold him. We know this because of the connecting word “**when**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

> It was as sweet as honey in my mouth, but **after** I ate it, my stomach became bitter. (Revelation 10:10b ULT)

The event of the first clause occurs first, and the event of the last clause occurs later. We know this because of the connecting word "**after**." The translator needs to decide the best way to communicate this sequence clearly and correctly.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

The event of the first clause occurs after the event of the second clause. First the land they dread will be desolate, and then the child will know to refuse evil and choose good. We know this because of the connecting word "**before**." However, stating the clauses in this order may communicate the wrong order of events in your language. The translator may have to change the order so that the clauses come in the order that they happen. Or it may be possible to keep the order of the original language text and mark the ordering of sequence so that it is clear to the readers. You (the translator) need to decide the best way to communicate this sequence clearly and correctly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Here the general connector "**and**" connects four events. These are sequential events—each happens after the one before it. We know this because that is the only way that these events would happen. So in English, the general connector "and" is enough to make the sequence clear for events such as these. You will need to decide if this also communicates this sequence clearly and correctly in your language.

Translation Strategies

If the sequence of events is clear in your language, then translate the sequence as it is.

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.
(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

Examples of Translation Strategies Applied

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)
>
> > Then Mary arose in those days. **Then** she quickly went into the hill country, to a city of Judah. **Then** she entered into the house of Zechariah, **and then** she greeted Elizabeth.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)
>
> > For the time will come when the child knows to refuse the evil and choose the good, **but even before that time**, the land whose two kings you dread will be desolate.

(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

> For the land whose two kings you dread will be desolate **before** the child knows to refuse the evil and choose the good.

For more about sequences of events, see Sequence of Events.

Ezra References:

3:1; 3:2; 3:3; 3:4; 3:5; 3:8; 3:10; 3:11; 4:7; 4:23; 5:4; 5:5; 5:15; 5:16; 6:16; 6:18; 6:22; 8:21; 8:24; 8:28; 9:1; 10:2

Connect — Simultaneous Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Simultaneous Clause

Description

A simultaneous clause is a time relationship that connects two or more events that occur at the same time.

Reason This Is a Translation Issue

Languages indicate in many different ways that events occur simultaneously. These ways may vary based on whether or not something is causing the events to occur simultaneously. Connecting words that may indicate simultaneous events are words such as “while,” “as,” and “during.” Often the Bible does not state a relationship between the events but simply says they occurred at the same time. It is important that you (the translator) know when a time relationship is implied and when it is not implied so that you can communicate it clearly. A simultaneous clause communicates that events happened at the same time but it does not indicate that one event caused the other. That would be a reason-and-result relationship.

Examples From OBS and the Bible

> Joseph served his master well, **and** God blessed Joseph. (OBS Story 8 Frame 4)

Two events happened while Joseph was a slave to a wealthy government official: Joseph served well, and God blessed Joseph. There is no indication of a reason-and-result (cause and effect) relationship between the two, or that the first event happened, and then the second event happened.

> But in truth I say to you that there were many widows in Israel **during** the days of Elijah. (Luke 4:25b ULT)

The connecting word "**during**" tells us clearly that two things happened at the same time, but one event did not cause the other.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

The people were both waiting and wondering at the same time. The general connector "**and**" indicates this.

> **While** they were looking intensely into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

Three events happened at the same time — the disciples looking, Jesus going up, and two men standing. The connector words "**while**" and "**as**" tell us this.

Translation Strategies

If the way that the simultaneous clauses are marked also is clear in your language, then translate the simultaneous clauses as they are.

(1) If the connecting word does not make it clear that the simultaneous clauses are happening at the same time, use a connecting word that communicates this more clearly.
(2) If it is not clear which clause the simultaneous clause is connected to, and that they are happening at the same time, mark all of the clauses with a connecting word.
(3) If your language marks events as simultaneous in a different way than using connecting words, then use that way.

Examples of Translation Strategies Applied

Below, each Bible verse will be restated in three different ways, according to the translation strategies in the list above. Each restatement will have the same number as the translation strategy that it is using.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

(1) Now **while** the people were waiting for Zechariah, they were wondering at his delaying in the temple.

(2) Now **while** the people were waiting for Zechariah, they were **also** wondering at his delaying in the temple.

(3) Now the people were waiting for Zechariah, wondering at his delaying in the temple.

> **While** they were looking intently into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

(1) And **during the time** they were looking intently into heaven **while** he was going up, suddenly, two men stood by them in white clothing.

(2) And **while** they were looking intently into heaven **as** he was going up, suddenly, **at that same time** two men stood by them in white clothing.

(3) They were looking intently into heaven; he was going up **when** they saw two men standing by them in white clothing.

Ezra References:

5:1; 5:3; 7:7; 8:15

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.

Ezra References:

4:10; 4:11; 4:14; 4:17; 4:21; 5:17; 6:6; 7:12; 7:19

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- John said, "**I** do not know at what time **I** will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that **he** did not know at what time **he** would arrive.

Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

> And he commanded him to tell no one, but, “Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.” (Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, “**Go, show yourself to the priest …**”

> And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, “The kingdom of God is not coming with careful observation. Neither will they say, ‘Look, here it is!’ or ‘There it is!’ For indeed, the kingdom of God is among you.” (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming,**
- Direct quote: he answered them and said, “**The kingdom of God is not coming with careful observation. Neither will they say, ‘Look. here it is!’ or ‘There it is!’ For indeed, the kingdom of God is among you.**”
- Direct quotes: Neither will they say, ‘**Look, here it is!**’ or, ‘**There it is!**’

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

(1) If a direct quote would not work well in your language, change it to an indirect quote.
(2) If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

(1) If a direct quote would not work well in your language, change it to an indirect quote.

> And he commanded him to tell no one, but, “**Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.**” (Luke 5:14 ULT)

> > He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them**.

(2) If an indirect quote would not work well in your language, change it to a direct quote.

> And he commanded him **to tell no one,** but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)
>
> > He commanded him, "**Tell no one**. But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them."

You may also want to watch the video at https://ufw.io/figs_quotations.

Ezra References:

5:4; 8:17; 8:22

Distinguishing Versus Informing or Reminding

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either (1) distinguish the noun from other similar items, or (2) they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase along with a noun, they assume that its function is to distinguish one item from another similar item.

When the phrase that modifies a noun is a relative clause (a phrase that starts with a word such as “who” or“which”), some languages use a comma to mark the difference between (1) making a distinction between similar items and (2) giving more information about an item. Without the comma, the sentence below communicates that the added phrase is making a distinction:

- Mary gave some of the food to **her sister who was very thankful**.
    - If her sister was usually thankful, the phrase “who was thankful” could distinguish this sister of Mary’s from another sister who was not usually thankful.

With the comma, the phrase is giving more information:

- Mary gave some of the food to **her sister, who was very thankful**.
    - This same phrase can be used to give us more information about Mary’s sister. It tells us about how Mary’s sister responded when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons This Is a Translation Issue

- Many source languages of the Bible use phrases that modify a noun both for distinguishing the noun from another similar item and also for giving more information about the noun. You (the translator) must be careful to understand which meaning the author intended in each case.
- Some languages use phrases that modify a noun only for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, translators who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples From the Bible

Examples of words and phrases that are used to distinguish one item from other possible items:

(These usually do not cause any problem in translation.)

> The curtain is to separate **the holy place** from **the most holy place**. (Exodus 26:33b ULT)

The words “holy” and “most holy” distinguish two different places from each other and from any other place.

> A foolish son is a grief to his father, and bitterness to **the woman who bore him**. (Proverbs 17:25 ULT)

The phrase “who bore him” distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item:

(These are a translation issue for languages that do not use these.)

> … for **your righteous judgments** are good. (Psalm 119:39b ULT)

The word “righteous” simply reminds us that God’s judgments are righteous. It does not distinguish his righteous judgments from his unrighteous judgments, because all of his judgments are righteous.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

The phrases “to your needy and to your poor” give further information about “your brother.” They do not refer to a separate group of people.

> How can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase “who is 90 years old” is a reminder of Sarah’s age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age.

> I will wipe away mankind **whom I have created** from the surface of the earth. (Genesis 6:7 ULT)

The phrase “whom I have created” is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

By saying “worthless idols,” David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.

Translation Strategies

If readers would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

(1) Put the information in another part of the sentence and add words that show its purpose. (2) Use one of your language’s ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

(1) Put the information in another part of the sentence and add words that show its purpose.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

> > **Becauseidols are worthless**, I hate those who serve them.
>
> … for your **righteous** judgments are good. (Psalm 119:39b ULT)
>
> > … for your judgments are good **because they are righteous**.
>
> Can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)
>
> > Can Sarah bear a son **even whenshe is 90 years old**?
>
> > You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> > You must surely open your hand to any of **your needy and poor brothers** in your land.

(2) Use one of your language's ways for expressing that this is just added information.

> You are my Son, **whom I love**. I am pleased with you. (Luke 3:22 ULT)
>
> > You are my Son. **I love you** and I am pleased with you.

> > **Receiving my love**, you are my Son. I am pleased with you.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> > You must surely open your hand to your brother
> > **who is needy and poor** in your land.

Ezra References:

1:2; 1:2; 1:3; 1:3; 3:1; 3:2; 3:10; 4:1; 4:3; 5:1; 5:12; 6:12; 6:14; 6:21; 6:22; 7:5; 7:11; 7:16; 7:21; 10:10; 10:16

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!"

Ezra References:

4:12; 4:13; 4:15; 4:19; 4:20; 7:10; 7:11; 7:25; 9:2; 9:6; 9:12; 9:14

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.

Ezra References:

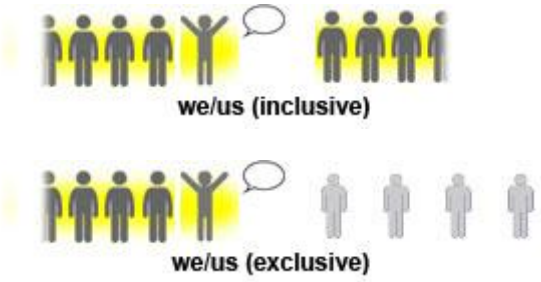
1:1; 1:5; 2:68; 3:5; 3:8; 3:8; 3:12; 4:2; 4:3; 6:12; 6:21; 7:22; 7:28; 8:1; 8:29; 8:29; 10:4; 10:6; 10:16; 10:19

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.

Ezra References:

4:3; 4:3; 8:15; 8:17; 8:18; 8:21; 8:21; 8:21; 8:22; 8:22; 8:23; 8:23; 8:25; 8:30; 8:31; 8:31; 8:32; 8:33; 9:intro; 10:2

First, Second or Third Person

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than “I” or “you.”

Description

- First person — This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it,” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant “I” or “you.”

Examples From the Bible

Sometimes people used the third person instead of “I” or “me” to refer to themselves.

> But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34 ULT)

David referred to himself in the third person as “your servant” and used “his.” He was calling himself Saul’s servant in order to show his humility before Saul.

> Then Yahweh answered Job out of a fierce storm and said,
> “… Do you have an arm like **God’s**? Can you thunder with a voice like **his**?” (Job 40:6, 9 ULT)

God referred to himself in the third person with the words “God’s” and “his.” He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

> Abraham answered and said, “Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!” (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

> So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the third person phrase along with the pronoun “I” or “you.”
(2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

Examples of Translation Strategies Applied

(1) Use the third person phrase along with the pronoun “I” or “you.”

> But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34)
>
> > But David said to Saul, “**I, your servant**, used to keep **my** father’s sheep.”

(2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

> Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)
>
> > Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **mine**? Can you thunder with a voice like **mine**?"
>
> So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)
>
> > So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

Ezra References:

4:9; 4:11; 4:12; 4:13; 4:14; 4:15; 4:16; 4:22; 5:8; 5:17; 5:17; 6:4; 6:5; 6:6; 6:8; 6:10; 7:14; 7:15; 7:20; 7:21; 7:23; 7:26; 7:27; 8:35; 8:36; 9:8; 9:8; 9:8; 9:9; 10:2; 10:3

Forms of You

Singular, Dual, and Plural

Some languages have more than one word for "you" based on how many people the word "you" refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some languages have other forms that refer to three or four people.

You may also want to watch the video at https://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of "you" even though he is speaking to a crowd. For help with translating these, we suggest you read:

- Singular Pronouns that Refer to Groups

Formal and Informal

Some languages have more than one form of "you" based on the relationship between the speaker and the person he or she is talking to. People use the **formal** form of "you" when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend.

You may also want to watch the video at https://ufw.io/figs_youform.

For help with translating these, we suggest you read:

- Forms of "You" — Formal or Informal

Masculine and Feminine

Some languages have a **masculine** form and a **feminine** form of the word for "you." People use the **masculine** form when speaking to a man or boy and the **feminine** form when speaking to a woman or girl.

English does not make any of the above distinctions, so they are absent in the ULT. Please be aware of this and use the appropriate forms of "you" if your language does make any of these distinctions.

Ezra References:

7:13; 7:17; 7:17; 7:17; 7:18; 7:18; 7:18; 7:19; 7:20; 7:21; 7:25; 7:25

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.

Ezra References:

9:12

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?

Ezra References:

4:2; 4:12; 5:3; 5:14; 7:6; 7:7

Hebrew Months

Description

The Hebrew calendar used in the Bible has twelve months. Unlike the western calendar, its first month begins in the spring of the northern hemisphere. Sometimes a month is called by its name (Aviv, Ziv, Sivan), and sometimes it is called by its order in the Hebrew calendar year (first month, second month, third month).

Reasons This Is a Translation Issue

- Readers may be surprised to read of months that they have never heard of, and they may wonder how those months correspond to the months that they use.
- Readers may not realize that phrases such as “the first month” or “the second month” refer to the first or second month of the Hebrew calendar, not some other calendar.
- Readers may not know when the first month of the Hebrew calendar begins.
- The Bible may tell about something happening in a certain month, but readers will not be able to fully understand what is said about it if they do not know what season of the year that was.

List of Hebrew Months

This is a list of the Hebrew months with information about them that may be helpful in the translation.

Aviv — (This month was called **Nisan** after the Babylonian exile.) This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt. It is at the beginning of the spring season when the late rains come and people begin to harvest their crops. It is during the last part of March and the first part of April on western calendars. The Passover celebration started on Aviv 10; the Festival of Unleavened Bread was right after that, and the Festival of Harvest was a few weeks after that.

Ziv — This is the second month of the Hebrew calendar. This is during the harvest season. It is during the last part of April and the first part of May on Western calendars.

Sivan — This is the third month of the Hebrew calendar. It is at the end of the harvest season and the beginning of the dry season. It is during the last part of May and the first part of June on Western calendars. The Feast of Weeks is celebrated on Sivan 6.

Tammuz — This is the fourth month of the Hebrew calendar. It is during the dry season. It is during the last part of June and the first part of July on Western calendars.

Ab — This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on Western calendars.

Elul — This is the sixth month of the Hebrew calendar. It is at the end of the dry season and the beginning of the rainy season. It is during the last part of August and the first part of September on Western calendars.

Ethanim — This is the seventh month of the Hebrew calendar. This is during the early rain season which would soften the land for sowing. It is during the last part of September and the first part of October on Western calendars. The Feast of Ingathering and the Day of Atonement are celebrated in this month.

Bul — This is the eighth month of the Hebrew calendar. It is during the rainy season when people plough their fields and sow seed. It is during the last part of October and the first part of November on Western calendars.

Kislev — This is the ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season. It is during the last part of November and the first part of December on Western calendars.

Tebeth — This is the tenth month of the Hebrew calendar. It is during the cold season when there may be rain and snow. It is during the last part of December and the first part of January on Western calendars.

Shebat — This is the eleventh month of the Hebrew calendar. This is the coldest month of the year, and it has heavy rainfall. It is during the last part of January and the first part of February on Western calendars.

Adar — This is the twelfth and last month of the Hebrew calendar. This is during the cold season. It is during the last part of February and the first part of March on western calendars. The feast called Purim is celebrated in Adar.

Examples From the Bible

> Today you are going out, in **the month of Aviv**. (Exodus 13:4 ULT)

> You must eat unleavened bread from evening of the fourteenth day **in the first month of the year**, until evening of the twenty-first day of the month. (Exodus 12:18 ULT)

Translation Strategies

You may need to make some information about the months explicit. (See Assumed Knowledge and Implicit Information.)

(1) Tell the number of the Hebrew month.
(2) Use the names for months that people know.
(3) State clearly what season the month occurred in.
(4) Refer to the time in terms of the season rather than in terms of the Hebrew name of the month. (If possible, use a footnote to show the Hebrew month and day.)

