unfoldingWord® Translation Notes

v91

Hosea

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Table of Contents

unfoldingWord® Translation Notes - Hosea **13**

Hosea Introduciton 13
Hosea 1 16
Hosea 2 36
Hosea 3 73
Hosea 4 82
Hosea 5 114
Hosea 6 141
Hosea 7 161
Hosea 8 192
Hosea 9 218
Hosea 10 250
Hosea 11 280
Hosea 12 303
Hosea 13 330
Hosea 14 358

Appendex: unfoldingWord® Translation Academy **378**

Abstract Nouns 379
Active or Passive 383
Alternative Readings 387
Apostrophe 391
Assumed Knowledge and Implicit Information 393
Biblical Volume 399
Collective Nouns 406
Connect — Background Information 411
Connect — Contrast Relationship 415
Connect — Factual Conditions 419
Connect — Hypothetical Conditions 422
Connect — Reason-and-Result Relationship 425
Connect — Sequential Time Relationship 429
Connecting Words and Phrases 433
Direct and Indirect Quotations 439

Doublet 442
Ellipsis 446
Euphemism 451
Exclamations 454
First, Second or Third Person 458
Generic Noun Phrases 461
How to Translate Names 464
Hyperbole 471
Idiom 478
Imperatives — Other Uses 482
Information Structure 487
Introduction of a New Event 491
Introduction of New and Old Participants 498
Litany 503
Litotes 507
Metaphor 510
Metonymy 520
Nominal Adjectives 524
Oath Formulas 527
Parallelism 533
Personification 538
Poetry 542
Possession 548
Pronouns — When to Use Them 555
Quotations and Quote Margins 559
Quotes within Quotes 563
Reduplication 567
Rhetorical Question 571
Simile 578
Synecdoche 583
Textual Variants 585
Translate Unknowns 589
When Masculine Words Include Women 595

Appendex: unfoldingWord® Translation Words 599

abomination, abominable 600
acknowledge, admit, admitted 601
adultery, adulterous, adulterer, adulteress 602

adversary, enemy 604
advice, advise, advisor, counsel, counselor, counsels 605
Ahaz 606
alarm, alarmed 607
alien, foreigner, sojourn 608
altar 609
appoint, appointed 610
Aram, Aramean, Aramaic, Aram of Damascus 611
assembly, assemble, congregation, meeting, gather, community 612
Assyria, Assyrian, Assyrian Empire 614
Baal 615
barley 617
barren, dry 618
bear 619
bear, bearer, bore, borne, produce, produced 620
bear, bears, bore, borne, bearer, bearing, carry 621
bear, bore, borne 622
beast 623
Benjamin, Benjaminite 624
Bethel 625
betray, betrayer 626
bind, bond, bound 628
bloodshed 630
bow and arrow, a bow 631
bow, bow down, kneel, bend, bend the knee 632
bread 634
bury, buried, burial 635
call, called 636
call, called 637
chaff 638
column, pillar 639
compassion, compassionate 640
conceive, conceived, conception 641
consume, devour 642
corrupt, corrupted, corruption, incorruptibility, depraved 644
covenant 645
covenant faithfulness, covenant loyalty, covenant love 648

cow, bull, calf, cattle, heifer, ox 649
cry, cry out, outcry 651
cypress 652
David 653
deceive, lie, deception, illusion 655
declare, proclaim, announce 657
dedicate, dedication, established, devoted 659
defile, defiled, desecrate 660
delight 662
deliver, deliverer, deliverance, delivered 663
desert, wilderness 665
desolate, desolated, desolation, deserted, desolator 666
destroy, destruction, annihilate 668
devastate, devastation 669
devour 670
discern, discernment, distinguish 671
dishonor, dishonored, dishonorable 672
donkey, mule 673
dove, pigeon, turtledove 674
earth, land 675
Egypt, Egyptian 677
ephod 679
Ephraim, Ephraimite 680
eternity, everlasting, eternal, forever 681
evil, wicked, wickedness, unpleasant 684
ewe, ram, sheep, sheepfold, sheepshearer, sheepskin 686
exalt, exalted, exaltation 688
faithful, faithfulness, trustworthy 689
fear, afraid, frighten 691
feast, feasting 693
fig 694
flock, herd 695
fool, foolish, folly 696
forsake, forsaken, leave 698
fountain, source, spring 700
fruit, fruitful, unfruitful 701
Gibeah 702

Gilead, Gileadite 703
Gilgal 704
glory, glorious, glorify 705
God 708
god, false god, goddess, idol, idolater, idolatrous, idolatry 711
gold, golden 713
good, right, pleasant, better, best, goodness 714
grain, grainfields 716
grape, grapevine 717
guilt, guilty 718
Hades, Sheol 720
harvest, reap 722
heaven, sky, heavens, heavenly 724
Hezekiah 726
high place 727
Holy One 728
Holy Spirit, Spirit of God, Spirit of the Lord, Spirit 729
holy, holiness, unholy, sacred 731
hope, hoped 734
horror, horrible, object of horror 736
horse, warhorse, horseback, stallion, steed, mare 737
Hosea 738
house 739
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 740
house, household, house of Israel, house of David 742
household, house 743
I am Yahweh 744
image, carved image, cast metal image, figure, carved figure, statue 747
incense 749
iniquity 750
innocent 751
inquire, inquiry 753
Israel, Israelites 754
Jacob, Israel 756
Jehu 758
Jeroboam 759
Jezreel, Jezreelite 761

Joash 762
Jotham 763
joy, joyful, rejoice, glad 764
Judah 766
Judah, kingdom of Judah 767
Judea, Judah 769
judge 771
judge, judgment 772
just, justice, unjust, injustice, justify, justification 774
king, kingship 777
kingdom 779
kiss 781
know, knew, knowledge, known, unknown, distinguish 782
know, knew, knowledge, unknown 784
labor, labors, labored, laboring, laborer, work, hard work 785
lamb, Lamb of God 786
last day, last days, latter days 788
law, law of Moses, law of Yahweh, law of God 790
Lebanon 792
leopard 793
lion, lioness 794
lord, Lord, master, sir 795
love, beloved 798
lover 801
Maker 802
memorial, memorial offering 803
Memphis 804
mercy, merciful 805
messenger 807
might, mighty, mighty works 808
Mizpah 810
mock, mocker, mockery, ridicule, scoff at, laughingstock 811
mourn, mourner, weeping 813
multiply, multiplied, multiplication 814
nation 815
new moon 817
oak 818

oath, vow, swear, swearing, swear by, sworn 819
oil 821
olive 822
overtake 823
palace, house 824
parable 825
Peor, Mount Peor, Baal Peor 826
plague 827
plea, plead, please, beg, implore 828
plow, plower, plowman, plowmen, plowshare, unplowed 829
plunder, plundered, spoil, spoils 830
possess, possessed, possession, dispossess 831
priest, priesthood 833
prince, princess, governor, provincial governor, official, nobleman, noblemen, nobility 835
prophet, prophecy, prophesy, seer, prophetess 837
prostitute, harlot, whored 839
proud, pride, prideful, boast, boastful, boasting 840
provoke, provoked, provocation 842
punish, punished, punishment, unpunished 843
Ramah 845
ransom, ransomed 846
rebel, rebellion, rebellious, rebelliousness 848
rebuke, reprove 850
receive, welcome, taken up, acceptance 851
redeem, redeemer, redemption 853
reject, rejected, rejection 855
report, reported, tell, reputation 857
restore, restoration 858
righteous, righteousness, unrighteous, unrighteousness, upright, uprightness 860
rule, reign, ruler, prefect, official, leader 863
Sabbath 865
sacrifice, offering 867
Samaria, Samaritan 869
save, saved, safe, salvation, rescue 871
seek, search, look for 874
servant, serve, maidservant, young man, young women 875
shame, ashamed, disgrace, humiliate, reproach 877

Shechem 879
shield 880
silver 881
sin, sinful, sinner, sinning 882
slay, slain, slaughter, kill, murder 885
snare, ensnare, entrap, trap, trapped, pitfall 886
soul, self 887
sow, sower, plant, planted, replanted, transplanted 889
spirit, wind, breath 891
splendor 893
staff, clubs 894
statute 895
storehouse 896
strife, disputes, quarrel, arguing, conflict 897
stronghold, fortification, fortress, citadel 898
stumble, reeling 899
sword, swordsmen 900
temple, house, house of God 902
tent, tentmaker 904
testimony, testify, witness, eyewitness, evidence 905
the sea, the Great Sea, the western sea 908
thief, thieves, rob, robber, robbery, bandit 909
thorn, thorn bush, thistle 910
thresh 911
tongue, language 912
transgress, transgression 914
tremble, shake, shaken, quake 915
tribe, tribal, tribesmen 916
tribute, contribution 917
trouble, disturb, stir up, distress, hardship, calamity 918
trumpet, trumpeter 920
trust, trusted, trustworthy, trustworthiness 921
Tyre, Tyrians 923
understand, understanding, thinking 924
Uzziah, Azariah 925
vine 926
vineyard 927

vision, envision 928
wine, wineskin, new wine 929
winepress 931
wise, wisdom 932
woe 934
womb 936
word of God, word of Yahweh, word of the Lord, word of truth, scripture 937
wrath, fury 940
Yahweh of hosts, Yahweh of armies, God of armies, God of hosts, host of heaven, host of the heavens, Lord of hosts 941
Yahweh, Yah 942
yeast, leaven, unleavened 945
yoke, yoked, tied 947

unfoldingWord® Translation Notes - Hosea

Introduction to Hosea

Part 1: General Introduction

Outline of Hosea

1. God tells Hosea to marry Gomer as a picture of how Israel relates to Yahweh (1:1–3:5)
2. Israel betrays, wanders, and sins; Yahweh appeals and pleas for them to return to him (4:1–7:3)
3. The conflict between Yahweh and Israel explained in various ways (7:4–13:8)
4. Israel is hostile to Yahweh (13:9–16)
5. Yahweh’s last appeals to Israel (14:1–9)

What is the Book of Hosea about?

This book contains the prophecies of Hosea, son of Beeri. Hosea lived in the northern kingdom of Israel. He often called this kingdom Ephraim or Samaria. Hosea prophesied for about 38 years and predicted that Assyria would destroy the northern kingdom of Israel.

Hosea began to prophesy around 753 B.C., just before King Jeroboam II died. At this time, the kingdom of Israel was prosperous but spiritually weak. Hosea warned how Yahweh would punish Israel unless the people turned back to Yahweh and were faithful to him.

How should the title of this book be translated?

This book is traditionally named “The Book of Hosea” or just “Hosea.” Translators may also call it “The Book About Hosea” or “The Sayings of Hosea.”

Who wrote the Book of Hosea?

Although this book tells what Hosea prophesied, it is uncertain whether Hosea wrote the book himself. It was probably written after Samaria, the capital of the northern kingdom, was destroyed in 721 B.C.

Part 2: Important Religious and Cultural Concepts

Prostitution and adultery

During the time of Hosea, the people had combined the worship of Yahweh with the worship of Baal and other false gods. Part of worshiping these false gods was having sexual relations with both male and female prostitutes at the pagan shrines. So even though Hosea uses prostitution and marital unfaithfulness to represent abandonment of Yahweh and unfaithfulness to him, the people were also doing this literally. So in the UST of Hosea, rather than translating the terms for prostitution and adultery as idol worship and unfaithfulness to Yahweh, we will most often translate these terms literally, since the people were doing them literally, but the reader must remember that these things are also a symbol of unfaithfulness to Yahweh.

Why did God command Hosea to marry a prostitute?

God told Hosea to marry the prostitute Gomer. This represented how the kingdom of Israel related to Yahweh. Israel was unfaithful to Yahweh and broke the covenant with him. This is compared to how a woman who is unfaithful to her husband breaks her marriage agreement with him.

What is a lawsuit?

Many cultures have a process for resolving disputes through law courts. These legal disputes are called lawsuits. The Book of Hosea contains some legal terms. This is because Yahweh is spoken of as if he were a husband accusing his wife in court of being unfaithful to him. Part of the Book of Hosea follows the form of a lawsuit. A problem is identified (4:1), someone is accused (4:4), someone is found guilty (4:15), and the guilty ones will be punished (5:1).

Who did the people of the kingdom of Israel worship?

Israel was supposed to worship Yahweh alone. But they worshiped both Yahweh and the Canaanite gods such as Baal. This was a major reason why Yahweh judged the kingdom of Israel.

Part 3: Important Translation Issues

What does the phrase “the declaration of Yahweh” mean?

When the prophet uses the phrase “the declaration of Yahweh,” he is attesting that what he has just said comes from Yahweh, not from him, and so Yahweh’s authority is behind it. In some cases, Yahweh himself uses the phrase to attest to the origins and authority of his own speech. Decide as a team how you will represent this phrase in your translation.

Why are English translations of Hosea very different?

Hosea 4–14 has many problems of interpretation. Some phrases in Hosea are beyond how we currently understand the Hebrew language. Many English versions have translated these difficult sections very differently.

What does the term “Israel” mean in Hosea?

Throughout Hosea, “Israel” and “Ephraim” are used to refer to the northern kingdom of Israel while “Judah” is used to refer to the southern kingdom.

Hosea 1

Hosea 1 Chapter Introduction

Structure and Formatting

1. Yahweh commands Hosea to marry Gomer (1–3)
2. The children's names symbolize judgment on Israel (4–9)

3 Yahweh promises future restoration and mercy (10–11)

Religious and Cultural Concepts in This Chapter

The day of Jezreel

Jezreel means "God scatters." In 1:4 it refers to God scattering the people of Israel to other nations as a punishment. In 1:11 it refers to God scattering Israel as seeds in their own land as a blessing. You could explain that in the text or in a footnote if that would be helpful to your readers.

Prophetic sign-acts and symbolic names

Yahweh commands Hosea to give his three children symbolic names—Jezreel, Lo Ruhamah, and Lo Ammi—each embodying a message of divine judgment. These names function as prophetic acts communicating Israel's covenant unfaithfulness and the withdrawal of compassion.

Hosea 1:1

ULT	UST
The word of Yahweh that was to Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, {and} Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, king of Israel.	*Yahweh gave this message to Hosea son of Beeri during the time when Uzziah, Jotham, Ahaz, and Hezekiah were kings of Judah, and when Jeroboam son of Joash was king of Israel.*

ULT **The word of Yahweh that was to Hosea**
UST Yahweh gave this message to Hosea
(דְּבַר־יְהוָה ׀ אֲשֶׁר הָיָה אֶל־הוֹשֵׁעַ)

The speaker is using the term **word** to represent what Yahweh said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [This is the message that Yahweh communicated to Hosea]

Support Reference: Metonymy

ULT **Hosea, the son of Beeri**
UST Hosea son of Beeri
(הוֹשֵׁעַ בֶּן־בְּאֵרִי)

Here Hosea is introducing **Hosea, the son of Beeri** as a new participant in the story. Your language may have its own way of introducing new participants that you can use in your translation. Alternate translation: [a man named Hosea, the son of Beeri]

Support Reference: Introduction of New and Old Participants

ULT **in the days of Uzziah, Jotham, Ahaz, {and} Hezekiah, kings of Judah, and in the days of Jeroboam**
UST during the time when Uzziah, Jotham, Ahaz, and Hezekiah were kings of Judah, and when Jeroboam
(בִּימֵי עֻזִּיָּה יוֹתָם אָחָז יְחִזְקִיָּה מַלְכֵי יְהוּדָה וּבִימֵי יָרָבְעָם)

Here, **in the days** represents the time period during which each king reigned. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and of Jeroboam]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The word of Yahweh	Yahweh
Hosea	Hosea
Uzziah	Uzziah
Jotham	Jotham

ULT	UST
Ahaz	Ahaz
{and} Hezekiah	and Hezekiah
kings of	were kings of
Judah	Judah
Jeroboam	Jeroboam
Joash	Joash
king of	was king of
Israel	Israel

Hosea 1:2

ULT	UST
The beginning of {when} Yahweh spoke through Hosea. And Yahweh said to Hosea, "Go, take for yourself a wife of prostitutions and children of prostitutions, for prostituting, the land prostitutes {itself} from after Yahweh."	*When Yahweh first spoke through Hosea, Yahweh said to him, "Go and marry a prostitute. {Some of} her children will result from her sexual relations with other men. Do this to show how the people of this land have been very unfaithful to me, as though they were an unfaithful wife who has abandoned her husband in favor of other men."*

ULT **The beginning of {when} Yahweh spoke through Hosea**
UST When Yahweh first spoke through Hosea
(תְּחִלַּת דִּבֶּר־יְהוָה בְּהוֹשֵׁעַ)

Hosea is using the phrase translated as **The beginning of** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. Alternate translation: [There was a time when Yahweh spoke through Hosea]

Support Reference: Introduction of a New Event

ULT **a wife of prostitutions and children of prostitutions**
UST a prostitute. {Some of} her children will result from her sexual relations with other men
(אֵשֶׁת זְנוּנִים וְיַלְדֵי זְנוּנִים)

If your language does not use an abstract noun for the idea of **prostitutions**, you could express the same idea in another way. Alternate translation: [a promiscuous wife and children born from promiscuity]

Support Reference: Abstract Nouns

ULT **for prostituting, the land prostitutes {itself} from after Yahweh**
UST Do this to show how the people of this land have been very unfaithful to me, as though they were an unfaithful wife who has abandoned her husband in favor of other men
(כִּי־זָנֹה תִּזְנֶה הָאָרֶץ מֵאַחֲרֵי יְהוָה)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [because the land prostitutes itself from after Yahweh]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **the land prostitutes {itself} from after Yahweh**
> UST the people of this land have been very unfaithful to me, as though they were an unfaithful wife who has abandoned her husband in favor of other men
> (תִּזְנֶה הָאָרֶץ מֵאַחֲרֵי יְהוָה)

Here, **land** represents the people of who lived in the land. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the people of the land have been unfaithful to Yahweh]

Support Reference: Metonymy

> ULT **from after Yahweh**
> UST to me
> (מֵאַחֲרֵי יְהוָה)

Yahweh is speaking as if the Israelites had been walking behind God but then turned away from following **after Yahweh** to walk in a different direction from him. He means that they were unfaithful to him as a wife who is unfaithful to her husband. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [by being unfaithful to Yahweh]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
through Hosea	through Hosea
prostitutions	a prostitute
the land	the people of this land

Hosea 1:3

ULT	UST
So he went and took Gomer, the daughter of Diblaim, and she conceived and bore a son to him.	*So Hosea married Gomer daughter of Diblaim, and she became pregnant and gave birth to a son for him.*

ULT Gomer, the daughter of Diblaim
UST Gomer daughter of Diblaim
(אֶת־גֹּמֶר בַּת־דִּבְלָיִם)

Here Hosea is introducing **Gomer, the daughter of Diblaim** as a new participant in the story. Your language may have its own way of introducing new participants that you can use in your translation. Alternate translation: [a woman named Gomer who was the daughter of Diblaim,]

Support Reference: Introduction of New and Old Participants

ULT and she conceived and bore a son to him
UST and she became pregnant and gave birth to a son for him
(וַתַּהַר וַתֵּלֶד־לוֹ בֵּן)

This event did not happen right after Hosea married Gomer. Your language may have a connecting phrase that you can use to show this. Alternate translation: [and after some time, she conceived and bore a son to him]

Support Reference: Connect — Sequential Time Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and she conceived	and she became pregnant
and bore	and gave birth to

Hosea 1:4

ULT	UST
And Yahweh said to him, "Call his name Jezreel, for yet a little {while} and I will visit the bloodshed of Jezreel on the house of Jehu, and I will cause the kingdom of the house of Israel to cease.	*Yahweh said to Hosea, "Name him Jezreel, because very soon I will punish the descendants of Jehu for all of the people that he slaughtered at the town of Jezreel. I will end the nation of Israel.*

ULT **Jezreel**
UST Jezreel
(יִזְרְעֶאל)

The name **Jezreel** means "God sows" or "God scatters." See the introduction to this chapter for more information about these meanings. You may want to include this information in a footnote.

Support Reference: How to Translate Names

ULT **and I will visit the bloodshed of Jezreel on the house of Jehu**
UST I will punish the descendants of Jehu for all of the people that he slaughtered at the town of Jezreel
(וּפָקַדְתִּי אֶת־דְּמֵי יִזְרְעֶאל עַל־בֵּית יֵהוּא)

Yahweh is using **visit the bloodshed of** as a common expression of the culture to mean "punish for the violence of." This refers to what happened in 2 Kings 9 and 10. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [I will punish the house of Jehu because of the massacre at Jezreel]

Support Reference: Idiom

ULT **and I will visit the bloodshed of Jezreel on the house of Jehu**
UST I will punish the descendants of Jehu for all of the people that he slaughtered at the town of Jezreel
(וּפָקַדְתִּי אֶת־דְּמֵי יִזְרְעֶאל עַל־בֵּית יֵהוּא)

If your language does not use an abstract noun for the idea of **bloodshed**, you could express the same idea in another way. Alternate translation: [and I will punish the house of Jehu because of all the people that he killed at Jezreel]

Support Reference: Abstract Nouns

ULT **the house of Jehu**
UST the descendants of Jehu
(בֵּ֣ית יֵה֑וּא)

Yahweh is speaking as if the descendants of Jehu were a **house** in which they all lived together. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the family of Jehu]

Support Reference: Metaphor

ULT **the kingdom of the house of Israel**
UST the nation of Israel
(מַמְלְכ֖וּת בֵּ֥ית יִשְׂרָאֵֽל)

Yahweh is speaking as if the descendants of Israel were a **house** in which they all lived together. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the rule of the descendants of Israel]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Call	Name him
Jezreel	Jezreel
the bloodshed of	for all of the people that he slaughtered
the house of	the descendants of
Jehu	Jehu
the kingdom of	the nation of
the house of Israel	Israel

Hosea 1:5

ULT	UST
And it will be on that day that I will break the bow of Israel in the Valley of Jezreel.”	*At that time, I will destroy the army of Israel in the Valley of Jezreel.”*

ULT And it will be on that day that I will break
UST At that time, I will destroy
(וְהָיָה בַּיּוֹם הַהוּא וְשָׁבַרְתִּי)

Yahweh is using the term **day** to refer to a time that is coming. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But when that time comes, I will break]

Support Reference: Metonymy

ULT that I will break the bow of Israel
UST I will destroy the army of Israel
(וְשָׁבַרְתִּי אֶת־קֶשֶׁת יִשְׂרָאֵל)

Here, **the bow** represents the military power of Israel. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [that I will break the military power of Israel]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the bow of	the army of
Israel	Israel
Jezreel	Jezreel

Hosea 1:6

ULT	UST
And she conceived again and bore a daughter. And he said to him, "Call her name Lo Ruhamah, for I will not continue again to have compassion on the house of Israel, but carrying away, I will carry them away.	*Gomer became pregnant again and gave birth to a daughter. Yahweh said to Hosea, "Name her Lo Ruhamah, because I will no longer pity the people of Israel. Instead, I will certainly remove them {from their land}.*

ULT **Lo Ruhamah**
UST Lo Ruhamah
(לֹ֣א רֻחָמָ֑ה)

The word **Lo Ruhamah** is a name that means "not pitied." See the introduction to this chapter for more information about the symbolic meaning of this name. You may want to include this information in a footnote.

Support Reference: How to Translate Names

ULT **to have compassion on**
UST I will … pity
(אֲרַחֵ֥ם)

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

Support Reference: Abstract Nouns

ULT **the house of Israel**
UST the people of Israel
(אֶת־בֵּ֥ית יִשְׂרָאֵ֖ל)

Yahweh is speaking as if the people of Israel were a **house** in which they all lived together. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the nation of Israel]

Support Reference: Metaphor

ULT **but carrying away, I will carry them away**
UST Instead, I will certainly remove them {from their land}
(כִּי־נָשֹׂא אֶשָּׂא לָהֶם)

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

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And she conceived	Gomer became pregnant
and bore	and gave birth to
Call	Name her
to have compassion on	I will … pity
the house of Israel	the people of Israel

Hosea 1:7

ULT	UST
But the house of Judah I will have compassion on, and I will save them by Yahweh their God. And I will not save them by bow and by sword and by battle, by horses, and by horsemen."	*However, I will pity the people of Judah, and I, Yahweh their God, will rescue them. I will do it myself; I will not save them by using their bows, swords, warfare, horses, or horsemen."*

ULT **But the house of Judah I will have compassion on**
UST However, I will pity the people of Judah
(וְאֶת־בֵּית יְהוּדָה אֲרַחֵם)

Yahweh uses the word **But** here to indicate a contrast between what he will do to Israel, the northern kingdom, and what he will do to Judah, of the southern kingdom. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [In contrast, I will have compassion on the house of Judah]

Support Reference: Connect — Contrast Relationship

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

Yahweh is speaking as if the people of Judah were a **house** in which they all lived together. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [those who belong to the tribe of Judah]

Support Reference: Metaphor

ULT **I will have compassion on**
UST I will pity
(אֲרַחֵם)

See how you translated the similar phrase "to have compassion on" in 1:6.

Support Reference: Abstract Nouns

ULT **and I will save them by Yahweh their God**
UST and I, Yahweh their God, will rescue them. I will do it myself
(וְהוֹשַׁעְתִּים בַּיהוָה אֱלֹהֵיהֶם)

Yahweh is speaking of himself in the third person as **Yahweh their God**. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [and I myself will save them as their God]

Support Reference: First, Second or Third Person

ULT **their God**
UST their God
(אֱלֹהֵיהֶם)

Yahweh is not using the possessive form **their God** to indicate that the people of Judah possess or control Yahweh but rather to emphasize that Yahweh is the God that they worship. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [the God whom the people of Judah worship]

Support Reference: Possession

ULT **by bow and by sword and by battle, by horses, and by horsemen**
UST by using their bows, swords, warfare, horses, or horsemen
(בְּקֶשֶׁת וּבְחֶרֶב וּבְמִלְחָמָה בְּסוּסִים וּבְפָרָשִׁים)

Here the list of words, **bow**, **sword**, **battle**, **horses,** and **horsemen** all represent warfare and military strength. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [by warfare or by military strength]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	the people of
Judah	Judah
I will have compassion on	I will pity
and I will save them	and I … will rescue them. I will do it
by Yahweh	Yahweh … myself
their God	their God
by bow	by using their bows
and by sword	swords
by horses	horses

Hosea 1:8

ULT	UST
And she weaned Lo Ruhamah, and she conceived and bore a son.	*After Gomer had weaned Lo Ruhamah, she became pregnant {again} and gave birth to {another} son.*

ULT And she weaned Lo Ruhamah, and she conceived

UST After Gomer had weaned Lo Ruhamah, she became pregnant {again}

(וַתִּגְמֹל אֶת־לֹא רֻחָמָה וַתַּהַר)

The pronoun **she** refers to Gomer in both instances. It may be helpful to clarify this for your readers. Alternate translation: [When Gomer weaned Lo Ruhamah, she conceived]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and she conceived	she became pregnant {again}
and bore	and gave birth to

Hosea 1:9

ULT	UST
And he said, "Call his name Lo Ammi, for you {are} not my people, and I {am} not 'I am' for you."	*Yahweh said, "Name him Lo Ammi, because you {people of Israel} are no longer my people, and I am no longer your God."*

ULT **And he said**
UST Yahweh said
(וַיֹּאמֶר)

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

Support Reference: Pronouns — When to Use Them

ULT **Lo Ammi**
UST Lo Ammi
(לֹא עַמִּי)

The word **Lo Ammi** is a name that means "not my people." See the introduction to this chapter for more information about the symbolic meaning of this name. You may want to include this information in a footnote.

Support Reference: How to Translate Names

ULT **not 'I am**
UST no longer your God
(לֹא־אֶהְיֶה)

When Yahweh uses the phrase **not I am**, he is referring to the words that he said to Moses in Exodus 3:14. In Exodus 3:10, he referred to the Israelites as "my people," and in 3:14 he told Moses to call him "I am." Here he is saying that they are no longer his people and that they may no longer call him that. You could explain that in a footnote if that would be helpful to your readers.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Call	Name him

Hosea 1:10

ULT	UST
And it will be {that} the number of the sons of Israel will be like the sand of the sea, which cannot be measured and cannot be counted. And it will be {that} in the place where it was said to them, "You {are} not my people," it will be said to them, "Sons of the living God."	*Yet someday the people of Israel will become a people group that is vast in number. In the very place where God said to them, "You are not my people," he will call them, "sons {and daughters} of the living God."*

ULT the sons of Israel
UST the people of Israel will become a people group that is vast in number
(בְּנֵי־יִשְׂרָאֵל)

Hosea is speaking as if the people who would become so numerous were actually the **sons of** the patriarch Jacob, who was also known as **Israel**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the Israelites]

Support Reference: Metaphor

ULT which cannot be measured and cannot be counted
UST the people of Israel will become a people group that is vast in number
(אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר)

Hosea says **which cannot be measured and cannot be counted** as an extreme statement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [so vast that it would be difficult to count them all]

Support Reference: Hyperbole

ULT which cannot be measured and cannot be counted
UST the people of Israel will become a people group that is vast in number
(אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר)

The expression **be measured** and **be counted** are a passive verbal forms. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [which no one can measure or count]

Support Reference: Active or Passive

ULT **it was said to them**
UST God said to them
(יֵאָמֵר לָהֶם)

The expression **it was said to them** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [God had told them]

Support Reference: Active or Passive

ULT **where it was said to them, "You {are} not my people**
UST where God said to them, "You are not my people
(אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם)

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: [where it was said that they were not his people]

Support Reference: Direct and Indirect Quotations

ULT **it will be said to them, "Sons of the living God**
UST he will call them, "sons {and daughters} of the living God
(יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי)

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: [it will be said that they have become sons of the living God]

Support Reference: Direct and Indirect Quotations

ULT **it will be said to them**
UST he will call them
(יֵאָמֵר לָהֶם)

The expression **it will be said to them** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [God will say to them]

Support Reference: Active or Passive

> ULT **Sons of the living God**
> UST sons {and daughters} of the living God
> (בְּנֵי אֵל־חָי)

Hosea is speaking as if those who belong to God were actually his **Sons**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [You are the people who belong to the living God]

Support Reference: Metaphor

> ULT **Sons of the living God**
> UST sons {and daughters} of the living God
> (בְּנֵי אֵל־חָי)

Here the masculine term **Sons** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [You are all children of the living God]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the people of Israel will become a people group that is vast in number
God	God

Hosea 1:11

ULT	UST
And the sons of Judah and the sons of Israel will be gathered together, and they will appoint for themselves one head, and they will arise from the land, for great {is} the day of Jezreel.	*Then the people of Judah and the people of Israel will unite together and choose one leader for all of them. It will be a marvelous time when Jezreel happens, that is, when God brings his people back to their own land as though sowing them there as seeds, and they will prosper there.*

ULT **And the sons of Judah and the sons of Israel will be gathered together**
UST Then the people of Judah and the people of Israel will unite together
(וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו)

The expression **will be gathered together** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And the sons of Judah and the sons of Israel will gather together]

Support Reference: Active or Passive

ULT **the sons of Judah and the sons of Israel**
UST the people of Judah and the people of Israel
(בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל)

Hosea is speaking as if the people of **Judah** and **Israel** were actually the **sons** of the patriarchs Judah and Israel. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the descendants of Judah and the descendants of Israel]

Support Reference: Metaphor

ULT **one head**
UST one leader
(רֹאשׁ אֶחָד)

Hosea is speaking of a leader or ruler of the people as if they were the **head** of a body. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [one ruler]

Support Reference: Metaphor

ULT **and they will arise from the land**
UST that is, when God brings his people back to their own land … and they will prosper there
(וְעָלוּ מִן־הָאָרֶץ)

The phrase, **and they will arise from the land** could refer to: (1) the people of Israel growing and prospering in the land, pictured as growing plants, as in 2:23, Alternate translation: [and they will sprout up from the land] or (2) the people of Israel coming back from foreign lands where they had been exiled. Alternate translation: [and they will return from the land where their captors had taken them]

Support Reference: Metaphor

ULT **the day of Jezreel**
UST time when Jezreel happens … as though sowing them there as seeds
(יוֹם יִזְרְעֶאל)

See the introduction to this chapter for further details about **the day of Jezreel**. Alternate translation: [the time when God plants his people in the land]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	Judah
Israel	Israel
And … will be gathered	Then … will unite
and they will appoint	and choose
the land	to their own land … there
Jezreel	when Jezreel happens … as though sowing them there as seeds

Hosea 2

Hosea 2 Chapter Introduction

Structure and Formatting

This chapter is prophetic poetry. Yahweh announces judgment on Israel using an extended marriage metaphor of Israel as an unfaithful wife (v. 1) then promises restoration through a renewed covenant betrothal (v. 14).

1. Yahweh exposes Israel's unfaithfulness and judgment (1–13)
2. Yahweh promises to restore and renew his people (14–23)

Religious and Cultural Concepts in This Chapter

Marriage as covenant metaphor

Yahweh depicts Israel's worship of Baal as prostitution and adultery. His promised restoration is described as a new betrothal with faithfulness and compassion.

Symbolic names

The chapter frames rejection and restoration through meaningful Hebrew names: Ammi ("my people"), Ruhamah ("pitied"), Lo Ammi ("not my people"), Lo Ruhamah ("not pitied"), and Jezreel ("God sows").

Translation Issues in This Chapter

Blended complaint of Hosea and Yahweh

In Chapter 1, Hosea marries Gomer, who is an unfaithful wife who bears children from her prostitution whom Hosea names Lo Ruhamah ("not pitied") and Lo Ammi ("not my people"). In Chapter 2, beginning at verse 2, Hosea begins telling his children to plead with their mother to stop her prostitution, and then describes the punishments that he will do to her to bring her back to himself. But at some point in this description, it becomes clear that this is not just about Hosea and Gomer, but it is about Yahweh and his people, Israel. In verse 8 we get a strong hint that Yahweh is talking about his people when there is a switch from saying "her" to saying "they" in

the last clause of the verse. The description of punishment continues using “her,” but it ends in verse 13 with “the declaration of Yahweh.” The rest of the chapter is then clearly about Israel. In this way, Hosea makes it clear that Yahweh intended his experience with Gomer to be a painful illustration of Yahweh’s experience with Israel, and we are to see them as blended and overlapping stories. Therefore, it is not possible to strictly identify who the verbs and pronouns in this chapter refer to. They are intended to tell both stories at the same time. If possible, do the same in your translation, with an explanation in a footnote, if necessary.

Person shifts and embedded quotes

Yahweh’s speech shifts between second and third person for Israel and contains embedded quotes from the unfaithful wife who represents Israel. Translators need to decide what to do with these shifts in order to avoid confusion about who is speaking or being addressed.

“the declaration of Yahweh”

Hosea uses the phrase “the declaration of Yahweh” throughout this chapter. When he does, he is attesting that what he has just said comes from Yahweh, not from him, and so Yahweh’s authority is behind it. In some cases, Yahweh himself uses the phrase to attest to the origins and authority of his own speech. Decide as a team how you will represent this phrase in your translation.

Hosea 2:1

ULT	UST
Say to your brothers, “Ammi,” and to your sisters, “Ruhamah.”	*{Yahweh also said}, “At that time, you will say to your fellow Israelite men, ‘Ammi, you are God’s people,’ and {you will say} to your fellow Israelite women, ‘Ruhamah, you are ones whom God loves.’”*

ULT **Ammi**
UST Ammi, you are God’s people
(עַמִּי)

The word **Ammi** is a name that means “my people”. You may want to include this information in a footnote.

Support Reference: How to Translate Names

ULT **Ruhamah**
UST Ruhamah, you are ones whom God loves
(רֻחָמָה)

The word **Ruhamah** is a name that means “pitied” or “loved.” You may want to include this information in a footnote.

Support Reference: How to Translate Names

Hosea 2:2

ULT	UST
Contend with your mother, contend, for she {is} not my wife, and I {am} not her husband. And let her remove her prostitutions from her face, and her adulteries from between her breasts,	*Children, dispute earnestly with your mother, because she is no longer my wife, and I am no longer her husband. Tell her to stop her sexually immoral behavior and to stop being unfaithful to me.*

ULT **Contend with your mother, contend**
UST Children, dispute earnestly with your mother
(רִיבוּ בְאִמְּכֶם רִ֫יבוּ)

As the introduction to this chapter explains, throughout this book Hosea represents Yahweh and his wife represents Israel. So as Hosea is speaking to his children about his wife, Yahweh is using him to represent his attitude toward Israel. Translate in such a way that either Hosea or Yahweh could be saying these things.

Support Reference: Metaphor

ULT **her prostitutions**
UST her sexually immoral behavior
(זְנוּנֶ֔יהָ)

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

Support Reference: Abstract Nouns

ULT **from her face**
UST her sexually immoral behavior
(מִפָּנֶ֔יהָ)

Here, **her face** represents who she is. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from who she is]

Support Reference: Metonymy

ULT **and her adulteries from between her breasts**
UST and to stop being unfaithful to me
(וְנַאֲפוּפֶ֖יהָ מִבֵּ֥ין שָׁדֶֽיהָ)

The speaker is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and let her remove her adulteries from between her breasts]

Support Reference: Ellipsis

ULT **and her adulteries from between her breasts**
UST and to stop being unfaithful to me
(וְנַאֲפוּפֶיהָ מִבֵּין שָׁדֶיהָ)

Here, **adulteries from between her breasts** represents "her adulterous behavior." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and stop her adulterous behavior]

Support Reference: Metonymy

ULT **and her adulteries**
UST and to stop being unfaithful to me
(וְנַאֲפוּפֶיהָ)

If your language does not use abstract noun for the idea of **adulteries**, you could express the same idea in another way. Alternate translation: [and her unfaithful behavior]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her prostitutions	her sexually immoral behavior
and her adulteries	and to stop being unfaithful to me

Hosea 2:3

ULT	UST
lest I strip her naked, and place her as {on} the day of her being born, and I make her like the wilderness, and set her like a land of dryness, and I kill her with the thirst.	*Otherwise, I will strip her as naked as on the day she was born. I will make her as bare as a wilderness. I will cause her to become as dry as a desert, and I will let her die of thirst.*

ULT **lest**
UST Otherwise
(פֶּן)

The word translated as **lest** indicates that what follows is a negative result of the mother not doing what was commanded in the previous verse. Use a connector in your language that makes this clear. Alternate translation: [or else]

Support Reference: Connect — Reason-and-Result Relationship

ULT **lest I strip her naked, and place her as {on} the day of her being born**
UST Otherwise, I will strip her as naked as on the day she was born
(פֶּן־אַפְשִׁיטֶנָּה עֲרֻמָּה וְהַצַּגְתִּיהָ כְּיוֹם הִוָּלְדָהּ)

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way as modeled in the UST. Another approach would be to connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [indeed, place her as on the day of her being born]

Support Reference: Parallelism

ULT **and I make her like the wilderness**
UST I will make her as bare as a wilderness
(וְשַׂמְתִּיהָ כַּמִּדְבָּר)

The point of this comparison is that just as **the wilderness** is barren and desolate, so Yahweh will make Israel. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and I make her barren and desolate as the wilderness]

Support Reference: Simile

ULT **and set her like a land of dryness**
UST I will cause her to become as dry as a desert
(וְשַׂתִּ֖הָ כְּאֶ֣רֶץ צִיָּ֑ה)

The point of this comparison is that just as **a land of dryness** is lifeless and unproductive, so Yahweh will make Israel. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and make her as lifeless and unproductive as a dry land]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
like the wilderness	as a wilderness
like a land	as dry as a desert
of dryness	as dry as a desert
and I kill her	and I will let her die

Hosea 2:4

ULT	UST
And I will not have compassion on her children, for they {are} children of prostitutions.	*I will not pity her children, because they are as unfaithful as their prostitute mother.*

ULT **I will not have compassion on**
UST I will not pity
(לֹ֣א אֲרַחֵ֔ם)

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

Support Reference: Abstract Nouns

ULT **children of prostitutions**
UST as unfaithful as their prostitute mother
(בְּנֵ֖י זְנוּנִֽים)

There is a double meaning here, because **children of prostitutions** means "children that result from prostitution" (as Gomer's children were) as well as being a common expression of the culture to indicate that a person has a certain characteristic. In this case, the children (representing Israel) have the characteristic of being unfaithful to Yahweh. If this phrase does not have that meaning for your readers, use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [children who are unfaithful]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I will … have compassion on	I will … pity
prostitutions	as unfaithful as their prostitute mother

Hosea 2:5

ULT	UST
For their mother has prostituted {herself}; the one who conceived them has acted shamefully, for she said, "Let me go after my lovers, the givers of my bread and my water, my wool and my linen, my oil and my drink."	*I say this because she has been unfaithful to me and has acted shamefully. Indeed, she said, "I will run to the ones who love me; they are the ones who give me my food and water, my wool and linen, my olive oil and my {wine to} drink."*

ULT **she said, "Let me go after my lovers, the givers of my bread and my water, my wool and my linen, my oil and my drink**

UST she said, "I will run to the ones who love me; they are the ones who give me my food and water, my wool and linen, my olive oil and my {wine to} drink

(אָמְרָה אֵלְכָה אַחֲרֵי מְאַהֲבַי נֹתְנֵי לַחְמִי וּמֵימַי צַמְרִי וּפִשְׁתִּי שַׁמְנִי וְשִׁקּוּיָי)

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: [she said that she wants to go after her lovers who were the givers of her bread, water, wool, linen, oil, and drink]

Support Reference: Direct and Indirect Quotations

ULT **for**

UST Indeed

(כִּי)

Here the word **For** introduces not a reason but an explanation. You may want to use a different connecting word to show how this statement relates to what comes before it. Alternate translation: [you see]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
has prostituted {herself}	has been unfaithful to me
the one who conceived them	she
my lovers	the ones who love me
my bread	my food
my oil	my olive oil

Hosea 2:6

ULT	UST
Therefore, behold me blocking your way with the thorns, and I will wall up a wall against her, and her paths she will not find.	*So {I am about to do things that will be as though} I am blocking her road with thorn-bushes and building a wall in her way so that she does not know what to do.*

ULT **behold me blocking your way**
UST {I am about to do things that will be as though} I am blocking her road
(הִנְנִי־שֵׂךְ אֶת־דַּרְכֵּךְ)

Yahweh is using **behold me** as a common expression of the culture to announce that he is about to perform the action that follows. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [Look, I am going to block your way] or [I will surely block your way]

Support Reference: Idiom

ULT **blocking your way with the thorns**
UST I am blocking her road with thorn-bushes
(שֵׂךְ אֶת־דַּרְכֵּךְ בַּסִּירִים)

The speaker is speaking as if the obstacles Yahweh places before Israel were **blocking** her **way with the thorns**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [preventing you from finding your way]

Support Reference: Metaphor

ULT **your way**
UST her road
(אֶת־דַּרְכֵּךְ)

While here the speaker refers to the wife or Israel directly in the second person, **your way**, in the rest of this section, he speaks of her in the third person. If it would be helpful in your language, you could use third person throughout. Alternate translation: [her way]

Support Reference: First, Second or Third Person

ULT **and I will wall up a wall against her**
UST and building a wall in her way
(וְגָדַרְתִּי אֶת־גְּדֵרָהּ)

The speaker is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [and I will obstruct her path with a wall]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with the thorns	with thorn-bushes

Hosea 2:7

ULT	UST
And she will pursue her lovers, but she will not overtake them, and she will seek them, but she will not find {them}. And she will say, "Let me go and return to my first husband, for {it was} better for me then than now."	*She will repeatedly seek the ones that {she thinks} love her, but she will not find them. Then she will think, "Perhaps I should return to my actual husband, because I was better off then than I am now."*

ULT **And she will pursue her lovers**

UST She will repeatedly seek the ones that {she thinks} love her

(וְרִדְפָ֣ה אֶת־מְאַהֲבֶ֔יהָ)

The speaker is speaking of both Gomer's pursuit of sexual partners and Israel's devotion to false gods as **pursuing her lovers**. Continue translating in a way that works for both meanings. Alternate translation: [And she will continue going after the ones she is devoted to]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her lovers	the ones that {she thinks} love her
she will … overtake	she will … find
and she will seek them	She will repeatedly seek
{it was} better	I was better off

Hosea 2:8

ULT	UST
And she, she did not know that I, I gave to her the grain and the new wine and the oil, and silver I multiplied to her, and gold {which} they made for the Baal.	*None of them understand that I, {Yahweh,} am the one who gave them their grain, wine, and olive oil; I am the one who gave them abundant silver and gold, which they used to make images for Baal.*

ULT **And she, she did not know**
UST None of them understand
(וְהִיא֙ לֹ֣א יָדְעָ֔ה)

The speaker is stating the pronoun **she** separately, even though the verb translated as **she did not know** already includes this meaning. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [And she herself did not know]

Support Reference: Pronouns — When to Use Them

ULT **that I, I gave**
UST that I, {Yahweh,} am the one who gave
(כִּ֣י אָנֹכִ֔י נָתַ֖תִּי)

The speaker is stating the pronoun **I** separately, even though the verb translated as **I gave** already includes this meaning. He is doing that to emphasize that he is the one who gave her all those things. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [that I myself gave]

Support Reference: Pronouns — When to Use Them

ULT **{which} they made for the Baal**
UST which they used to make images for Baal
(עָשׂ֥וּ לַבָּעַֽל)

The pronoun **they** refers to the people of Israel. From here on it is clear that Yahweh is talking about the unfaithfulness of the people of Israel. Alternate translation: [which the Israelites made for the Baal]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
she did not know	None of them understand

ULT	UST
the grain	their grain
and the new wine	wine
and the oil	and olive oil
and silver	silver
I multiplied	I am the one who gave … abundant
and gold	and gold
for the Baal	images for Baal

Hosea 2:9

ULT	UST
Therefore I will return and take my grain in its time, and my new wine in its appointed time, and I will snatch away my wool and my linen {meant} to cover her nakedness.	*Therefore, I will come back and take my grain from them when it is ripe and the juice of my grapes in their season. I will take from them the wool and linen that I gave to them to cover their bodies.*

ULT **her nakedness**
UST that I gave to them to cover their bodies
(אֶת־עֶרְוָתָהּ)

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

Support Reference: Abstract Nouns

ULT **{ … and I will snatch away my wool and my linen meant} to cover her nakedness**
UST I will take from them the wool and linen that I gave to them to cover their bodies
(וְהִצַּלְתִּי צַמְרִי וּפִשְׁתִּי לְכַסּוֹת אֶת־עֶרְוָתָהּ)

The speaker is speaking as if reclaiming the resources Yahweh provided to Israel were **snatching away** his **wool** and **linen** that covered **her nakedness**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and I will take back the wool and linen I provided to clothe her]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my grain	my grain
and my new wine	and the juice of my grapes
in its appointed time	in their season

Hosea 2:10

ULT	UST
And now I will uncover her lewdness to the eyes of her lovers, and no man will deliver her from my hand.	*Now I will expose how shameful they have been in front of those {gods} that they think love them. No one will be able to rescue them when I punish them.*

ULT **I will uncover her lewdness**
UST I will expose how shameful they have been
(אֲגַלֶּה אֶת־נַבְלָתָהּ)

Yahweh is speaking as if publicly exposing Israel's unfaithfulness were **uncovering her lewdness**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I will publicly expose her shameful acts]

Support Reference: Metaphor

ULT **her lewdness**
UST how shameful they have been
(אֶת־נַבְלָתָהּ)

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

Support Reference: Abstract Nouns

ULT **from my hand**
UST when I punish them
(מִיָּדִי)

Here, **my hand** represents a person's power and authority. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [from my power]

Support Reference: Metonymy

ULT **to the eyes of her lovers**
UST in front of those {gods} that they think love them
(לְעֵינֵי מְאַהֲבֶיהָ)

Yahweh is using **to the eyes of her lovers** as a common expression of the culture to mean "in the sight of her lovers." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [in the sight of her lovers]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of her lovers	those {gods} that they think love them
will deliver her	No … will be able to rescue them

Hosea 2:11

ULT	UST
And I will cause all of her joy to cease, her feast, her new moon, and her Sabbath, and all of her appointed festivals.	*I will stop all of their celebrations: their yearly feasts, their new moon festivals, their Sabbath days, and all of their {other} regular festivals.*

ULT **her joy**
UST their celebrations
(מְשׂוֹשָׂהּ)

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: [her being joyful] or [the times she is joyful]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her joy	their celebrations
her feast	their yearly feasts
her new moon	their new moon festivals
and her Sabbath	their Sabbath days
her appointed festivals	their {other} regular festivals

Hosea 2:12

ULT	UST
And I will devastate her vine and her fig tree, of which she said, "A payment they {are} to me, which my lovers gave to me." And I will make them a forest, and the beasts of the field will eat them.	*I will destroy all their grapevines and fig trees, which they said were payments to them from those {gods} who loved them. I will turn those productive plants into a wild thicket, and wild animals will eat the fruit {that remains}.*

ULT **A payment they {are} to me, which my lovers gave to me**
UST were payments to them from those {gods} who loved them
(אֶתְנָה הֵמָּה לִּי אֲשֶׁר נָתְנוּ־לִי מְאֹהֲבָי)

Israel is presented as speaking as if the produce of Israel's land were **a payment** given by **her lovers**, like wages paid to a prostitute. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [The gods gave these to me as wages for my services to them]

Support Reference: Metaphor

ULT **And I will make them a forest**
UST I will turn those productive plants into a wild thicket
(וְשַׂמְתִּים לְיַעַר)

The speaker is speaking as if turning Israel's cultivated vineyards and fig trees into untended overgrowth were making them **a forest**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And I will cause them to become uncultivated and unproductive]

Support Reference: Metaphor

ULT **she said, "A payment they {are} to me, which my lovers gave to me**
UST they said were payments to them from those {gods} who loved them
(אָמְרָה אֶתְנָה הֵמָּה לִּי אֲשֶׁר נָתְנוּ־לִי מְאֹהֲבָי)

If it would be more natural in your language, you could express this as a direct quotation. Alternate translation: [she said that they were a payment to her, which her lovers had given to her]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And I will devastate	I will destroy
her vine	all their grapevines
and her fig tree	and fig trees

ULT	UST
my lovers	from those {gods} who loved them
the beasts of	wild animals
and … will eat them	and … will eat the fruit {that remains}

Hosea 2:13

ULT	UST
And I will visit on her the days of the Baals, in which she burned {incense} to them, and she put on her ring and her jewelry, and she went after her lovers, but me she forgot. —the declaration of Yahweh.	*I will punish them for all the times that they burned incense to honor the various Baals. They decorated themselves with rings and other jewelry and went to worship those {false gods} that they thought loved them, but they forgot about me! —this is what Yahweh declares.*

ULT **And I will visit on her the days of the Baals**
UST I will punish them for all the times … the various Baals
(וּפָקַדְתִּי עָלֶיהָ אֶת־יְמֵי הַבְּעָלִים)

The speaker is using **I will visit on her** as a common expression of the culture to mean "I will punish her for." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [And I will punish her for the times she worshipped the Baals]

Support Reference: Idiom

ULT **the days of the Baals**
UST for all the times … the various Baals
(אֶת־יְמֵי הַבְּעָלִים)

The speaker is using the term **days** to refer to the time periods when Israel worshiped the Baals. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the times when she worshiped the Baals]

Support Reference: Metonymy

ULT **the declaration of Yahweh**
UST this is what Yahweh declares
(נְאֻם־יְהוָה)

Although this speech began in verse 2 as Hosea's complaint about Gomer's unfaithfulness, he shows us here that Yahweh has also been describing Israel's unfaithfulness to him, and now continues to do so. The rest of the chapter is about Yahweh and Israel.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Baals	the various Baals
she burned {incense}	they burned incense
her lovers	

ULT	UST
	those {false gods} that they thought loved them
Yahweh	Yahweh

Hosea 2:14

ULT	UST
Therefore, behold, I am alluring her, and I will lead her {into} the wilderness, and I will speak on her heart.	*However, listen! I am working to persuade my people to worship me again; I will make them experience {what their ancestors did in} the wilderness and I will speak tenderly to them.*

ULT **behold**
UST listen
(הִנֵּה)

The speaker is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [look]

Support Reference: Connecting Words and Phrases

ULT **I am alluring her**
UST I am working to persuade my people to worship me again
(אָנֹכִי מְפַתֶּיהָ)

The speaker is speaking as if winning back Israel's loyalty were **alluring her** like a lover. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I am trying to win back her loyalty]

Support Reference: Metaphor

ULT **and I will speak on her heart**
UST and I will speak tenderly to them
(וְדִבַּרְתִּי עַל לִבָּהּ)

The speaker is using **speak on her heart** as a common expression of the culture to mean that he will speak lovingly or compassionately to her. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [and I will speak lovingly to her]

Support Reference: Idiom

ULT **and I will lead her {into} the wilderness**
UST I will make them experience {what their ancestors did in} the wilderness
(וְהֹלַכְתִּיהָ הַמִּדְבָּר)

Here, **the wilderness** represents the experience that Israel had when Yahweh led their ancestors through the wilderness after bringing them out of Egypt. That is where the people of Israel first pledged their loyalty to Yahweh. If it would be helpful in your language, you could state some of this plainly. Alternate translation: [and I will remind her of when we were in the wilderness and she first vowed her loyalty to me]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{into} the wilderness	{what their ancestors did in} the wilderness

Hosea 2:15

ULT	UST
And I will give to her her vineyards from there, and the Valley of Achor as a door of hope. And she will answer there as {in} the days of her youth, and as {on} the day of her going up from the land of Egypt.	*I will give their vineyards back to them from that {starting} point, and I will cause the Valley of Achor{, instead of a place of trouble,} to become a place where they will confidently expect {me to do} good things {for them}. They will respond to me there {willingly} as they did long ago, when I freed them from {being slaves in} Egypt.*

ULT the Valley of Achor
UST I will cause the Valley of Achor{, instead of a place of trouble … }
(עֵמֶק עָכוֹר)

The word **Achor** is the name of a valley. This word means "trouble." It received this name because of the events recorded in Joshua 7:24-26. If it is helpful in your language, you may want to put some of this information in a footnote.