Examples of Translation Strategies Applied

The examples below use these two verses.

> At that time, you will appear before me in **the month of Aviv**, which is fixed for this purpose. It was in this month that you came out from Egypt. (Exodus 23:15b ULT)

> It will always be a statute for you that in **the seventh month, on the tenth day of the month,** you must humble yourselves and do no work. (Leviticus 16:29a ULT)

(1) Tell the number of the Hebrew month.

> > At that time, you will appear before me in **the first month of the year**, which is fixed for this

> > purpose. It was in this month that you came out from Egypt.

(2) Use the months that people know.

> > At that time, you will appear before me in **the month of March**, which is fixed for this purpose. It was in this month that you came out from Egypt.

> > It will always be a statute for you that **on the day I choose in late September** you must humble yourselves and do no work.

(3) State clearly what season the month occurs in.

> > It will always be a statute for you that **in the autumn, on the tenth day of the seventh month,** you must humble yourselves and do no work.

(4) Refer to the time in terms of the season rather than in terms of the month.

> > It will always be a statute for you that in **the day I choose in early autumn**[1] you must humble yourselves and do no work.

The footnote would look like:

> > [1] The Hebrew says, “the seventh month, on the tenth day of the month.”

Ezra References:

3:1; 6:15; 6:19; 7:8; 7:9; 8:31; 10:9; 10:16; 10:17

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**.

Ezra References:

4:1; 4:23; 5:11; 6:14; 6:14; 8:22; 8:29; 10:2; 10:12

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.

Ezra References:

1:1; 1:1; 1:1; 1:2; 1:5; 1:7; 1:8; 1:8; 1:11; 2:2; 2:2; 2:3; 2:4; 2:5; 2:6; 2:7; 2:8; 2:9; 2:10; 2:11; 2:12; 2:13; 2:14; 2:15; 2:16; 2:17; 2:18; 2:19; 2:20; 2:21; 2:22; 2:23; 2:24; 2:25; 2:26; 2:27; 2:28; 2:29; 2:30; 2:31; 2:32; 2:33; 2:35; 2:36; 2:37; 2:38; 2:39; 2:40; 2:41; 2:42; 2:43; 2:46; 2:55; 2:59; 2:60; 2:61; 3:2; 3:2; 3:2; 3:7; 3:7; 3:7; 3:8; 3:8; 3:9; 3:9; 3:9; 3:9; 3:10; 4:2; 4:2; 4:3; 4:5; 4:6; 4:7; 4:7; 4:8; 4:8; 4:9; 4:9; 4:9; 4:10; 4:10; 4:11; 4:17; 4:17; 4:17; 4:23; 4:23; 4:23; 4:24; 5:1; 5:1; 5:2; 5:2; 5:3; 5:3; 5:3; 5:6; 5:12; 5:12; 5:13; 5:14; 6:1; 6:2; 6:3; 6:6; 6:12; 6:13; 6:14; 6:14; 6:14; 6:20; 6:22; 7:1; 7:1; 7:2; 7:3; 7:4; 7:5; 7:7; 7:11; 7:16; 7:21; 7:24; 7:24; 8:2; 8:2; 8:2; 8:3; 8:4; 8:5; 8:6; 8:7; 8:8; 8:9; 8:10; 8:11; 8:12; 8:13; 8:15; 8:16; 8:16; 8:17; 8:17; 8:18; 8:19; 8:21; 8:24; 8:31; 8:33; 8:33; 8:33; 8:33; 9:1; 10:2; 10:2; 10:6; 10:15; 10:15; 10:15; 10:18; 10:20; 10:21; 10:22; 10:23; 10:23; 10:24; 10:24; 10:25; 10:26; 10:27; 10:28; 10:29; 10:30; 10:31; 10:32; 10:33; 10:34; 10:35; 10:36; 10:37; 10:38; 10:39; 10:40; 10:41; 10:42; 10:43

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.

Ezra References:

1:2; 1:6; 9:9; 10:5

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**

Ezra References:

1:2; 1:3; 1:3; 1:4; 1:4; 1:4; 1:5; 1:5; 1:8; 1:9; 1:11; 2:1; 2:1; 2:1; 2:21; 2:24; 2:25; 2:26; 2:29; 2:30; 2:31; 2:32; 2:33; 2:34; 2:35; 2:59; 2:59; 2:63; 2:64; 3:1; 3:2; 3:3; 3:7; 3:7; 3:7; 3:8; 3:9; 3:12; 4:1; 4:2; 4:2; 4:2; 4:3; 4:4; 4:5; 4:7; 4:8; 4:9; 4:11; 4:12; 4:14; 4:14; 4:15; 4:15; 4:17; 4:19; 4:23; 5:1; 5:2; 5:3; 5:11; 5:17; 6:1; 6:9; 6:9; 6:11; 6:12; 6:12; 6:16; 6:17; 6:19; 6:20; 6:20; 6:21; 7:6; 7:7; 7:9; 7:16; 7:19; 7:20; 7:22; 7:28; 8:1; 8:23; 8:24; 8:25; 8:28; 8:30; 8:35; 9:1; 9:1; 9:2; 9:2; 9:2; 9:2; 9:5; 9:7; 9:7; 9:7; 9:7; 9:7; 9:8; 9:8; 9:11; 9:12; 9:12; 9:12; 9:12; 9:13; 9:14; 9:14; 9:15; 9:15; 10:1; 10:2; 10:2; 10:3; 10:3; 10:4; 10:4; 10:4; 10:5; 10:7; 10:8; 10:8; 10:10; 10:11; 10:11; 10:12; 10:13; 10:13; 10:14; 10:14; 10:14; 10:14; 10:17; 10:17; 10:18; 10:18; 10:19; 10:44

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!

Ezra References:

10:3; 10:17

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**.

Ezra References:

1:1; 2:68; 4:4; 5:1; 6:19; 7:1; 7:11; 8:1; 9:1

Introduction of New and Old Participants

Description

The first time that people or things are mentioned in a story, they are **new participants**. After that, whenever they are mentioned, they are **old participants**.

> Now **there was a man from the Pharisees whose name was Nicodemus** … **This man** came to Jesus at night … Jesus replied and said to **him** … (John 3:1, 2a, 3a)

The first bolded phrase introduces Nicodemus as a new participant. After being introduced, he is then referred to as “This man” and “him” when he has become an old participant.

Reason This Is a Translation Issue

In order to make your translation clear and natural, it is necessary to refer to the participants in such a way that people will know if they are new participants or participants that they have already read about. Different languages have different ways of doing this. You must follow the way that your language does this, not the way that the source language does this.

Examples From the Bible

New Participants

Often the most important new participant is introduced with a phrase that says that he existed, such as “There was a man,” as in the example below. The phrase “There was” tells us that this man existed. The word “a” in “a man” tells us that the author is speaking about him for the first time. The rest of the sentence tells where this man was from, who is family was, and what his name was.

> **Now there was a man** from Zorah, of the families of the Danites, and his name was Manoah. (Judges 13:2a ULT)

A new participant who is not the most important participant is often introduced in relation to the more important person who was already introduced. In the example below, Manoah's wife is simply referred to as "his wife." This phrase shows her relationship to him.

> Now there was one man from Zorah, of the families of the Danites, and his name was Manoah. **His wife** was barren and she had never given birth. (Judges 13:2 ULT)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

> Now King David was old, he had advanced in the days, and they covered him with the garments, but it was not warm enough for him. (1 Kings 1:1 ULT)

Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. In the example below, Manoah is referred to with the pronoun "his," and his wife is referred to with the pronoun "she."

> **His wife** was barren and **she** had never given birth. (Judges 13:2 ULT)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and Manoah's wife is referred to by the noun phrase "the wife."

> The angel of Yahweh appeared to **the wife** and he said to her … (Judges 13:3a ULT)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant's name again. In the example below, Manoah is referred to by his name, which the author has not used since verse 2.

> Then **Manoah** prayed to Yahweh. (Judges 13:8a ULT)

Some languages place an affix on the verb that tells something about the subject. In some of those languages, people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough information for the listener to understand who the subject is. (See Verbs.)

Translation Strategies

(1) If the participant is new, use one of your language's ways of introducing new participants.
(2) If it is not clear to whom a pronoun refers, use a noun phrase or name.
(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

(1) If the participant is new, use one of your language's ways of introducing new participants.

> Then Joseph, who was called Barnabas by the apostles (which is translated as Son of Encouragement), a Levite from Cyprus by birth … (Acts 4:36-37 ULT) — Starting the sentence with Joseph's name when he has not been introduced yet might be confusing in some languages.
>
> > There was a man from Cyprus who was a Levite. His name was Joseph, and he was given the name Barnabas by the apostles (that is, being interpreted, Son of Encouragement). There was a Levite from Cyprus whose name was Joseph. The

> > apostles gave him the name Barnabas, which means Son of encouragement.

(2) If it is not clear who a pronoun refers to, use a noun phrase or name.

> And it happened that when he was praying in a certain place, when he stopped, one of his disciples said to him, “Lord, teach us to pray just as John also taught his disciples.” (Luke 11:1 ULT) — Since this is the first verse in a chapter, readers might wonder who “he” refers to.
>
> > It happened when **Jesus** finished praying in a certain place, that one of his disciples said, “Lord, teach us to pray just as John taught his disciples.”

(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

> Joseph’s master took Joseph and put him in prison, in the place where all the king’s prisoners were put, and Joseph stayed there. (Genesis 39:20) — Since Joseph is the main person in the story, some languages might prefer the pronoun.
>
> > Joseph’s master took **him** and put **him** in prison, in the place where all the king’s prisoners were put, and **he** stayed there in the prison.

Ezra References:

7:1; 7:27; 10:1

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.”

Ezra References:

4:22; 6:8; 6:9

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**.

Ezra References:

1:1; 1:2; 1:3; 1:4; 1:5; 1:5; 1:6; 1:8; 2:3; 2:4; 2:5; 2:6; 2:7; 2:8; 2:9; 2:10; 2:11; 2:12; 2:13; 2:14; 2:15; 2:16; 2:17; 2:18; 2:19; 2:20; 2:36; 2:37; 2:38; 2:39; 2:40; 2:41; 2:42; 2:42; 2:43; 2:44; 2:45; 2:47; 2:48; 2:49; 2:50; 2:51; 2:52; 2:53; 2:54; 2:55; 2:55; 2:56; 2:57; 2:59; 2:60; 2:61; 2:61; 2:61; 2:63; 2:68; 2:68; 3:1; 3:2; 3:2; 3:3; 3:8; 3:8; 3:8; 3:9; 3:9; 3:9; 3:10; 3:12; 4:3; 4:4; 4:15; 4:20; 4:23; 5:1; 5:2; 5:3; 5:5; 5:8; 5:8; 5:10; 5:11; 5:12; 5:12; 5:12; 5:17; 6:1; 6:3; 6:4; 6:6; 6:10; 6:10; 6:11; 6:14; 6:15; 6:16; 6:18; 6:18; 6:20; 6:20; 6:21; 6:21; 6:21; 6:21; 6:22; 7:1; 7:5; 7:6; 7:7; 7:9; 7:10; 7:10; 7:14; 7:14; 7:18; 7:19; 7:19; 7:23; 7:23; 7:23; 7:25; 7:27; 7:27; 7:27; 7:28; 8:2; 8:2; 8:2; 8:3; 8:4; 8:5; 8:6; 8:7; 8:8; 8:9; 8:10; 8:11; 8:12; 8:14; 8:15; 8:16; 8:17; 8:17; 8:18; 8:18; 8:18; 8:18; 8:19; 8:19; 8:21; 8:22; 8:22; 8:22; 8:22; 8:24; 8:25; 8:26; 8:28; 8:31; 8:31; 8:33; 8:36; 9:1; 9:2; 9:2; 9:2; 9:4; 9:4; 9:4; 9:6; 9:6; 9:6; 9:7; 9:7; 9:8; 9:8; 9:9; 9:9; 9:9; 9:9; 9:9; 9:10; 9:11; 9:11; 9:11; 9:11; 9:11; 9:11; 9:12; 10:1; 10:2; 10:2; 10:3; 10:6; 10:6; 10:6; 10:9; 10:10; 10:11; 10:11; 10:14; 10:15; 10:16; 10:16; 10:18; 10:20; 10:21; 10:22; 10:25; 10:26; 10:27; 10:28; 10:29; 10:30; 10:31; 10:33; 10:34; 10:43

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**.

Ezra References:

1:1; 1:1; 1:1; 2:1; 2:36; 3:7; 3:10; 3:11; 3:12; 4:6; 4:8; 4:8; 4:12; 4:15; 4:19; 5:12; 6:12; 7:10; 7:14; 7:16; 7:23; 7:23; 7:28; 7:28; 8:21; 8:22; 8:29; 8:30; 9:6; 9:7; 9:7; 9:7; 9:8; 9:9; 9:15; 10:5; 10:7; 10:9

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.

Ezra References:

1:1; 3:1; 3:6; 3:8; 5:13; 6:3; 6:15; 6:15; 6:19; 7:7; 7:8; 7:8; 7:9; 8:1; 8:31; 10:9; 10:16; 10:17

Parallelism

Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

> Your word is a lamp to my feet
>
> and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

> You make him to rule over the works of your hands;
>
> you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

> Yahweh sees everything a person does
>
> and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. "Sees" corresponds to "watches," "everything…does" corresponds to "all the paths…takes," and "a person" corresponds to "he."

> Praise Yahweh, all you nations;
>
> exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words 'Praise' and 'exalt' mean the same thing. The words 'Yahweh' and 'him' refer to the same person. The terms 'all you nations' and 'all you peoples' refer to the same people.

> For Yahweh has a lawsuit with his people,
>
> and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

(1) Combine the ideas of both clauses into one.
(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”
(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely,” or “all.”

Examples of Translation Strategies Applied

(1) Combine the ideas of both clauses into one.

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

> > Until now you have deceived me with your lies.

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase “all the paths he takes” is a metaphor for “all he does.”

> > Yahweh pays attention to everything a person does.
>
> For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

> > For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh truly sees everything a person does.
>
> You make him to rule over the works of your hands; you have put all things under his feet (Psalm 8:6 ULT)

> > You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely” or “all.”

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)
>
> > All you have done is lie to me.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh sees absolutely everything that a person does.

Ezra References:

2:59; 2:70; 4:4; 4:12; 4:13; 4:15; 4:19; 5:3; 5:9; 6:3; 6:5; 6:7; 6:20; 8:31; 8:35; 9:6; 9:8; 9:9; 9:12; 9:13; 9:15; 10:1

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.

Ezra References:

2:68; 4:1; 6:12; 7:11; 7:15; 8:25; 9:8; 10:2

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**.

Ezra References:

1:3; 4:3; 9:6

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.

Ezra References:

5:15; 6:18; 7:8

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.”””

Ezra References:

3:11; 4:9; 4:11; 5:7; 5:9; 5:11-16; 5:16; 5:17; 6:3; 6:3; 6:5; 6:5; 6:6; 6:12; 7:12; 7:26; 7:28; 8:22; 8:28; 8:29; 9:1; 9:2; 9:6; 9:11; 9:12; 9:15; 10:2; 10:4; 10:10; 10:11; 10:12; 10:14

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.'"

Ezra References:

5:15

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?

Ezra References:

4:22; 7:23; 9:10; 9:14; 9:14

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.

Ezra References:

8:21; 8:35; 9:3; 9:5; 9:5; 10:1; 10:6; 10:10; 10:19

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

Ezra References:

1:1; 3:6; 3:7; 4:1; 6:10; 7:20; 9:7; 10:6; 10:9

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.

Ezra References:

5:4; 8:5; 8:10; 8:24; 10:38

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**

Ezra References:

1:8; 2:40; 2:41; 2:42; 2:43; 2:55; 2:63; 2:63; 2:65; 2:69; 3:7; 3:7; 3:7; 3:10; 4:5; 4:8; 5:14; 6:5; 6:19; 7:14; 7:21; 8:36; 9:4; 10:9

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says “brothers” when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his,” but it is not limited to males.

> A wise son makes **his** father rejoice
> but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

Reason This Is a Translation Issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples From the Bible

> Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

> Then said Jesus to his disciples, “If anyone wants to follow me, **he** must deny **himself**, take up **his** cross, and follow me.” (Matthew 16:24 ULT)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The words below are specifically about men.