Support Reference: How to Translate Names

ULT the Valley of Achor as a door of hope
UST I will cause the Valley of Achor{, instead of a place of trouble,} to become a place where they will confidently expect {me to do} good things {for them}
(עֵמֶק עָכוֹר לְפֶתַח תִּקְוָה)

The point of this comparison is that just as a **door** provides access to what lies beyond, so the Valley of Achor will become an entrance to **hope** for Israel. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [the Valley of Achor as a place where she can begin to hope again]

Support Reference: Simile

ULT hope
UST they will confidently expect {me to do} good things {for them}
(תִּקְוָה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her vineyards	their vineyards
hope	they will confidently expect {me to do} good things {for them}
from the land of	when I freed them from {being slaves … }

ULT	UST
Egypt	{ … in} Egypt

Hosea 2:16

ULT	UST
And it will be on that day—the declaration of Yahweh—you will call {me} "My Husband," and you will no longer call me "My Baal."	*At that time—this is what Yahweh declares—they will call me 'My Husband.' They will not call me 'My Baal' anymore.*

ULT **you will call {me} "My Husband," and you will no longer call me "My Baal**
UST they will call me 'My Husband.' They will not call me 'My Baal' anymore
(תִּקְרְאִי אִישִׁי וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי)

In this verse, Yahweh addresses Israel directly in the second person (**you will call**), whereas in the surrounding context he has been speaking about her in the third person. If it would be helpful in your language, you could use third person throughout. Alternate translation: [she will call me "My Husband," and she will no longer call me "My Baal]

Support Reference: First, Second or Third Person

ULT **you will call {me} "My Husband**
UST they will call me 'My Husband
(תִּקְרְאִי אִישִׁי)

Yahweh is continuing to speak of his relationship to Israel as though they were a husband and a wife. Israel calling Yahweh **My Husband** represents their renewed covenant loyalty to him. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly.

Support Reference: Metaphor

ULT **you will call {me} "My Husband," and you will no longer call me "My Baal**
UST they will call me 'My Husband.' They will not call me 'My Baal' anymore
(תִּקְרְאִי אִישִׁי וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי)

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: [you will me your husband and you will no longer call me your Baal]

Support Reference: Direct and Indirect Quotations

ULT **the declaration of Yahweh**
UST this is what Yahweh declares
(נְאֻם־יְהוָה)

See how you translated the similar expression in 2:13.

Support Reference: Information Structure

> ULT **and you will no longer call me “My Baal**
> UST They will not call me ‘My Baal’ anymore
> (וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי)

The word **Baal** means “master” or “lord” in the original language, but it is also the name of a Canaanite deity that Israelites were worshiping. Yahweh declares that Israel will no longer use this title for him because of its association with the false gods. If your readers would not be familiar with this term, you could explain its significance in a footnote.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
you will call {me}	they will call me
My Baal	My Baal

Hosea 2:17

ULT	UST
And I will remove the names of the Baals from her mouth, and they will no longer be remembered by their name.	*I will not allow them to speak the names of the Baals, and they will never use those names again.*

> ULT **from her mouth**
> UST to speak
> (מִפִּיהָ)

Here, **her mouth** represents her speech. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from her speech]

Support Reference: Metonymy

> ULT **and they will no longer be remembered by their name**
> UST and they will never use those names again
> (וְלֹא־יִזָּכְרוּ עוֹד בִּשְׁמָם)

The expression **they will no longer be remembered** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and no one will ever mention their name again]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Baals	the Baals

Hosea 2:18

ULT	UST
And I will cut a covenant for them on that day, with the beasts of the field, and with the birds of the heavens, and the creeping things of the ground. And bow and sword and battle I will break from the land, and I will make them lie down in safety.	*At that time I will make an agreement for them with the wild animals, the birds, and the creatures that crawl on the ground. I will also remove weapons of war such as bows and swords from the land. The result will be that my people will be able to live safely and peacefully.*

ULT **And I will cut a covenant**
UST I will make an agreement
(וְכָרַתִּי & בְּרִית)

Yahweh is using **cut a covenant** as a common expression of the culture to mean "establish a covenant." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [I will make a covenant]

Support Reference: Idiom

ULT **and I will make them lie down**
UST The result will be that my people will be able to live
(וְהִשְׁכַּבְתִּים)

By **make them lie down**, Yahweh means that he will create the situation of safety in which they can lie down. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and I will make it possible for them to lie down]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in safety**
UST safely and peacefully
(לָבֶטַח)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a covenant	an agreement
the beasts of	the … animals
the heavens	the birds, and
And bow	also … such as bows

ULT	UST
and sword	and swords
the land	the land

Hosea 2:19

ULT	UST
And I will betroth you to me forever, and I will betroth you to me in righteousness and in justice, and in covenant faithfulness and in compassion.	*They will belong to me forever as {though we are} married. I will do what is right and fair toward them, and I will faithfully love them and act mercifully toward them.*

ULT And I will betroth you to me forever
UST They will belong to me forever as {though we are} married
(וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם)

Yahweh continues speaking as if renewing his covenant with Israel were **betrothing** her to himself. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And you will be pledged to me forever]

Support Reference: Metaphor

ULT and I will betroth you to me in righteousness and in justice, and in covenant faithfulness and in compassion
UST They will belong to me … as {though we are} married. I will do what is right and fair toward them, and I will faithfully love them and act mercifully toward them
(וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים)

Here Yahweh defines the characteristics of his renewed relationship with Israel. If your language does not use abstract nouns for the ideas of **righteousness**, **justice**, **covenant faithfulness**, and **compassion**, you could express the same ideas in other ways. Alternate translation: [and in our marriage relationship I promise to do the right and just thing, to love you faithfully, and to be compassionate toward you]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
forever	forever
in righteousness	I will do what is right … toward them
and in justice	and fair
and in covenant faithfulness	and I will faithfully love them
and in compassion	and act mercifully toward them

Hosea 2:20

ULT	UST
And I will betroth you to me in faithfulness, and you will know Yahweh.	*I will be faithful to them, and they will truly know me, Yahweh.*

ULT **And I will betroth you to me in faithfulness**
UST I will be faithful to them
(וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה)

If your language does not use an abstract noun for the idea of **faithfulness**, you could express the same idea in another way. Alternate translation: [And in our marriage I promise to be faithful to you]

Support Reference: Abstract Nouns

ULT **and you will know Yahweh**
UST and they will truly know me, Yahweh
(וְיָדַעַתְּ אֶת־יְהוָה)

To **know Yahweh** is an important concept in the book of Hosea. It means to be in an intimate covenant relationship with Yahweh. Those who know Yahweh both love and obey him. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and you will be in an intimate covenant relationship with Yahweh]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And I will betroth you to me in faithfulness**
UST I will be faithful to them
(וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה)

Yahweh is speaking as if renewing his covenant with Israel were **betrothing** her to himself **in faithfulness**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And I will commit myself to you in faithfulness]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in faithfulness	I will be faithful to them
and you will know	and they will truly know
Yahweh	me, Yahweh

Hosea 2:21

ULT	UST
And it will be on that day, I will answer—the declaration of Yahweh—I will answer the heavens, and they, they will answer the earth.	*At that time, {when they ask for what they need}, I will respond—this is what Yahweh declares— I will tell the heavens to send rain, and on their part, the heavens will water the earth.*

ULT **I will answer the heavens, and they, they will answer the earth**
UST I will tell the heavens to send rain, and on their part, the heavens will water the earth
(אֶעֱנֶה אֶת־הַשָּׁמַיִם וְהֵם יַעֲנוּ אֶת־הָאָרֶץ)

Yahweh is speaking of **the heavens** and **the earth** as if they were living things that could make requests and give answers. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will command the heavens and they will give the earth what it needs]

Support Reference: Personification

ULT **and they, they will answer**
UST and on their part, the heavens will water
(וְהֵם יַעֲנוּ)

The speaker is stating the pronoun **they** separately for emphasis, even though the verb translated as **they will answer** already includes this meaning. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [and they themselves will answer]

Support Reference: Pronouns — When to Use Them

ULT **the declaration of Yahweh**
UST this is what Yahweh declares
(נְאֻם־יְהוָה)

See how you translated the similar expression in 2:13.

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the heavens	the heavens to send rain
the earth	the earth

Hosea 2:22

ULT	UST
And the earth will answer the grain and the new wine and the oil, and they will answer Jezreel.	*Then the earth will produce grain, new wine, and olive oil, and those things will provide for {my people,} Jezreel.*

ULT And the earth will answer the grain
UST Then the earth will produce grain
(וְהָאָרֶץ תַּעֲנֶה אֶת־הַדָּגָן)

Yahweh continues speaking of **the earth** as if it were a living thing that could **answer** by producing grain, new wine, and oil. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the earth will do its part by producing grain]

Support Reference: Personification

ULT and they will answer Jezreel
UST and those things will provide for {my people,} Jezreel
(וְהֵם יַעֲנוּ אֶת־יִזְרְעֶאל)

The speaker is speaking of the grain, new wine, and oil as if they were living things that could **answer** Jezreel by providing for the people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they, in turn, will provide for Jezreel]

Support Reference: Personification

ULT Jezreel
UST {my people,} Jezreel
(אֶת־יִזְרְעֶאל)

The word **Jezreel** is the name of a city and a valley. It means “God sows.” You could include this information in a footnote if that would be helpful to your readers.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the earth	Then the earth
the grain	grain
and the new wine	new wine, and olive oil
and the oil	and olive oil
Jezreel	{my people,} Jezreel

Hosea 2:23

ULT	UST
And I will sow her for myself on the earth, and I will have compassion on Lo Ruhamah, and I will say to Lo Ammi, "You {are} my people," and he, he will say, "My God."	*I will establish them in the land as my own. I will pity Lo Ruhama, and I will say to {those whom I called} Lo Ammi, "You are my people," and they, yes, they will say {to me}, "You are our God."*

ULT **And I will sow her for myself on the earth**
UST I will establish them in the land as my own
(וּזְרַעְתִּיהָ לִּי בָּאָרֶץ)

Yahweh is speaking as if establishing his people in the land were **sowing** them like seed **on the earth**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And I will settle her for myself in the land]

Support Reference: Metaphor

ULT **Lo Ruhamah**
UST Lo Ruhama
(אֶת־לֹא רֻחָמָה)

The word **Lo Ruhamah** is a name that means "not pitied." You may want to include this information in a footnote.

Support Reference: How to Translate Names

ULT **and I will say to Lo Ammi, "You {are} my people," and he, he will say, "My God**
UST and I will say to {those whom I called} Lo Ammi, "You are my people," and they, yes, they will say {to me}, "You are our God
(וְאָמַרְתִּי לְלֹא־עַמִּי עַמִּי־אַתָּה וְהוּא יֹאמַר אֱלֹהָי)

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: [and I will tell Lo Ammi that he is my people and he will call me his God]

Support Reference: Direct and Indirect Quotations

ULT **to Lo Ammi**
UST to {those whom I called} Lo Ammi
(לְלֹא־עַמִּי)

The word **Lo Ammi** is a name that means "not my people." You may want to include this information in a footnote.

Support Reference: How to Translate Names

ULT **and he, he will say**
UST and they, yes, they will say {to me}
(וְהוּא יֹאמַר)

Yahweh is stating the pronoun **he** separately, even though the verb translated as **he will say** already includes this meaning. He is doing that to emphasize the complete reconciliation because Lo Ammi is the one saying it. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [and he himself will say]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And I will sow her	I will establish them
on the earth	in the land
and I will have compassion on	I will pity
My God	You are our God

Hosea 3

Hosea 3 Chapter Introduction

Structure and Formatting

1. Hosea redeems and restores his wife (1–3)
2. Israel will experience discipline before restoration (4–5)

Religious and Cultural Concepts in This Chapter

Ancient measurements

The purchase price in verse 2 includes 15 shekels of silver, a homer of barley, and a lethek of barley. These are ancient units of currency and dry measure that translators may need to handle with footnotes or culturally appropriate equivalents.

Legitimate and illegitimate practices

The list in verse 4 includes both legitimate Israelite institutions such as “sacrifice” and “ephod” as well as items associated with idolatry such as “pillar” and “teraphim.” Israel will lose access to both proper worship and false worship during the period of deprivation.

Translation Issues in This Chapter

“David their king”

In verse 5, “David their king” uses David’s name as a metonymy for a future Davidic ruler, not David himself.

Hosea 3:1

ULT	UST
And Yahweh said to me, "Again go, love a woman loved by a friend and committing adultery, like the love of Yahweh for the sons of Israel, and they turning to other gods and lovers of raisin cakes of grapes."	*Then Yahweh said to me, "Go and show to your wife that you still love her, even though she has been committing adultery with another man who is her lover. That will show that I still love the people of Israel, even though they worship other gods and love to eat raisin cakes {in feasts that honor those gods}."*

ULT **And Yahweh said to me**
UST Then Yahweh said to me
(וַיֹּאמֶר יְהוָה אֵלָי)

Hosea is using the word translated as **And** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **loved by a friend**
UST with another man who is her lover
(אֲהֻבַת רֵעַ)

The expression **loved by a friend** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom a friend loves]

Support Reference: Active or Passive

ULT **like the love of Yahweh for the sons of Israel**
UST That will show that I still love the people of Israel
(כְּאַהֲבַת יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל)

The point of this comparison is that just as **the love of Yahweh for the sons of Israel** is faithful despite their unfaithfulness, so is the love that Hosea is to show for this adulterous woman. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [just as Yahweh loves the sons of Israel faithfully]

Support Reference: Simile

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

Here Yahweh is speaking as if the Israelite people were actually the **sons** of the patriarch Jacob who was also known as **Israel**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the Israelite people]

Support Reference: Metaphor

ULT **and they turning to other gods**
UST even though they worship other gods
(וְהֵם פֹּנִים אֶל־אֱלֹהִים אֲחֵרִים)

Here Yahweh is speaking as if the Israelites were physically **turning** to walk toward other gods. He means that they are changing their allegiance and worshiping other gods. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and they give their allegiance to other gods]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
love	and show … that you … love
and committing adultery	even though she has been committing adultery
Israel	Israel
gods	gods
of grapes	raisin cakes {in feasts that honor those gods}

Hosea 3:2

ULT	UST
So I bought her for myself for 15 of silver, and a homer of barley, and a lethek of barley.	*So I bought her back for myself for 15 pieces of silver and 335 liters of barley.*

ULT **for 15 of silver**
UST for 15 pieces of silver
(בַּחֲמִשָּׁה עָשָׂר כָּסֶף)

Hosea is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [for 15 shekels of silver]

Support Reference: Ellipsis

ULT **and a homer of barley, and a lethek of barley**
UST and 335 liters of barley
(וְחֹמֶר שְׂעֹרִים וְלֶתֶךְ שְׂעֹרִים)

A **homer** was equivalent to about 220 liters, and a **lethek** was equivalent to about 115 liters. If it would be helpful to your readers, you could express these in terms of modern measurements, either in the text or in a footnote.

Support Reference: Biblical Volume

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
silver	pieces of silver
barley	of barley
barley	of barley

Hosea 3:3

ULT	UST
And I said to her, "Many days you will dwell with me. You will not prostitute {yourself}, and you will not be to a man, and also I {will be} to you."	*Then I said to her, "You will live {here} with me for a long time. During that time, you must not be a prostitute, and you must not have sex with any man, and I will do the same concerning you."*

ULT **and you will not be to a man**
UST and you must not have sex with any man
(וְלֹא תִהְיִי לְאִישׁ)

Hosea is referring to having sexual relations in a polite way by using the phrase **you will not be to a man**. Depending on what is helpful for your readers, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [and you will not have sexual relations with any man]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You will … prostitute {yourself}	During that time, you must … be a prostitute

Hosea 3:4

ULT	UST
For many days the sons of Israel will dwell without a king, and without a prince, and without a sacrifice, and without a pillar, and without an ephod, and teraphim.	*This will show that {in a similar way,} the Israelites will live for a long time without a king, without leaders, without sacrifices, without sacred stone pillars, without a sacred vest for a priest, and {without} household idols.*

ULT **without a king, and without a prince, and without a sacrifice, and without a pillar, and without an ephod, and teraphim**
UST without a king, without leaders, without sacrifices, without sacred stone pillars, without a sacred vest for a priest, and {without} household idols
(אֵין מֶ֨לֶךְ֙ וְאֵין שָׂ֔ר וְאֵין זֶ֖בַח וְאֵין מַצֵּבָ֑ה וְאֵין אֵפֹ֖וד וּתְרָפִֽים)

The speaker uses a repetitive series of clauses to communicate that what he is saying should be understood as comprehensive and overwhelming. Use a form in your language that someone would use to describe a situation that is comprehensive and overwhelming.

Support Reference: Litany

ULT **and teraphim**
UST and {without} household idols
(וּתְרָפִֽים)

The word **teraphim** refers to a kind of household idol. If your readers would not be familiar with what teraphim are, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [and without an idol]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
a king	a king
a prince	leaders
a sacrifice	sacrifices
a pillar	sacred stone pillars
an ephod	a sacred vest for a priest

Hosea 3:5

ULT	UST
Afterward, the sons of Israel will return and will seek Yahweh their God and David their king, and they will tremble toward Yahweh and toward his goodness in the latter days.	*But later, the people of Israel will again worship Yahweh their God and want to obey him and their king who is a descendant of King David. In that future time, they will revere Yahweh and marvel at how he has blessed them.*

ULT **Afterward**
UST But later
(אַחַר)

The word **Afterward** indicates that this will not happen immediately after the period described in the preceding verses. Your language may have a connecting phrase that you can use to show this. Alternate translation: [After a while]

Support Reference: Connect — Sequential Time Relationship

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

See how you translated the same expression in verse 1. Alternate translation: [the Israelite people]

Support Reference: Metaphor

ULT **Yahweh their God**
UST Yahweh their God
(אֶת־יְהוָה אֱלֹהֵיהֶם)

Hosea is using the possessive form **their God** not to indicate that the Israelites possess or control Yahweh, but to indicate that Yahweh is the God whom they worship. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [Yahweh, the God they worship]

Support Reference: Possession

ULT **and David their king**
UST and their king who is a descendant of King David
(וְאֵת דָּוִד מַלְכָּם)

The expression **David their king** represents a future king who will be a descendant of King David. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and their king, David's descendant]

Support Reference: Metonymy

ULT **and they will tremble toward Yahweh and toward his goodness in the latter days**
UST In that future time, they will revere Yahweh and marvel at how he has blessed them
(וּפָחֲדוּ אֶל־יְהוָה וְאֶל־טוּבוֹ בְּאַחֲרִית הַיָּמִים)

The speaker is using **tremble toward Yahweh and toward his goodness** as a common expression of the culture to mean "approach Yahweh with reverent awe, drawn by his goodness." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [and they will come to Yahweh with reverent awe, drawn by his goodness]

Support Reference: Idiom

ULT **his goodness**
UST how he has blessed them
(טוּבוֹ)

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

Support Reference: Abstract Nouns

ULT **in the latter days**
UST In that future time
(בְּאַחֲרִית הַיָּמִים)

The speaker is using **in the latter days** as a common expression of the culture to mean "in the distant future." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [in the distant future]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Israel	Israel
and will seek	and want to obey him

ULT	UST
Yahweh	Yahweh
their God	their God
and David	and … who is a descendant of King David
their king	their king
and they will tremble	they will revere
toward Yahweh	they will revere Yahweh
his goodness	how he has blessed them
in the latter days	In that future time

Hosea 4

Hosea 4 Chapter Introduction

Structure and Formatting

1. Yahweh brings charges against the people (1–5)
2. The priests are condemned for rejecting knowledge (6–10)
3. Israel's idolatry leads to moral corruption (11–19)

Religious and Cultural Concepts in This Chapter

Idolatry as prostitution

Hosea uses prostitute language as a sustained metaphor for Israel's idol worship, connecting physical unfaithfulness at pagan shrines (13-14) with spiritual unfaithfulness to Yahweh.

Translation Issues in This Chapter

Shifting addressees

The speaker addresses different groups without explicit transitions: Israel collectively (1-3), a priest in second person singular (4-6), and then Israel in second person plural (13-15).

Hosea 4:1

ULT	UST
Hear the word of Yahweh, sons of Israel, for Yahweh has a dispute with the dwellers of the land, for there is no truth and there is no covenant faithfulness, and there is no knowledge of God in the land.	*You Israelite people, listen to what Yahweh says! Listen, because he is bringing charges against you people who live in this land, as follows: no one is honest, no one acts faithfully as they promised in the covenant, and no one knows God in this land.*

ULT **the word of Yahweh**
UST what Yahweh says
(דְּבַר־יְהוָה)

Here, **word** represents "message." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the message from Yahweh]

Support Reference: Metonymy

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

Here the speaker is speaking as if the Israelites were literal **sons** of the patriarch Jacob who was also called **Israel**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [people of Israel]

Support Reference: Metaphor

ULT **Yahweh has a dispute with the dwellers of the land**
UST he is bringing charges against you people who live in this land
(רִיב לַיהוָה עִם־יוֹשְׁבֵי הָאָרֶץ)

Here the speaker is speaking as if Yahweh's judgment against Israel were a legal **dispute** in a court of law. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Yahweh is bringing charges against the dwellers of the land]

Support Reference: Metaphor

ULT **there is no truth and there is no covenant faithfulness, and there is no knowledge of God in the land**
UST no one is honest, no one acts faithfully as they promised in the covenant, and no one knows God in this land
(אֵין־אֱמֶת וְאֵין־חֶסֶד וְאֵין־דַּעַת אֱלֹהִים בָּאָרֶץ)

These three clauses mean basically the same thing. Each one emphasizes the meaning by repeating the same idea with different words. If it would be helpful to your readers, you could combine them. Alternate translation: [there is no truth, covenant faithfulness, or knowledge of God in the land.]

Support Reference: Parallelism

ULT **truth**
UST is honest
(אֱמֶת)

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

Support Reference: Abstract Nouns

ULT **covenant faithfulness**
UST acts faithfully as they promised in the covenant
(חֶסֶד)

If your language does not use abstract noun for the idea of **covenant faithfulness**, you could express the same idea in another way. Alternate translation: [keeping covenant promises]

Support Reference: Abstract Nouns

ULT **knowledge of**
UST knows
(דַּעַת)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the word of Yahweh	what Yahweh says
Israel	Israelite
Yahweh has	he
the land	this land
covenant faithfulness	

ULT	UST
	acts faithfully as they promised in the covenant
knowledge of	knows
God	God

Hosea 4:2

ULT	UST
Swearing and deceiving and murdering and stealing and committing adultery! They have broken out, and bloodshed touches bloodshed!	*Instead, people curse and lie and murder and steal and commit adultery. This is happening everywhere! People are killing other people continually!*

ULT **and bloodshed touches bloodshed**
UST People are killing other people continually
(וְדָמִ֖ים בְּדָמִ֥ים נָגָֽעוּ)

The speaker is using **bloodshed touches bloodshed** as a common expression of the culture to mean “one act of violence follows right after another.” If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [and one act of violence follows right after another]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Swearing	Instead, people curse
and deceiving	and lie
and murdering	and murder
and committing adultery	and commit adultery
and bloodshed	People are killing other people continually

Hosea 4:3

ULT	UST
Therefore the land mourns, and every dweller in it languishes, along with the beasts of the field and the birds of the heavens, and even the fish of the sea are gathered away.	*Because of all these things, the land dries up, and everyone who lives in it wastes away, along with the wild animals and the birds in the sky. Even the fish in the sea are diminishing.*

ULT **the land mourns**
UST the land dries up
(תֶּאֱבַל הָאָרֶץ)

The speaker is speaking of how desolate **the land** is as if it were person that has emotions and **mourns**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the land becomes dry and unproductive]

Support Reference: Personification

ULT **are gathered away**
UST are diminishing
(יֵאָסֵפוּ)

The expression **are gathered away** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [disappear]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	the land
mourns	dries up
along with the beasts of	along with the … animals
the heavens	the sky
are gathered away	are diminishing

Hosea 4:4

ULT	UST
Surely no man may dispute, and no man may reprove, but your people {are} like those disputing with a priest!	*Certainly there is no one who can dispute {these charges}, and there is no one who can say that I am wrong. But you are like people who argue with a priest {when he corrects you}!*

ULT **man**
UST there is … one
(אִישׁ)

Here the masculine term **man** here and in the next line has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [person]

Support Reference: When Masculine Words Include Women

ULT **but your people {are} like those disputing with a priest**
UST But you are like people who argue with a priest {when he corrects you}
(וְעַמְּךָ כְּמָרִיבֵי כֹהֵן)

The point of this comparison is that just as **those disputing with a priest** stubbornly reject correction, so **your people** stubbornly reject Yahweh's correction. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [but your people are like those who dispute with a priest, stubbornly rejecting his correction]

Support Reference: Simile

ULT **but your people**
UST But you are
(וְעַמְּךָ)

The pronoun **your** refers to the people of Israel whom the speaker is addressing. It may be helpful to clarify this for your readers. Alternate translation: [but you people of Israel]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
may dispute	who can dispute {these charges}
may reprove	who can say that I am wrong
a priest	a priest {when he corrects you}

Hosea 4:5

ULT	UST
And you will stumble by day, and also the prophet will stumble with you by night, and I will destroy your mother.	*Bad things will happen to you during the day, and also at night, and to your prophets, as well. I am going to destroy the nation of Israel, which is like a mother to you.*

ULT **And you will stumble by day, and also the prophet will stumble with you by night**
UST Bad things will happen to you during the day, and also at night, and to your prophets, as well
(וְכָשַׁלְתָּ הַיּוֹם וְכָשַׁל גַּם־נָבִיא עִמָּךְ לָיְלָה)

Here the speaker is speaking of the people experiencing disaster as if they as well as their prophet would physically **stumble** when walking. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And you will continually experience disaster along with the prophet]

Support Reference: Metaphor

ULT **and I will destroy your mother**
UST I am going to destroy the nation of Israel, which is like a mother to you
(וְדָמִיתִי אִמֶּךָ)

Here the speaker is speaking as if the nation of Israel were the people's **mother**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and I will destroy your nation]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you will stumble	Bad things will happen to you
the prophet	to your prophets
and I will destroy	I am going to destroy

Hosea 4:6

ULT	UST
My people are destroyed from lack of the knowledge. Because you, you have rejected the knowledge, I will reject you from being a priest to me. And you have forgotten the law of your God; I, I also will forget your sons.	*I will destroy my people because they have refused to know me, and because, on their part, they have refused to know me, I will no longer allow them to be my {kingdom of} priests. The nation of Israel has rejected the laws of their God; therefore, for my part, also I will reject her people.*

ULT **are destroyed**
UST I will destroy
(נִדְמּוּ)

The expression **are destroyed** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [perish]

Support Reference: Active or Passive

ULT **the knowledge**
UST to know me
(הַדַּעַת)

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

Support Reference: Abstract Nouns

ULT **you, you have rejected**
UST on their part, they have refused
(אַתָּה & מָאַסְתָּ)

The speaker is stating the pronoun **you** separately, even though the verb translated as **you have rejected** already includes this meaning. He is doing that to emphasize that it was that it was their choice to reject Yahweh. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [you have completely rejected]

Support Reference: Pronouns — When to Use Them

ULT **My people**
UST my people
(עַמִּ֑י)

Even though the speaker has been and will continue to address the people directly, here he speaks of them in the third person as **My people** to remind them of their relationship to him. If it would be helpful in your language, you could translate this consistently in the second person. Alternate translation: [You, who are my people,]

Support Reference: First, Second or Third Person

ULT **your God**
UST their God
(אֱלֹהֶ֖יךָ)

The speaker is using the possessive form to describe **God** as the one who is in a covenant relationship with the people of Israel. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [the God who made a covenant with you]

Support Reference: Possession

ULT **I, I also will forget your sons**
UST therefore, for my part, also I will reject her people
(אֶשְׁכַּ֥ח בָּנַ֖יִךְ גַּם־אָ֥נִי)

The speaker is stating the pronoun **I** separately, even though the verb translated as **I will forget** already includes this meaning. He is doing that to emphasize that he will also reject their sons. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [I myself will forget your sons]

Support Reference: Pronouns — When to Use Them

ULT **I, I also will forget your sons**
UST therefore, for my part, also I will reject her people
(אֶשְׁכַּ֥ח בָּנַ֖יִךְ גַּם־אָ֥נִי)

The speaker is speaking as if the people that descended from the Israelites were actually their **sons**. Alternate translation: [I will also reject your descendants]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
are destroyed	I will destroy

ULT	UST
the knowledge	to know me
you have rejected	they have refused
from being a priest	to be … {kingdom of} priests
the law of	the laws of
your God	their God

Hosea 4:7

ULT	UST
As they multiplied, so they sinned against me. I will exchange their glory for dishonor.	*The more the people increased in number, the more they sinned against me. So instead of honoring them, I will make people despise them.*

ULT their glory for dishonor
UST So instead of honoring them … despise them
(כְּבוֹדָם בְּקָלוֹן)

If your language does not use abstract nouns for the ideas of **glory** and **dishonor**, you could express the same ideas in other ways. Alternate translation: [what is honored about them for what is disgraceful]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
As they multiplied	The more the people increased in number
they sinned	they sinned
their glory	So instead of honoring them
for dishonor	despise them

Hosea 4:8

ULT	UST
They eat the sin of my people, and to their iniquity they lift up his soul.	*The priests feed on the sin offerings that my people bring, and each one craves for my people to sin even more.*

ULT **They eat the sin of my people**
UST The priests feed on the sin offerings that my people bring
(חַטַּאת עַמִּי יֹאכֵלוּ)

Here, **They** could refer to: (1) the priests, as in the UST, or (2) the people. Alternate translation: [The sin of my people, they eat] or [My people eat their sin]

Support Reference: Pronouns — When to Use Them

ULT **the sin of**
UST the sin offerings
(חַטַּאת)

The word translated as **the sin of** can also be translated as "the sin offering of" as in the UST.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and to their iniquity they lift up his soul**
UST and each one craves for my people to sin even more
(וְאֶל־עֲוֹנָם יְשֹׂאוּ נַפְשָׁוֹ)

The speaker is using **lift up his soul** as a common expression of the culture to mean "eagerly desires." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [each priest eagerly desires the people's iniquity]

Support Reference: Idiom

ULT **their iniquity**
UST and … my people to sin even more
(עֲוֹנָם)

If your language does not use abstract noun for the idea of **iniquity**, you could express the same idea in another way. Alternate translation: [the wrong things the people do]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
They eat	The priests feed on
the sin of	the sin offerings
their iniquity	and … my people to sin even more
his soul	each one craves for

Hosea 4:9

ULT	UST
And it will be like people, like priest. And I will visit upon him his ways, and I will return his deeds to him.	*I will punish the priests along with the {other} people. I will punish them for how they have behaved; yes, I will pay them back for what they have done.*

ULT **And it will be like people, like priest**
UST I will punish the priests along with the {other} people
(וְהָיָה כָעָם כַּכֹּהֵן)

The speaker is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [What happens to the people will also happen to the priest]

Support Reference: Ellipsis

ULT **like priest**
UST the priests
(כַּכֹּהֵן)

In this verse, the word **priest** is singular in form, but it refers to all priests as a group. If it would be helpful in your language, you could use the plural form here and for the rest of the pronouns referring to them in this verse. Alternate translation: [like all the priests]

Support Reference: Collective Nouns

ULT **And I will visit upon him his ways**
UST I will punish them for how they have behaved
(וּפָקַדְתִּי עָלָיו דְּרָכָיו)

The speaker is using **I will visit upon him his ways** as a common expression of the culture to mean “I will punish him for his behavior.” If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [And I will punish him for his behavior]

Support Reference: Idiom

ULT **and I will return his deeds to him**
UST yes, I will pay them back for what they have done
(וּמַעַלְלָיו אָשִׁיב לוֹ)

The speaker is using **return his deeds to him** as a common expression of the culture to mean “pay him back for what he has done.” If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [and I will pay him back for what he has done]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
like priest	the priests

Hosea 4:10

ULT	UST
And they will eat but not be full. They prostituted {themselves}, but they will not increase, for they have forsaken to heed Yahweh.	*They will eat, but they will still go hungry. They act like prostitutes, but they will not have more children, because they have abandoned obeying Yahweh.*

> ULT **for they have forsaken to heed Yahweh**
> UST because they have abandoned obeying Yahweh
> (כִּֽי־אֶת־יְהוָה עָזָבוּ לִשְׁמֹֽר)

The phrase **for they have forsaken to heed Yahweh** is a translation of the Hebrew text as it is in verse 10. Some translations, however, include the first word of verse 11 in this sentence. You may want to do the same in your translation if this is what the major translation in your area does. Alternate translation: [for they have forsaken Yahweh to keep prostitution]

Support Reference: Alternative Readings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
They prostituted {themselves}	They act like prostitutes
they have forsaken	they have abandoned
Yahweh	Yahweh

Hosea 4:11

ULT	UST
Prostitution and wine and new wine take heart.	*Having sex with prostitutes, {drinking} wine and new wine, {all} make people unable to think clearly.*

ULT Prostitution
UST Having sex with prostitutes
(זְנוּת)

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

Support Reference: Abstract Nouns

ULT take heart
UST {all} make people unable to think clearly
(יִקַּח־לֵב)

Here the **heart** represents where a person's understanding exists and **take** means to remove. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [remove a person's understanding]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Prostitution	Having sex with prostitutes
and wine	{drinking} wine

Hosea 4:12

ULT	UST
My people inquires of his wood, and his staff declares to him, for a spirit of prostitutions has led astray, and they have prostituted {themselves} from under their God.	*My people ask their wooden idols {to guide them}, and {they think that} a wooden stick will answer them. They do this because they have strongly desired to be unfaithful sexually and so they are also unfaithful spiritually, and because they are unfaithful in these ways, their God no longer directs or protects them.*

ULT **My people inquires of his wood**
UST My people ask their wooden idols {to guide them}
(עַמִּי בְעֵצֹו יִשְׁאָל)

In this verse, the pronoun **his** is singular in form, but it refers to all the people of Israel as a group. If it would be helpful in your language, you could use the plural form here and throughout the verse where other singular pronouns are used. Alternate translation: [My people all inquire of their wood]

Support Reference: Collective Nouns

ULT **of his wood**
UST their wooden idols
(בְעֵצֹו)

Here, **wood** represents "wooden idol." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [of the wooden idol he worships]

Support Reference: Metonymy

ULT **and his staff declares to him**
UST and {they think that} a wooden stick will answer them
(וּמַקְלֹו יַגִּיד לֹו)

The speaker is speaking of the **staff** as if it were a living thing that could declare things. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he looks to his staff for guidance]

Support Reference: Personification

ULT **a spirit of prostitutions has led astray**
UST they have strongly desired to be unfaithful sexually and so they are also unfaithful spiritually
(רוּחַ זְנוּנִים הִתְעָה)

The phrase **a spirit of prostitutions** could mean: (1) the prevailing attitude in Israel was in favor of prostitution. Alternate translation: [a desire for unfaithfulness has led them astray] or (2) an evil spirit is causing the people to participate in prostitution. Alternate translation: [an evil spirit promoting prostitution has led them astray]

Support Reference: Possession

ULT **a spirit of prostitutions has led astray**
UST they have strongly desired to be unfaithful sexually and so they are also unfaithful spiritually
(רוּחַ זְנוּנִים הִתְעָה)

Here the speaker is speaking of persuading people to do wrong as if it were someone who **led** people **astray**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [their desire has persuaded them to do wrong]

Support Reference: Metaphor

ULT **prostitutions**
UST to be unfaithful sexually
(זְנוּנִים)

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

Support Reference: Abstract Nouns

ULT **from under their God**
UST their God no longer directs or protects them
(מִתַּחַת אֱלֹהֵיהֶם)

Here the speaker is speaking of God directing the people as though they are “under” him. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [out of God’s control]

Support Reference: Metaphor

ULT **their God**
UST their God
(אֱלֹהֵיהֶם)

The speaker is not using this possessive form **their God** to indicate that the Israelites possess or control Yahweh but rather to emphasize that Yahweh is the God that the Israelites worship. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [the God whom they worship]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
inquires	ask … to guide them
and his staff	and {they think that} a wooden stick
declares	will answer
a spirit of	they have strongly desired
and they have prostituted {themselves}	and because they are unfaithful in these ways
their God	their God

Hosea 4:13

ULT	UST
On the tops of the mountains they sacrifice, and on the hills they burn {incense}, under oak and poplar and terebinth, for its shade {is} good. Therefore your daughters prostitute {themselves}, and your daughters-in-law commit adultery.	*They burn sacrifices and incense on the mountaintops, on the hills, and under oak trees, poplar trees, and terebinth trees, because the shade there is pleasant. That is why your daughters have become prostitutes and your daughters-in-law have been unfaithful {to your sons}.*

ULT your daughters prostitute {themselves}, and your daughters-in-law commit adultery

UST your daughters have become prostitutes and your daughters-in-law have been unfaithful {to your sons … }

(תִּזְנֶינָה בְּנוֹתֵיכֶם וְכַלּוֹתֵיכֶן תְּנָאַפְנָה)

The pronoun **your** still refers to the people of Israel whom the speaker has been addressing. If it would be helpful in your language, you could continue to translate these in the third person here and in the next verse. Alternate translation: [their daughters prostitute themselves and their daughters-in-law commit adultery]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they sacrifice	They burn sacrifices
they burn {incense}	and incense
oak	oak trees
{is} good	is pleasant
prostitute {themselves}	have become prostitutes
commit adultery	have been unfaithful {to your sons}

Hosea 4:14

ULT	UST
I will not visit upon your daughters when they prostitute {themselves}, and upon your daughters-in-law when they commit adultery, for the men, they go aside with the prostitutes, and they sacrifice with the temple prostitutes, and a people {who} does not understand will be thrown down.	*I will not punish your daughters for being prostitutes or your daughters-in-law for being unfaithful to their husbands, because the men themselves go off to be with prostitutes and offer sacrifices with the prostitutes who serve at the idol shrines. The people as a whole does not understand {what is right}, and so Yahweh will destroy them.*

ULT **I will not visit upon your daughters**
UST I will not punish your daughters
(לֹֽא־אֶפְקֹ֥ד עַל־בְּנוֹתֵיכֶ֖ם)

The speaker is using **I will not visit upon** as a common expression of the culture to mean "I will not punish." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [I will not bring punishment upon your daughters]

Support Reference: Idiom

ULT **the temple prostitutes**
UST the prostitutes who serve at the idol shrines
(הַקְּדֵשׁוֹת)

The **temple prostitutes** were women who served at idol shrines and participated in religious rituals involving sexual acts. If your readers would not be familiar with what **temple prostitutes** are, you could use the name of a similar thing that your readers would recognize, or you could use a more general term.

Support Reference: Translate Unknowns

ULT **will be thrown down**
UST and so Yahweh will destroy them
(יִוָּלֵֽט)

The expression **will be thrown down** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Yahweh will ruin]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they prostitute {themselves}	being prostitutes

ULT	UST
they commit adultery	being unfaithful to their husbands
they sacrifice	offer sacrifices
the temple prostitutes	the prostitutes who serve at the idol shrines
{who} does … understand	does … understand {what is right}

Hosea 4:15

ULT	UST
If you are prostituting {yourself}, Israel, let not Judah become guilty. And do not go {to} Gilgal, and do not go up {to} Beth Aven, and do not swear, "{By} the life of Yahweh."	*Even though you people of Israel are being unfaithful to Yahweh by worshiping idols, you should not cause the people of Judah to sin {also}. {Warn them,} "Do not go to Gilgal or go up to Beth Aven {to worship idols there}. Do not swear oaths {there}, {saying,} 'I swear by the life of Yahweh {that I will do what I am promising}.'"*

ULT **If you are prostituting {yourself}, Israel**
UST Even though you people of Israel are being unfaithful to Yahweh by worshiping idols
(אִם־זֹנָה אַתָּה יִשְׂרָאֵל)

The speaker is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, then you could translate this as a confident statement. Alternate translation: [Although you are prostituting yourself, Israel]

Support Reference: Connect — Factual Conditions

ULT **{to} Beth Aven**
UST to Beth Aven to worship idols there
(בֵּית אָוֶן)

The speaker is calling the city of Bethel **Beth Aven** as a derogatory wordplay because of all the idol worship there. "Bethel" means "house of God" and "Beth Aven" means "house of evil."

Support Reference: How to Translate Names

ULT **{By} the life of Yahweh**
UST I swear by the life of Yahweh {that I will do what I am promising}
(חַי־יְהוָה)

Following the custom of his culture, the speaker is using a common phrase that would be used in swearing an oath and guaranteeing it by something that he holds sacred. Alternate translation: [As Yahweh is my witness, I promise]

Support Reference: Oath Formulas

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you are prostituting	are being unfaithful to Yahweh by worshiping idols
Israel	people of Israel

ULT	UST
Judah	the people of Judah
{to} Gilgal	to Gilgal
{to} Beth Aven	to Beth Aven to worship idols there
do … swear	Do … swear oaths {there}, {saying … }
Yahweh	Yahweh

Hosea 4:16

ULT	UST
For Israel is stubborn like a stubborn cow. Now will Yahweh pasture them like a lamb in a wide place?	*I say this because the Israelite people behave as stubbornly as a young cow that refuses to obey. So Yahweh certainly will not allow them to {freely} graze like a {gentle} lamb in a broad meadow.*

ULT **Israel is stubborn like a stubborn cow**
UST the Israelite people behave as stubbornly as a young cow that refuses to obey
(כְּפָרָה סֹרֵרָה סָרַר יִשְׂרָאֵל)

The point of this comparison is that just as **a stubborn cow** refuses to be led, so **Israel** refuses to obey Yahweh. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [Israel refuses to obey Yahweh just as a stubborn cow refuses to be led]

Support Reference: Simile

ULT **Now will Yahweh pasture them like a lamb in a wide place**
UST So Yahweh certainly will not allow them to {freely} graze like a {gentle} lamb in a broad meadow
(עַתָּה יִרְעֵם יְהוָה כְּכֶבֶשׂ בַּמֶּרְחָב)

The point of this comparison is that just as **a lamb in a wide place** would have the freedom to roam, so the people would have freedom if they had obeyed God. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [Now will Yahweh allow them freedom to roam like a lamb looking for pasture]

Support Reference: Simile

ULT **Now will Yahweh pasture them like a lamb in a wide place**
UST So Yahweh certainly will not allow them to {freely} graze like a {gentle} lamb in a broad meadow
(עַתָּה יִרְעֵם יְהוָה כְּכֶבֶשׂ בַּמֶּרְחָב)

The speaker is using the question form to emphasize that Yahweh will certainly not act in this way. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Surely Yahweh will not pasture them like a lamb in a wide place!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelite people

ULT	UST
like a … cow	as a young cow
Yahweh	Yahweh
like a lamb	like a {gentle} lamb

Hosea 4:17

ULT	UST
Ephraim {is} joined to idols. Leave him alone.	*No, the people of Ephraim have chosen to worship idols. We can only leave them alone.*

ULT Ephraim {is} joined to idols
UST No, the people of Ephraim have chosen to worship idols
(חֻבָּר עֲצַבִּים אֶפְרָיִם)

Here the speaker is speaking of Ephraim committing himself to worshiping idols as if he and the idols were **joined** together. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Ephraim has committed himself to worshiping idols]

Support Reference: Metaphor

ULT Ephraim {is} joined to idols
UST No, the people of Ephraim have chosen to worship idols
(חֻבָּר עֲצַבִּים אֶפְרָיִם)

The speaker is using the tribe of **Ephraim**, to represent the people of the northern kingdom of Israel. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [The people of the northern kingdom of Israel are joined to idols]

Support Reference: Metonymy

ULT Leave him alone
UST We can only leave them alone
(הַנַּח־לוֹ)

The pronoun **him** refers to Ephraim, that is, the northern kingdom of Israel. It may be helpful to clarify this for your readers. Alternate translation: [The people of the northern kingdom]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	No, the people of Ephraim
idols	idols

Hosea 4:18

ULT	UST
Their drink has ceased. Prostituting, they have prostituted {themselves}. Her shields have loved, loved dishonor.	*They have drunk all that there was to drink; they have fully prostituted themselves. Their leaders have absolutely loved shameful things.*

ULT **Prostituting, they have prostituted {themselves}**
UST they have fully prostituted themselves
(הַזְּנֵה הִזְנּוּ)

The speaker is repeating forms of the verb **prostituted** in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [They have completely prostituted themselves]

Support Reference: Reduplication

ULT **Her shields**
UST Their leaders
(מָגִנֶּיהָ)

The pronoun **Her** still refers to the people of the northern kingdom of Israel, called "Ephraim", whom the speaker has been describing. If it would be helpful in your language, you could continue to translate these in the third person here and in the next verse. [Their shields]

Support Reference: Pronouns — When to Use Them

ULT **Her shields**
UST Their leaders
(מָגִנֶּיהָ)

Here, **shields** represents "rulers" or "leaders" who are supposed to be protecting the people. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Her rulers]

Support Reference: Pronouns — When to Use Them

ULT **have loved, loved**
UST have absolutely loved
(אָהֲבוּ הֵבוּ)

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

Support Reference: Reduplication

ULT **dishonor**
UST shameful things
(קָלוֹן)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Prostituting	they have fully prostituted themselves
Her shields	Their leaders
dishonor	shameful things

Hosea 4:19

ULT	UST
A wind has wrapped her in its wings, and they will have shame from their sacrifices.	*{They will go into exile as though} a powerful wind has swept them away, and {all of} their sacrifices {to idols} will only make them ashamed.*

ULT A wind has wrapped her in its wings
UST {They will go into exile as though} a powerful wind has swept them away
(צָרַר רוּחַ אוֹתָהּ בִּכְנָפֶיהָ)

The speaker is speaking of the people being taken into exile by enemies as if the enemies were a **wind** that had wings that had blown them away. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [An enemy has suddenly taken them away]

Support Reference: Metaphor

ULT and they will have shame
UST and … will only make them ashamed
(וְיֵבֹשׁוּ)

If your language does not use an abstract noun for the idea of **shame**, you could express the same idea in another way. Alternate translation: [and they will be disgraced]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and they will have shame	and … will only make them ashamed
from their sacrifices	all of} their sacrifices {to idols}

Hosea 5

Hosea 5 Chapter Introduction

Structure and Formatting

1. Yahweh calls Israel's leaders to account (1–7)
2. Judgment comes upon Israel and Judah (8–14)
3. Yahweh withdraws until his people seek him (15)

Religious and Cultural Concepts in This Chapter

Idolatry as prostitution

Hosea describes Israel's worship of other gods as sexual unfaithfulness. The "spirit of prostitutions" (verse 4) portrays idolatry as a deep compulsion which is preventing their return to Yahweh.

Hosea 5:1

ULT	UST
Hear this, priests, and pay attention, house of Israel, and give ear, house of the king, for the judgment {is} for you, for you have been a snare to Mizpah and a net spread over Tabor.	*You priests, listen to this! You people of Israel, pay attention! You members of the royal court, listen carefully, because I am going to judge you. because you have enticed the people to sin at Mizpah, and you have made them sin at Mount Tabor.*

ULT **house of Israel**
UST You people of Israel
(בֵּית יִשְׂרָאֵל)

Here, **house** means all the people descended from a particular person. It envisions them as if they were one household living together. So the **house of Israel** figuratively means all the people descended from the patriarch Jacob, who was also known as Israel. Alternate translation: [you people of Israel]

Support Reference: Metaphor

ULT **and give ear**
UST listen carefully
(הַאֲזִינוּ)

The speaker is using the phrase **give ear** to mean “listen to me.” If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly as in the UST.

Support Reference: Metonymy

ULT **house of the king**
UST You members of the royal court
(וּבֵית הַמֶּלֶךְ)

Here, **house of the king** means all the people who were considered a part of the king’s court as if they were one household living together. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [all you who serve in the king’s court]

Support Reference: Metaphor

ULT **the judgment {is} for you**
UST I am going to judge you
(לָכֶם הַמִּשְׁפָּט)

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

Support Reference: Abstract Nouns

ULT **a snare**
UST have enticed the people to sin
(פַּח)

The speaker is speaking of the leaders trying to get the people to sin as if they were setting a trap or a **snare** to catch animals. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [a cause of sin]

Support Reference: Metaphor

ULT **and a net spread over Tabor**
UST and you have made them sin at Mount Tabor
(וְרֶשֶׁת פְּרוּשָׂה עַל־תָּבוֹר)

The speaker is speaking as if the leaders were a trap or **a net spread** to catch prey. He means that they have trapped the people in sin. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and you have schemed to make the people sin at Tabor]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
priests	You priests
house of Israel	You people of Israel
house of	You members of the royal court
the king	You members of the royal court
a snare	have enticed the people to sin
to Mizpah	at Mizpah

Hosea 5:2

ULT	UST
And the revolters have made the slaughter deep, but I {will} be a reproof to all of them.	*Those who have rebelled against me have killed many people, so I will punish all of them.*

ULT And the revolters have made the slaughter deep
UST Those who have rebelled against me have killed many people
(וְשַׁחֲטָה שַׁטִּים הֶעְמֵיקוּ)

If your language does not use an abstract noun for the idea of **slaughter**, you could express the same idea in another way. Alternate translation: [And the revolters have slaughtered many people]

Support Reference: Abstract Nouns

ULT but I {will} be a reproof to all of them
UST so I will punish all of them
(וַאֲנִי מוּסָר לְכֻלָּם)

If your language does not use an abstract noun for the idea of **reproof**, you could express the same idea in another way. Alternate translation: [but I will rebuke all of them]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … the slaughter	have killed

Hosea 5:3

ULT	UST
I, I know Ephraim, and Israel is not hidden from me, for now you have prostituted {yourself}, Ephraim; Israel is defiled.	*I myself know all about you, people of Ephraim; I can see everything that the people of Israel do. Indeed, people of Ephraim, you have now been unfaithful to me {by worshiping idols}, yes, the people of Israel have made themselves unacceptable to me.*

ULT **I know Ephraim**
UST I … know all about you, people of Ephraim
(יָדַעְתִּי אֶפְרַיִם)

The speaker is stating the pronoun **I** separately, even though the verb translated as **I know** already includes this meaning. He is doing that to emphasize that he is the one who knows all about them. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [indeed know Ephraim]

Support Reference: Pronouns — When to Use Them

ULT **Ephraim**
UST you, people of Ephraim
(אֶפְרַיִם)

The speaker is using the tribe of **Ephraim**, to represent the people of the northern kingdom of Israel. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [you people of the northern kingdom of Israel]

Support Reference: Metonymy

ULT **and Israel is not hidden from me**
UST I can see everything that the people of Israel do
(וְיִשְׂרָאֵל לֹא־נִכְחַד מִמֶּנִּי)

The expression **is not hidden** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and I see Israel clearly]

Support Reference: Active or Passive

ULT **and Israel is not hidden from me**
UST I can see everything that the people of Israel do
(וְיִשְׂרָאֵל לֹא־נִכְחַד מִמֶּנִּי)

The speaker is emphasizing a positive meaning by using a negative word, **not**, together with a mild expression that is the opposite of the intended meaning. If it would be helpful in your language, you could emphasize the positive meaning in a strong way. Alternate translation: [and everything about Israel is fully revealed to me]

Support Reference: Litotes

ULT **Israel is defiled**
UST yes, the people of Israel have made themselves unacceptable to me
(נִטְמָא יִשְׂרָאֵל)

The expression **is defiled** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Israel has defiled itself]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I know	I … know all about
Ephraim	you, people of Ephraim
and Israel	that the people of Israel do
you have prostituted {yourself}	you have … been unfaithful to me {by worshiping idols}
is defiled	yes … have made themselves unacceptable to me

Hosea 5:4

ULT	UST
Their deeds will not allow {them} to return to their God, for a spirit of prostitutions {is} in their midst, and they do not know Yahweh.	*They prefer to do {evil} things, so they refuse to worship their God any more. They do this because a strong desire to be physically and spiritually unfaithful is working among them, and they do not know Yahweh.*

ULT **Their deeds will not allow {them}**
UST They prefer to do {evil} things
(לֹא יִתְּנוּ מַעַלְלֵיהֶם)

The speaker is speaking of their **deeds** as if they were a living thing that could prevent people from doing something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Because of what they have done, they are not able]

Support Reference: Personification

ULT **to return to their God**
UST so they refuse to worship their God any more
(לָשׁוּב אֶל־אֱלֹהֵיהֶם)

The speaker is speaking as if repenting and worshiping God again were to physically change directions and **return** to him. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [to repent and worship their God again]

Support Reference: Metaphor

ULT **a spirit of prostitutions**
UST a strong desire to be physically and spiritually unfaithful
(רוּחַ זְנוּנִים)

The phrase **a spirit of prostitutions** could mean: (1) the prevailing attitude in Israel was in favor of prostitution. Alternate translation: [an attitude of unfaithfulness] or (2) an evil spirit is causing the people to participate in prostitution. Alternate translation: [an evil spirit promoting prostitution]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to return	so they refuse to worship … any more
their God	their God
a spirit of	a strong desire
prostitutions	to be physically and spiritually unfaithful

ULT	UST
they do … know	they do … know
Yahweh	Yahweh

Hosea 5:5

ULT	UST
And the pride of Israel testifies against his face, and Israel and Ephraim will stumble in their sin; Judah also stumbles with them.	*The way that the people of Israel are so proud makes this clear to everyone. The people of Israel and Ephraim will fail because of how much they have sinned, and the people of Judah will fail with them.*

ULT **And the pride of Israel testifies against his face**
UST The way that the people of Israel are so proud makes this clear to everyone
(וְעָנָה גְאוֹן־יִשְׂרָאֵל בְּפָנָיו)

The speaker is speaking of **pride** as if it were a living thing that could **testify** against someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Israel's pride makes his guilt evident]

Support Reference: Personification

ULT **the pride of**
UST The way that … are so proud
(גְאוֹן)

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

Support Reference: Abstract Nouns

ULT **against his face**
UST makes this clear to everyone
(בְּפָנָיו)

Here, **his face** represents his presence or himself. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [against him]

Support Reference: Metonymy

ULT **will stumble in their sin**
UST will fail because of how much they have sinned
(יִכָּשְׁלוּ בַעֲוֹנָם)

The speaker is speaking of the people's moral failure as if they actually **stumble** as they walk. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly as modeled in the UST.