> Moses said, ‘If **someone** dies, not having children, **hisbrother** must marry **his** wife and have children for **hisbrother**.’ (Matthew 22:24 ULT)

Translation Strategies

If people would understand that that masculine words like “man,” “brother,” and “he” can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

(1) Use a noun that can be used for both men and women.
(2) Use a word that refers to men and a word that refers to women.
(3) Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

(1) Use nouns that can be used for both men and women.

> The wise **man** dies just like the fool dies. (Ecclesiastes 2:16b ULT)

> > “The wise **person** dies just like the fool dies.”
> > “Wise **people** die just like fools die.”

(2) Use a word that refers to men and a word that refers to women.

> For we do not want you to be uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.
>
> > “For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia.”

(3) Use pronouns that can be used for both men and women.

> “If anyone wants to follow me, he must deny himself, take up his cross, and follow me.” (Matthew 16:24 ULT)

English speakers can change the masculine singular pronouns, “he,” “himself,” and “his” to plural pronouns that do not mark gender, “they,” “themselves,” and “their” in order to show that it applies to all people, not just men.

> > “If **people** want to follow me, **they** must deny **themselves**, take up **their** cross, and follow me.”

Ezra References:

1:4; 10:44

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.

Ezra References:

10:19

unfoldingWord® Translation Words - Ezra

v91

Aaron

Definition:

Aaron was Moses' older brother. God chose Aaron to be the first high priest for the people of Israel.

- Aaron helped Moses speak to Pharaoh about letting the Israelites go free.
- While the Israelites were traveling through the desert, Aaron sinned by making an idol for the people to worship.
- God also appointed Aaron and his descendants to be the priest priests for the people of Israel.

(Translation suggestions: How to Translate Names)

(See also: priest, Moses, Israel)

Bible References:

- 1 Chronicles 23:14
- Acts 7:38-40
- Exodus 28:1-3
- Luke 1:5
- Numbers 16:45

Examples from the Bible stories:

- 9:15 God warned Moses and **Aaron** that Pharaoh would be stubborn.
- 10:5 Pharaoh called Moses and **Aaron** and told them that if they stopped the plague, the Israelites could leave Egypt.
- 13:9 God chose Moses' brother, **Aaron**, and Aaron's descendants to be his priests.
- 13:11 So they (the Israelites) brought gold to **Aaron** and asked him to form it into an idol for them!
- 14:7 They (the Israelites) became angry with Moses and **Aaron** and said, "Oh, why did you bring us to this horrible place?"

Word Data:

- Strong's: H0175, G00020

Ezra References:

7:5

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

Ezra References:

9:1; 9:11; 9:14

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

Ezra References:

4:1; 8:22; 8:31

advice, advise, advisor, counsel, counselor, counsels

Definition:

The terms “counsel” and “advice” have the same meaning and refer to helping someone decide wisely about what to do in a certain situation. A wise “counselor” or “advisor” is someone who gives advice or counsel that will help a person make right choices.

- Kings often have official advisors or counselors to help them decide important matters that affect the people they are ruling.
- Sometimes the advice or counsel that is given is not good. Evil advisors may urge a king to take action or make a decree that will harm him or his people.
- Depending on the context, “advice” or “counsel” could also be translated as “help in deciding” or “warnings” or “exhortations” or “guidance.”
- The action, to “counsel” could be translated as to “advise” or to “make suggestions” or to “exhort.”
- Note that “counsel” is a different word than “council,” which refers to a group of people.

(See also: exhort, Holy Spirit, wise)

Bible References:

Word Data:

- Strong’s: H1697, H1847, H1875, H1884, H1907, H3272, H3289, H3982, H4156, H4431, H5475, H5779, H6440, H6963, H6098, H7592, H8458, G10110, G10120, G11060, G48230, G48250

Ezra References:

4:5; 7:14; 7:15; 7:28; 8:25; 10:3; 10:8

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

Ezra References:

8:21

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

Ezra References:

3:12

Ahasuerus

Definition:

Ahasuerus was a king who ruled over the ancient kingdom of Persia for twenty years.

- This was during the time the exiled Jews were living in Babylonia, which had come under Persian rule.
- Another name for this king may have been Xerxes.
- After sending away his queen in a fit of anger, King Ahasuerus later chose a Jewish woman named Esther to be his new wife and queen.

(Translation suggestions: Translate Names)

(See also: Babylon, Esther, Ethiopia, exile, Persia)

Bible References:

- Daniel 9:1
- Esther 10:1-2
- Ezra 4:7-8

Word Data:

- Strong's: H0325

Ezra References:

4:6

Ai

Definition:

In Old Testament times, Ai was the name of a Canaanite town located just south of Bethel and about 8 km northwest of Jericho.

- After defeating Jericho, Joshua led the Israelites in an attack of Ai. But they were easily defeated because God was not pleased with them.
- An Israelite named Achan had stolen plunder from Jericho, and God ordered that he and his family be killed. Then God helped the Israelites defeat the people of Ai.

(Translation suggestions: How to Translate Names)

(See also: Bethel, Jericho)

Bible References:

- Ezra 2:27-30
- **Genesis 12:8-9**
- **Genesis 13:3-4**
- **Joshua 7:3**
- **Joshua 8:12**

Word Data:

- Strong's: H5857

Ezra References:

2:28

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

Ezra References:

1:4; 10:2; 10:10; 10:11; 10:14; 10:17; 10:18; 10:44

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

Ezra References:

3:2; 3:3; 7:17

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

Ezra References:

9:1

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

Ezra References:

9:1

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” That people were “appointed to eternal life” means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as “be chosen.”

Bible References:

- 1 Samuel 8:11
- Acts 3:20
- Acts 6:2
- Acts 13:48
- Genesis 41:33-34
- Numbers 3:9-10

Word Data:

- Strong’s: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

Ezra References:

1:2; 3:5; 3:8; 7:25; 10:14

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

Ezra References:

4:7

Artaxerxes

Definition:

Artaxerxes was a king who reigned over the Persian empire from about 464 to 424 BC.

- During Artaxerxes' reign, the Israelites from Judah were in exile in Babylon, which was under the control of Persia at that time.
- Artaxerxes allowed Ezra the priest and other Jewish leaders to leave Babylon and go back to Jerusalem to teach the Israelites the Law of God.
- Later during this time, Artaxerxes also allowed his cupbearer Nehemiah to return to Jerusalem to lead the Jews in rebuilding the walls surrounding the city.
- Because Babylon was under the rule of Persia, Artaxerxes was sometimes called the "king of Babylon."
- Note that Artaxerxes is not the same person as Xerxes (Ahasuerus).

(Translation suggestions: Translate Names)

(See also: Ahasuerus, Babylon, cupbearer, Ezra, Nehemiah, Persia)

Bible References:

- Ezra 4:7-8
- Ezra 7:1-5
- Nehemiah 2:1
- Nehemiah 13:6-7

Word Data:

- Strong's: H0783

Ezra References:

4:7; 4:8; 4:11; 4:23; 6:14; 7:1; 7:7; 7:11; 7:12; 7:21; 8:1

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

Ezra References:

2:41; 3:10

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

Ezra References:

2:64; 3:1; 7:28; 8:15; 9:4; 10:1; 10:7; 10:8; 10:9; 10:12; 10:14

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

Ezra References:

4:2; 6:22

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

Ezra References:

8:7

authority

Definition:

The term “authority” usually refers to a position of influence, responsibility, or rule over another person.

- Kings and other governing rulers have authority over the people they are ruling.
- The word “authorities” can refer to people, governments, or organizations that have authority over others.
- The word “authorities” can also refer to spirit beings who have power over people who have not submitted themselves to God’s authority.
- Masters have authority over their servants or slaves. Parents have authority over their children.
- Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

- The term “authority” can also be translated as “control” or “right” or “qualifications.”
- Sometimes “authority” is used with the meaning of “power.”
- When “authorities” is used to refer to people or organizations who rule people, it could also be translated as “leaders” or “rulers” or “powers.”
- The phrase “by his own authority” could also be translated as “with his own right to lead” or “based on his own qualifications.”
- The expression, “under authority” could be translated as “responsible to obey” or “having to obey others’ commands.”

(See also: dominion, king, ruler, power)

Bible References:

- Colossians 2:10
- Esther 9:29
- Genesis 41:35
- Jonah 3:6-7
- Luke 12:5
- Luke 20:1-2
- Mark 1:22
- Matthew 8:9
- Matthew 28:19

- Titus 3:1

Word Data:

- Strong's: H8633, G08310, G14130, G18490, G18500, G20030, G27150, G52470

Ezra References:

7:24

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

Ezra References:

7:1; 7:3

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

Ezra References:

1:11; 2:1; 4:9; 5:12; 5:13; 5:14; 5:17; 6:1; 6:5; 7:6; 7:9; 7:16; 8:1

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

Ezra References:

10:44

Benaiah

Definition:

Benaiah was the name of several men in the Old Testament.

- Benaiah son of Jehoiada was one of David's mighty men. He was a skilled warrior and was put in charge of David's bodyguards.
- When Solomon was being made king, Benaiah helped him overthrow his enemies. He eventually became commander of the Israelite army.
- Other men in the Old Testament named Benaiah include three Levites: a priest, a musician, and a descendant of Asaph.

(See also: Asaph, Jehoiada, Levite, Solomon)

Bible References:

- 1 Chronicles 4:36
- 1 Kings 1:8
- 2 Samuel 23:20-21

Word Data:

- Strong's: H1141

Ezra References:

10:25; 10:30; 10:35; 10:43

Benjamin, Benjaminite

Definition:

Benjamin was Jacob's twelfth son. He was Rachel's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Benjamin" or "Benjamin" or the "Benjaminites."
- In Hebrew, the name Benjamin means "son of my right hand."
- The tribe of Benjamin settled just northwest of the Dead Sea, north of Jerusalem.
- King Saul was from the tribe of Benjamin.
- The apostle Paul was from the tribe of Benjamin.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Rachel)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 2:8
- Acts 13:21-22
- Genesis 35:18
- Genesis 42:4
- Genesis 42:35-36
- Philippians 3:4-5

Word Data:

- Strong's: H1144, G09580

Ezra References:

1:5; 4:1; 10:9; 10:32

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

Ezra References:

2:28

Bethlehem, Ephrathah

Definition:

Bethlehem was a small city in the land of Israel, near the city of Jerusalem. It was also known as “Ephrathah,” which was probably its original name.

- Bethlehem has been called the “city of David,” since King David was born there.
- The prophet Micah said that the Messiah would come from “Bethlehem Ephrathah.”
- Fulfilling that prophecy, Jesus was born in Bethlehem, many years later.
- The name “Bethlehem” means “house of bread” or “house of food.”

(See also: Caleb, David, Micah)

Bible References:

- Genesis 35:16
- John 7:42
- Matthew 2:6
- Matthew 2:16
- Ruth 1:2
- Ruth 1:21

Examples from the Bible stories:

- 17:2 David was a shepherd from the town of **Bethlehem**.
- 21:9 The prophet Isaiah prophesied that the Messiah would be born from a virgin. The prophet Micah said that he would be born in the town of **Bethlehem**.
- 23:4 Joseph and Mary had to make a long journey from where they lived in Nazareth to **Bethlehem** because their ancestor was David whose hometown was **Bethlehem**.
- 23:6 “The Messiah, the Master, has been born in **Bethlehem**!”

Word Data:

- Strong’s: H0376, H0672, H1035, G09650

Ezra References:

2:21

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

Ezra References:

7:27

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

Ezra References:

10:6

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

Ezra References:

8:27

burnt offering, offering by fire

Definition:

A “burnt offering” was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an “offering by fire.”

- Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
- Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
- God commanded the Jewish people to offer burnt offerings two times every day.

(See also: altar, atonement, ox, priest, sacrifice)

Bible References:

- Exodus 40:5-7
- Genesis 8:20
- Genesis 22:1-3
- Leviticus 3:5
- Mark 12:33

Word Data:

- Strong’s: H0801, H5930, H7133, H8548, G36460

Ezra References:

3:2; 3:3; 3:4; 3:5; 3:6; 6:9; 8:35

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

Ezra References:

2:61

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

Ezra References:

2:67

Canaan, Canaanite

Definition:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(Translation suggestions: How to Translate Names)

(See also: **Ham**, **Promised Land**)

Bible References:

- **Acts 13:19-20**
- **Exodus 3:7-8**
- **Genesis 9:18**
- **Genesis 10:19-20**
- **Genesis 13:7**
- **Genesis 47:2**

Examples from the Bible stories:

- **4:5** He (Abram) took his wife, Sarai, together with all his servants and everything he owned and went to the land God showed him, the land of **Canaan**.
- **4:6** When Abram arrived in **Canaan** God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- **4:9** "I give the land of **Canaan** to your descendants."
- **5:3** "I will give you and your descendants the land of **Canaan** as their possession and I will be their God forever."
- **7:8** After twenty years away from his home in **Canaan**, Jacob returned there with his family, his servants, and all his herds of animals.

Word Data:

- Strong's: H3667, H3669, G54780

Ezra References:

9:1

captive, captivate, captivity, catch

Definition:

The terms “captive” and “captivity” refer to people who have been captured and forced to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression to “take captive” is another way of talking about capturing someone.
- The expression, “carry you away captive” could also be translated as “force you to live as captives” or “take you away to another country as prisoners.”
- In a figurative sense, the apostle Paul tells Christians to “take captive” every thought and make it obedient to Christ.
- He also talks about how a person can be “taken captive” by sin, which means he is “controlled by” sin.

Translation Suggestions

- Depending on the context, to be “held captive” could also be translated by, “not allowed to be free” or “kept in prison” or “forced to live in a foreign country.”
- The expression, “led captive” or “taken captive” could be translated as “captured” or “imprisoned” or “forced to go to a foreign land.”
- The term “captives” could also be translated as “people who were captured” or “enslaved people.”
- Depending on the context, “captivity” could also be translated as “imprisonment” or “exile” or “forced stay in a foreign country.”

(See also: Babylon, exile, **prison**, **seize**)

Bible References:

- **2 Corinthians 10:5**
- **Isaiah 20:4**
- **Jeremiah 43:3**
- **Luke 4:18**

Word Data:

- Strong’s: H1123, H1473, H1540, H1546, H1547, H7617, H7622, H7628, H7633, H7686, G01610, G01620, G01630, G01640, G22210

Ezra References:

2:1; 3:8; 8:35; 9:7

cedar, cedarwood

Definition:

The term “cedar” refers to a large fir tree which normally has reddish-brown wood. Like other firs, it has cones and needle-like leaves.

- The Old Testament often mentions cedar trees in connection with Lebanon, where they grew plentifully.
- Cedar wood was used in the construction of the Jerusalem temple.
- It was also used for sacrifices and purification offerings.

(See also: fir, pure, sacrifice, temple)

Bible References:

- 1 Chronicles 14:1-2
- 1 Kings 7:1-2
- Isaiah 2:13
- Zechariah 11:2

Word Data:

- Strong’s: H0730

Ezra References:

3:7

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

Ezra References:

5:12

companion, fellow worker, friend

Definition:

The term “companion” refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage. The term “fellow worker” refers to someone who works with another person.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, “friend” or “fellow traveler” or “supporting-person who goes with” or “person who works with.”

Bible References:

- Ezekiel 37:16
- Hebrews 1:9
- Proverbs 2:17
- Psalms 38:11-12

Word Data:

- Strong’s: H0251, H0441, H2269, H2270, H2273, H2278, H3674, H3675, H4828, H7453, H7462, H7464, G28440, G33530, G48980, G49040

Ezra References:

4:7; 4:9; 4:17; 4:23; 5:3; 5:6; 6:6; 6:13

confess, confession

Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: **faith**, **testimony**)

Bible References:

- **1 John 1:8-10**
- **2 John 1:7-8**
- **James 5:16**
- **Leviticus 5:5-6**
- **Matthew 3:4-6**
- **Nehemiah 1:6-7**
- **Philippians 2:9-11**
- **Psalms 38:17-18**

Word Data:

- Strong’s: H3034, H8426, G18430, G36700, G36710

Ezra References:

10:1

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

Ezra References:

3:5

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

Ezra References:

10:3

covenant faithfulness, covenant loyalty, covenant love

Definition:

In biblical times, the term translated as “covenant faithfulness” was used to describe the kind of faithfulness, loyalty, kindness, and love that was both expected and demonstrated between people who were closely related to one another, either by marriage or by blood. This same term is used often in the Bible to describe the way God relates to his people, especially his commitment to fulfill the promises that he made to them.

- The way this term is translated can depend on how each of the individual terms “covenant” and “faithfulness” are translated.
- Other ways to translate this term might include: “faithful love;” “loyal, committed love;” or “loving dependability.”