Support Reference: Metaphor

ULT **in their sin**
UST because of how much they have sinned
(בַּעֲוֹנָ֑ם)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the pride of	The way that … are so proud
Israel	the people of Israel
And … testifies	makes this clear to everyone
and Ephraim	and Ephraim
will stumble	will fail
in their sin	because of how much they have sinned
Judah	the people of Judah
stumbles	will fail

Hosea 5:6

ULT	UST
With their flocks and with their herds they will go to seek Yahweh, but they will not find {him}. He has withdrawn from them.	*They will bring their flocks and herds and try to appease Yahweh by making sacrifices to him, but he will not receive them because he has removed himself from them.*

ULT to seek Yahweh, but they will not find {him … }
UST and try to appease Yahweh by making sacrifices to him, but he will not receive them
(לְבַקֵּשׁ אֶת־יְהוָה וְלֹא יִמְצָאוּ)

The speaker is speaking of the people trying to appease Yahweh as if they went to **seek** but could not **find** him. He means that the people will pray and make sacrifices to Yahweh but he will not accept it because of their sin. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly as modeled in the UST.

ULT He has withdrawn from them
UST because he has removed himself from them
(חָלַץ מֵהֶם)

Yahweh is speaking as if his refusal to accept the people's worship were his having physically **withdrawn** from them. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [He refuses to respond to them]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
With their flocks	their flocks
and with their herds	and herds
to seek	and try to appease … by making sacrifices to him
Yahweh	Yahweh

Hosea 5:7

ULT	UST
They have betrayed Yahweh, for they have borne strange children. Now {at} the new moon he will devour them with their portions.	*Those nations have been like an unfaithful wife to Yahweh because their people are {like} illegitimate children{; they do not belong to Yahweh}. So now, {when they bring their sacrifices to} the New Moon {Festival}, Yahweh will kill them as they kill the animals that they bring {to sacrifice}.*

ULT **they have borne strange children**
UST their people are {like} illegitimate children{; they do not belong to Yahweh}
(בָּנִים זָרִים יָלָדוּ)

The speaker is speaking of the people's failure to keep their covenant with Yahweh as if it had resulted in their having **borne strange children**, that is, producing a generation that does not belong to him. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [their descendants do not belong to Yahweh]

Support Reference: Metaphor

ULT **he will devour them**
UST Yahweh will kill them
(יֹאכְלֵם)

The speaker is speaking as if Yahweh would **devour** the people like a predator consuming its prey. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [he will destroy them]

Support Reference: Metaphor

ULT **with their portions**
UST as they kill the animals that they bring {to sacrifice}
(אֶת־חֶלְקֵיהֶם)

The phrase **their portions** could refer to: (1) the people's portion of the sacrifice that they offer as modeled in the UST, or (2) it could refer to the portion of the land that Yahweh had allotted to them. Alternate translation: [with their portions of the land]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
They have betrayed	Those nations have been like an unfaithful wife
Yahweh	to Yahweh

ULT	UST
they have borne	illegitimate … they do not belong to Yahweh
{at} the new moon	when they bring their sacrifices to} the New Moon {Festival}
he will devour them	Yahweh will kill them

Hosea 5:8

ULT	UST
Blow a shofar in Gibeah, a trumpet in Ramah! Sound the alarm at Beth Aven! After you, Benjamin!	*Blow a horn in Gibeah; blow a trumpet in Ramah! Sound the alarm at Beth Aven! {The troops will follow} behind you, Benjamin!*

ULT **a shofar**
UST a horn
(שׁוֹפָר)

A **shofar** is a kind of musical instrument made from a ram's horn. If your readers would not be familiar with what a **shofar** is, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [a ram's horn]

Support Reference: Translate Unknowns

ULT **at Beth Aven**
UST at Beth Aven
(בֵּית אָוֶן)

The speaker is calling the city of Bethel **Beth Aven** as a derogatory wordplay because of all the idol worship there. "Bethel" means "house of God" and "Beth Aven" means "house of evil."

Support Reference: How to Translate Names

ULT **After you, Benjamin**
UST {The troops will follow} behind you, Benjamin
(אַחֲרֶיךָ בִּנְיָמִין)

The speaker is using **After you** as a common expression of the culture to mean "lead the way." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [Lead the way, Benjamin]

Support Reference: Idiom

ULT **Benjamin**
UST Benjamin
(בִּנְיָמִין)

The speaker is using **Benjamin**, to represent the advance warriors of the southern kingdom. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [warriors of Benjamin]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a shofar	a horn
in Gibeah	in Gibeah
a trumpet	blow a trumpet
in Ramah	in Ramah
Sound the alarm	Sound the alarm
at Beth Aven	at Beth Aven
Benjamin	Benjamin

Hosea 5:9

ULT	UST
Ephraim will become a desolation in the day of rebuke. Among the tribes of Israel I have made known what is certain.	*The people of Ephraim will become desolate when I punish them. I have declared to the tribes of Israel what will certainly happen.*

ULT a desolation
UST desolate
(לְשַׁמָּה)

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

Support Reference: Abstract Nouns

ULT rebuke
UST I punish them
(תּוֹכֵחָה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	The people of Ephraim
a desolation	desolate
rebuke	I punish them
Among the tribes of	to the tribes of
Israel	Israel
I have made known	I have declared

Hosea 5:10

ULT	UST
The princes of Judah have become like the movers of a boundary. I will pour out my wrath on them like water.	*The leaders of Judah act like people {who steal land by} moving boundary markers. {Therefore,} I will punish them abundantly.*

ULT **like the movers of a boundary**
UST like people {who steal land by} moving boundary markers
(כְּמַסִּיגֵי גְּבוּל)

The point of this comparison is that just as **the movers of a boundary** dishonestly steal land that belongs to others by changing the boundaries, so the leaders or **princes of Judah** have violated what rightfully belongs to others. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [like those who dishonestly steal land that belongs to others]

Support Reference: Simile

ULT **I will pour out my wrath on them like water**
UST {Therefore,} I will punish them abundantly
(עֲלֵיהֶם אֶשְׁפּוֹךְ כַּמַּיִם עֶבְרָתִי)

The speaker is speaking of punishing them as if his anger were a liquid that he could **pour out** like water. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I will punish them in my anger]

Support Reference: Metaphor

ULT **my wrath**
UST I will punish … abundantly
(עֶבְרָתִי)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The princes of Judah	The leaders of Judah

Hosea 5:11

ULT	UST
Ephraim is oppressed, crushed {in} judgment, because he was determined, he walked after nonsense.	*I will cause the people of Ephraim to suffer greatly when I judge them because they were determined to worship worthless idols.*

ULT Ephraim is oppressed
UST I will cause the people of Ephraim to suffer greatly
(עָשׁוּק אֶפְרַיִם)

The expression **is oppressed, crushed** use passive verbal forms. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [I will oppress and crush Ephraim]

Support Reference: Active or Passive

ULT is oppressed, crushed
UST I will cause … to suffer greatly
(עָשׁוּק & רְצוּץ)

The terms **oppressed** and **crushed** mean similar things. The speaker is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [severely oppressed]

Support Reference: Doublet

ULT {in} judgment
UST when I judge them
(מִשְׁפָּט)

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

Support Reference: Abstract Nouns

ULT he walked after nonsense
UST to worship worthless idols
(הָלַךְ אַחֲרֵי־צָו)

The speaker is speaking as if Ephraim's devotion to worthless idols were physically having **walked after** them. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [he devoted himself to what is worthless]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	the people of Ephraim
{in} judgment	when I judge them

Hosea 5:12

ULT	UST
So I {am} like a moth to Ephraim, and like rot to the house of Judah.	*So I will destroy the people of Ephraim, just as moths {eat through wool clothing}. I will destroy the people of Judah, just as rot {eats through wood}.*

ULT like a moth to Ephraim
UST the people of Ephraim, just as moths {eat through wool clothing}
(כָּעָשׁ לְאֶפְרַיִם)

The point of this comparison is that just as a **moth** slowly destroys clothing by eating through it, so Yahweh will slowly destroy Ephraim. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [the one who destroys Ephraim just as a moth destroys clothing]

Support Reference: Simile

ULT and like rot to the house of Judah
UST I will destroy the people of Judah, just as rot {eats through wood}
(וְכָרָקָב לְבֵית יְהוּדָה)

The point of this comparison is that just as **rot** slowly destroys wood by decaying it, so Yahweh will slowly destroy the **house of Judah**. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and I will slowly destroy the house of Judah just as rot destroys wood]

Support Reference: Simile

ULT to the house of Judah
UST the people of Judah
(לְבֵית יְהוּדָה)

Here, **house** means all the people descended from a particular person. It envisions them as if they were one household living together. So **the house of Judah** figuratively means all the people descended from the patriarch Judah, who was also known as Israel. Alternate translation: [to the tribe of Judah]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Ephraim	the people of Ephraim
to the house of	the people of Judah

ULT	UST
Judah	the people of Judah

Hosea 5:13

ULT	UST
And Ephraim saw his sickness, and Judah {saw} his wound, then Ephraim went to Assyria and sent to the king of Yareb. But he, he is not able to heal you, and he will not remove the wound from you.	*Then the leaders of Ephraim realized that their nation was weak and the leaders of Judah realized that their people were suffering. Then the leaders of Ephraim sent messengers to the king of Assyria{, asking for his help}. But that king cannot help Ephraim or take away the suffering of Judah.*

ULT **his sickness**
UST that their nation was weak
(אֶת־חָלְיֹו)

The speaker is speaking as if Ephraim's national weakness were a physical **sickness**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [how weak his nation was]

Support Reference: Metaphor

ULT **his wound**
UST that their people were suffering
(אֶת־מְזֹרֹו)

The speaker is speaking as if Judah's national suffering were a physical **wound**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [how distressed his people were]

Support Reference: Metaphor

ULT **then Ephraim went to Assyria and sent to the king of Yareb**
UST Then the leaders of Ephraim sent messengers to the king of Assyria{, asking for his help}
(וַיֵּלֶךְ אֶפְרַיִם אֶל־אַשּׁוּר וַיִּשְׁלַח אֶל־מֶלֶךְ יָרֵב)

These two clauses mean basically the same thing since **Yareb** was another name for **Assyria**. If it would be helpful to your readers, you could combine them into a single phrase as in the UST. Another approach would be to connect the phrases with a word other than "and" that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: [then Ephraim went to Assyria, indeed, he sent to the king of Yareb]

Support Reference: Parallelism

ULT **But he, he is not able to heal you**
UST But that king cannot help Ephraim
(וְהוּא לֹא יוּכַל֙ לִרְפֹּ֣א לָכֶ֔ם)

The speaker is stating the pronoun **he** separately, even though the verb translated as **he is not able** already includes this meaning. He is doing that to emphasize that the king of Assyria is definitely not the one who can help them. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [But the king of Assyria is certainly not able to heal you]

Support Reference: Pronouns — When to Use Them

ULT **the king of Yareb**
UST the king of Assyria
(מֶ֖לֶךְ יָרֵֽב)

The word **Yareb** represents the written Hebrew text both here and in 10:6. It may be an alternative name for the country of Assyria that is otherwise unknown. Scholars have proposed, however, that a word that shares most of these letters that means “great” would make better sense and may have been original. You may want to follow the major translation in your area. Alternate translation: [the great king]

Support Reference: Alternative Readings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	the leaders of Ephraim
and Judah {saw}	and the leaders of Judah realized
Ephraim	the leaders of Ephraim
Assyria	Assyria
the king of	the king of

Hosea 5:14

ULT	UST
For I {will be} like a lion to Ephraim, and like a young lion to the house of Judah. I, I, I will tear and go away; I will carry off, and there will be no rescuer.	*This is because I will be like a lion to the people of Ephraim; I will be like a young lion to the people of Judah. I will be the one who will cause soldiers to kill many of them, and I will stop caring for them. I will cause soldiers to take them away, and no one will rescue them.*

ULT **like a lion to Ephraim, and like a young lion to the house of**
UST like a lion to the people of Ephraim; I will be like a young lion to the people of Judah
(כַּשַּׁחַל לְאֶפְרַ֔יִם וְכַכְּפִ֖יר לְבֵ֣ית)

The point of this comparison is that just as a **lion** is powerful and tears apart its prey, so Yahweh will powerfully destroy the people of Ephraim and Judah. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [like a lion that will tear apart both Ephraim and]

Support Reference: Simile

ULT **I, I, I will tear and go away**
UST I will be the one who will cause soldiers to kill many of them, and I will stop caring for them
(אֲנִ֥י אֲנִ֛י אֶטְרֹ֖ף וְאֵלֵֽךְ)

The speaker is repeating the pronoun **I** separately two times, even though the verb translated as **I will tear** already includes this meaning. He is doing that to emphasize that Yahweh himself is the one doing this. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [I, Yahweh, myself will tear and go away]

Support Reference: Pronouns — When to Use Them

ULT **I will tear and go away**
UST who will cause soldiers to kill many of them, and I will stop caring for them
(אֶטְרֹף וְאֵלֵךְ)

The speaker is speaking of their enemies attacking them as if Yahweh had allowed a predatory animal to **tear** apart its prey and then **go away** and leave them to themselves. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I will allow their enemies to attack them and will leave them undefended]

Support Reference: Metaphor

ULT **I will carry off**
UST I will cause soldiers to take them away
(אֶשָּׂא)

The speaker is speaking of Yahweh causing their enemies to take them into exile as if they were a predatory animal able to **carry off** its prey. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I will allow them to be taken into exile in another land]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
like a lion	like a lion
to Ephraim	to the people of Ephraim
to the house of	to the people of Judah
Judah	to the people of Judah

Hosea 5:15

ULT	UST
I will go, I shall return to my place, until they acknowledge their guilt and seek my face. In their distress they will earnestly seek me.	*Then I will leave them to themselves, until they admit that they have sinned and that they need me to forgive them. When they are greatly suffering, then they will sincerely ask me to help them.*

ULT **I shall return to my place**
UST leave them to themselves
(אָשׁוּבָה אֶל־מְקוֹמִי)

The speaker is speaking as if Yahweh had a physical **place** to which he would **return**, meaning that he will withdraw his presence from the people. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I shall withdraw my presence from them]

Support Reference: Metaphor

ULT **they acknowledge their guilt**
UST they admit that they have sinned
(יֶאְשְׁמוּ)

If your language does not use an abstract noun for the idea of **guilt**, you could express the same idea in another way. Alternate translation: [they acknowledge that they have sinned]

Support Reference: Abstract Nouns

ULT **and seek my face**
UST and that they need me to forgive them
(וּבְקַשְׁנִי פָּנָי)

Here the speaker is speaking of Yahweh as if he were a person located in a specific place that someone would need to **seek**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and want to be reconciled to me again]

Support Reference: Metaphor

ULT **In their distress**
UST When they are greatly suffering
(בַּצָּר לָהֶם)

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

Support Reference: Abstract Nouns

ULT **my face**
UST me
(פָּנַי)

Here, **my face** represents Yahweh's presence. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [my presence]

Support Reference: Metonymy

ULT **they acknowledge their guilt**
UST they admit that they have sinned
(יֶאְשְׁמוּ)

The verb translated as **acknowledge their guilt** could also mean, "bear their guilt." Alternate translation: [they bear their guilt] or [they have been punished for their guilt]

Support Reference: Alternative Readings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they acknowledge their guilt	they admit that they have sinned
and seek	and that they need … to forgive them
In … distress	When … are greatly suffering
they will earnestly seek me	then they will sincerely ask me to help them

Hosea 6

Hosea 6 Chapter Introduction

Structure and Formatting

1. A call to return to Yahweh (1–3)
2. Yahweh rebukes Israel’s shallow repentance (4–6)
3. Israel’s persistent sin and covenant unfaithfulness (7–11)

Religious and Cultural Concepts in This Chapter

Covenant faithfulness versus sacrifice

Yahweh declares he desires covenant faithfulness and knowledge of God rather than sacrifices and burnt offerings (v. 6), prioritizing ongoing relational loyalty over ritual acts.

Translation Issues in This Chapter

Unattributed speaker transitions

The chapter shifts speakers without quotation margins: the people speak in verses 1-3, then Yahweh responds beginning in verse 4. Translators may need to clarify who is speaking.

Hosea 6:1

ULT	UST
“Come, and let us return to Yahweh, for he, he has torn, and he will heal us; he struck, and he will bind us up.	*{They will say to each other,} “Come, let us start obeying Yahweh again! Although he is the one who has hurt us, he will heal us; he has wounded us, but he will bandage our wounds.*

ULT **Come, and let us return to Yahweh, for he, he has torn, and he will heal us; he struck, and he will bind us up**
UST { … They will say to each other,} “Come, let us start obeying Yahweh again! Although he is the one who has hurt us, he will heal us; he has wounded us, but he will bandage our wounds
(לְכוּ וְנָשׁוּבָה אֶל־יְהוָֹה כִּי הוּא טָרָף וְיִרְפָּאֵנוּ יַךְ וְיַחְבְּשֵׁנוּ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [He, he has torn, and he will heal us; he struck, and he will bind us up. Therefore, come, and let us return to Yahweh]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Come, and let us return to Yahweh**
UST {They will say to each other,} “Come, let us start obeying Yahweh again
(לְכוּ וְנָשׁוּבָה אֶל־יְהוָֹה)

This is the beginning of what the people said. If it would be helpful to your readers, you could mark that this is a direct quote of the people as modeled in the UST.

Support Reference: Quotations and Quote Margins

ULT **Come, and let us return to Yahweh**
UST {They will say to each other,} “Come, let us start obeying Yahweh again
(לְכוּ וְנָשׁוּבָה אֶל־יְהוָֹה)

The word translated as **Come** is an imperative, but it communicates an exhortation to mutual action rather than a command. If the imperative does not communicate an exhortation for your readers, then use a form in your language that communicates an exhortation. Alternate translation: [Let us come and return to Yahweh]

Support Reference: Imperatives — Other Uses

ULT **and let us return to Yahweh**
UST let us start obeying Yahweh again
(וְנָשׁוּבָה אֶל־יְהוָֹה)

The people are speaking of renewing their loyalty to Yahweh as if they were going to physically **return** to him. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and let us renew our loyalty to Yahweh]

Support Reference: Metaphor

ULT **for he, he has torn, and he will heal us; he struck, and he will bind us up**
UST Although he is the one who has hurt us, he will heal us; he has wounded us, but he will bandage our wounds
(כִּֽי הֽוּא טָרַף וְיִרְפָּאֵנוּ יַךְ וְיַחְבְּשֵׁנוּ)

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [for even though he has wounded us, he will certainly heal us]

Support Reference: Parallelism

ULT **for he, he has torn**
UST Although he is the one who has hurt us
(כִּֽי הֽוּא טָרָף)

The people are stating the pronoun **he** separately, even though the verb translated as **he has torn** already includes this meaning. They are doing that to emphasize that Yahweh is the one who is doing this. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [for Yahweh himself has torn]

Support Reference: Pronouns — When to Use Them

ULT **he has torn, and he will heal us**
UST has hurt us, he will heal us
(טָרָף וְיִרְפָּאֵנוּ)

The people are speaking of Yahweh's discipline as if he were a predator that had **torn** them. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [he has injured us, and he will heal us]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	let us start obeying Yahweh again
and he will bind us up	but he will bandage our wounds

Hosea 6:2

ULT	UST
He will revive us after two days; on the third day he will raise us up, and we will live to his face.	*In a very short time he will make us strong again; in just a few days he will restore us so that we may live in his presence.*

ULT **He will revive us**
UST he will make us strong again
(יְחַיֵּנוּ)

The people are speaking of their national restoration as if Yahweh would bring them back from death by **reviving** them. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [He will restore our nation]

Support Reference: Metaphor

ULT **after two days; on the third day**
UST In a very short time … in just a few days
(מִיֹּמָיִם בַּיּוֹם הַשְּׁלִישִׁי)

The people are using **after two days** and **on the third day** as a common expression of the culture to mean "in a very short time." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [in a very short time; soon]

Support Reference: Idiom

ULT **he will raise us up**
UST he will restore us
(יְקִמֵנוּ)

The people are speaking of their national restoration as if Yahweh would lift them up from the ground and physically **raise** them up. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [he will make us well again]

Support Reference: Metaphor

> ULT **and we will live to his face**
> UST so that we may live in his presence
> (וְנִחְיֶה לְפָנָיו)

Here, **his face** represents Yahweh's presence. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and we will live in his presence]

Support Reference: Metonymy

Hosea 6:3

ULT	UST
And let us know, let us pursue to know Yahweh. Like the dawn, {his} going forth is established, and he will come like the rain to us, like the latter rain {that} waters the land."	*We need to know Yahweh; let us try hard to do that. He will certainly help us, as surely as the dawn comes every morning. He will restore us again like the rain, as the spring rain restores the land."*

ULT **and he will come like the rain to us**
UST He will restore us again like the rain
(וְיָבוֹא כַגֶּשֶׁם לָנוּ)

The point of this comparison is that just as **the rain** refreshes and nourishes the land, so Yahweh will refresh and restore his people. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and he will come and refresh and restore us]

Support Reference: Simile

ULT **like the latter rain {that} waters the land**
UST as the spring rain restores the land
(כְּמַלְקוֹשׁ יוֹרֶה אָרֶץ)

The point of this comparison is that just as **the latter rain** gives life to the land by watering it, so Yahweh will give life and blessing to his people. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [to give us life, just as the latter rain waters the land]

Support Reference: Simile

ULT **Like the dawn, {his} going forth is established**
UST He will certainly help us, as surely as the dawn comes every morning
(כְּשַׁחַר נָכוֹן מוֹצָאוֹ)

The point of this comparison is that just as **the dawn** will certainly come each day, so Yahweh's **going forth** will certainly happen. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [He is as certain to go forth as the dawn is to come]

Support Reference: Simile

ULT **{his} going forth is established**
UST He will certainly help us, as surely
(נָכוֹן מֹוצָאֹו)

The expression **is established** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [he will certainly go forth]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And let us know	We need to know
to know	to do that
Yahweh	Yahweh
is established	as surely
the land	the land

Hosea 6:4

ULT	UST
What shall I do for you, Ephraim? What shall I do for you, Judah? And your covenant faithfulness {is} like a cloud of the morning, and like the dew rising early {and} going {away.}	*{Yahweh says,} "You people of Ephraim and you people of Judah, I do not know what more I can do with you! You say that you will faithfully love me, but you love me about as long as the mist stays in the morning; you love me about as long as the dew stays that is gone early in the day.*

ULT What shall I do for you, Ephraim
UST {Yahweh says,} "You people of Ephraim … I do not know what more I can do with you
(מָה אֶֽעֱשֶׂה־לְּךָ֥ אֶפְרַ֖יִם)

This is the beginning of what Yahweh said. If it would be helpful to your readers, you could mark that this is a direct quote of Yahweh as modeled in the UST.

Support Reference: Quotations and Quote Margins

ULT What shall I do for you, Ephraim
UST {Yahweh says,} "You people of Ephraim … I do not know what more I can do with you
(מָה אֶֽעֱשֶׂה־לְּךָ֥ אֶפְרַ֖יִם)

Yahweh is using the question form to express his exasperation with Ephraim. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [There is nothing more I can do for you, Ephraim!]

Support Reference: Rhetorical Question

ULT What shall I do for you, Judah
UST Yahweh says … and you people of Judah, I do not know what more I can do with you
(מָה אֶֽעֱשֶׂה־לְּךָ֖ יְהוּדָ֑ה)

Yahweh is using the question form to express his exasperation with Judah. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [I have exhausted what I can do for you, Judah!]

Support Reference: Rhetorical Question

ULT **And your covenant faithfulness {is} like a cloud of the morning**
UST You say that you will faithfully love me, but you love me about as long as the mist stays in the morning
(וַחַסְדְּכֶם כַּעֲנַן־בֹּקֶר)

The point of this comparison is that just as **a cloud of the morning** quickly disappears, so the people's **covenant faithfulness** quickly fades. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [And your covenant faithfulness is like a cloud of the morning that quickly disappears]

Support Reference: Simile

ULT **And your covenant faithfulness**
UST You say that you will faithfully love me
(וַחַסְדְּכֶם)

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

Support Reference: Abstract Nouns

ULT **and like the dew rising early {and} going {away … }**
UST you love me about as long as the dew stays that is gone early in the day
(וְכַטַּל מַשְׁכִּים הֹלֵךְ)

The point of this comparison is that just as **the dew** disappears early in the morning, so the people's **covenant faithfulness** quickly vanishes. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and like the dew that vanishes early in the morning]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	You people of Ephraim
Judah	and you people of Judah
And your covenant faithfulness	You say that you will faithfully love me

Hosea 6:5

ULT	UST
Therefore I have hewn {them} by the prophets; I have killed them by the words of my mouth, and your judgments {are as} light {that} goes forth.	*That is why I sent my prophets {to tell you} to reform yourselves; the messages that I told them to speak {warned you that soldiers} were coming to kill you. What I have justly decided to do will happen as {surely as} the sun will shine.*

ULT **I have hewn {them} by the prophets**
UST I sent my prophets {to tell you} to reform yourselves
(חָצַבְתִּי בַּנְּבִיאִים)

Yahweh is speaking of his discipline of the people through the prophets as if he had **hewn** them like a stonecutter chiseling rock. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I have corrected them through the prophets]

Support Reference: Metaphor

ULT **I have hewn {them} by the prophets**
UST I sent my prophets {to tell you} to reform yourselves
(חָצַבְתִּי בַּנְּבִיאִים)

The pronoun **them** refers to the people of Israel. It may be helpful to clarify this for your readers. Alternate translation: [I have hewn the people of Israel by the prophets]

Support Reference: Pronouns — When to Use Them

ULT **I have killed them by the words of my mouth**
UST the messages that I told them to speak {warned you that soldiers} were coming to kill you
(הָרַגְתִּים בְּאִמְרֵי־פִי)

Yahweh is speaking of the destructive power of his prophetic messages as if his words had **killed** the people. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I have brought destruction on them through the words of my mouth]

Support Reference: Metaphor

ULT **by the words of my mouth**
UST the messages that I told them to speak
(בְּאִמְרֵי־פִֽי)

Here, **my mouth** represents Yahweh's speech. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [by what I said]

Support Reference: Metonymy

ULT **and your judgments**
UST What I have justly decided to do
(וּמִשְׁפָּטֶ֖יךָ)

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

Support Reference: Abstract Nouns

ULT **and your judgments {are as} light {that} goes forth**
UST What I have justly decided to do will happen as {surely as} the sun will shine
(וּמִשְׁפָּטֶ֖יךָ אֹ֥ור יֵצֵֽא)

The point of this comparison is that just as **light** goes forth with certainty, so **your judgments** go forth with certainty. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and your judgments will certainly go forth]

Support Reference: Simile

ULT **and your judgments {are as} light {that} goes forth**
UST What I have justly decided to do will happen as {surely as} the sun will shine
(וּמִשְׁפָּטֶ֖יךָ אֹ֥ור יֵצֵֽא)

The phrase **and your judgments are as light that goes forth** is an attempt to translate the written Hebrew text. This reading, however, does not seem to make sense. You may want to follow an alternative reading from some ancient Greek and Aramaic translations. The Hebrew would also say this by moving one letter from the end of one word to the beginning of the next word. The UST follows that reading. Alternate translation: [and my judgment goes forth as light]

Support Reference: Alternative Readings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by the prophets	my prophets
I have killed them	{warned you that soldiers} were coming to kill you

ULT	UST
and your judgments	What I have justly decided to do

Hosea 6:6

ULT	UST
For I desire covenant faithfulness and not sacrifice, and the knowledge of God more than burnt offerings.	*I do all of this because I want you to faithfully love me rather than to offer me sacrifices; I want you to truly know me rather than to give me burnt offerings.*

ULT **and the knowledge of God**
UST I want you to truly know me
(וְדַעַת אֱלֹהִים)

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

Support Reference: Abstract Nouns

ULT **covenant faithfulness**
UST to faithfully love me
(חֶסֶד)

If your language does not use an abstract noun for the idea of **covenant faithfulness**, you could express the same idea in another way. Alternate translation: [that you faithfully keep your covenant promises]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
covenant faithfulness	to faithfully love me
sacrifice	to offer me sacrifices
and the knowledge of	I want you to truly know
God	me
more than burnt offerings	rather than to give me burnt offerings

Hosea 6:7

ULT	UST
But they, like Adam, they transgressed {the} covenant; there they acted treacherously against me.	*However, on their part, they broke my covenant, just as Adam did; in that way they were unfaithful to me.*

ULT But they, like Adam, they transgressed {the} covenant
UST However, on their part, they broke my covenant, just as Adam did
(וְהֵ֣מָּה כְאָדָ֔ם עָבְר֖וּ בְּרִ֑ית)

The point of this comparison is that just as **Adam** disobeyed God's command, so the people of Israel have **transgressed** God's covenant. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [But just as Adam disobeyed God, they transgressed the covenant]

Support Reference: Simile

ULT But they, like Adam, they transgressed
UST However, on their part, they broke … just as Adam did
(וְהֵ֣מָּה כְאָדָ֔ם עָבְר֖וּ)

The speaker is stating the pronoun **they** separately, even though the verb translated as **they transgressed** already includes this meaning. He is doing that to emphasize that it was the people of Israel who did the transgressing. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [But it was the people themselves who, like Adam, transgressed]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they transgressed	they broke
{the} covenant	my covenant

Hosea 6:8

ULT	UST
Gilead {is} a city of workers of evil, tracked with blood.	*Gilead is a city full of people who do wicked things. {People murder others there so often, it is as though} their footprints leave trails of blood everywhere.*

ULT workers of evil
UST people who do wicked things
(פֹּעֲלֵי אָוֶן)

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

Support Reference: Abstract Nouns

ULT tracked with blood
UST {People murder others there so often, it is as though} their footprints leave trails of blood everywhere
(עֲקֻבָּה מִדָּם)

Here the speaker is speaking how prevalent murder is in this city as if the streets were **tracked with blood** of those who have been murdered. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [full of violence and murder]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gilead	Gilead
evil	wicked things

Hosea 6:9

ULT	UST
And, as lying in wait for a man, {are} bands; a company of priests murder {on} the way toward Shechem, for they have done villainy.	*The priests are like bandits who lie in wait to ambush a man; they join together to murder people on the road to Shechem. Indeed, they have done terrible and shameful things.*

ULT **And, as lying in wait for a man, {are} bands**
UST are like bandits who lie in wait to ambush a man
(וּכְחַכֵּי אִישׁ גְּדוּדִים)

The point of this comparison is that just as **bands** of robbers lie in wait to ambush a traveler, so a **company of priests** lies in wait to attack people. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [And just as bands of robbers lie in wait to ambush a man, so also]

Support Reference: Simile

ULT **villainy**
UST terrible and shameful things
(זִמָּה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} bands	are like bandits who lie in wait to ambush
priests	The priests
murder	to murder people
toward Shechem	to Shechem

Hosea 6:10

ULT	UST
In the house of Israel I have seen the horrible; Ephraim's prostitution {is} there; Israel is defiled.	*Among the people of Israel I have seen something horrible: the people of Ephraim {stopped worshiping me and} became prostitutes. Yes, the people of Israel made themselves unacceptable to me {by sinning}.*

ULT **prostitution**
UST {stopped worshiping me and} became prostitutes
(זְנוּת)

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

Support Reference: Abstract Nouns

ULT **In the house of Israel**
UST Among the people of Israel
(בְּבֵית יִשְׂרָאֵל)

Here, **house** means all the people descended from a particular person. It envisions them as if they were one household living together. So **the house of Israel** figuratively means all the people descended from the patriarch Jacob, who was also known as Israel. Alternate translation: [Among the Israelites]

Support Reference: Metaphor

ULT **the horrible**
UST something horrible
(שעיריה)

The speaker is using the adjective **horrible** as a noun to refer to a certain kind of thing. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [many horrible things]

Support Reference: Nominal Adjectives

ULT **Israel is defiled**
UST Yes, the people of Israel made themselves unacceptable to me {by sinning}
(נִטְמָא יִשְׂרָאֵל)

The expression **is defiled** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Israel defiled itself]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the house of Israel	Among the people of Israel
Israel	the people of Israel
the horrible	something horrible
Ephraim’s	the people of Ephraim
Israel	Yes, the people of Israel
Israel	Yes, the people of Israel
is defiled	made themselves unacceptable to me {by sinning}

Hosea 6:11

ULT	UST
Also, Judah, he has appointed a harvest for you. When I restore the fortunes of my people,	*People of Judah, I have also appointed a time when I will judge you. Whenever I consider enabling my people to prosper again,*

ULT he has appointed a harvest for you
UST I have … appointed a time when I will judge you
(עָֽת קָצַ֥יר לָֽךְ)

Yahweh is speaking of the coming judgment as if it were a **harvest** that he has appointed. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [a time of judgment has been appointed for you]

Support Reference: Metaphor

ULT When I restore the fortunes of my people
UST Whenever I consider enabling my people to prosper again
(בְּשׁוּבִ֥י שְׁבִ֖ות עַמִּֽי)

Yahweh is using **restore the fortunes** as a common expression of the culture to mean "bring about national renewal and prosperity." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [When I bring about renewal and prosperity for my people]

Support Reference: Idiom

ULT he has appointed a harvest for you
UST I have … appointed a time when I will judge you
(עָֽת קָצַ֥יר לָֽךְ)

Yahweh is speaking of himself in the third person as **he**. If it would be helpful in your language, you could translate this in the first person as modeled in the UST.

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	People of Judah
he has appointed	I have … appointed
a harvest	a time when I will judge
When I restore	Whenever I consider enabling

Hosea 7

Hosea 7 Chapter Introduction

Structure and Formatting

This chapter continues using poetic forms to speak of Yahweh's anger over the sin of the people. Yahweh exposes Israel's sin and misplaced trust.

1. Israel's wickedness is fully revealed (1–7)
2. Israel is weakened by compromise and spiritual decline (8–10)
3. Israel seeks help everywhere but Yahweh (11–16)

Translation Issues in This Chapter

"oven" as an extended metaphor

In verses 4-7, conspirators are compared to a baker's oven burning through the night, portraying their ambition as all-consuming.

Ephraim

"Ephraim" and "Israel" are used interchangeably to represents the northern kingdom throughout this chapter.

Hosea 7:1

ULT	UST
when I would heal Israel, then the iniquity of Ephraim is uncovered, and the evils of Samaria, for they practice falsehood, and a thief comes in; a raiding band strips {them} outside.	*whenever I want to restore the people of Israel, I see how sinfully the people of Ephraim act and all of the evil things that the people of the city of Samaria do. Indeed, they constantly deceive others, thieves break into houses, and gangs of robbers steal from people in the streets.*

ULT **when I would heal Israel**
UST whenever I want to restore the people of Israel
(כָּרְפְאִי לְיִשְׂרָאֵל)

Yahweh is using the clause **when I would heal Israel** to describe something that was ongoing. This indicates that it is a continuing thought from the previous verse in the last chapter. Connect this clause in a way that makes it clear in your language that this clause is continuing a previous statement. Alternate translation: [or whenever I try to heal Israel]

Support Reference: Connect — Background Information

ULT **when I would heal Israel**
UST whenever I want to restore the people of Israel
(כָּרְפְאִי לְיִשְׂרָאֵל)

Here Yahweh is speaking of desiring the spiritual restoration of Israel as if he were wanting to **heal** a sick person. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [when I would make Israel well spiritually]

Support Reference: Metaphor

ULT **then the iniquity of Ephraim is uncovered**
UST I see how sinfully the people of Ephraim act
(וְנִגְלָה עֲוֹן אֶפְרַיִם)

Here Yahweh is speaking of seeing their sin as if their **iniquity** were an object that had been hidden but is now **uncovered**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [then the iniquity of Ephraim can be clear seen]

Support Reference: Metaphor

ULT **Ephraim**
UST the people of Ephraim
(אֶפְרַיִם)

Here and throughout the chapter, **Ephraim** refers to the people or leaders of Ephraim which represents the northern kingdom of Israel. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the people of the northern kingdom]

Support Reference: Metonymy

ULT **then the iniquity of Ephraim is uncovered**
UST I see how sinfully the people of Ephraim act
(וְנִגְלָה עֲוֹן אֶפְרַיִם)

The expression **is uncovered** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context indicates that it is Yahweh. Alternate translation: [then I uncover the iniquity of Ephraim]

Support Reference: Active or Passive

ULT **falsehood**
UST they constantly deceive others
(שֶׁקֶר)

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

Support Reference: Abstract Nouns

ULT **and the evils of Samaria**
UST and all of the evil things that the people of the city of Samaria do
(וְרָעוֹת שֹׁמְרוֹן)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. The verb “is uncovered” from the previous clause is implied here as well. Alternate translation: [and the evils of Samaria are uncovered]

Support Reference: Ellipsis

ULT **and the evils of Samaria**
UST and all of the evil things that the people of the city of Samaria do
(וְרָעוֹת שֹׁמְרוֹן)

If your language does not use an abstract noun for the idea of **evils**, you could express the same idea in another way. Alternate translation: [and all the bad things the Samaritans do]

Support Reference: Abstract Nouns

ULT **the iniquity of**
UST I see how sinfully … act
(עָוֹן)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the people of Israel
the iniquity of	I see how sinfully … act
Ephraim	the people of Ephraim
and the evils of	and all of the evil things that … do
Samaria	the people of the city of Samaria
and a thief	thieves

Hosea 7:2

ULT	UST
And they do not say to their heart {that} I remember all of their evil. Now their deeds surround them; they are before my face.	*They never stop to think that I remember every evil thing that they do. {It is as though} they have piled up their sins all around them; {it is as though} those sins are always right in front of me.*

ULT **their evil**
UST evil thing that they do
(רָעָתָם)

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

Support Reference: Abstract Nouns

ULT **their deeds surround them**
UST { … It is as though} they have piled up their sins all around them; it is as though} those sins
(סְבָבוּם מַעַלְלֵיהֶם)

Yahweh is speaking of **their deeds** as if they were living things that could **surround** the people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they cannot escape what they have done]

Support Reference: Personification

ULT **And they do not say to their heart**
UST They never stop to think
(וּבַל־יֹאמְרוּ לִלְבָבָם)

Yahweh is using **say to their heart** as a common expression of the culture to mean "consider" or "reflect on something inwardly." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [And they do not consider]

Support Reference: Idiom

> ULT **they are before my face**
> UST are always right in front of me
> (נֶגֶד פָּנַי הָיוּ)

Here, **before my face** represents Yahweh's sight or awareness. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [they are always in my sight]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their evil	evil thing that they do

Hosea 7:3

ULT	UST
By their evil they make {the} king glad, and by their lies, {the} princes.	*The people of Israel please their king by doing evil things, and they please the royal officials by telling lies.*

ULT By their evil
UST by doing evil things
(בְּרָעָתָם)

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

Support Reference: Abstract Nouns

ULT and by their lies, {the} princes
UST and they please the royal officials by telling lies
(וּבְכַחֲשֵׁיהֶם שָׂרִים)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and by their lies, they make the princes glad]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By their evil	by doing evil things
{the} king	their king
they make … glad	The people of Israel please
and by their lies	and they please … by telling lies
{the} princes	the royal officials

Hosea 7:4

ULT	UST
All of them {are} adulterers, like an oven burning from a baker; he ceases from awakening {it}, from the kneading of the dough until leavening it.	*All the people are {unfaithful to me like} an adulterous spouse. They are {so intent on doing evil things that they are} like a burning oven that a baker has heated; {it is so hot that} the baker does not need to stir the fire from when he starts to knead the dough until he adds leavening to it.*

ULT **All of them {are} adulterers, like an oven burning from a baker; he ceases from awakening {it … }**
UST All the people are {unfaithful to me like} an adulterous spouse. They are {so intent on doing evil things that they are} like a burning oven that a baker has heated; it is so hot that} the baker does not need to stir the fire from when he starts
(כֻּלָּם מְנָאֲפִים כְּמוֹ תַנּוּר בֹּעֲרָה מֵאֹפֶה יִשְׁבָּוֹת מֵעִיר)

These phrases represent the written Hebrew text. Scholars have proposed, however, that scribes divided the words incorrectly, making the sentence awkward and ungrammatical. They have proposed the following reading as original. You may want to follow the major translation in your area. Alternate translation: [All of them are adulterers; like a burning oven are they; a baker ceases from awakening it]

Support Reference: Alternative Readings

ULT **he ceases from awakening {it}**
UST { … it is so hot that} the baker does not need to stir the fire from when he starts
(יִשְׁבָּוֹת מֵעִיר)

The pronoun **he** refers to the baker. It may be helpful to clarify this for your readers. Alternate translation: [the baker ceases from awakening {it}]

Support Reference: Pronouns — When to Use Them

ULT **like an oven burning from a baker**
UST They are {so intent on doing evil things that they are} like a burning oven that a baker has heated
(כְּמוֹ תַנּוּר בֹּעֲרָה מֵאֹפֶה)

The point of this comparison is that just as **an oven burning from a baker** is intensely hot, so the people's passion for evil is intense and consuming. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [their passion for evil is like an oven that a baker has heated until it is intensely hot and consuming]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} adulterers	are {unfaithful to me like} an adulterous spouse
leavening it	he adds leavening to it

Hosea 7:5

ULT	UST
{On} the day of our king, the princes made {him} sick {with} heat from wine. He extended his hand with the mockers.	*On the day that they celebrate the king's festival, the officials made him drunk with wine until he became sick. Then the king joined in with those who mock me.*

ULT {On} the day of our king
UST On the day that they celebrate the king's festival
(יְוֹם מַלְכֵּנוּ)

Yahweh is using **the day of our king** as a common expression of the culture to mean the occasion when the king's festival is celebrated. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [On the royal holiday]

Support Reference: Idiom

ULT our king
UST that they celebrate the king's festival
(מַלְכֵּנוּ)

The pronoun **our** refers to the people of Israel. Here Yahweh is quoting their perspective as they speak of their king. It may be helpful to clarify this for your readers. Alternate translation: [the king of Israel]

Support Reference: Pronouns — When to Use Them

ULT He extended his hand with the mockers
UST Then the king joined in with those who mock me
(מָשַׁךְ יָדוֹ אֶת־לֹצְצִים)

Yahweh is using **extended his hand with** as a common expression of the culture to mean "made an agreement with" or "allied himself with." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [He conspires with the mockers]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
our king	that they celebrate the king's festival
the princes	the officials
from wine	with wine

ULT	UST
with the mockers	with those who mock me

Hosea 7:6

ULT	UST
For they have brought near their heart like an oven in their ambush. All the night their baker {is} asleep; {in} the morning it is burning like a fire of flame.	*Indeed, the officials strongly desire to murder {the king}, as though their hearts were as hot as an oven. They remain angry through the night, like an oven that the baker neglects while he sleeps; but then in the morning it blazes up like a roaring fire.*

ULT **their heart**
UST the officials strongly desire … as though their hearts
(לִבָּם)

Here the **heart** represents where a person's desires and intentions exist. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [their desires]

Support Reference: Metaphor

ULT **like an oven**
UST were as hot as an oven
(כַּתַּנּוּר)

The point of this comparison is that just as **an oven** is intensely hot inside, so the hearts of the conspirators burn with murderous desire as they lie in ambush. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [their murderous desire is as intensely hot as an oven]

Support Reference: Simile

ULT **All the night their baker {is} asleep; in} the morning it is burning like a fire of flame**
UST They remain angry through the night, like an oven that the baker neglects while he sleeps; but then in the morning it blazes up like a roaring fire
(כָּל־הַלַּיְלָה יָשֵׁן אֹפֵיהֶם בֹּקֶר הוּא בֹּעֵר כְּאֵשׁ לֶהָבָה)

Here Yahweh is speaking as if the princes' anger were a **fire** smoldering **all the night** as the **baker is asleep** that then intensifies in the morning. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Their anger smolders all night, but in the morning it flares up] or [All night long, they remain angry; they become more angry in the morning]

Support Reference: Metaphor

ULT **it is burning like a fire of flame**
UST it blazes up like a roaring fire
(הוּא בֹּעֵר כְּאֵשׁ לֶהָבָה)

The point of this comparison is that just as **a fire of flame** blazes up intensely, so the conspirators' anger suddenly erupts in the morning when they carry out their plot. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [their anger blazes up as intensely as a flame] or [their anger intensifies]

Support Reference: Simile

Hosea 7:7

ULT	UST
All of them are hot like an oven, and they devour their judges. All of their kings have fallen; there is none among them calling to me.	*All of those conspirators are {so passionate to be important that they are} like hot ovens, and they destroy their rulers. All of their kings die violently; yet not one of them calls out to me {to help him}.*

ULT **All of them are hot like an oven**
UST All of those conspirators are {so passionate to be important that they are} like hot ovens
(כֻּלָּם יֲחַמּוּ כַתַּנּוּר)

The point of this comparison is that just as **an oven** is intensely hot, so the princes are intensely passionate in their desire to seize power. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [All of them burn with intense passion to seize power]

Support Reference: Simile

ULT **and they devour their judges**
UST and they destroy their rulers
(וְאָכְלוּ אֶת־שֹׁפְטֵיהֶם)

Here Yahweh is speaking as if the conspirators literally **devour** their judges the way a person eats food. He means that they destroy their rulers. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and they destroy their leaders]

Support Reference: Metaphor

ULT **All of their kings have fallen**
UST All of their kings die violently
(כָּל־מַלְכֵיהֶם נָפָלוּ)

Here, **fallen** represents dying violently. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [All of their kings have died violent deaths]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and they devour	and they destroy
their judges	their rulers
their kings	their kings

ULT	UST
calling	calls out

Hosea 7:8

ULT	UST
Ephraim, he mixes himself among the peoples. Ephraim is a bread cake not turned over.	*The leaders of Ephraim make alliances with foreign nations, so Ephraim has become {ruined, like} a pancake that someone has failed to turn over.*

ULT **Ephraim is a bread cake not turned over**
UST so Ephraim has become {ruined, like} a pancake that someone has failed to turn over
(אֶפְרַיִם הָיָה עֻגָה בְּלִי הֲפוּכָה)

Here Yahweh is speaking as if Ephraim were **a bread cake not turned over**, which is burned on one side and raw on the other. He means that Ephraim is ruined and useless because of being only partially committed. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Ephraim is ruined and useless because he is only partially committed]

Support Reference: Metaphor

ULT **he mixes himself among the peoples**
UST make alliances with foreign nations
(בָּעַמִּים הוּא יִתְבּוֹלָל)

Here Yahweh is speaking of Ephraim, or the leaders of northern kingdom of Israel, forming alliances with foreign nations as if **Ephraim** were a substance that **mixes** into other substances. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [forms alliances with other nations]

Support Reference: Metaphor

ULT **not turned over**
UST that someone has failed to turn over
(בְּלִי הֲפוּכָה)

The expression **not turned over** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that no one has turned over]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	The leaders of Ephraim

Hosea 7:9

ULT	UST
Strangers have devoured his strength, and he does not know {it}. Moreover, gray hair is sprinkled on him, and he does not know {it}.	*Foreigners have drained away their resources, yet the people of Israel do not realize it. Their nation is becoming powerless, like a man who is growing old and weak, yet they do not realize it.*

ULT **Strangers have devoured his strength**
UST Foreigners have drained away their resources
(אָכְלוּ זָרִים כֹּחוֹ)

Here Yahweh is speaking of the Ephraim's weakness as if the other nations had literally **devoured** his **strength** the way a person eats food. He means that foreign nations have used up and depleted their resources, leaving them weak and defenseless. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Foreign nations have left him weak and defenseless]

Support Reference: Metaphor

ULT **his strength**
UST their resources
(כֹּחוֹ)

If your language does not use an abstract noun for the idea of **strength**, you could express the same idea in another way. Alternate translation: [what his strenuous labor produced]

Support Reference: Abstract Nouns

ULT **gray hair is sprinkled on him, and he does not know {it … }**
UST Their nation is becoming powerless, like a man who is growing old and weak, yet they do not realize it
(שֵׂיבָה זָרְקָה בּוֹ וְהוּא לֹא יָדָע)

Here Yahweh is speaking as if Ephraim were an aging person on whom **gray hair is sprinkled** without him knowing it. He means that the nation is declining but is unaware of it. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [his power is fading away, and he is unaware of it]

Support Reference: Metaphor

ULT **gray hair is sprinkled on him**
UST Their nation is becoming powerless, like a man who is growing old and weak
(שֵׂיבָה זָרְקָה בּוֹ)

The expression **is sprinkled** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [he has more and more gray hair]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
have devoured	have drained away
does … know {it}	realize it
does … know {it}	do … realize it

Hosea 7:10

ULT	UST
And the pride of Israel testifies against his face, and they have not returned to Yahweh their God, and they have not sought him in all this.	*The way that the people of Israel are so proud makes this clear to everyone. Yet they have not begun again to worship Yahweh their God, and they have not tried to know me despite all of these things {that have happened}.*

ULT **And the pride of Israel testifies against his face**
UST The way that the people of Israel are so proud makes this clear to everyone
(וְעָנָה גְאוֹן־יִשְׂרָאֵל בְּפָנָיו)

Yahweh is speaking of **the pride of Israel** as if it were a living thing that **testifies** as a witness in court. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the pride of Israel clearly reveals his guilt]

Support Reference: Personification

ULT **the pride of Israel**
UST The way that the people of Israel are so proud
(גְאוֹן־יִשְׂרָאֵל)

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

Support Reference: Abstract Nouns

ULT **against his face**
UST to everyone
(בְּפָנָיו)

Here, **his face** represents Israel, who is representing the people of the northern kingdom of Israel. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [against him]

Support Reference: Metonymy

ULT **Yahweh their God**
UST Yahweh their God
(יְהוָה אֱלֹהֵיהֶם)

Yahweh is speaking of himself in the third person as **Yahweh, their God**. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me, their God]

Support Reference: First, Second or Third Person

ULT **their God**
UST their God
(אֱלֹהֵיהֶם)

Yahweh is not using this possessive form **their God** to indicate that the Israelites possess or control Yahweh but rather to emphasize that he is the God that the Israelites should worship. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [the God who chose them]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the pride of	The way that … are so proud
Israel	the people of Israel
And … testifies	makes this clear
Yahweh	Yahweh
their God	their God
they have … sought him	they have … tried to know me

Hosea 7:11

ULT	UST
And Ephraim has been like a dove, being silly, without heart. They called {to} Egypt; they went {to} Assyria.	*The leaders of Ephraim are like a dove, foolish and stupid. They asked the leaders of Egypt {to help them}; then they asked the leaders of Assyria {to help them}.*

ULT **And Ephraim has been like a dove, being silly, without heart**
UST The leaders of Ephraim are like a dove, foolish and stupid
(וַיְהִי אֶפְרַיִם כְּיוֹנָה פוֹתָה אֵין לֵב)

The point of this comparison is that just as **a dove** can be easily deceived and lacks good judgment, so Ephraim foolishly goes back and forth seeking help from foreign nations. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [And Ephraim has been easily deceived and foolish, without good judgment]

Support Reference: Simile

ULT **without heart**
UST and stupid
(אֵין לֵב)

Here the **heart** represents where a person's thoughts and understanding exist. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [without understanding]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	The leaders of Ephraim
They called	They asked … to help them
{to} Egypt	the leaders of Egypt
{to} Assyria	the leaders of Assyria

Hosea 7:12

ULT	UST
Whenever they go, I will spread my net over them; like birds of the heavens I will bring them down. I will discipline them according to the report to their congregation.	*Whenever they go {to seek help}, I will not allow them to succeed. I will be like a hunter who catches birds with a net and pulls them down from the sky. I will punish them, just as I warned their assembly that I would do.*

ULT **I will spread my net over them**
UST I will not allow them to succeed
(אֶפְרֹושׂ עֲלֵיהֶם רִשְׁתִּי)

Here Yahweh is speaking as if he were a hunter who catches birds by spreading a **net** over them. He means that he will capture and restrain the people of Israel when they try to seek help from foreign nations. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I will capture and restrain them]

Support Reference: Metaphor

ULT **like birds of the heavens I will bring them down**
UST I will be like a hunter who catches birds with a net and pulls them down from the sky
(כְּעוֹף הַשָּׁמַיִם אוֹרִידֵם)

The point of this comparison is that just as **birds of the heavens** can be caught and brought down by a hunter's net, so Yahweh will catch and bring down the people of Israel. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [like a hunter who catches birds from the sky, I will bring them down]

Support Reference: Simile

ULT **according to the report**
UST just as I warned … that I would do
(כְּשֶׁמַע)

The phrase **according to the report** could refer to: (1) a report that a prophet delivered to the congregation about the people's sin, or (2) a report that would come in the future, such as from the delegation to Egypt, that would cause Israel to rebel against Assyria and bring about the exile. Alternate translation: [when the report comes]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the heavens	I will be like a hunter who catches birds with a net and pulls them down from the sky
according to the report	just as I warned … that I would do

ULT	UST
to their congregation	their assembly

Hosea 7:13

ULT	UST
Woe to them, for they have wandered from me! Destruction to them, for they have revolted against me! And I, I would redeem them, but they, they have spoken lies against me.	*Terrible things will happen to them because they have stopped obeying me! I will destroy them because they have rebelled against me! For my part, I wanted to rescue them, but for their part, they {just} tell lies about me.*

ULT **Woe to them**
UST Terrible things will happen to them
(אִוֹי לָהֶם)

Yahweh is using the phrase **Woe to them** that expresses a strong feeling of grief and warning of coming judgment. There may be an equivalent word or phrase in your language that you can use in your translation to convey this feeling. Alternate translation: [How horrible it will be for them]

Support Reference: Exclamations

ULT **Woe to them, for they have wandered from me**
UST Terrible things will happen to them because they have stopped obeying me
(אִוֹי לָהֶם כִּי־נָדְדוּ מִמֶּנִּי)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since they wandered from me, they will be punished]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they have wandered from me**
UST they have stopped obeying me
(נָדְדוּ מִמֶּנִּי)

Yahweh is speaking as if the Israelites had been walking with him but then **wandered** away to walk in a different direction from him. He means that they stopped living in the manner in which God wants people to live. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they no longer live as I want them to]

Support Reference: Metaphor

ULT **Destruction to them, for they have revolted against me**
UST I will destroy them because they have rebelled against me
(שֹׁד לָהֶם כִּי־פָשְׁעוּ בִי)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since they have revolted against me, destruction to them]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Destruction to them**
UST I will destroy them
(שֹׁד לָהֶם)