(See also: covenant, faithful, grace, Israel, people of God, promise)

Bible References:

- Ezra 3:11
- Numbers 14:18

Word Data:

- Strong’s: H2617

Ezra References:

3:11; 7:28; 9:9

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

Ezra References:

6:9; 6:17; 7:17; 8:35

Cyrus

Definition:

Cyrus was a Persian king who founded the Persian empire in about 550 BC, through military conquest. In history he was also known as Cyrus the Great.

- King Cyrus conquered the city of Babylon, which led to the release of the Israelites who had been kept in exile there.
- Cyrus was known for his tolerant attitude toward the people of the nations he conquered. His kindness toward the Jews led to the rebuilding of the Jerusalem temple after the exile.
- Cyrus was reigning during the time when Daniel, Ezra, and Nehemiah were living.

(Translation suggestions: Translate Names)

(See also: Daniel, Darius, Ezra, Nehemiah, Persia)

Bible References:

- 2 Chronicles 36:23
- Daniel 1:21
- Ezra 5:13
- Isaiah 44:28

Word Data:

- Strong's: H3566

Ezra References:

1:1; 1:2; 1:7; 1:8; 3:7; 4:3; 4:5; 5:13; 5:14; 5:17; 6:3; 6:14

Daniel

Definition:

Daniel was an Israelite prophet who as a young man was taken captive by the Babylonian king Nebuchadnezzar around 600 BC.

- This was during the time that many other Israelites from Judah were held captive in Babylon for 70 years.
- Daniel was given the Babylonian name Belteshazzar.
- Daniel was an honorable and righteous young man who obeyed God.
- God enabled Daniel to interpret several dreams or visions for the Babylonian kings.
- Because of this ability and because of his honorable character, Daniel was given a high leadership position in the Babylonian empire.
- Many years later, Daniels enemies tricked the Babylonian king Darius into making a law forbidding the worship of anyone except the king. Daniel continued to pray to God, so he was arrested and thrown into a den of lions. But God rescued him and he was not harmed at all.

(Translation suggestions: How to Translate Names)

(See also: Babylon, Nebuchadnezzar)

Bible References:

- Daniel 1:6-7
- Daniel 5:29
- Daniel 7:28
- Ezekiel 14:12-14
- Matthew 24:15

Word Data:

- Strong's: H1840, H1841, G11580

Ezra References:

8:2

Darius

Definition:

Darius was the name of several kings of Persia. It is possible that "Darius" was a title rather than a name.

- "Darius the Mede" was the king who was tricked into having the prophet Daniel thrown into a lion's den as punishment for worshiping God.
- "Darius the Persian" helped facilitate the reconstruction of the temple in Jerusalem during the time of Ezra and Nehemiah.

(Translation suggestions: How to Translate Names)

(See also: Persia, Babylon, Daniel, Ezra, Nehemiah)

Bible References:

- Ezra 4:4-6
- **Haggai 1:1**
- **Nehemiah 12:22**
- **Zechariah 1:1**

Word Data:

- Strong's: H1867, H1868

Ezra References:

4:5; 4:24; 5:5; 5:6; 5:7; 6:1; 6:12; 6:13; 6:14; 6:15

David

Definition:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: How to Translate Names)

(See also: Goliath, Philistines, Saul (OT))

Bible References:

- 1 Samuel 17:12-13
- 1 Samuel 20:34
- 2 Samuel 5:2
- 2 Timothy 2:8
- Acts 2:25
- Acts 13:22
- Luke 1:32
- Mark 2:26

Examples from the Bible stories:

- 17:2 God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. … **David** was a humble and righteous man who trusted and obeyed God.
- 17:3 **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- 17:4 Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.

- 17:5 God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- 17:6 **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- 17:9 **David** ruled with justice and faithfulness for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- 17:13 God was very angry about what **David** had done, so he sent the prophet Nathan to tell **David** how evil his sin was. **David** repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

Word Data:

- Strong's: H1732, G11380

Ezra References:

3:10; 8:2; 8:20

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

Ezra References:

3:4; 3:6; 4:2; 4:5; 4:7; 4:15; 4:19; 6:9; 6:15; 6:19; 6:22; 8:15; 8:31; 8:32; 8:33; 9:7; 9:15; 10:8; 10:9; 10:13; 10:16; 10:17

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

Ezra References:

8:21

decree, decreed

Definition:

The term “decree” means to give an order that must be obeyed. The order itself can also be called a “decree.”

- A “decree” is similar to a “law,” but is generally used more often to refer to something spoken rather than written.
- The term “decree” could be translated as to “order” or to “command” or to “formally require” or to “publicly make a law.”
- God’s laws are also called decrees, statutes, or commandments.
- An example of a decree by a human ruler was the proclamation by Caesar Augustus that everyone living in the Roman Empire must go back to their hometown in order to be counted in a census.

(See also: command, declare, law)

Bible References:

- 1 Chronicles 15:13-15
- 1 Kings 8:57-58
- Acts 17:5-7
- Daniel 2:13
- Esther 1:22
- Luke 2:1

Word Data:

- Strong’s: H0559, H0633, H1697, H5715, H1504, H1510, H1881, H1882, H1696, H2706, H2708, H2710, H2711, H2782, H2852, H2940, H2941, H2942, H3791, H3982, H4055, H4406, H4687, H4941, H5407, H5713, H6599, H6680, H7010, H8421, G13780

Ezra References:

4:8; 4:9; 4:17; 4:19; 4:21; 5:3; 5:9; 5:13; 5:17; 6:1; 6:3; 6:8; 6:11; 6:12; 6:14; 7:13; 7:21; 7:23

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

Ezra References:

6:16; 6:17; 10:8

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

Ezra References:

8:31

desecrate, desecrated

Definition:

The term “desecrate” means to damage or contaminate a sacred place or object in such a way that it is unacceptable for use in worship.

- Often desecrating something involves showing great disrespect for it.
- For example, pagan kings desecrated special dishes from God’s temple by using them for parties at their palace.
- Bones from dead people were used by enemies to desecrate the altar in God’s temple.
- This term could be translated as “cause to be unholy” or “dishonor by making impure” or “disrespectfully profane” or “cause to be impure.”

(See also: altar, defile, dishonor, profane, pure, temple, holy)

Bible References:

- Acts 24:4-6
- Isaiah 30:22
- Psalms 74:7-8
- Psalms 89:39

Word Data:

- Strong’s: H2490, H2610, H2930, G09530

Ezra References:

2:62

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

Ezra References:

4:15; 5:12; 6:12

dishonor, dishonored, dishonorable

Definition:

The term “dishonor” means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

- The term “dishonorable” describes an action that is shameful or that causes someone to be dishonored.
- Children are commanded to honor and obey their parents. When children disobey, they dishonor their parents. They are treating their parents in a way that does not honor them.
- The Israelites dishonored Yahweh when they worshiped false gods and practiced immoral behavior.
- The Jews dishonored Jesus by saying that he was possessed by a demon.
- This could be translated as to “not honor” or to “treat with no respect.”
- The noun “dishonor” could be translated as “disrespect” or “loss of honor.”
- Depending on the context, “dishonorable” could also be translated as “not honorable” or “shameful.”

(See also: honor)

Bible References:

- 1 Corinthians 4:10
- 1 Samuel 20:34
- 2 Corinthians 6:8-10
- Ezekiel 22:7
- John 8:48
- Leviticus 18:8

Word Data:

- Strong’s: H1540, H2490, H2781, H3637, H3639, H5006, H5034, H6172, H6173, H7034, H7043, G08180, G08190, G08200, G26170

Ezra References:

4:14

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

Ezra References:

2:66; 2:67

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

Ezra References:

7:17

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

Ezra References:

1:2; 3:3; 4:4; 5:11; 6:21; 9:1; 9:2; 9:7; 9:11; 9:12; 10:2; 10:11

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

Ezra References:

9:1

Elam, Elamites

Definition:

Elam was a son of Shem and a grandson of Noah.

- The descendants of Elam were called “Elamites,” and they lived in a region that was also called “Elam.”
- The region of Elam was located southeast of the Tigris River in what is now western Iran.

(Translation suggestions: How to Translate Names)

(See also: Noah, Shem)

Bible References:

- 1 Chronicles 1:17-19
- Acts 2:9
- Ezra 8:4-7
- Isaiah 22:6

Word Data:

- Strong’s: H5867, H5962, G16390

Ezra References:

2:7; 2:31; 4:9; 8:7; 10:2; 10:26

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

Ezra References:

5:5; 5:9; 6:7; 6:8; 6:14; 10:8; 10:14

Eleazar

Definition:

Eleazar was the name of several men in the Bible.

1. Eleazar was the third son of Moses' brother Aaron. After Aaron died, Eleazar became the high priest in Israel.
2. Eleazar was also the name of one of David's "mighty men."
3. Another Eleazar was one of Jesus' ancestors.

(Translation suggestions: How to Translate Names)

(See also: Aaron, high priest, David, mighty)

Bible References:

- 1 Chronicles 24:3
- Judges 20:27-28
- Numbers 26:1-2
- Numbers 34:16-18

Word Data:

- Strong's: H0499, G16480

Ezra References:

7:5; 8:33; 10:25

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

Ezra References:

10:21; 10:26

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

Ezra References:

9:8; 9:9

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

Ezra References:

3:11; 9:12

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

Ezra References:

4:10; 4:11; 4:16; 4:17; 4:20; 5:3; 5:6; 6:6; 6:8; 6:13; 7:21; 7:25; 8:36

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

Ezra References:

4:12; 9:13

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

Ezra References:

6:9; 6:17; 7:17; 8:35; 10:19

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

Ezra References:

1:11; 2:1; 4:1; 4:10; 5:12; 6:16; 6:19; 6:20; 6:21; 8:35; 9:4; 10:6; 10:7; 10:8; 10:16

Ezra

Definition:

Ezra was an Israelite priest and expert in Jewish law who recorded the history of the Israelites' return to Jerusalem from Babylon where Israel had been held captive for 70 years.

- Ezra recorded this part of Israel's history in the biblical book of Ezra. He may also have written the book of Nehemiah, since these two books had originally been one single book.
- When Ezra returned to Jerusalem he re-established the Law, since the Israelites had stopped obeying the Sabbath laws and had intermarried with women who practiced pagan religions.
- Ezra also helped rebuild the temple, which had been destroyed by the Babylonians when they captured Jerusalem.
- There are two other men named Ezra mentioned in the Old Testament.

(Translation suggestions: How to Translate Names)

(See also: Babylon, exile, Jerusalem, law, Nehemiah, temple)

Bible References:

- Ezra 7:6
- Nehemiah 8:1-3
- Nehemiah 12:1

Word Data:

- Strong's: H0250, H5830, H5831

Ezra References:

7:1; 7:6; 7:10; 7:11; 7:12; 7:21; 7:25; 10:1; 10:2; 10:5; 10:6; 10:10; 10:16

faithless, unfaithful, unfaithfulness

Definition:

The term “faithless” means to not have faith or to not believe.

- This word is used to describe people who do not believe in God. Their lack of belief is seen by the immoral way they act.
- The prophet Jeremiah accused Israel of being faithless and disobedient to God.
- They worshiped idols and followed other ungodly customs of people groups who did not worship or obey God.

The term “unfaithful” describes people who do not do what God has commanded them to do. The condition or practice of being unfaithful is “unfaithfulness.”

- The people of Israel were called “unfaithful” when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is “unfaithful” to his or her spouse.
- God used the term “unfaithfulness” to describe Israel’s disobedient behavior. They were not obeying God or honoring him.

Translation Suggestions

- Depending on the context, the term “faithless” could be translated as “unfaithful” or “unbelieving” or “disobedient to God” or “not believing.”
- The term “faithlessness” could be translated as “unbelief” or “unfaithfulness” or “rebellion against God.”
- The phrase “the unfaithful” could be translated as “people who are not faithful (to God)” or “unfaithful people” or “those who disobey God” or “people who rebel against God.”
- In some languages, the term “unfaithful” is related to the word for “unbelief.”

(See also: How to Translate Names)

(See also: **believe**, **faithful**, **disobey**, **adultery**)

Bible References:

- **Ezekiel 43:6-8**
- Ezra 9:1-2
- **Jeremiah 2:19**
- **Proverbs 2:22**
- **Revelation 21:7-8**

Word Data:

- Strong's: G05710

Ezra References:

9:2; 9:4; 10:2; 10:6; 10:10

fast, fasting

Definition:

The term to “fast” means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to “fast” can also be translated as to “refrain from eating” or to “not eat.”
- The noun “fast” could be translated as “time of not eating” or “time of abstaining from food.”

(See also: **Jewish leaders**)

Bible References:

- **1 Kings 21:8-10**
- **2 Chronicles 20:3**
- **Acts 13:1-3**
- **Jonah 3:4-5**
- **Luke 5:34**
- **Mark 2:19**
- **Matthew 6:18**
- **Matthew 9:15**

Examples from the Bible stories:

- **25:1** Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- **34:8** “‘For example, I **fast** two times every week and I give you ten percent of all the money and goods that I receive.’”
- **46:10** One day, while the Christians at Antioch were **fasting** and praying, the Holy Spirit said to them, “Set apart for me Barnabas and Saul to do the work I have called them to do.”

Word Data:

- Strong's: H2908, H5144, H6684, H6685, G35210, G35220

Ezra References:

8:21; 8:23

favor, favorable, favoritism

Definition:

The term “favor” generally means approval. Someone who favors another person regards that person positively and approves of them.

- Jesus grew up “in favor with” God and men. This means that both God and others approved of his character and behavior.
- The expression “find favor” with someone means that someone is approved of by that person.
- When a king shows favor to someone, it often means that he approves of that person’s request and grants it.
- A “favor” can also be a gesture or action towards or for another person for their benefit.
- The term “favoritism” means an attitude of acting favorably toward some people but not others. It means the inclination to pick one person over another or one thing over another because the person or item is preferred. Generally, favoritism is considered unfair.

Translation Suggestions:

- Other ways to translate the term “favor” could include “approval” or “blessing” or “benefit.”
- The “favorable year of Yahweh” could be translated as “the year (or time) when Yahweh will bring great blessing.”
- The term “favoritism” could be translated as “partiality” or “being prejudiced” or “unjust treatment.” This word is related to the word “favorite,” which means to prefer above all others.

Bible References:

- 1 Samuel 2:25-26
- 2 Chronicles 19:7
- 2 Corinthians 1:11
- Acts 24:27
- Genesis 41:16
- Genesis 47:25
- Genesis 50:5

Word Data:

- Strong's: H0995, H1156, H1293, H1779, H1921, H2580, H2603, H2896, H5278, H5375, H5414, H5922, H6213, H6437, H6440, H7521, H7522, H7965, G11840, G36850, G43800, G43820, G54850, G54860

Ezra References:

9:8

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

Ezra References:

4:4

festival, feast, celebrate

Definition:

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
  - Passover
  - Festival of Unleavened Bread
  - Firstfruits
  - Festival of Weeks (Pentecost)
  - Festival of Trumpets
  - Day of Atonement
  - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: feast)

Bible References:

- 1 Chronicles 23:31
- 2 Chronicles 8:13
- Exodus 5:1
- John 4:45
- Luke 22:1

Word Data:

• Strong’s: H1974, H2166, H2282, H2287, H6213, H4150, G14560, G18580, G18590

Ezra References:

3:4; 6:22

flock, herd

Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle or pigs.

- Different languages may have different ways of naming groups of animals or birds.

Translation Suggestions

- Consider what terms are used in your language to refer to different groups of animals, and use the appropriate term for each kind of animal.
- If your language uses the same word to refer to both groups of sheep and cattle, then you may need to say “groups of sheep” where the Bible says only “flocks,” and “groups of cattle” where the Bible says only “herds.” Alternatively, if the Biblical context does not demand differentiation (if the text simply says “flocks and herds,” meaning all their domesticated animals) you may just use the one word once.

(See also: goat, cow, pig, sheep)

Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:11
- Deuteronomy 14:22-23
- Luke 2:8-9
- Matthew 8:30
- Matthew 26:31

Word Data:

- Strong’s: H0951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G00340, G41670, G41680

Ezra References:

10:19

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

Ezra References:

6:7; 8:22; 9:9; 9:10

foundation, founder, founded

Definition:

Used in this sense, the verb “found” means build, create, or lay a base for. The phrase “founded on” means supported by or based on. A “foundation” is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: cornerstone, create)

Bible References:

- 1 Kings 6:37-38
- 2 Chronicles 3:1-3
- Ezekiel 13:13-14
- Luke 14:29
- Matthew 13:35
- Matthew 25:34

Word Data:

- Strong’s: H0134, H0787, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H8356, G23100, G23110, G26020

Ezra References:

3:3; 3:6; 3:10; 3:11; 3:12; 4:12; 5:16; 6:3

freewill offering

Definition:

A freewill offering was a type of sacrifice to God that was not required by the Law of Moses. It was a person's own choice to give this offering.