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

Support Reference: Abstract Nouns

ULT **And I, I would redeem them**
UST For my part, I wanted to rescue them
(וְאָנֹכִי אֶפְדֵּם)

Yahweh is stating the pronoun **I** separately, even though the verb translated as **I would redeem** already includes this meaning. He is doing that to emphasize that he is the only one who can redeem them. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [And I myself would redeem them]

Support Reference: Pronouns — When to Use Them

ULT **but they, they have spoken**
UST but for their part, they {just} tell
(וְהֵמָּה דִּבְּרוּ)

Yahweh is stating the pronoun **they** separately, even though the verb translated as **they have spoken** already includes this meaning. He is doing that to emphasize what he had done in contrast to how they responded. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [but instead, they have spoken]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Woe	Terrible things will happen
Destruction	I will destroy
I would redeem them	I wanted to rescue them
lies	lies

Hosea 7:14

ULT	UST
And they have not cried out to me in their heart, but they wail on their beds. For grain and new wine they sojourn; they turn away from me.	*They do not sincerely cry out to me {to help them}; instead they just lie on their beds and wail. They slash themselves {to offer their blood to pagan gods}, hoping to get grain and new wine, but they reject me.*

ULT And they have not cried out to me in their heart
UST They do not sincerely cry out to me {to help them}
(וְלֹא־זָעֲקוּ אֵלַי בְּלִבָּם)

Yahweh is using **in their heart** as a common expression of the culture to mean "sincerely" or "with genuine devotion." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [And they have not cried out to me with genuine devotion]

Support Reference: Idiom

ULT they sojourn
UST They slash themselves {to offer their blood to pagan gods}
(יִתְגּוֹרָרוּ)

The word translated as **they sojourn** represents the written Hebrew Masoretic text. But most modern translations follow an alternative reading from some other ancient Hebrew manuscripts and the ancient Greek translation, since it represents the pagan practice of shedding blood to encourage the fertility of the soil. The UST follows that reading. You may want to follow the major translation in your area. Alternate translation: [they cut themselves]

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they have … cried out	They do … cry out
grain	grain
and new wine	and new wine
they sojourn	They slash themselves {to offer their blood to pagan gods}

Hosea 7:15

ULT	UST
And I, I trained, I strengthened their arms, but against me they plan evil.	*As for me, I trained them and made them strong, but now they plan to do evil things to me.*

ULT **And I, I trained**
UST As for me, I trained
(וְאֲנִי יִסַּרְתִּי)

Yahweh is stating the pronoun **I** separately, even though the verb translated as **I trained** already includes this meaning. He is doing that to emphasize what he has done for them in contrast to how they respond. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing that meaning here. Alternate translation: [Even though it was I who trained them]

Support Reference: Pronouns — When to Use Them

ULT **And I, I trained**
UST As for me, I trained
(וְאֲנִי יִסַּרְתִּי)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context of the following phrase if that would be clearer in your language. Alternate translation: [And I, I trained them for battle]

Support Reference: Ellipsis

ULT **I strengthened their arms**
UST them and made them strong
(חִזַּקְתִּי זְרוֹעֹתָם)

Here, **their arms** represents the military strength and capability of the people. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I strengthened them for battle]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	to do evil things

Hosea 7:16

ULT	UST
They turn, {but} not upward; they are like a deceitful bow. Their princes will fall by the sword from the indignation of their tongue. This {is} their scorn in the land of Egypt.	*They ask for help, but not from me, the Most High God; they are as unreliable as a bow that does not shoot straight. Their officials will die in battle because what they have said has made me very angry. The people of Egypt will laugh at them for this."*

ULT **They turn, {but} not upward**
UST They ask for help, but not from me, the Most High God
(יָשֻׁובוּ ׀ לֹא עָל)

Here Yahweh is speaking as if they were walking down a path and then change direction and **turn** but they were not turning **upward** toward him but away from him. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [They turn, but not toward me]

Support Reference: Metaphor

ULT **will fall by the sword**
UST will die in battle
(יִפְּלוּ בְחֶרֶב)

Hosea is using **will fall by the sword** as a common expression of the culture to mean "will die in battle." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [will be killed in battle] or [will die by the sword]

Support Reference: Idiom

ULT **from the indignation of**
UST because … has made me very angry
(מִזַּעַם)

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

Support Reference: Abstract Nouns

ULT **they are like a deceitful bow**
UST they are as unreliable as a bow that does not shoot straight
(הָיוּ כְּקֶשֶׁת רְמִיָּה)

The point of this comparison is that just as **a deceitful bow** is unreliable and does not shoot where the archer aims, so the people of Israel are unreliable and do not do what they should. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [they are unreliable, like a bow that sends its arrows off course]

Support Reference: Simile

ULT **their tongue**
UST what they have said
(לְשׁוֹנָם)

Here, **their tongue** represents what the people have said. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [their words]

Support Reference: Metonymy

ULT **{is} their scorn**
UST will laugh at them
(לַעְגָם)

If your language does not use an abstract noun for the idea of **scorn**, you could express the same idea in another way. Alternate translation: [is how they will be scorned]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
deceitful	as unreliable … that does not shoot straight
like a … bow	as a bow
Their princes	Their officials
by the sword	in battle
their tongue	what they have said
in the land of	The people of Egypt
Egypt	The people of Egypt

Hosea 8

Hosea 8 Chapter Introduction

Structure and Formatting

Yahweh accuses Israel of breaking the covenant, making idols, and seeking foreign alliances.

1. Israel has broken Yahweh's covenant (1–6)
2. Israel reaps the consequences of its sin (7–10)
3. Israel's worship and alliances bring judgment (11–14)

Religious and Cultural Concepts in This Chapter

"the calf of Samaria"

This chapter contains some references to the "calf of Samaria." This most likely refers to an image that was set up by an earlier king of Israel. He did this in order to discourage his people from going to Jerusalem, which was part of the southern kingdom of Judah.

Hosea 8:1

ULT	UST
“To your palate, a shofar! Like a vulture over the house of Yahweh, because they have transgressed my covenant and against my law they have rebelled.	*{Yahweh said to me,} “Blow a trumpet {to warn the people}! My people have rejected the agreement that I made with them, and they have rebelled against obeying my laws. Therefore, an enemy is ready to invade the land where my people live, as a vulture watches its prey.*

ULT **To your palate, a shofar**
UST Yahweh said to me,} “Blow a trumpet {to warn the people}
(אֶל־חִכְּךָ שֹׁפָר)

This is the beginning of a direct quotation by Yahweh to Hosea. In your translation, use a natural way of introducing direct quotations in your language as modeled in the UST.

Support Reference: Quotations and Quote Margins

ULT **To your palate, a shofar**
UST Yahweh said to me,} “Blow a trumpet {to warn the people}
(אֶל־חִכְּךָ שֹׁפָר)

Yahweh is using one part of the body, **palate**, to represent the whole mouth in the act of blowing a horn. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [Put a shofar to your mouth]

Support Reference: Synecdoche

ULT **Like a vulture over the house of Yahweh, because they have transgressed my covenant and against my law they have rebelled**
UST My people have rejected the agreement that I made with them, and they have rebelled against obeying my laws. Therefore, an enemy is ready to invade the land where my people live, as a vulture watches its prey
(כַּנֶּשֶׁר עַל־בֵּית יְהוָה יַעַן עָבְרוּ בְרִיתִי וְעַל־תּוֹרָתִי פָּשָׁעוּ)

If it would be more natural in your language, you could reverse the order of these phrases as modeled in the UST, since the second phrase gives the reason for the result that the first phrase describes.

Support Reference: Connect — Reason-and-Result Relationship

ULT **Like a vulture over the house of Yahweh**
UST Therefore, an enemy is ready to invade the land where my people live, as a vulture watches its prey
(כַּנֶּשֶׁר עַל־בֵּית יְהוָה)

The point of this comparison is that just as **a vulture** hovers over its prey waiting to devour it, so an enemy is ready and waiting to attack and defeat the people of Yahweh. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [An enemy is waiting to devour the house of Yahweh]

Support Reference: Simile

ULT **the house of Yahweh**
UST the land where my people live
(בֵּית יְהוָה)

Here, **house** means all the people related to a particular person as if they were one household living together. So **the house of Yahweh** figuratively means all the people of Israel who Yahweh has chosen as his people. Alternate translation: [the people of Israel]

Support Reference: Metaphor

ULT **they have transgressed**
UST My people have rejected
(עָבְרוּ)

The pronoun **they** refers to the people of Israel. It may be helpful to clarify this for your readers. Alternate translation: [Israel has transgressed]

Support Reference: Pronouns — When to Use Them

ULT **my covenant**
UST the agreement that I made with them
(בְּרִיתִי)

If your language does not use an abstract noun for the idea of **my covenant**, you could express the same idea in another way. Alternate translation: [the agreement that I made with them]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a shofar	a trumpet {to warn the people}
the house of Yahweh	the land where my people live
they have transgressed	My people have rejected
my covenant	the agreement that I made with them
my law	obeying my laws

ULT	UST
they have rebelled	they have rebelled

Hosea 8:2

ULT	UST
To me they cry out, ‘My God, we, Israel, know you.’	*The Israelites cry out to me, ‘Our God, we people of Israel know you!’*

> ULT **My God, we, Israel, know you**
> UST Our God, we people of Israel know you
> (אֱלֹהַ֣י יְדַעֲנ֔וּךָ יִשְׂרָאֵֽל)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and claim that they know me]

Support Reference: Quotes within Quotes

> ULT **My God**
> UST Our God
> (אֱלֹהַ֣י)

The Israelites are using the possessive form **My God** to express their relationship with Yahweh as the God whom they worship, not to mean that they possess or control Yahweh. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [Oh God whom we serve]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they cry out	The Israelites cry out
My God	Our God
Israel	people of Israel
we … know you	we … know you

Hosea 8:3

ULT	UST
Israel has rejected the good; an enemy will pursue him.	*But the people of Israel have rejected what is good, so an enemy will chase after them.*

ULT **the good**
UST what is good
(טֽוֹב)

Yahweh is using the adjective **good** as a noun to mean good things or what is right. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [what is morally good]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	But the people of Israel
has rejected	have rejected
the good	what is good
an enemy	so an enemy

Hosea 8:4

ULT	UST
They, they have made kings, but not from me. They have appointed princes, but I did not know. Their silver and their gold they have made for themselves {into} idols, so that he will be cut off."	*As for them, they set up kings without asking me, and they chose leaders, but I did not approve them. They used their silver and gold to make idols for themselves, and that is why I will destroy them."*

ULT **They, they have made kings**
UST As for them, they set up kings
(הֵם הִמְלִיכוּ)

Yahweh is stating the pronoun **They** separately, even though the verb translated as **have made kings** already includes this meaning. He is doing that to emphasize that Israel acted on their own, without his approval. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [They themselves have made kings]

Support Reference: Pronouns — When to Use Them

ULT **but I did not know**
UST but I did not approve them
(וְלֹא יָדָעְתִּי)

Yahweh is using **I did not know** as a common expression of the culture to mean "I did not approve." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [without my approval]

Support Reference: Idiom

ULT **so that he will be cut off**
UST and that is why I will destroy them
(לְמַעַן יִכָּרֵת)

The phrase **so that** indicates that what it describes, being **cut off**, is a result of what came before, the Israelites appointing their own kings and making their own idols. Use a connector in your language that makes this clear. Alternate translation: [therefore he will be cut off]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **he will be cut off**
> UST I will destroy them
> (יִכָּרֵת)

The pronoun in **he might be cut off** refers to Israel in verse 3. It may be helpful to clarify this for your readers. Alternate translation: [Israel might be cut off] or [they will be cut off]

Support Reference: Pronouns — When to Use Them

> ULT **he will be cut off**
> UST I will destroy them
> (יִכָּרֵת)

Yahweh is speaking of Israel's destruction as if it were something being **cut off**, like a branch severed from a tree. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [he might be destroyed]

Support Reference: Metaphor

> ULT **he will be cut off**
> UST I will destroy them
> (יִכָּרֵת)

The expression **he might be cut off** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [I will destroy him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they have made kings	they set up kings
They have appointed princes	and they chose leaders
They have appointed princes	and they chose leaders
I did … know	I did … approve them
Their silver	They used their silver
and their gold	and gold
{into} idols	idols

Hosea 8:5

ULT	UST
“He has rejected your calf, Samaria. My nose burns against them. Until when will they not attain innocence?	*“I reject your calf idol, you people of Samaria! I am very angry with you. You need to stop acting in ways that make you guilty!*

ULT **He has rejected your calf**
UST I reject your calf idol
(זָנַח עֶגְלֵךְ)

Yahweh is speaking of himself in the third person as **He**. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I have rejected your calf]

Support Reference: First, Second or Third Person

ULT **Samaria**
UST you people of Samaria
(שֹׁמְרוֹן)

Here, **Samaria** represents the people who live in the city of Samaria. If it would be helpful in your language, you could use an equivalent expression or plain language as modeled in the UST.

Support Reference: Metonymy

ULT **My nose burns against them**
UST I am very angry with you
(חָרָה אַפִּי בָּם)

Yahweh is using **My nose burns against them** as a common expression of the culture to mean “I am very angry with them.” If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [My anger burns against them]

Support Reference: Idiom

ULT **Until when will they not attain innocence**
UST You need to stop acting in ways that make you guilty
(עַד־מָתַי לֹא יוּכְלוּ נִקָּיֹן)

Yahweh is using the question form for the purpose of rebuking the people of Israel for their continued guilt. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [They will never attain innocence!]

Support Reference: Rhetorical Question

ULT **will they not attain innocence**
UST You need to stop acting in ways that make you guilty
(לֹא יוּכְלוּ נִקָּיֹן)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
He has rejected	I reject
your calf	your calf idol
Samaria	you people of Samaria
innocence	You need to stop acting in ways that make you guilty

Hosea 8:6

ULT	UST
For from Israel {is} even this: a craftsman made it, and it {is} not God! Surely the calf of Samaria will become broken pieces.	*And it was in Israel that a craftsman made that idol! It is not God! I will make sure that someone smashes that calf idol of Samaria into pieces.*

ULT For from Israel {is} even this: a craftsman made it
UST And it was in Israel that a craftsman made that idol
(כִּי מִיִּשְׂרָאֵל וְהוּא חָרָשׁ עָשָׂהוּ)

Here the word **For** introduces not a reason but an explanation. You may want to use a different connecting word to show how this statement relates to what comes before it. Alternate translation: [After all, it was a craftsman from Israel that made it]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Israel	And it was in Israel
God	God
the calf of	that calf idol of
Samaria	Samaria

Hosea 8:7

ULT	UST
For they sow wind, and they will reap a whirlwind; standing grain on which there is no head. It will not yield flour. If perhaps it yields, strangers will swallow it up.	*What the people of Israel have done is completely foolish, like trying to plant wind. What they get in return will be terrible, like reaping a whirlwind. Their plans will produce nothing good, like grain stalks that have no heads and that can produce no flour. Even if they did produce something, foreigners would come and steal it all.*

ULT **they sow wind**
UST What the people of Israel have done is completely foolish, like trying to plant wind
(רִוּחַ יִזְרָעוּ)

Yahweh is speaking of the actions of the Israelites being completely futile as if they were farmers trying **sow wind**, or plant and grow more wind. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [they do completely useless things]

Support Reference: Metaphor

ULT **and they will reap a whirlwind**
UST What they get in return will be terrible, like reaping a whirlwind
(וְסוּפָתָה יִקְצֹרוּ)

Yahweh is speaking of the outcome of the Israelites' actions being devastating as if the harvest they are able to **reap** from sowing the wind, turns out to be **a whirlwind**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and all they will get is destruction]

Support Reference: Metaphor

ULT **standing grain on which there is no head. It will not yield flour**
UST Their plans will produce nothing good, like grain stalks that have no heads and that can produce no flour
(קָמָה אֵין־לוֹ צֶמַח בְּלִי יַעֲשֶׂה־קֶּמַח)

Yahweh is speaking of Israel's futile efforts with only destruction as an outcome as if the farmer ended up with nothing but barren stalks or **standing grain on which there is no head**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [they will produce nothing useful with all their efforts]

Support Reference: Metaphor

ULT **strangers will swallow it up**
UST foreigners would come and steal it all
(זָרִים יִבְלָעֻֽהוּ)

This line introduces the consequence of the possible condition proposed in the previous line. Yahweh is presenting the consequence of a possible condition that even if the stalks turn out to yield something, then strangers will come and take it all, leaving them with nothing. Use a natural form in your language for introducing a condition that could happen. Alternate translation: [then strangers will swallow it up]

Support Reference: Connect — Hypothetical Conditions

ULT **strangers will swallow it up**
UST foreigners would come and steal it all
(זָרִים יִבְלָעֻֽהוּ)

Yahweh is speaking of foreigners taking advantage of everything Israel has worked for as if they were **strangers** who would come into a field and steal the produce and **swallow it up** or eat it all. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [other nations will just come and take it all]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they sow	What the people of Israel have done is completely foolish, like trying to plant wind
they will reap	What they get in return will be terrible, like reaping a whirlwind
standing grain	Their plans will produce nothing good, like grain stalks that have no heads

Hosea 8:8

ULT	UST
Israel is swallowed up. Now they are among the nations like a vessel in which there is no delight.	*The other nations have already stolen Israel. {Even} now the Israelites live as one of the other nations, and there is nothing special about them at all.*

ULT **Israel is swallowed up**
UST The other nations have already stolen Israel
(נִבְלַע יִשְׂרָאֵל)

The expression **Israel is swallowed up** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [The strangers swallowed up Israel]

Support Reference: Active or Passive

ULT **Israel is swallowed up**
UST The other nations have already stolen Israel
(נִבְלַע יִשְׂרָאֵל)

Yahweh is speaking of Israel being absorbed by the nations as if it were being **swallowed up**, like food consumed by a person. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Israel has been completely assimilated]

Support Reference: Metaphor

ULT **like a vessel in which there is no delight**
UST and there is nothing special about them at all
(כִּכְלִי אֵין־חֵפֶץ בּוֹ)

The point of this comparison is that just as **a vessel in which there is no delight** is no longer special or distinctive, so Israel has become just like the other nations and is no longer distinct or special in any way. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [without distinction like a vessel that is no longer special]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel
among the nations	as one of the other nations

ULT	UST
delight	and there is nothing special about them at all

Hosea 8:9

ULT	UST
For they, they have gone up to Assyria, a wild donkey alone by itself. Ephraim has hired lovers.	*Indeed, the Israelites have gone to Assyria like a lonely wild donkey {looking for a mate}. The people of Ephraim have paid other nations to be their allies.*

ULT **For they, they**
UST Indeed, the Israelites
(כִּי־הֵמָּה)

Here the word **For** introduces not a reason but an explanation. You may want to use a different connecting word to show how this statement relates to what comes before it. Alternate translation: [In fact, they]

Support Reference: Connecting Words and Phrases

ULT **they, they have gone up**
UST the Israelites have gone to
(הֵמָּה עָלוּ)

Yahweh is stating the pronoun **they** separately, even though the verb translated as **they have gone** already includes this meaning. He is doing that to emphasize that they are the ones acting like this. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [they themselves have gone up]

Support Reference: Pronouns — When to Use Them

ULT **a wild donkey alone by itself**
UST like a lonely wild donkey {looking for a mate}
(פֶּרֶא בּוֹדֵד לְוֹ)

Yahweh is speaking of the Israelites seeking help from Assyria as if they were **a wild donkey** who is **alone** and is looking for a mate. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly as modeled in the UST.

Support Reference: Metaphor

ULT Ephraim
UST The people of Ephraim
(אֶפְרַיִם)

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

Support Reference: Metonymy

ULT Ephraim has hired lovers
UST The people of Ephraim have paid other nations to be their allies
(אֶפְרַיִם הִתְנוּ אֲהָבִים)

Yahweh is speaking of the foreign alliances the northern kingdom of Israel is seeking as if they were hiring **lovers**, as a prostitute seeks paying clients. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Ephraim has paid for other nations to support them]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Assyria	Assyria
a wild donkey	like a … wild donkey
Ephraim	The people of Ephraim
lovers	other nations to be their allies

Hosea 8:10

ULT	UST
Even though they hire among the nations, now I will gather them. And they will begin {in} a little from the burden of the king of princes.	*But although they pay other nations {to help them}, I will now begin to punish them. They will soon suffer greatly because of everything that the great king will demand from them.*

ULT **I will gather them**
UST I will … begin to punish them
(אֲקַבְּצֵם)

Yahweh is speaking of punishing Israel as if he were **gathering** them for punishment. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I will gather them for judgement]

Support Reference: Metaphor

ULT **And they will begin {in} a little**
UST They will soon suffer greatly
(וַיָּחֵלּוּ מְּעָט)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And they will begin to be gathered in a little while]

Support Reference: Ellipsis

ULT **from the burden of**
UST because of everything that … will demand from them
(מְּמַשָּׂא)

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

Support Reference: Abstract Nouns

ULT **the king of princes**
UST the great king
(מֶלֶךְ שָׂרִים)

Yahweh is using the possessive form to describe a **king** who rules over **princes** which refers to the king of Assyria (see Isaiah 10:8). If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [the king over princes]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
among the nations	other nations
the king of	the great king
princes	the great king

Hosea 8:11

ULT	UST
Because Ephraim has multiplied altars for sin, they have become for him altars for sin.	*Because the people of Ephraim built many altars {on which to make sacrifices} to {take away} sin, those altars became places where they sinned {even more}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	the people of Ephraim
has multiplied	built many
altars	altars
for sin	{on which to make sacrifices} to {take away} sin

Hosea 8:12

ULT	UST
Were I to write for him myriads of my law, they would be regarded as something strange.	*Even if I wrote down my law for them ten thousand times, they would still consider that it did not apply to them.*

ULT **myriads of my law**
UST my law … ten thousand times
(רִבּוֹ תּוֹרָתִי)

Yahweh says **myriads of my law** as an extreme statement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [a huge number of copies of my law]

Support Reference: Hyperbole

ULT **they would be regarded as something strange**
UST they would still consider that it did not apply to them
(כְּמוֹ־זָר נֶחְשָׁבוּ)

The expression **be regarded** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [he would still consider my law as something strange]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my law	my law

Hosea 8:13

ULT	UST
The sacrifices of my gifts they sacrifice flesh and they eat. Yahweh does not accept them. Now he will remember their iniquity and punish their sins. They, they will return to Egypt.	*They offer sacrifices to me and eat {some of} the meat from those sacrifices, but I, Yahweh, am not pleased with those people. I remember the wrong things that they have done and now I will punish them because they have sinned. As for them, they will become {slaves} again {like they were} in Egypt.*

ULT **The sacrifices of my gifts they sacrifice flesh and they eat**
UST They offer sacrifices to me and eat {some of} the meat from those sacrifices
(זִבְחֵי הַבָּהָבַי יִזְבְּחוּ בָשָׂר וַיֹּאכֵלוּ)

Yahweh is using a construction in which a verb **sacrifice** and its object **sacrifices**, come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [They eat the flesh from the sacrifices they offer me as gifts]

Support Reference: Poetry

ULT **The sacrifices of my gifts**
UST They offer sacrifices to me
(זִבְחֵי הַבָּהָבַי)

Yahweh is using the possessive form to describe **sacrifices** that consist of **gifts** offered to him. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [The offerings given as gifts to me]

Support Reference: Possession

ULT **Yahweh does not accept them. Now he will remember**
UST but I, Yahweh, am not pleased with those people. I remember … now
(יְהוָה לֹא רָצָם עַתָּה יִזְכֹּר)

Yahweh is speaking of himself in the third person as **Yahweh** and**he**. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I do not accept them. Now I will remember]

Support Reference: First, Second or Third Person

ULT **their iniquity**
UST the wrong things that they have done
(עֲוֹנָם)

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

Support Reference: Abstract Nouns

ULT **their sins**
UST because they have sinned
(חַטֹּאותָם)

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

Support Reference: Abstract Nouns

ULT **They, they will return to Egypt**
UST As for them, they will become {slaves} again {like they were} in Egypt
(הֵמָּה מִצְרַיִם יָשׁוּבוּ)

Yahweh is speaking of Israel once again experiencing bondage under a foreign power as their ancestors did as if they **return to Egypt**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [They will be enslaved by a foreign nation again]

Support Reference: Metaphor

ULT **They, they will return to Egypt**
UST As for them, they will become {slaves} again {like they were} in Egypt
(הֵמָּה מִצְרַיִם יָשׁוּבוּ)

Yahweh is stating the pronoun **They** separately, even though the verb translated as **they will return** already includes this meaning. He is doing that to emphasize that Israel is choosing to return to bondage by their own actions. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [They themselves will return to Egypt]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The sacrifices of	They offer sacrifices to me
they sacrifice	from those sacrifices
and they eat	and eat

ULT	UST
Yahweh	but I, Yahweh
their iniquity	the wrong things that they have done
their sins	because they have sinned
to Egypt	{like they were} in Egypt

Hosea 8:14

ULT	UST
And Israel forgot his maker and built palaces. And Judah has multiplied fortified cities, but I will send fire on his cities, and it will devour her citadels."	*The people of Israel have forgotten God, the one who created their nation, and they have built palaces {for themselves instead}. The people of Judah have built many cities with strong walls to protect them, but I will send fire to burn down their cities and it will completely consume their strong towers."*

ULT **And Israel forgot**
UST The people of Israel have forgotten
(וַיִּשְׁכַּח יִשְׂרָאֵל)

Here Yahweh is speaking of Israel's deliberate rejection of Yahweh as if they **forgot** him. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And Israel rejected] or [And Israel abandoned]

Support Reference: Metaphor

ULT **but I will send fire on his cities, and it will devour her citadels**
UST but I will send fire to burn down their cities and it will completely consume their strong towers
(וְשִׁלַּחְתִּי־אֵשׁ בְּעָרָיו וְאָכְלָה אַרְמְנֹתֶיהָ)

Yahweh is speaking of **fire** as if it were an animal that will **devour** its prey. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [it will burn down her citadels]

Support Reference: Metaphor

ULT **on his cities, and it will devour her citadels**
UST to burn down their cities and it will completely consume their strong towers
(בְּעָרָיו וְאָכְלָה אַרְמְנֹתֶיהָ)

The pronoun **his** and the pronoun **her** both refer to Judah, who represents the people of the southern kingdom of Israel. It may be helpful to clarify this for your readers. Alternate translation: [on Judah's cities and it will devour Judah's citadels]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	The people of Israel
his maker	God, the one who created their nation
palaces	palaces

ULT	UST
And Judah	The people of Judah
has multiplied	have built many
and it will devour	and it will completely consume
her citadels	their strong towers

Hosea 9

Hosea 9 Chapter Introduction

Structure and Formatting

Hosea 9 is prophetic judgment poetry in which Yahweh forbids Israel from celebrating and announces exile to Egypt and Assyria for idolatry.

1. Israel's joy will turn to exile and loss (1–6)
2. Israel rejects Yahweh's prophets and remains corrupt (7–9)
3. Yahweh removes blessing because of Israel's sin (10–17)

Religious and Cultural Concepts in This Chapter

Fertility and barrenness as divine judgment

Yahweh reverses Israel's fruitfulness through miscarrying wombs, dry breasts, and dried roots. Agricultural metaphors (threshing floors, grapes, figs) tie barrenness directly to the people's unfaithfulness.