- If the freewill offering was an animal to be sacrificed, the animal was permitted to have slight defects since it was a voluntary offering.
- The Israelites ate the sacrificed animal as part of a celebration feast.
- When a freewill offering could be given, this was a cause of rejoicing for Israel since it showed that the harvest had been good so that the people had plenty of food.
- The book of Ezra describes a different type of freewill offering that was brought for rebuilding the temple. This offering consisted of gold and silver money, as well as bowls and other objects made of gold and silver.

(See also: burnt offering, Ezra, **feast**, grain offering, **guilt offering**, law, sin offering)

Bible References:

- **1 Chronicles 29:6**
- **2 Chronicles 35:7-9**
- **Deuteronomy 12:17**
- **Exodus 36:2-4**
- **Leviticus 7:15-16**

Word Data:

- Strong's: H5068, H5071

Ezra References:

1:4; 1:6; 2:68; 3:5; 7:13; 7:15; 7:16; 8:28

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

Ezra References:

2:42; 2:70; 7:7; 7:24; 10:24

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

Ezra References:

2:61

glory, glorious, glorify

Definition:

The term “glory” is a general term for a family of concepts including value, worth, importance, honor, splendor, or majesty. The term “glorify” means to ascribe glory to someone or something, or to show or tell how glorious something or someone is.

- In the Bible, the term “glory” is especially used to describe God, who is more valuable, more worthy, more important, more honorable, more splendid, and more majestic than anyone or anything in the universe. Everything about his character reveals his glory.
- People can glorify God by telling about the wonderful things he has done. They can also glorify God by living in accordance with God’s character, because doing so shows to others his value, worth, importance, honor, splendor, and majesty.
- The expression to “glory in” means to boast about or take pride in something.

Old Testament

- The specific phrase “the glory of Yahweh” in the Old Testament usually refers to some perceptible manifestation of Yahweh’s presence in a particular location.

New Testament

- God the Father will glorify God the Son by revealing to all people the full extent of how glorious Jesus is.
- Everyone who believes in Christ will be glorified with him. This use of the term “glorify” carries a unique meaning. It means that when people who believe in Christ are raised to life, they will be changed physically to be like Jesus as he appeared after his resurrection.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include “splendor” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as “praise” or “take pride in” or “boast about” or “take pleasure in.”
- “Glorify” could also be translated as “give glory to” or “bring glory to” or “cause to appear great.”
- The phrase “glorify God” could also be translated as “praise God” or “talk about God’s greatness” or “show how great God is” or “honor God (by obeying him).”

- The term “be glorified” could also be translated as “be shown to be very great” or “be praised” or “be exalted.”

(See also: honor, majesty, exalt, obey, praise)

Bible References:

- Exodus 24:17
- Numbers 14:9-10
- Isaiah 35:2
- Luke 18:43
- Luke 2:9
- John 12:28
- Acts 3:13-14
- Acts 7:1-3
- Romans 8:17
- 1 Corinthians 6:19-20
- Philippians 2:14-16
- Philippians 4:19
- Colossians 3:1-4
- 1 Thessalonians 2:5
- James 2:1-4
- 1 Peter 4:15-16
- Revelation 15:4

Examples from the Bible stories:

- 23:7 Suddenly, the skies were filled with angels praising God, saying, “**Glory** to God in heaven and peace on earth to the people he favors!”
- 25:6 Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, “I will give you all this if you bow down and worship me.”
- 37:1 When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”
- 37:8 Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

Word Data:

- Strong's: H0117, H0142, H0155, H0215, H1342, H1921, H1926, H1935, H1984, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G13910, G13920, G17400, G17410, G27440, G48880

Ezra References:

7:27

goat, goatskin, scapegoat, kid

Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a "kid."

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
  - Goats have coarse hair; sheep have wool.
  - The tail of a goat stands up; the tail of a sheep hangs down.
  - Sheep usually like to stay with their herd, but goats are more independent and tend to wander away from their herd.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of its tendency to wander away from the one taking care of it.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second, live goat, and send it into the desert as a symbol that the animal was bearing the people's sins.

(See also: flock, sacrifice, sheep, righteous, wine)

Bible References:

- Exodus 12:3-4
- Genesis 30:32
- Genesis 31:10
- Genesis 37:31
- Leviticus 3:12-14
- Matthew 25:33

Word Data:

- Strong's: H0689, H1423, H1429, H3277, H3629, H5795, H5796, H6260, H6629, H6842, H7716, H8163, H8166, H8495, G01220, G20550, G20560, G51310

Ezra References:

6:17; 8:35

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

Ezra References:

1:2; 1:3; 1:5; 3:2; 4:1; 4:2; 4:3; 5:1; 5:2; 5:5; 5:8; 5:11; 5:12; 6:9; 6:10; 6:12; 6:14; 6:18; 6:21; 6:22; 7:6; 7:9; 7:15; 7:19; 7:23; 7:25; 7:27; 7:28; 8:17; 8:21; 8:22; 8:23; 8:28; 8:31; 8:35; 9:4; 9:5; 9:6; 9:8; 9:9; 9:10; 9:13; 9:15; 10:2; 10:3; 10:11; 10:14

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

Ezra References:

front:intro; 1:7; 9:intro

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

Ezra References:

1:4; 1:6; 1:9; 1:10; 1:11; 2:69; 5:14; 6:5; 7:15; 7:16; 7:18; 8:25; 8:26; 8:27; 8:28; 8:30; 8:33

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

Ezra References:

1:6; 3:11; 5:17; 7:9; 7:18; 8:18; 8:22; 8:27; 9:12

govern, governor, proconsul, Tirshatha

Definition:

A “governor” is a person who rules over a large area of land (such as a territory, region, or province) within a nation or empire.

- In the Old Testament, the term “Tirshatha” is a more specific title for a governor who ruled over a Persian province.
- In the New Testament, the term “proconsul” is a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A “government” consists of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word “governor” can also be translated as “ruler” or “overseer” or “regional leader” or “one who rules over a small territory.”
- Depending on the context, the term “govern” could also be translated as “rule over” or “lead” or “manage” or “supervise.”
- The term “governor” should be translated differently than the terms for “king” or “emperor”, since a governor was a less powerful ruler who was under their authority.
- The term “proconsul” could also be translated as “Roman governor” or “Roman provincial ruler.”

(See also: authority, king, power, province, Rome, ruler)

Bible References:

- Acts 7:9-10
- Acts 23:22
- Acts 26:30
- Mark 13:9-10
- Matthew 10:18
- Matthew 27:1-2

Word Data:

- Strong's: H0324, H1777, H2280, H4951, H5148, H5460, H6346, H6347, H6486, H7989, H8269, H8660, G04450, G04460, G07460, G14810, G22320, G22330, G22300, G42320

Ezra References:

2:63; 5:3; 5:6; 5:14; 6:6; 6:7; 6:13; 8:36

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

Ezra References:

7:17

guilt, guilty

Definition:

The term “guilt” refers to the fact of having sinned or committed a crime.

- To “be guilty” means to have done something morally wrong, that is, to have disobeyed God.
- The opposite of “guilty” is “innocent.”

Translation Suggestions:

- Some languages might translate “guilt” as “the weight of sin” or “the counting of sins.”
- Ways to translate to “be guilty” could include a word or phrase that means, to “be at fault” or “having done something morally wrong” or “having committed a sin.”

(See also: innocent, iniquity, punish, sin)

Bible References:

- Exodus 28:36-38
- Isaiah 6:7
- James 2:10-11
- John 19:4
- Jonah 1:14

Examples from the Bible stories:

- 39:2 They brought many witnesses who lied about him (Jesus). However, their statements did not agree with each other, so the Jewish leaders could not prove he was **guilty** of anything.
- 39:11 After speaking with Jesus, Pilate went out to the crowd and said, “I find no **guilt** in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” Pilate replied, “He is not **guilty**.” But they shouted even louder. Then Pilate said a third time, “He is not **guilty**!”
- 40:4 Jesus was crucified between two robbers. One of them mocked Jesus, but the other said, “Don’t you fear God? We are **guilty**, but this man is innocent.”
- 49:10 Because of your sin, you are **guilty** and deserve to die.

Word Data:

- Strong's: H0816, H0817, H0818, H5352, H5355, H7563, G03380, G17770, G37840, G52670

Ezra References:

9:6; 9:7; 9:13; 9:15; 10:10; 10:19

Haggai

Definition:

Haggai was a prophet of Judah after the Jews returned home from being captives in Babylon.

- During the period when Haggai was prophesying, King Uzziah was reigning over Judah.
- The prophet Zechariah was also prophesying during this period.
- Haggai and Zechariah exhorted the Jews to rebuild the temple, which had been destroyed by the Babylonians under King Nebuchadnezzar.

(Translation suggestions: Translate Names)

(See also: Babylon, Judah, Nebuchadnezzar, Uzziah, Zechariah (OT))

Bible References:

- Ezra 5:1-2
- Ezra 6:13-15

Word Data:

- Strong's: H2292

Ezra References:

5:1; 6:14

Hananiah

Definition:

Hananiah was the name of several different men in the Old Testament.

- One Hananiah was an Israelite captive in Babylon whose name was changed to "Shadrach."
- He was given a position as a royal servant due to his excellent character and abilities.
- Once, Hananiah (Shadrach) and two other Israelite young men were thrown into a fire in a furnace because they refused to worship the Babylonian king. God showed his power by protecting them from being harmed.
- Another man named Hananiah was listed as a descendant of King Solomon.
- A different Hananiah was a false prophet during the time of the prophet Jeremiah.
- One man named Hananiah was a priest who helped lead a celebration during the time of Nehemiah.

(Translation suggestions: Translate Names)

(See also: Azariah, Babylon, Daniel, **false prophet**, Jeremiah, **Mishael**)

Bible References:

- **Daniel 1:6-7**
- **Daniel 2:17-18**
- **Jeremiah 28:1**
- **Jeremiah 28:5-7**
- **Jeremiah 28:15-17**

Word Data:

- Strong's: H2608

Ezra References:

10:28

hang, hung

Definition:

The term “hang” means to suspend something or someone above the ground.

- In modern times, death by hanging is usually done by tying a rope around a person’s neck and suspending him from an elevated object until he dies. This elevated object can be any number of things, such as a tree or a gallows, that is, a platform built specifically for the purpose of hanging a person in order to kill him.
- In biblical times, however, ancient cultures may not have killed people by hanging in precisely the same way. For example, Jesus died while hanging on a wooden cross (sometimes called a “tree”), but there was nothing around his neck. The soldiers suspended him by nailing his hands (or wrists) and his feet to the cross.
- Some ancient cultures “hung” a person by impaling him on a wooden pole in such a way that he was suspended above the ground so that he could not escape. The person would be left there until he died.
- For many references to death by “hanging” in the Bible, the specific means of death is unknown.

Bible References:

- 2 Samuel 17:23
- Acts 10:39
- Galatians 3:13
- Genesis 40:22
- Matthew 27:3-5

Word Data:

- Strong’s: H2614, H3363, H8518, G05190

Ezra References:

6:11

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

Ezra References:

1:2; 5:11; 5:12; 6:9; 6:10; 7:21; 7:23; 9:6

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

Ezra References:

2:16

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

Ezra References:

7:1

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

Ezra References:

9:1

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

Ezra References:

2:63; 8:28; 9:2; 9:8

hope, hoped

Definition:

Hope is strongly desiring something to happen. Hope can imply either certainty or uncertainty regarding a future event.

- In the Bible, the term "hope" also has the meaning of "trust," as in "my hope is in the Lord." It refers to a sure expectation of receiving what God has promised his people.
- Sometimes the ULT translates the term in the original language as "confidence." This happens mostly in the New Testament in situations where people who believe in Jesus as their Savior have the assurance (or confidence or hope) of receiving what God has promised.
- To have "no hope" means to have no expectation of something good happening. It means that it is actually very certain that it will not happen.

Translation Suggestions:

- In some contexts, the term to "hope" could also be translated as to "wish" or to "desire" or to "expect."
- The expression "nothing to hope for" could be translated as "nothing to trust in" or "no expectation of anything good"
- To "have no hope" could be translated as "have no expectation of anything good" or "have no security" or "be sure that nothing good will happen."
- The expression "have set your hopes on" could also be translated as "have put your confidence in" or "have been trusting in."
- The phrase "I find hope in your Word" could also be translated as "I am confident that your Word is true" or "Your Word helps me trust in you" or "When I obey your Word, I am certain to be blessed."
- Phrases such as "hope in" God could also be translated a, "trust in God" or "know for sure that God will do what he has promised" or "be certain that God is faithful."

(See also: bless, confidence, good, obey, trust, word of God)

Bible References:

- 1 Chronicles 29:14-15
- 1 Thessalonians 2:19
- Acts 24:14-16
- Acts 26:6
- Acts 27:20
- Colossians 1:5

- Job 11:20

Word Data:

- Strong's: H0982, H0983, H0986, H2620, H2976, H3175, H3176, H3689, H4009, H4268, H4723, H7663, H7664, H8431, H8615, G00910, G05600, G16790, G16800, G20700

Ezra References:

10:2

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

Ezra References:

2:66

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

Ezra References:

8:22

hour, moment

Definition:

The term “hour” is often used in the Bible to tell what time of day a certain event took place. It is also used figuratively to mean “time” or “moment.”

- The Jews counted daylight hours starting at sunrise (around 6 AM). For example, “the ninth hour” meant “around three in the afternoon.”
- Nighttime hours were counted starting at sunset (around 6 PM). For example, “the third hour of the night” meant “around nine in the evening” in our present-day system.
- Since references to time in the Bible will not correspond exactly to the present-day time system, phrases such as “around nine” or “about six o’clock” could be used.
- Some translations might add phrases like “in the evening” or “in the morning” or “in the afternoon” to make it clear what time of day is being talked about.
- The phrase, “in that hour” could be translated as “at that time” or “in that moment.”
- Referring to Jesus, the expression “his hour had come” could be translated as “the time had come for him to” or “the appointed time for him had come.”

Bible References:

- Acts 2:15
- John 4:51-52
- Luke 23:44
- Matthew 20:3

Word Data:

- Strong’s: H8160, G56100

Ezra References:

9:8

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

Ezra References:

2:36; 2:59; 5:17; 6:1; 6:11

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

Ezra References:

1:3; 1:4; 1:5; 1:7; 2:68; 3:8; 3:9; 3:11; 4:24; 5:2; 5:8; 5:13; 5:14; 5:15; 5:16; 5:17; 6:3; 6:5; 6:7; 6:8; 6:12; 6:16; 6:17; 6:22; 7:16; 7:17; 7:19; 7:20; 7:23; 7:24; 7:27; 8:17; 8:25; 8:29; 8:30; 8:33; 8:36; 9:9; 10:1; 10:6; 10:9

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:

Ezra References:

10:16

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

Ezra References:

9:12

iniquity

Definition:

The term “iniquity” is a word that is very similar in meaning to the term “sin,” but may more specifically refer to conscious acts of wrongdoing or great wickedness.

- The word “iniquity” literally means a twisting or distorting (of the law). It refers to major injustice.
- Iniquity could be described as deliberate, harmful actions against other people.
- Other definitions of iniquity include “perversity” and “depravity,” which are both words that describe conditions of terrible sin.

Translation Suggestions:

- The term “iniquity” could be translated as “wickedness” or “perverse actions” or “harmful acts.”
- Often, “iniquity” occurs in the same text as the word “sin” and “transgression” so it is important to have different ways of translating these terms.

(See also: sin, transgress, trespass)

Bible References:

- Daniel 9:13
- Exodus 34:5-7
- Genesis 15:14-16
- Genesis 44:16
- Habakkuk 2:12
- Matthew 13:41
- Matthew 23:27-28
- Micah 3:10

Word Data:

- Strong’s: H0205, H1942, H5753, H5758, H5766, H5771, H5932, H5999, H7562, G00920, G00930, G04580, G38920, G41890

Ezra References:

9:6; 9:7; 9:13

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

Ezra References:

7:14

interpret, interpretation, interpreter

Definition:

The terms “interpret” and “interpretation” refer to understanding and explaining the meaning of something that is not clear.

- Often in the Bible these terms are used in connection with explaining the meaning of dreams or visions.
- When the king of Babylon had some confusing dreams, God helped Daniel to interpret them and to explain their meanings.
- The “interpretation” of the dream is the “explanation” of the meaning of the dream.
- In the Old Testament, God sometimes used dreams to reveal to people what would happen in the future. So the interpretations of those dreams were prophecies.
- The term “interpret” can also refer to figuring out the meaning of other things, such as figuring out what the weather will be like based on how cold or hot it is, how windy it is, and what the sky looks like.
- Ways to translate the term “interpret” could include, “figure out the meaning of” or “explain” or “give the meaning of.”
- The term “interpretation” could also be translated as “explanation” or “meaning.”

(See also: Babylon, Daniel, dream, prophet, vision)

Bible References:

- 1 Corinthians 12:10
- Daniel 4:4-6
- Genesis 40:4-5
- Judges 7:15-16
- Luke 12:56

Word Data:

- Strong’s: H0995, H3887, H6591, H6622, H6623, H7667, H7760, H7922, G12520, G13280, G13290, G13810, G19550, G20580, G31770, G47930

Ezra References:

4:7

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

Ezra References:

10:22

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

Ezra References:

front:intro; 1:3; 2:2; 2:59; 2:70; 3:1; 3:2; 3:10; 3:11; 4:1; 4:3; 5:1; 5:11; 6:14; 6:16; 6:17; 6:21; 6:22; 7:6; 7:7; 7:10; 7:11; 7:13; 7:15; 7:28; 8:25; 8:29; 8:35; 9:1; 9:4; 9:15; 10:1; 10:2; 10:5; 10:10; 10:25

Jacob, Israel

Definition:

Jacob was the younger twin son of Isaac by Rebekah. God changed his name to "Israel." His descendants became the nation of Israel.

- Jacob is the last of the three patriarchs of the Israelite nation: Abraham, Isaac, and Jacob. The descendants of Jacob's twelve sons became the twelve tribes of Israel.
- The name Jacob is similar to the Hebrew word meaning "heel." As Jacob was being born, he was holding onto the heel of his twin brother Esau. In the Old Testament times, the heel was a body part associated both with attack and with the rear part of a person's body. The Hebrew name Jacob was probably associated with the idea of attacking someone from behind.
- Many years later, God changed Jacob's name to "Israel," which probably means "He struggles with God."
- The name Jacob is often used to represent the nation of Israel.
- Jacob married Laban's two daughters, Leah and Rachel, as well as each of their servants, Zilpah and Bilhah. These four women mothered the twelve sons who became the ancestral fathers of the twelve tribes of Israel.
- In the New Testament, a different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: How to Translate Names)

(See also: Israel, twelve tribes of Israel, Leah, Rachel, Zilpah, Bilhah, deceive, Esau, Isaac, Rebekah, Laban)

Bible References:

- Acts 7:11
- Acts 7:46
- Genesis 25:26
- Genesis 29:1-3
- Genesis 32:1-2
- John 4:4-5
- Matthew 8:11-13
- Matthew 22:32

Examples from the Bible stories:

- 7:1 As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- 7:7 **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- 7:8 After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- 7:10 The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- 8:1 Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

Word Data:

- Strong's: H3290, G23840

Ezra References:

8:18

Jebus, Jebusite

Definition:

The Jebusites were a people group living in the land of Canaan. They were descended from Ham's son Canaan.

- The Jebusites lived in the city of Jebus, and its name was later changed to Jerusalem when King David conquered it.
- Melchizedek, the king of Salem, was probably of Jebusite origin.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Ham, Jerusalem, Melchizedek)

Bible References:

- 1 Chronicles 1:14
- 1 Kings 9:20-21
- Exodus 3:7-8
- Genesis 10:16
- Joshua 3:9-11
- Judges 1:20-21

Word Data:

- Strong's: H2982, H2983

Ezra References:

9:1

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

Ezra References:

1:1

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

Ezra References:

2:34

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

Ezra References:

1:2; 1:3; 1:4; 1:5; 1:7; 1:11; 2:1; 2:68; 3:1; 3:8; 4:6; 4:8; 4:12; 4:20; 4:23; 4:24; 5:1; 5:2; 5:14; 5:15; 5:16; 5:17; 6:3; 6:5; 6:9; 6:12; 6:18; 7:7; 7:8; 7:9; 7:13; 7:14; 7:15; 7:16; 7:17; 7:19; 7:27; 8:29; 8:30; 8:31; 8:32; 9:9; 10:7; 10:9

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

Ezra References:

4:12; 4:23; 5:1; 5:5; 6:7; 6:8; 6:14

Joab

Definition:

Joab was an important military leader for King David throughout David's entire reign.

- Before David became king, Joab had already been one of his loyal followers.
- Later, during David's reign as king over Israel, Joab became the commander of King David's army.
- Joab was also King David's nephew, since his mother was one of David's sisters.
- When David's son Absalom betrayed him by trying to take over his kingship, Joab killed Absalom in order to protect the king.
- Joab was a very aggressive fighter and killed many people who were enemies of Israel.

(See also: Absalom, David)

Bible References:

- 1 Chronicles 2:16-17
- 1 Kings 1:7
- 1 Samuel 26:6-8
- 2 Samuel 2:18
- Nehemiah 7:11

Word Data:

- Strong's: H3097

Ezra References:

2:6; 8:9

Joel

Definition:

Joel was a prophet who probably lived during the reign of King Joash of Judah. There were also several other men in the Old Testament named Joel.

- The book of Joel is one of twelve short prophetic books in the last section of the Old Testament.
- The only personal information we have about the prophet Joel is that his father's name was Pethuel.
- In his sermon at Pentecost, the apostle Peter quoted from the book of Joel.

(Translation suggestions: How to Translate Names)

(See also: **Joash**, **Judah**, **Pentecost**)

Bible References:

- **1 Chronicles 6:33-35**
- **1 Samuel 8:1-3**
- **Acts 2:16**
- Ezra 10:43
- **Joel 1:2**

Word Data:

- Strong's: H3100, G24930

Ezra References:

10:43

Jonathan

Definition:

Jonathan was the name of at least ten men in the Old Testament. The name means "Yahweh has given."

- David's best friend, Jonathan, is the most well-known Jonathan in the Bible with this name. This Jonathan was King Saul's oldest son.
- Other Jonathans mentioned in the Old Testament include a descendant of Moses; a nephew of King David; several priests, including a son of Abiathar; and an Old Testament scribe in whose house the prophet Jeremiah was imprisoned.

(See also: How to Translate Names)

(See also: Abiathar, David, Moses, Jeremiah, priest, Saul (OT), scribe)

Bible References:

- 1 Kings 1:41-42
- 1 Samuel 14:1
- 1 Samuel 20:2
- 2 Samuel 1:3-5

Word Data:

- Strong's: H3083, H3129

Ezra References:

8:6; 10:15

Joppa

Definition:

In biblical times, the city of Joppa was an important commercial seaport located on the Mediterranean Sea, south of the Plain of Sharon.

- The ancient site of Joppa was located in the same place as the present-day city of Jaffa, which has now become incorporated into the city of Tel Aviv.
- In the Old Testament, Joppa was the city where Jonah got on a boat that was going to Tarshish.
- In the New Testament, a Christian woman named Tabitha died in Joppa, and Peter raised her back to life.

(Translation suggestions: How to Translate Names)

(See also: the sea, Jerusalem, Sharon, Tarshish)

Bible References:

- Acts 9:37
- Acts 10:8
- Acts 11:4-6
- Acts 11:11
- Jonah 1:3

Word Data:

- Strong's: H3305, G24450

Ezra References:

3:7

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

Ezra References:

3:12; 3:13; 6:16; 6:22

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

Ezra References:

1:5; 3:9; 4:1; 10:9; 10:23

Judea, Judah

Definition:

The term “Judea” refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes “Judea” is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province “Judah.”
- Other times “Judea” has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as “Judea Country” and the narrow sense could be translated as “Judea Province,” or “Judah Province” since this is the part of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: How to Translate Names)

(See also: Galilee, Edom, Judah, Judah, Samaria)

Bible References:

- 1 Thessalonians 2:14
- Acts 2:9
- Acts 9:32
- Acts 12:19
- John 3:22-24
- Luke 1:5
- Luke 4:44
- Luke 5:17
- Mark 10:1-4
- Matthew 2:1
- Matthew 2:5
- Matthew 2:22-23
- Matthew 3:1-3
- Matthew 19:1

Word Data:

- Strong's: G24530

Ezra References:

1:2; 1:3; 1:8; 2:1; 4:4; 4:6; 5:1; 5:8; 7:14; 9:9; 10:7

judge

Definition:

A judge is a person who decides what is right or wrong when there are disputes between people, usually in matters that pertain to the law.

- In the Bible, God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.
- After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies.
- The term "judge" could also be called "decision-maker" or "leader" or "deliverer" or "governor," depending on the context.

(See also: governor, judge, law)

Bible References:

- 2 Timothy 4:8
- Acts 7:27
- Luke 11:19
- Luke 12:14
- Luke 18:1-2
- Matthew 5:25
- Ruth 1:1

Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1781, H1782, H6414, H6416, H6419, H8199, G03500, G12520, G13480, G29190, G29220, G29230

Ezra References:

4:9; 7:25

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

Ezra References:

7:25; 7:26

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

Ezra References:

1:1; 1:2; 1:7; 1:8; 2:1; 3:7; 3:10; 4:2; 4:3; 4:5; 4:7; 4:8; 4:11; 4:12; 4:13; 4:14; 4:15; 4:16; 4:17; 4:19; 4:20; 4:22; 4:23; 4:24; 5:6; 5:7; 5:8; 5:11; 5:12; 5:13; 5:14; 5:17; 6:1; 6:3; 6:4; 6:8; 6:10; 6:12; 6:13; 6:14; 6:15; 6:22; 7:1; 7:6; 7:7; 7:8; 7:11; 7:12; 7:14; 7:15; 7:20; 7:21; 7:23; 7:26; 7:27; 7:28; 8:1; 8:22; 8:25; 8:36; 9:7; 9:9

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

Ezra References:

1:1; 1:2; 7:13; 7:23

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

Ezra References:

4:12; 4:13; 4:14; 4:16; 5:8; 5:10; 7:24; 7:25

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

Ezra References:

2:69; 3:8; 3:9; 4:24; 5:8; 6:7; 6:22; 10:13

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

Ezra References:

6:9; 6:17; 7:17; 8:35

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

Ezra References:

3:2; 7:intro; 7:6; 7:10; 7:12; 7:14; 7:21; 7:25; 7:26; 10:3

law, principle

Definition:

A “law” is a legal rule that is usually written down and enforced by someone in authority. A “principle” is a guideline for decision-making and behavior, and is usually not written down or enforced. However, sometimes the term “law” is used to mean a “principle.”

- A “law” is similar to a “decree,” but the term “law” is generally used to refer to something written rather than spoken.
- Both “law” and “principle” can refer to a general rule or belief that guides a person’s behavior.
- This meaning of “law” is different from its meaning in the term “law of Moses,” where it refers to commands and instructions that God gave the Israelites.
- When a general law is being referred to, “law” could be translated as “principle” or “general rule.”

(See also: law of Moses, decree, command, declare)

Bible References:

- Deuteronomy 4:2
- Esther 3:8-9
- Exodus 12:12-14
- Genesis 26:5
- John 18:31
- Romans 7:1

Word Data:

- Strong’s: H1285, H1881, H1882, H2706, H2708, H2710, H4687, H4941, H6310, H7560, H8451, G17850, G35480, G35510, G47470

Ezra References:

7:26; 8:36

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

Ezra References:

3:7

Levi, Levite

Definition:

Levi was Jacob's third son. He was Leah's third son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Levi" or the "Levites."
- The name Levi is similar to the Hebrew word for "join to."
- Unlike the other tribes, the tribe of Levi did not inherit a unified area of land in Canaan. Instead, they inherited various cities scattered throughout the regions belonging to the other tribes.
- The tribe of Levi was responsible for taking care of the tabernacle (and later, the temple) and conducting religious rituals, including offering sacrifices and prayers for the Israelite people.
- In the Old Testament, it is not always clear whether the term "Levite" refers generally to a descendant of Levi or specifically to a person who served in the temple helping the priests.
- The Old Testament law prescribed that all priests were to be chosen from the tribe of Levi. The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named "Levi" were ancestors of Jesus. Their names are listed in the genealogy in the gospel of Luke.
- Jesus' disciple Matthew was also called Levi.

(See also: twelve tribes of Israel, priest, sacrifice, temple, Jacob, Leah, Matthew)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 8:3-5
- Acts 4:36-37
- Genesis 29:34
- John 1:19-21
- Luke 10:32

Word Data:

- Strong's: H3878, H3879, H3881, G30170, G30180, G30190, G30200

Ezra References:

1:5; 2:40; 2:70; 3:8; 3:9; 3:10; 3:12; 6:16; 6:18; 6:20; 7:7; 7:13; 7:24; 8:15; 8:18; 8:20; 8:29; 8:30; 8:33; 9:1; 10:5; 10:15; 10:23

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

Ezra References:

1:4; 1:6

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

Ezra References:

4:8; 4:9; 4:17; 10:3

magistrate

Definition:

A magistrate is an appointed official who acts as a judge and decides matters of law.

- In Bible times, a magistrate also settled disputes between people.
- Depending on the context, ways to translate this term could include “ruling judge” or “legal officer” or “city leader.”

(See also: judge, law)

Bible References:

- Acts 16:20
- Acts 16:35
- Daniel 3:1-2
- Luke 12:58

Word Data:

- Strong’s: H8200, H8614, G07580, G47550

Ezra References:

7:25; 10:14

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

Ezra References:

3:2

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

Ezra References:

10:30; 10:33

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

Ezra References:

6:2

Michael

Definition:

Michael is the chief of all God's holy, obedient angels. He is the only angel who is specifically referred to as the "archangel" of God.

- The term "archangel" literally means "chief angel" or "ruling angel."
- Michael is a warrior who fights against God's enemies and protects God's people.
- He led the Israelites in fighting against the Persian army. In the end times he will lead the armies of Israel in the final battle against the forces of evil, as foretold in Daniel.
- There are also several men in the Bible with the name Michael. Several men are identified as being the "son of Michael"

(Translation suggestions: Translate Names)

(See also: angel, Daniel, messenger, Persia)

Bible References:

- Daniel 10:13
- Daniel 10:21
- Ezra 8:8
- Revelation 12:7-9

Word Data:

- Strong's: H4317, G34130

Ezra References:

8:8

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

Ezra References:

4:20; 7:28; 8:22

Moab, Moabite

Definition:

The term “Moab” refers to a people group that lived to the east of the Salt Sea. The book of Genesis describes this people group as the descendents of a man named “Moab,” who was the son of Lot’s elder daughter.

- In the book of Ruth, Elimelek and his family went to live in Moab because of the famine around Bethlehem.
- Ruth is called a “Moabite woman” because she was born in the country of Moab and was from that people group.

(Translation suggestions: How to Translate Names)

(See also: Bethlehem, Judea, Lot, Ruth, Salt Sea)

Bible References:

- Genesis 19:37
- Genesis 36:34-36
- Ruth 1:1-2
- Ruth 1:22

Word Data:

- Strong’s: H4124, H4125

Ezra References:

2:6; 9:1; 10:30

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

Ezra References:

3:1; 3:6; 3:8; 6:15; 6:19; 7:8; 7:9; 8:31; 10:9; 10:16; 10:17

Mordecai

Definition:

Mordecai was a Jewish man living in the country of Persia. He was the guardian of his cousin Esther, who later became the wife of the Persian king, Ahasuerus.

- While working at the royal palace, Mordecai overheard men plotting together to kill King Ahasuerus. He reported this and the king's life was saved.
- Some time later, Mordecai also found out about a plan to kill all the Jews in the kingdom of Persia. He advised Esther to appeal to the king to save her people.

(Translation suggestions: Translate Names)

(See also: Ahasuerus, Babylon, Esther, Persia)

Bible References:

- Esther 2:6
- Esther 3:6
- Esther 8:2
- Esther 10:2

Word Data:

- Strong's: H4782

Ezra References:

2:2

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

Ezra References:

6:18

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

Ezra References:

3:12; 3:13; 10:1; 10:6

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

Ezra References:

9:6

Nathan

Definition:

Nathan was a faithful prophet of God who lived while David was king over Israel.

- God sent Nathan to confront David after David sinned grievously against Uriah.
- Nathan rebuked David in spite of the fact that David was the king.
- David repented of his sin after Nathan confronted him.

(Translation suggestions: How to Translate Names)

(See also: David, faithful, prophet, Uriah)

Bible References:

- 1 Chronicles 17:1-2
- 2 Chronicles 9:29
- 2 Samuel 12:1-3
- Psalm 51:1

Examples from the Bible stories:

- 17:7 God sent the prophet **Nathan** to David with this message, “Because you are a man of war, you will not build this Temple for me.”
- 17:13 God was very angry about what David had done, so he sent the prophet **Nathan** to tell David how evil his sin was.

Word Data:

- Strong’s: H5416, G34810

Ezra References:

8:16; 10:39

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

Ezra References:

4:10; 6:21

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

Ezra References:

1:7; 2:1; 5:12; 5:14; 6:5

Nehemiah

Definition:

Nehemiah was an Israelite forced to move to the Babylonian empire when the people of Israel and Judah were taken captive by the Babylonians.

- While he was the cupbearer to the Persian king, Artaxerxes, Nehemiah asked the king for permission to return to Jerusalem.
- Nehemiah led the Israelites in rebuilding the walls of Jerusalem which had been destroyed by the Babylonians.
- For twelve years Nehemiah was the governor of Jerusalem before returning to the king's palace.
- The Old Testament book of Nehemiah tells the story of Nehemiah's work in rebuilding the walls and his governing of the people in Jerusalem.
- There were also other men named Nehemiah in the Old Testament. Usually the name of the father was added, to distinguish which Nehemiah was being talked about.

(Translation suggestions: How to Translate Names)

(See also: Artaxerxes, Babylon, Jerusalem, son)

Bible References:

- Ezra 2:1-2
- Nehemiah 1:2
- Nehemiah 10:3
- Nehemiah 12:46

Word Data:

- Strong's: H5166

Ezra References:

2:2

noble, nobleman, royal official

Definition:

The term “noble” refers to something that is excellent and of high quality. A “nobleman” is a person who belongs to a high political or social class. A man “of noble birth” is one who was born a nobleman.

- A nobleman was often an officer of the state, a close servant to the king.
- The term “nobleman” could also be translated by, “king’s official” or “government officer.”

Bible References:

- 2 Chronicles 23:20-21
- Daniel 4:36
- Ecclesiastes 10:17
- Luke 19:12
- Psalm 16:1-3

Word Data:

- Strong’s: H0117, H1419, H2715, H3358, H3513, H5057, H5081, H6440, H6579, H7261, H8282, H8269, G09370, G21040

Ezra References:

4:10

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

Ezra References:

10:5

Obadiah

Definition:

Obadiah was an Old Testament prophet who prophesied against the people of Edom, who were the descendants of Esau. There were also many other men named Obadiah in the Old Testament.

- The book of Obadiah is the shortest book in the Old Testament and tells a prophecy that Obadiah received through a vision from God.
- It is not clear when Obadiah lived and prophesied. It may have been during the periods that Jehoram, Ahaziah, Joash, and Athaliah, reigned in Judah. The prophets Daniel, Ezekiel, and Jeremiah would also have been prophesying during part of this time.
- Obadiah may also have lived at a later time period, during the reign of King Zedekiah and the Babylonian captivity.
- Other men named Obadiah included a descendant of Saul, a Gadite who became one of David's men, a palace administrator for King Ahab, an official of King Jehoshaphat, a man who helped with repairs to the temple during the time of King Josiah, and a Levite who was also a gatekeeper during the time of Nehemiah.
- It could be that the writer of the book of Obadiah was one of these men.

(Translation suggestions: Translate Names)

(See also: **Ahab**, Babylon, David, **Edom**, **Esau**, **Ezekiel**, Daniel, **Gad**, **Jehoshaphat**, **Josiah**, Levite, **Saul (OT)**, **Zedekiah**)

Bible References:

- **1 Chronicles 3:21**
- **1 Chronicles 8:38-40**
- Ezra 8:8-11
- **Obadiah 1:2**

Word Data:

- Strong's: H5662

Ezra References:

8:9

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

Ezra References:

3:7; 6:9; 7:22

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

Ezra References:

3:3

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

Ezra References:

3:4; 4:13; 4:20; 7:10; 7:24

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

Ezra References:

3:8; 3:9

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

Ezra References:

4:14; 6:4

palm

Definition:

The term “palm” refers to a type of tall tree with long, flexible, leafy branches extending from the top in a fan-like pattern.

- The palm tree in the Bible usually refers to a type of palm tree that produces a fruit called a “date.” The leaves have a feather-like pattern.
- Palm trees typically grow in places that have a hot, humid climate. Their leaves stay green all year long.
- As Jesus was entering Jerusalem riding on a donkey, the people laid palm branches on the ground in front of him.
- Palm branches signified peace and the celebration of a victory.

(See also: donkey, Jerusalem, peace)

Bible References:

- 1 Kings 6:29-30
- Ezekiel 40:14-16
- John 12:12-13
- Numbers 33:9

Word Data:

- Strong’s: H3712, H8558, H8560, H8561, G54040

Ezra References:

8:31; 9:5

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

Ezra References:

6:19; 6:20

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

Ezra References:

4:17; 5:7; 7:12; 9:12

people of God

Definition:

The concept of the “people of God” in the Bible refers to people with whom God has established a covenant relationship.

- In the Old Testament, the phrase “people of God” refers to the nation of Israel. The nation of Israel was chosen by God and set apart from the other nations of the world in order to serve and obey him.
- In the New Testament, the phrase “people of God” refers to the “Church,” meaning everyone who believes in Jesus. This includes both Jews and Gentiles. In the New Testament, sometimes this group of people is called the “sons of God” or “children of God.”
- When God uses the phrase “my people,” he is referring to people who have a covenant relationship with him. God’s people are chosen by him, and he wants them to live in a way that is pleasing to him.

Translation Suggestions:

- The term “people of God” could be translated as “God’s people” or “the people who worship God” or “people who serve God” or “people who belong to God.”
- When God says “my people” other ways to translate it could include “the people I have chosen” or “the people who worship me” or “the people who belong to me.”
- Similarly, “your people” could be translated as “the people who belong to you” or “the people you chose to belong to you.”
- Also “his people” could be translated as “the people who belong to him” or “the people God chose to belong to himself.”

(See also: Israel, people group)

Bible References:

- 1 Chronicles 11:2
- Acts 7:34
- Acts 7:51-53
- Acts 10:36-38
- Daniel 9:24-25
- Isaiah 2:5-6
- Jeremiah 6:20-22
- Joel 3:16-17
- Micah 6:3-5

- **Revelation 13:7-8**

Word Data:

- Strong's: H0430, H5971, G23160, G29920

Ezra References:

1:3

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

Ezra References:

4:13; 5:9; 5:11; 5:16; 6:14

Perizzite

Definition:

The Perizzites were one of several people groups in the land of Canaan. Little is known about this group as to who their ancestors were or what part of Canaan they lived in.

- The Perizzites are mentioned most frequently in the Old Testament Book of Judges, where it is recorded that the Perizzites intermarried with the Israelites and influenced them to worship false gods.
- Note that the clan of Perez, called the "Perezites," was a different people group from the Perizzites. It may be necessary to spell the names very differently to make this clear.

(Translation suggestions: How to Translate Names)

(See also: Canaan, false god)

Bible References:

- 1 Kings 9:20-21
- 2 Chronicles 8:7-8
- Exodus 3:16-18
- Genesis 13:7
- Joshua 3:9-11

Word Data:

- Strong's: H6522

Ezra References:

9:1

Persia, Persians

Definition:

Persia was a country that also became a powerful empire founded by Cyrus the Great in 550 BC. The country of Persia was located southeast of Babylonia and Assyria in a region that is now the modern-day country of Iran.

- The people of Persia were called “Persians.”
- Under King Cyrus’ decree, the Jews were freed from their captivity in Babylon and allowed to go home, and the temple in Jerusalem was rebuilt, with funds provided by the Persian Empire.
- King Artaxerxes was the ruler of the Persian Empire when Ezra and Nehemiah went back to Jerusalem to rebuild the walls of Jerusalem.
- Esther became a queen of the Persian empire when she married King Ahasuerus.

(See also: Ahasuerus, Artaxerxes, Assyria, Babylon, Cyrus, Esther, Ezra, Nehemiah)

Bible References:

- 2 Chronicles 36:20
- Daniel 10:13
- Esther 1:3-4
- Ezekiel 27:10

Word Data:

- Strong’s: H6539, H6540, H6542, H6543

Ezra References:

1:1; 1:2; 1:8; 3:7; 4:3; 4:5; 4:7; 4:9; 4:24; 6:14; 7:1; 9:9

Phinehas

Definition:

Phineas was the name of two men in the Old Testament.

- One of Aaron's grandsons was a priest named Phinehas, who strongly opposed the worship of false gods in Israel.
- Phineas saved the Israelites from a plague that Yahweh had sent to punish them for marrying Midianite women and worshiping their false gods.
- On several occasions Phinehas went with the Israelite army to destroy the Midianites.
- The other Phinehas mentioned in the Old Testament was one of the evil sons of Eli the priest during the time of the prophet Samuel.
- Phinehas and his brother Hophni were both killed when the Philistines attacked Israel and stole the Ark of the Covenant.

(Translation suggestions: Translate Names)

(See also: **ark of the covenant**, **Jordan River**, **Midian**, **Philistines**, **Samuel**)

Bible References:

- **1 Samuel 4:4**
- Ezra 8:2
- **Joshua 22:13-14**
- **Numbers 25:6-7**

Word Data:

- Strong's: H6372

Ezra References:

7:5; 8:2; 8:33

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

Ezra References:

9:7

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

Ezra References:

9:11

praise, praised, praiseworthy

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term to “praise” could also be translated as to “speak well of” or to “highly honor with words” or to “say good things about.”
- The noun “praise” could be translated as “spoken honor” or “speech that honors” or “speaking good things about.”

(See also: **worship**)

Bible References:

- **2 Corinthians 1:3**
- **Acts 2:47**
- **Acts 13:48**
- **Daniel 3:28**
- **Ephesians 1:3**
- **Genesis 49:8**
- **James 3:9-10**
- **John 5:41-42**
- **Luke 1:46**
- **Luke 1:64-66**
- **Luke 19:37-38**
- **Matthew 11:25-27**
- **Matthew 15:29-31**

Examples from the Bible stories:

- **12:13** The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army.

- 17:8 When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- 22:7 Zechariah said, "**Praise** God, because he has remembered his people!"
- 43:13 They (disciples) enjoyed **praising** God together and they shared everything they had with each other.
- 47:8 They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

Word Data:

- Strong's: H1319, H7121, H8416, G29800, G38530

Ezra References:

3:10; 3:11; 10:11

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

Ezra References:

6:10; 10:1

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

Ezra References:

1:5; 2:intro; 2:36; 2:61; 2:62; 2:63; 2:69; 2:70; 3:2; 3:8; 3:10; 3:12; 6:9; 6:16; 6:18; 6:20; 7:5; 7:7; 7:11; 7:12; 7:13; 7:16; 7:21; 7:24; 8:15; 8:24; 8:29; 8:30; 8:33; 9:1; 9:7; 10:5; 10:10; 10:16; 10:18

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

Ezra References:

5:intro; 5:1; 5:2; 6:14; 9:11

prosper, prosperity, prosperous

Definition:

The term “prosper” generally refers to living well, whether it be physically, morally, emotionally, etc. This term often expresses the idea of being wealthy or successful in life.

- The term “prosperous” often refers to success in owning money and property or in producing everything needed for people to live well.
- In the Bible, the term “prosperous” also includes good health and being blessed with children.
- A “prosperous” city or country is one that has many people, good production of food, and businesses that bring in plenty of money.
- The Bible teaches that a person will prosper spiritually when he obeys God’s teachings. He will also experience the blessings of joy and peace. God does not always give people a lot of material wealth, but he will always prosper them spiritually as they follow his ways.
- Depending on the context, the term “prosper” could also be translated as “succeed spiritually” or “be blessed by God” or “experience good things” or “live well.”
- The term “prosperous” could also be translated as “successful” or “wealthy” or “spiritually fruitful.”
- “Prosperity” could also be translated as “well-being” or “wealth” or “success” or “abundant blessings.”

(See also: bless, good, fruit, spirit)

Bible References:

- 1 Chronicles 29:22-23
- Deuteronomy 23:6
- Job 36:11
- Leviticus 25:26-28
- Psalms 1:3

Word Data:

- Strong’s: H1129, H1767, H1878, H1879, H2428, H2896, H2898, H3027, H3190, H3444, H3498, H3787, H4195, H5381, H6500, H6509, H6555, H6743, H6744, H7230, H7487, H7919, H7951, H7961, H7963, H7965

Ezra References:

6:14

province, provincial

Definition:

The term “province” refers to a large area into which a nation or empire might be divided for the purposes of government. The term “provincial” describes something that is related to a province, such as a provincial governor.

- For example, the ancient Persian Empire was divided up into provinces such as Media, Persia, Syria, and Egypt.
- During the time of the New Testament, the Roman Empire was divided up into provinces such as Macedonia, Asia, Syria, Judea, Samaria, Galilee, and Galatia.
- Each province had its own ruling authority, who was subject to the king or ruler of the empire. This ruler was sometimes called a “provincial official” or “provincial governor.”
- The terms “province” and “provincial” could also be translated as “region” and “regional.”

(See also: Asia, Egypt, Esther, Galatia, Galilee, Judea, Macedonia, Medes, Rome, Samaria, Syria)

Bible References:

- Acts 19:30
- Daniel 3:2
- Daniel 6:2
- Ecclesiastes 2:8

Word Data:

- Strong’s: H4082, H4083, H5675, H5676, G18850

Ezra References:

2:1; 4:15; 5:8; 6:2; 7:16

pure, purify, purification

Definition:

To be “pure” means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, “purify” and “purification” refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God’s forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term “purify” could be translated as “make pure” or “cleanse” or “cleanse from all contamination” or “get rid of all sin.”
- A phrase such as “when the time for their purification was over” could be translated as “when they had purified themselves by waiting the required number of days.”
- The phrase “provided purification for sins” could be translated as “provided a way for people to be completely cleansed from their sin.”
- Other ways to translate “purification” could include “cleansing” or “spiritual washing” or “becoming ritually clean.”

(See also: atonement, clean, spirit)

Bible References:

- 1 Timothy 1:5
- Exodus 31:6-9
- Hebrews 9:13-15
- James 4:8
- Luke 2:22
- Revelation 14:4

Word Data:

- Strong's: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G00480, G00490, G00530, G00540, G15060, G25110, G25120, G25130, G25140

Ezra References:

6:20

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

Ezra References:

2:26

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

Ezra References:

4:12; 4:15; 4:19; 10:13

receive, welcome, taken up, acceptance

Definition:

The term “receive” generally means to get or accept something that is given, offered, or presented.

- To “receive” can also mean to suffer or experience something, as in “he received punishment for what he did.”
- There is also a special sense in which we can “receive” a person. For example, to “receive” guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
- To “receive the gift of the Holy Spirit” means we are given the Holy Spirit and welcome him to work in and through our lives.
- To “receive Jesus” means to accept God’s offer of salvation through Jesus Christ.
- When a blind person “receives his sight” means that God has healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” could be translated as “accept” or “welcome” or “experience” or “be given.”
- The expression “you will receive power” could be translated as “you will be given power” or “God will give you power” or “power will be given to you (by God)” or “God will cause the Holy Spirit to work powerfully in you.”
- The phrase “received his sight” could be translated as “was able to see” or “became able to see again” or “was healed by God so that he was able to see.”

(See also: Holy Spirit, Jesus, lord, save)

Bible References:

- 1 John 5:9
- 1 Thessalonians 1:6
- 1 Thessalonians 4:1
- Acts 8:15
- Jeremiah 32:33
- Luke 9:5
- Malachi 3:10-12
- Psalms 49:14-15

Examples from the Bible stories:

- 21:13 The prophets also said that the Messiah would be perfect, having no sin. He would die to **receive** the punishment for other people's sin. His punishment would bring peace between God and people.
- 45:5 As Stephen was dying, he cried out, "Jesus, **receive** my spirit."
- 49:6 He (Jesus) taught that some people will receive him and be saved, but others will not.
- 49:10 When Jesus died on the cross, he **received** your punishment.
- 49:13 God will save everyone who believes in Jesus and **receives** him as their Master.

Word Data:

- Strong's: H3557, H3947, H6901, H6902, H8254, G03080, G03240, G03530, G03540, G05680, G05880, G06180, G11830, G12090, G15230, G16530, G19260, G28650, G29830, G30280, G33350, G33360, G35490, G38580, G38800, G43270, G43550, G43560, G46870, G52640, G55620

Ezra References:

8:30

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

Ezra References:

4:5; 4:6; 4:24; 6:15; 7:1; 8:1

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

Ezra References:

9:14

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

Ezra References:

2:59; 5:5; 5:7

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

Ezra References:

9:15

robe, robed

Definition:

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- They can be long or short.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.

(See also: royal, tunic)

Bible References:

- Exodus 28:4-5
- Genesis 49:11-12
- Luke 15:22
- Luke 20:46
- Matthew 27:27-29

Word Data:

- Strong's: H0145, H0155, H0899, H1545, H2436, H2684, H3671, H3801, H3830, H3847, H4060, H4254, H4598, H5497, H5622, H6614, H7640, H7757, H7897, H8071, G17460, G20670, G24400, G47490, G40160, G55110

Ezra References:

9:3; 9:5

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

Ezra References:

9:9

rule, reign, ruler, prefect, official, leader

Definition:

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who “rules,” and his authority is his “rule.”

- In the Old Testament, a king was sometimes referred to generally as a “ruler,” as in the phrase “appointed him ruler over Israel.”
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action to “rule” means to “lead” to “have authority over.” It means the same thing as “reign” when it refers to the ruling of a king.

(See also: authority, governor, king, synagogue)

Bible References:

- Acts 3:17-18
- Acts 7:35-37
- Luke 12:11
- Luke 23:35
- Mark 10:42
- Matthew 9:32-34
- Matthew 20:25
- Titus 3:1

Word Data:

- Strong’s: H0995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4427, H4428, H4438, H4467, H4474, H4475, H4623, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7300, H7336, H7786, H7860, H7980, H7981, H7985, H7989, H7990, H8199, H8269, H8323, H8451, G07460, G07520, G07550, G07570, G07580, G09320, G09360, G10180, G12030, G12990, G17780, G17850, G18490, G22320, G22330, G25250, G25830, G28880, G29610, G35450, G38410, G41650, G41730, G42910

Ezra References:

1:8; 4:9; 4:20; 5:6; 6:6; 7:28; 8:20; 8:24; 8:25; 8:29; 9:1; 9:2; 10:5; 10:8; 10:14

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

Ezra References:

4:2; 6:3; 6:10; 8:25; 9:4; 9:5

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

Ezra References:

4:10; 4:17

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

Ezra References:

4:8; 4:9; 4:17; 4:23; 7:6; 7:11; 7:12; 7:21

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

Ezra References:

6:2

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

Ezra References:

2:59; 9:2

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

Ezra References:

2:62; 4:2; 4:15; 4:19; 5:17; 6:1; 6:21; 7:10; 8:21; 8:22; 8:23; 9:12; 10:16

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

Ezra References:

2:43; 2:55; 2:58; 2:65; 2:70; 4:11; 5:11; 6:18; 7:7; 7:24; 8:17; 8:20; 9:11

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

Ezra References:

8:22; 9:6; 9:7

Shimei

Definition:

Shimei was the name of several men in the Old Testament.

- Shimei son of Gera was a Benjamite who cursed King David and threw stones at him as he was fleeing Jerusalem to escape being killed by his son Absalom.
- There were also several Levite priests in the Old Testament who were named Shimei.

(See also: Absalom, Benjamin, Levite, priest)

Bible References:

- 1 Chronicles 6:17
- 1 Kings 1:8
- 2 Samuel 16:13
- Zechariah 12:12-14

Word Data:

- Strong's: H8096, H8097

Ezra References:

10:23; 10:33; 10:38

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

Ezra References:

3:7

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

Ezra References:

1:4; 1:6; 1:9; 1:10; 1:11; 2:69; 3:7; 5:14; 6:5; 7:15; 7:16; 7:18; 7:22; 8:25; 8:26; 8:28; 8:30; 8:33

sin offering, purification offering

Definition:

The “sin offering” was one of several sacrifices that God required the Israelites to offer.

- This offering involved sacrificing a bull, burning its blood and fat on the altar, and taking the rest of the animal’s body and burning it on the ground outside the Israelite camp.
- The complete burning up of this animal sacrifice shows how holy God is and how terrible sin is.
- The Bible teaches that in order for there to be a cleansing from sin, blood must be shed to pay the cost for the sin that was committed.
- Animal sacrifices could not permanently bring about forgiveness of sin.
- Jesus’ death on the cross paid the penalty for sin, for all time. He was the perfect sin offering.

(See also: altar, cow, forgive, sacrifice, sin)

Bible References:

- 2 Chronicles 29:20-21
- Exodus 29:35-37
- Ezekiel 44:25-27
- Leviticus 5:11
- Numbers 7:15-17

Word Data:

- Strong’s: H2401, H2402, H2398, H2403

Ezra References:

6:17; 8:35

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

Ezra References:

9:intro

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

Ezra References:

6:20

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

Ezra References:

2:55; 2:58

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

Ezra References:

1:1; 1:5

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

Ezra References:

7:10; 7:11

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

Ezra References:

5:8; 6:4

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

Ezra References:

6:2

suffer, suffering

Definition:

The terms “suffer” and “suffering” refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

- When people are persecuted or when they are sick, they suffer.
- Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
- Suffering can be physical, such as feeling pain or sickness. It can also be emotional, such as feeling fear, sadness, or loneliness.
- The phrase “suffer me” means “bear with me” or “hear me out” or “listen patiently.”

Translation Suggestions:

- The term “suffer” can be translated as “feel pain” or “endure difficulty” or “experience hardships” or “go through difficult and painful experiences.”
- Depending on the context, “suffering” could be translated as “extremely difficult circumstances” or “severe hardships” or “experiencing hardship” or “time of painful experiences.”
- The phrase “suffer thirst” could be translated as “experience thirst” or “suffer with thirst.”
- To “suffer violence” could also be translated as “undergo violence” or “be harmed by violent acts.”

Bible References:

- 1 Thessalonians 2:14-16
- 2 Thessalonians 1:3-5
- 2 Timothy 1:8
- Acts 7:11-13
- Isaiah 53:11
- Jeremiah 6:6-8
- Matthew 16:21
- Psalms 22:24
- Revelation 1:9
- Romans 5:3-5

Examples from the Bible stories:

- 9:13 God said, “I have seen the **suffering** of my people.”
- 38:12 Jesus prayed three times, “My Father, if it is possible, please let me not have to drink this cup of **suffering**.”
- 42:3 He (Jesus) reminded them that the prophets said the Messiah would **suffer** and be killed, but would rise again on the third day.
- 42:7 He (Jesus) said, “It was written long ago that the Messiah would **suffer**, die, and rise from the dead on the third day.”
- 44:5 “Although you did not understand what you were doing, God used your actions to fulfill the prophecies that the Messiah would **suffer** and die.”
- 46:4 God said, “I have chosen him (Saul) to declare my name to the unsaved. I will show him how much he must **suffer** for my sake.”
- 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: H0943, H1741, H1934, H4531, H5142, H5375, H5999, H6031, H6040, H6041, H6064, H6090, H6770, H6869, H6887, H7661, G00910, G09410, G09710, G22100, G23460, G23470, G25520, G25530, G25610, G38040, G39580, G43100, G47780, G47770, G48410, G50040

Ezra References:

4:13

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

Ezra References:

9:7

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

Ezra References:

4:13; 4:20; 7:24

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

Ezra References:

front:intro; 1:intro; 1:2; 1:7; 2:43; 2:58; 2:70; 3:intro; 3:6; 3:10; 3:12; 4:intro; 4:1; 4:3; 5:intro; 5:3; 5:9; 5:11; 5:12; 5:14; 5:15; 6:intro; 6:3; 6:5; 6:15; 7:7; 7:24; 8:17; 8:20

terror, terrorize, terrify, dread, panic

Definition:

The term “terror” refers to a feeling of extreme or intense fear. To “terrify” someone means to cause that person to feel very afraid.

- A “terror” is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as “terrifying.” This term could be translated as “fear-causing” or “terror-producing.”
- The judgment of God will someday cause terror in unrepentant people who reject his grace.
- The “terror of Yahweh” could be translated as “the terrifying presence of Yahweh” or “the dreaded judgment of Yahweh” or “when Yahweh causes great fear.”
- Ways to translate “terror” could also include “extreme fear” or “deep dread.”

(See also: adversary, fear, judge, plague, Yahweh)

Bible References:

- Deuteronomy 2:25
- Exodus 14:10
- Luke 21:9
- Mark 6:48-50

Word Data:

- Strong’s: H0367, H0926, H0928, H1091, H1161, H1204, H1205, H1763, H2111, H2113, H2189, H2731, H2847, H2851, H2865, H3372, H3707, H4032, H4172, H4288, H4637, H6184, H6206, H6343, H6973, G16290, G16300, G22580, G44220, G44260, G54010

Ezra References:

3:3

the sea, the Great Sea, the western sea

Definition:

In the Bible, the "Great Sea" or "western sea" refers to what is now called the "Mediterranean Sea," which was the largest body of water known to the people of Bible times.

- The Mediterranean Sea is bordered by: Israel (east), Europe (north and west), and Africa (south).
- This sea was very important in ancient times for trade and travel since it bordered so many countries. Cities and people groups located on the coast of this sea were very prosperous because of how easy it was to access goods from other countries by boat.
- Since the Great Sea was located to the west of Israel, it was sometimes referred to as the "western sea."

(Translation suggestions: Translate Names)

(See also: Israel, people group, prosper)

Bible References:

- Ezekiel 47:15-17
- Ezekiel 47:18-20
- Joshua 15:3-4
- Numbers 13:27-29

Word Data:

- Strong's: H0314, H1419, H3220

Ezra References:

3:7

to minister, ministry

Definition:

In the Bible, the term “ministry” refers to serving others by teaching them about God and caring for their spiritual needs.

- In the Old Testament, the priests would “minister” to God in the temple by offering sacrifices to him.
- Their “ministry” also included taking care of the temple and offering prayers to God on behalf of the people.
- The job of “ministering” to people can include serving them spiritually by teaching them about God.
- It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

Translation Suggestions:

- In the context of ministering to people, to “minister” could also be translated as to “serve” or to “care for” or to “meet the needs of.”
- When referring to ministering in the temple, the term “minister” could be translated as “serve God in the temple” or “offer sacrifices to God for the people.”
- In the context of ministering to God, this could be translated as to “serve” or to “work for God.”
- The phrase “ministered to” could also be translated as “took care of” or “provided for” or “helped.”

(See also: serve, sacrifice)

Bible References:

- 2 Samuel 20:23-26
- Acts 6:4
- Acts 21:17-19

Word Data:

- Strong’s: H6399, H8120, H8334, H8335, G12470, G12480, G12490, G20230, G20380, G24180, G30080, G30090, G30100, G30110, G39300, G52560, G52570, G55240

Ezra References:

8:17

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

Ezra References:

9:4; 10:3; 10:9

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

Ezra References:

6:17

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

Ezra References:

6:8

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

Ezra References:

3:10

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

Ezra References:

8:intro

tunic

Definition:

In the Bible, the term “tunic” referred to a garment that was worn next to the skin, under other clothing.

- A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached down to the ankles.
- Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
- A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.
- This term could be translated as “long shirt” or “long undergarment” or “shirt-like garment.” It could also be written in a similar way to “tunic,” with a note to explain what kind of clothing it was.

(See also: How to Translate Unknowns)

(See Also: robe)

Bible References:

- Daniel 3:21-23
- Isaiah 22:21
- Leviticus 8:12-13
- Luke 3:11
- Mark 6:7-9
- Matthew 10:10

Word Data:

- Strong’s: H2243, H3801, H6361, G55090

Ezra References:

2:69

Tyre, Tyrians

Definition:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea in a region that is now part of the modern-day country of Lebanon. Its people were called "Tyrians."

- Part of the city was located on an island in the sea, about one kilometer from the mainland.
- Because of its location and its valuable natural resources, such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers to help build a palace for King David.
- Years later, Hiram also sent King Solomon wood and skilled laborers to help build the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(Translation suggestions: How to Translate Names)

(See also: Canaan, cedar, Israel, **the sea**, **Phoenicia**, Sidon)

Bible References:

- **Acts 12:20**
- **Mark 3:7-8**
- **Matthew 11:22**
- **Matthew 15:22**

Word Data:

- Strong's: H6865, H6876, G51830, G51840

Ezra References:

3:7

understand, understanding, thinking

Definition:

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: believe, know, wise)

Bible References:

- Job 34:16-17
- Luke 2:47
- Luke 8:10
- Matthew 13:12
- Matthew 13:14
- Proverbs 3:5

Word Data:

- Strong’s: H0995, H0998, H0999, H1847, H2940, H3045, H3820, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G00500, G01450, G01910, G08010, G10970, G11080, G12710, G19210, G19220, G19870, G19900, G26570, G35390, G35630, G49070, G49080, G49200, G54240, G54280, G54290

Ezra References:

8:16

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

Ezra References:

6:22

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

Ezra References:

8:33

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

Ezra References:

10:21

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

Ezra References:

8:29

wheat

Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions “grain” or “seeds,” it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called “straw” and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: barley, chaff, grain, seed, thresh, winnow)

Bible References:

- Acts 27:36-38
- Exodus 34:21-22
- John 12:24
- Luke 3:17
- Matthew 3:12
- Matthew 13:26

Word Data:

- Strong’s: H1250, H2406, G46210

Ezra References:

6:9; 7:22

will of God

Definition:

The “will of God” refers to God’s desires and plans.

- God’s will especially relates to his interactions with people and how he wants people to respond to him.
- It also refers to his plans or desires for the rest of his creation.
- The term to “will” means to “determine” or to “desire.”

Translation Suggestions:

- The “will of God” could also be translated as “what God desires” or “what God has planned” or “God’s purpose” or “what is pleasing to God.”

Bible References:

- 1 John 2:15-17
- 1 Thessalonians 4:3-6
- Colossians 4:12-14
- Ephesians 1:1-2
- John 5:30-32
- Mark 3:33-35
- Matthew 6:8-10
- Psalms 103:21

Word Data:

- Strong’s: H6310, H6634, H7522, G10120, G10130, G23070, G23080, G23090, G25960

Ezra References:

7:18; 10:11

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

Ezra References:

6:9; 7:22

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See also: obey, fruit)

Bible References:

- Acts 6:3
- Colossians 3:15-17
- Exodus 31:6
- Genesis 3:6
- Isaiah 19:12
- Jeremiah 18:18
- Matthew 7:24

Examples from the Bible stories:

- 2:5 She also wanted to be **wise**, so she picked some of the fruit and ate it.
- 18:1 When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.

- 23:9 Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- 45:1 He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

Word Data:

- Strong's: H0998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G46780, G46790, G46800, G49200, G54280, G54290, G54300

Ezra References:

7:25

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

Ezra References:

1:1

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

Ezra References:

7:23

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

Ezra References:

1:1; 1:2; 3:3; 3:5; 3:6; 3:10; 3:11; 4:1; 4:3; 6:21; 6:22; 7:6; 7:11; 7:27; 7:28; 8:28; 8:35; 9:5; 9:8; 9:15; 10:11

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

Ezra References:

1:1; 3:8; 4:24; 5:11; 5:13; 6:3; 6:15; 7:7; 7:8

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

Ezra References:

7:2

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

Ezra References:

5:1; 6:14; 8:3; 8:11; 8:16; 10:26

Zerubbabel

Definition:

Zerubbabel was the name of two Israelite men in the Old Testament.

- One of these was a descendant of Jehoiakim and Zedekiah.
- A different Zerubbabel, son of Shealtiel, was the head of the tribe of Judah during the time of Ezra and Nehemiah, when Cyrus king of Persia released the Israelites from their captivity in Babylon.
- Zerubbabel and the high priest Joshua were among those who helped rebuild the temple and altar of God.

(Translation suggestions: How to Translate Names)

(See also: Babylon, captive, Cyrus, Ezra, high priest, Jehoiakim, Joshua, Judah, Nehemiah, Persia, Zedekiah)

Bible References:

- 1 Chronicles 3:19-21
- Ezra 2:1-2
- Ezra 3:8-9
- Luke 3:27-29
- Matthew 1:12

Word Data:

- Strong's: H2216, H2217, G22160

Ezra References:

2:2; 3:2; 3:8; 4:2; 4:3; 5:2