Hosea 9:1

ULT	UST
Do not rejoice, Israel, to joy like the peoples, for you have prostituted {yourself} from upon your God. You have loved prostitute-wages on all the threshing floors of grain.	*You people of Israel, do not celebrate joyfully the way other peoples do! I say this because you have been unfaithful to your God. You have loved the {gifts that you thought were} payments from your idols at every threshing floor where people thresh grain.*

ULT **joy**
UST joyfully
(גִּיל)

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

Support Reference: Abstract Nouns

ULT **you have prostituted {yourself} from upon your God**
UST you have been unfaithful to your God
(זָנִיתָ מֵעַל אֱלֹהָיִךְ)

The speaker is speaking of Israel's unfaithfulness to Yahweh as if it were **prostitution**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [you have worshiped other gods instead of your God]

Support Reference: Metaphor

ULT **from upon**
UST to
(מֵעַל)

The speaker is speaking of Israel's faithfulness to God as if it were a physical position, with Israel resting **upon** God, but now in their unfaithfulness, they have moved away **from upon** him. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [you have prostituted yourself away from your God]

Support Reference: Metaphor

ULT **your God**
UST your God
(אֱלֹהָיִךְ)

The speaker is not using this possessive form **your God** to indicate that the Israelites possess or control Yahweh. Rather he is using these words to emphasize the distinction between the gods of the nations and Israel's God. Alternate translation: [the God who has chosen you]

Support Reference: Possession

ULT **You have loved prostitute-wages**
UST You have loved the {gifts that you thought were} payments from your idols
(אָהַבְתְּ אֶתְנָן)

The speaker is speaking of the grain that Israel perceived as being a reward from the idols for their worship as if they were **prostitute-wages**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [You have loved the rewards you perceived as being from your idols]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
rejoice	do not celebrate
Israel	You people of Israel
you have prostituted {yourself … }	you have been unfaithful
your God	your God
the threshing floors of	threshing floor
grain	where people thresh grain

Hosea 9:2

ULT	UST
The threshing floor and the winepress will not feed them, and the new wine will fail her.	*{Soon} the people will not have enough grain or wine, and the new wine will be gone.*

ULT **will not feed them**
UST {Soon} the people will not have enough
(לֹא יִרְעֵם)

In verse 1, the speaker addresses Israel directly in the second person, but here he shifts to speaking about them in the third person as **them**. If it would be helpful in your language, you could continue addressing them in the second person. Alternate translation: [will not feed you]

Support Reference: First, Second or Third Person

ULT **will fail her**
UST and … will be gone
(יְכַחֲשׁ בָּהּ)

The pronoun **her** refers to the nation of Israel who he was addressing directly in the previous verse. It may be helpful to clarify this for your readers or continue to use the second person for consistency. Alternate translation: [will fail Israel] or [will fail you]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The threshing floor	grain
and the winepress	or wine
and the new wine	the new wine

Hosea 9:3

ULT	UST
They will not dwell in the land of Yahweh, and Ephraim will return {to} Egypt, and in Assyria they will eat unclean {food}.	*The people of Israel will not continue to live in the land that belongs to Yahweh. Instead, the people of Ephraim will go back to {being slaves as they were in} Egypt, and in Assyria they will eat food that God has forbidden them to eat.*

ULT **in the land of Yahweh**
UST in the land that belongs to Yahweh
(בְּאֶרֶץ יְהוָה)

The speaker is using this possessive form to mean that the **land** belongs to **Yahweh**. It may be helpful to clarify this for your readers. Alternate translation: [in Yahweh's land that he has given to them]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the land of	in the land that belongs to
Yahweh	Yahweh
Ephraim	the people of Ephraim
{to} Egypt	{being slaves as they were in} Egypt
and in Assyria	and in Assyria

Hosea 9:4

ULT	UST
They will not pour out wine to Yahweh, and their sacrifices will not be pleasing to him; like bread of mourning {they will be} to them; all the eaters of it will be defiled. For their bread {will} be for their appetite; it will not enter the house of Yahweh.	*They will not pour out wine offerings to Yahweh, and their sacrifices will not please him. Their sacrifices will be like the food that is in the house with a dead body; everyone who eats that food will be unacceptable to God, because they will eat that food only for themselves; they will not bring it into Yahweh's temple.*

ULT **will be defiled**
UST will be unacceptable to God
(יִטַּמָּאוּ)

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

Support Reference: Active or Passive

ULT **like bread of mourning**
UST Their sacrifices will be like the food that is in the house with a dead body
(כְּלֶחֶם אוֹנִים)

If your language does not use an abstract noun for the idea of **mourning**, you could express the same idea in another way. Alternate translation: [like bread eaten by those who grieve]

Support Reference: Abstract Nouns

ULT **like bread of mourning**
UST Their sacrifices will be like the food that is in the house with a dead body
(כְּלֶחֶם אוֹנִים)

The point of this comparison is that just as **bread of mourning** is ritually unclean (see Deuteronomy 26:12-15) and makes anyone who eats it unacceptable to God, so **their sacrifices** will make them unacceptable to God. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [like food that makes a person ritually unclean]

Support Reference: Simile

ULT **their bread**
UST they will eat that food
(לַֽחְמָ֖ם)

Hosea is using one kind of food, **their bread**, to mean food in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [their food]

Support Reference: Synecdoche

ULT **it will not enter the house of Yahweh**
UST they will not bring it into Yahweh's temple
(לֹ֣א יָבֹ֔וא בֵּ֖ית יְהוָֽה)

The speaker is speaking of the temple of Yahweh as if it were a **house** in which he lived. Alternate translation: [it will not enter the temple of Yahweh]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wine	wine
to Yahweh	to Yahweh
their sacrifices	their sacrifices
mourning	that is in the house with a dead body
will be defiled	will be unacceptable to God
their bread	they will eat that food
the house of Yahweh	Yahweh's temple

Hosea 9:5

ULT	UST
What will you do for the day of meeting, and for the day of the festival of Yahweh?	*You will not be able to celebrate the feasts that Yahweh appointed or the festivals that honor Yahweh.*

ULT **What will you do for the day of meeting, and for the day of the festival of Yahweh**
UST You will not be able to celebrate the feasts that Yahweh appointed or the festivals that honor Yahweh
(מַה־תַּעֲשׂוּ לְיוֹם מוֹעֵד וּלְיוֹם חַג־יְהוָה)

The speaker is using the question form to emphasize that the people will not be able to do anything for these religious festivals and feasts because they will not be in their land and far from the temple. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You will be able to do nothing for the day of meeting or for the day of the festival of Yahweh.]

Support Reference: Rhetorical Question

ULT **for the day of meeting**
UST the feasts that Yahweh appointed
(לְיוֹם מוֹעֵד)

The speaker is using the possessive form to describe a **day** that is characterized by **meeting**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [for the day when you meet together]

Support Reference: Possession

ULT **and for the day of the festival of Yahweh**
UST or the festivals that honor Yahweh
(וּלְיוֹם חַג־יְהוָה)

The speaker is using the possessive form to describe a **festival** that is about **Yahweh**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [and for the day of the festival dedicated to Yahweh]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the festival of	or the festivals that honor

ULT	UST
Yahweh	Yahweh

Hosea 9:6

ULT	UST
For behold, they go away from destruction, Egypt will gather them; Memphis will bury them. Nettles will possess the precious things of their silver; thorns {will be} in their tents.	*Look! Even if some of them escape when the Assyrians destroy their towns, people in Egypt will capture them, and people in {the Egyptian capital city of} Memphis will bury them. Weeds will grow over the silver objects that they treasure, and thorns will fill their tents.*

ULT **For behold**
UST Look! Even if
(כִּי־הִנֵּה)

The word translated as **For** indicates that the fact that follows about them being taken into captivity is a reason for what came before which was their inability to celebrate the holy occasions any more. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [This is because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **behold**
UST Look
(הִנֵּה)

The speaker is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [For indeed,]

Support Reference: Metaphor

ULT **Egypt will gather them; Memphis will bury them**
UST people in Egypt will capture them, and people in {the Egyptian capital city of} Memphis will bury them
(מִצְרַיִם תְּקַבְּצֵם מֹף תְּקַבְּרֵם)

The words **Egypt** and **Memphis** represent the people of those places. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [The people of Egypt will gather them; the people of Memphis will bury them]

Support Reference: Metonymy

ULT **Nettles will possess the precious things of their silver**
UST Weeds will grow over the silver objects that they treasure
(מַחְמַד לְכַסְפָּם קִמּוֹשׁ יִירָשֵׁם)

The speaker is speaking of **Nettles** as if they were living things that could **possess** property. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [The precious things of their silver will be covered with nettles]

Support Reference: Personification

ULT **Nettles**
UST Weeds
(קִמּוֹשׁ)

Nettles are a kind of prickly weed that grows in neglected places. If your readers would not be familiar with the name of these weeds, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [Prickly weeds]

Support Reference: Translate Unknowns

ULT **the precious things of their silver**
UST the silver objects that they treasure
(מַחְמַד לְכַסְפָּם)

The speaker is using this possessive form to mean the **precious things** that are made of **silver**. It may be helpful to clarify this for your readers. Alternate translation: [their precious things made of silver]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
away from destruction	when the Assyrians destroy their towns
Egypt	people in Egypt
Memphis	and people in {the Egyptian capital city of} Memphis
will bury them	will bury them
will possess	will grow over
of their silver	the silver objects
thorns	and thorns
{will be} in their tents	will fill their tents

Hosea 9:7

ULT	UST
The days of punishment have come; the days of retribution have come. Israel will know {it}! The prophet {is} a fool; the man of the Spirit is insane, because of the abundance of your iniquity and great hostility.	*Now is the time for God to punish the Israelites; now is the time for him to do to them as they deserve. {When he does,} the people of Israel will know it! {You say that} the prophet is a fool and {that} the one whom the Spirit inspires is insane, but that is only because you have sinned so much and because you are very hostile {toward God}.*

ULT **The days of punishment have come; the days of retribution have come. Israel will know {it}! The prophet {is} a fool; the man of the Spirit is insane, because of the abundance of your iniquity and great hostility**

UST Now is the time for God to punish the Israelites; now is the time for him to do to them as they deserve. When he does,} the people of Israel will know it! You say that} the prophet is a fool and {that} the one whom the Spirit inspires is insane, but that is only because you have sinned so much and because you are very hostile {toward God … }

(בָּאוּ ׀ יְמֵי הַפְּקֻדָּה בָּאוּ יְמֵי הַשִּׁלֻּם יֵדְעוּ יִשְׂרָאֵל אֱוִיל הַנָּבִיא מְשֻׁגָּע אִישׁ הָרֽוּחַ עַל רֹ֣ב עֲוֹנְךָ֔ וְרַבָּ֖ה מַשְׂטֵמָֽה)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because of the abundance of your iniquity and great hostility, the days of punishment have come; the days of retribution have come. Israel will know it! The prophet {is} a fool; the man of the Spirit is insane]

Support Reference: Connect — Reason-and-Result Relationship

ULT **punishment**

UST for God to punish the Israelites

(הַפְּקֻדָּה)

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

Support Reference: Abstract Nouns

ULT **The days of punishment have come; the days of retribution have come**
UST Now is the time for God to punish the Israelites; now is the time for him to do to them as they deserve
(בָּאוּ ׀ יְמֵי הַפְּקֻדָּה בָּאוּ יְמֵי הַשִּׁלֻּם)

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. See how you as a team have decided to translate the parallel phrases in poetry, and follow that approach here and throughout this chapter. Alternate translation: [The days of getting the punishment they deserve have certainly come]

Support Reference: Parallelism

ULT **retribution**
UST for him to do to them as they deserve
(הַשִּׁלֻּם)

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

Support Reference: Abstract Nouns

ULT **The prophet {is} a fool; the man of the Spirit is insane**
UST { … You say that} the prophet is a fool and {that} the one whom the Spirit inspires is insane
(אֱוִיל הַנָּבִיא מְשֻׁגָּע אִישׁ הָרֽוּחַ)

Here the speaker is saying what the people said about the prophet. If it would be helpful to your readers, you could mark that this is a direct quote of the people. Alternate translation: [They said, “The prophet is a fool; the man of the Spirit is insane.” They say this]

Support Reference: Quotations and Quote Margins

ULT **The prophet {is} a fool; the man of the Spirit is insane**
UST { … You say that} the prophet is a fool and {that} the one whom the Spirit inspires is insane
(אֱוִיל הַנָּבִיא מְשֻׁגָּע אִישׁ הָרֽוּחַ)

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Another approach would be to connect the phrases with a word that shows that the second phrase is repeating the first one, not saying something additional. See how you as a team have decided to translate the parallel phrases in poetry, and follow that approach here and throughout this chapter. Alternate translation: [The prophet is a fool; indeed, the man of the Spirit is insane]

Support Reference: Parallelism

ULT **hostility**
UST you are … hostile {toward God}
(מַשְׂטֵמָה)

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

Support Reference: Abstract Nouns

ULT **the man of the Spirit**
UST the one whom the Spirit inspires
(אִישׁ הָרֽוּחַ)

The speaker is using the possessive form to describe the prophet as being a **man** that is characterized by being associated with **the Spirit**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [the man who has the Spirit]

Support Reference: Possession

ULT **the abundance of your iniquity**
UST you have sinned so much
(רֹב עֲוֹנְךָ)

If your language does not use abstract nouns for the ideas of **abundance** and **iniquity**, you could express the same ideas in other ways. Alternate translation: [the many evil things you have done]

Support Reference: Abstract Nouns

ULT **your iniquity**
UST you have sinned
(עֲוֹנֵךְ)

The speaker has been speaking about Israel in the third person, but here he shifts to addressing them directly in the second person with **your iniquity**. If it would be helpful in your language, you could continue in the third person for consistency. Alternate translation: [their iniquity]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
punishment	for God to punish the Israelites
Israel	the people of Israel
The prophet	the prophet
{is} a fool	You say that … is a fool
the Spirit	the Spirit inspires
your iniquity	you have sinned

Hosea 9:8

ULT	UST
The watcher of Ephraim {is} with my God; {as for} the prophet, a snare of a fowler {is} on all his ways; hostility {is} in the house of his God.	*Prophets watch over the people of Ephraim because my God told them to do so, but people set traps for them everywhere they go. People are hostile to them, even in the temple of their God.*

ULT **my God**
UST because my God
(אֱלֹהָ֑יו)

The speaker is not using this possessive form **my God** to indicate that he possesses or controls Yahweh. Rather he is using these words to indicate that Yahweh is the God whom he worships. Alternate translation: [the God I worship]

Support Reference: Possession

ULT **The watcher of Ephraim {is} with my God**
UST Prophets watch over the people of Ephraim because my God told them to do so
(צֹפֶ֥ה אֶפְרַ֖יִם עִם־אֱלֹהָ֑יו)

Here the speaker is speaking of the prophet as if he were a **watcher** over the people along **with** their God. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [The prophet is a watchman for God over Ephraim]

Support Reference: Metaphor

ULT **a snare of a fowler {is} on all his ways**
UST but people set traps … everywhere they go
(פַּ֚ח יָקוֹשׁ֙ עַל־כָּל־דְּרָכָ֔יו)

The speaker is speaking of the dangers the prophet faces as if they were **a snare of a fowler** set to trap his prey. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [a trap is set for him wherever he goes]

Support Reference: Metaphor

ULT **a fowler**
UST but people set
(יָקוֹשׁ)

A **fowler** is a person who catches birds. If your readers would not be familiar with what a **fowler** is, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [a bird catcher]

Support Reference: Translate Unknowns

ULT **hostility {is}**
UST People are hostile to them
(מַשְׂטֵמָה)

If your language does not use an abstract noun for the idea of **hostility**, you could express the same idea in another way. Alternate translation: [those who hate him are]

Support Reference: Abstract Nouns

ULT **in the house of his God**
UST even in the temple of their God
(בְּבֵית אֱלֹהָיו)

The speaker is using the possessive form to describe the **house** that belongs to **his God** as the temple. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [in the temple where his God is worshiped]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	the people of Ephraim
my God	because my God
{as for} the prophet	for them
a snare of	traps
in the house of	even in the temple of
his God	their God

Hosea 9:9

ULT	UST
They have made deep, they have corrupted {themselves} as {in} the days of Gibeah. He will remember their iniquity; he will punish their sins.	*The people have become very grievously sinful, just as the people of Gibeah were {long ago}. God will not forget how wickedly they have acted; he will punish {them for} their sins.*

ULT **They have made deep, they have corrupted themselves**
UST The people have become very grievously sinful
(הֶעְמִ֥יקוּ־שִׁחֲתוּ)

The speaker is using **They have made deep, they have corrupted themselves** as a common expression to mean "they have become thoroughly corrupt." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [They have corrupted themselves completely]

Support Reference: Idiom

ULT **as {in} the days of Gibeah**
UST just as the people of Gibeah were {long ago}
(כִּימֵ֥י הַגִּבְעָ֖ה)

The point of this comparison is that just as the people in **the days of Gibeah** were extremely corrupt (refers to the story of the people of Gibeah's sin again the Levite's concubine in Judges 19), so the people of Israel are equally corrupt now. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [just as corrupt as the people of Gibeah were]

Support Reference: Simile

ULT **their iniquity; he will punish their sins**
UST how wickedly they have acted; he will punish {them for} their sins
(עָוֹנָ֣ם יִפְקֹ֔וד חַטֹּאתָ֖ם)

If your language does not use abstract nouns for the ideas of **iniquity** and **sin**, you could express the same ideas in other ways. Alternate translation: [the evil things they have done; he will punish their sinful ways]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they have corrupted themselves	The people have become very grievously sinful

ULT	UST
Gibeah	just as the people of Gibeah were {long ago}
their iniquity	how wickedly they have acted
he will punish	he will punish {them for}
their sins	their sins

Hosea 9:10

ULT	UST
Like grapes in the wilderness, I found Israel. Like the first fruit on the fig tree in its beginning, I saw your fathers. They, they came to Baal Peor, and they devoted themselves to the shame, and they became abominations like {what} they loved.	*{Yahweh says,} "When I chose Israel, I was {as pleased with them} as someone who finds grapes in a desert. When I first looked at your ancestors, they were {as delightful} as the very first figs that grow on a young fig tree. But then they started worshiping the Baal of Peor. They gave themselves completely to that disgusting idol, and they became as disgusting as the idol that they loved.*

ULT **Like grapes in the wilderness, I found Israel**
UST { … Yahweh says,} "When I chose Israel, I was {as pleased with them} as someone who finds grapes in a desert
(כַּעֲנָבִים בַּמִּדְבָּר מָצָאתִי יִשְׂרָאֵל)

This seems to be the beginning of what Yahweh said. If it would be helpful to your readers, you could mark that this is a direct quote of Yahweh that continues through the end of the chapter except for a few verses that are probably the prophet speaking as modeled in the UST.

Support Reference: Quotations and Quote Margins

ULT **Like grapes in the wilderness, I found Israel**
UST { … Yahweh says,} "When I chose Israel, I was {as pleased with them} as someone who finds grapes in a desert
(כַּעֲנָבִים בַּמִּדְבָּר מָצָאתִי יִשְׂרָאֵל)

The point of this comparison is that just as **grapes in the wilderness** would be a delightful and unexpected discovery for a weary traveler, so **Israel** was a delight to Yahweh when he first chose them. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [When I found and chose Israel, it was as pleasing to me as finding grapes in the wilderness]

Support Reference: Simile

ULT **your fathers**
UST your ancestors
(אֲבוֹתֵיכֶם)

Yahweh is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your forefathers]

Support Reference: Metaphor

ULT **and they became abominations like {what} they loved**
UST and they became as disgusting as the idol that they loved
(וַיִּהְיוּ שִׁקּוּצִים כְּאֲהֲבָם)

The point of this comparison is that just as the idol **they loved** was detestable to God, so the people who worshiped it **became abominations** themselves. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and they became as abominable as the idols they loved]

Support Reference: Simile

ULT **Like the first fruit on the fig tree in its beginning, I saw your fathers**
UST When I first looked at your ancestors, they were {as delightful} as the very first figs that grow on a young fig tree
(כְּבִכּוּרָה בִתְאֵנָה בְּרֵאשִׁיתָהּ רָאִיתִי אֲבוֹתֵיכֶם)

The point of this comparison is that just as **the first fruit on the fig tree in its beginning** is especially valued and eagerly anticipated, so Yahweh valued the early **fathers** when he first chose them. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [I chose your fathers and greatly valued them]

Support Reference: Simile

ULT **and they devoted themselves to the shame**
UST They gave themselves completely to that disgusting idol
(וַיִּנָּזְרוּ לַבֹּשֶׁת)

Here, **the shame** represents the idol Baal, which Yahweh considers shameful. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and they devoted themselves to that shameful idol]

Support Reference: Metonymy

ULT **They, they came to**
UST But then they started worshiping
(הֵמָּה בָּאוּ)

Yahweh is stating the pronoun **They** separately, even though the verb translated **they came** already includes this meaning. He is doing that to emphasize the contrast between the delight he took in their ancestors and his sadness at their subsequent unfaithfulness. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the emphasis here. Alternate translation: [They themselves came to]

Support Reference: Pronouns — When to Use Them

ULT **they came to Baal Peor**
UST But then they started worshiping the Baal of Peor
(בָּֽאוּ בַעַל־פְּעוֹר)

The phrase **they came to Baal Peor** refers to the events of Numbers 25:1-18. The speaker is pointing out the turning point when the people that Yahweh had chosen turned away from worshiping him to worshiping false gods. If it would be helpful to your readers, you could include this information in a footnote.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Like grapes	I was {as pleased with them} as someone who finds grapes in a desert
in the wilderness	I was {as pleased with them} as someone who finds grapes in a desert
Israel	Israel
Like the first fruit	they were {as delightful} as the very first figs that grow on a young fig tree
on the fig tree	they were {as delightful} as the very first figs that grow on a young fig tree
Baal Peor	the Baal of Peor
and they devoted themselves	They gave themselves completely
to the shame	to that disgusting idol
abominations	as disgusting as

Hosea 9:11

ULT	UST
Ephraim—like a bird their glory will fly away —from birth, and from womb, and from conception.	*What the people of Ephraim are most proud of will quickly disappear. No one will conceive, carry, or give birth to children.*

ULT like a bird their glory will fly away
UST What … are most proud of will quickly disappear
(כָּעוֹף יִתְעוֹפֵף כְּבוֹדָם)

The point of this comparison is that just as **a bird** quickly flies away and is gone, so Ephraim's **glory will fly away** and vanish. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [like a bird flies away and is gone, so will their glory fly away]

Support Reference: Simile

ULT like a bird their glory will fly away
UST What … are most proud of will quickly disappear
(כָּעוֹף יִתְעוֹפֵף כְּבוֹדָם)

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: [soon the children that they glory in will be gone]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	the people of Ephraim
their glory	What … are most proud of
and from womb	carry
and from conception	No one will conceive

Hosea 9:12

ULT	UST
Even if they raise their children, I will bereave them from a man. For indeed, woe to them when I turn away from them!	*Even if they do raise children, I will take away every one of them so that none survive. Yes, indeed, it will be terrible for them when I abandon them!*

ULT I will bereave them from a man
UST I will take away every one of them so that none survive
(וְשִׁכַּלְתִּים מֵאָדָם)

Yahweh is using **from a man** as a common expression of the culture to mean "every one." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [I will bereave them of every last child] or [not a single child will be left]

Support Reference: Idiom

ULT woe to them
UST it will be terrible for them
(אֲוֹי לָהֶם)

Yahweh is using the phrase **woe to them** that expresses a strong feeling of coming judgment and disaster. There may be an equivalent word or phrase in your language that you can use in your translation to convey this feeling. Alternate translation: [great disaster will come upon them]

Support Reference: Exclamations

ULT when I turn away from them
UST when I abandon them
(בְּשׁוּרִי מֵהֶם)

Yahweh is speaking as if he had been walking toward the people of Israel but now would physically **turn away from** them. He means that he will stop protecting them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when I stop protecting them]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
woe	it will be terrible

Hosea 9:13

ULT	UST
Ephraim—just as I have seen for Tyre, planted in a meadow, so Ephraim {is} to bring out his children to the slayer.	*I have decreed for Ephraim just as I have decreed for Tyre, that city in its beautiful place, that the people of Ephraim will bring out their own children for their enemies to slaughter."*

ULT just as I have seen for Tyre, planted in a meadow, so Ephraim
UST I have decreed … just as I have decreed for Tyre, that city in its beautiful place, that the people of Ephraim
(כַּאֲשֶׁר־רָאִיתִי לְצֹר שְׁתוּלָה בְנָוֶה וְאֶפְרַ֔יִם)

The point of this comparison is that just as **Tyre** was once prosperous and beautifully **planted in a meadow** but its judgment had been predicted, so **Ephraim** was once prosperous but will also be judged. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [just as Tyre was once prosperous, so also Ephraim who was once prosperous]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	for Ephraim
for Tyre	I have decreed for Tyre, that city
planted	in its beautiful place
the slayer	for their enemies to slaughter

Hosea 9:14

ULT	UST
Give to them, Yahweh—what will you give? Give to them a miscarrying womb and dry breasts.	*{Hosea says,} "So Yahweh, give to these people—but what can I ask you to give them? Give them miscarriages and no way to nurse babies."*

ULT **Give to them, Yahweh**
UST {Hosea says,} "So Yahweh, give to these people
(תֵּן־לָהֶם יְהוָה)

This is an imperative, but it communicates a polite request that Hosea is making to Yahweh rather than a command. If the imperative does not communicate a polite request for your readers, then use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [Please give to them, Yahweh]

Support Reference: Imperatives — Other Uses

ULT **what will you give**
UST but what can I ask you to give them
(מַה־תִּתֶּן)

The speaker is using the question form to express his anguish about what to ask God to give the people. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [I do not know what to ask!]

Support Reference: Rhetorical Question

ULT **a miscarrying womb and dry breasts**
UST miscarriages and no way to nurse babies
(רֶחֶם מַשְׁכִּיל וְשַׁדַּיִם צמְקִים)

Hosea is using **a miscarrying womb and dry breasts** to represent the complete inability to have and raise children which would be a mercy since they were destined to be slain as mentioned in the previous verse. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [the complete inability to have and raise children]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

ULT	UST
a … womb	miscarriages

Hosea 9:15

ULT	UST
All their evil {is} in Gilgal, for there I hated them. Because of the evil of their deeds, I will drive them out of my house. I will not continue loving them; all their princes {are} rebels.	*{Yahweh says,} "Because of all of the wicked things that my people have done at Gilgal, that is where I started to hate them. Because of all of the evil things that they do, I will drive them out of my land. I will not love them any longer; all of their leaders rebel against me.*

ULT **{ … All their evil is} in Gilgal**
UST {Yahweh says,} "Because of all of the wicked things that my people have done at Gilgal
(כָּל־רָעָתָם בַּגִּלְגָּל)

If your language does not use an abstract noun for the idea of **evil**, you could express the same idea in another way. Alternate translation: [All their wicked deeds began in Gilgal]

Support Reference: Abstract Nouns

ULT **for there**
UST that is where
(כִּי־שָׁם)

Here the word **for** introduces not a reason but an explanation. You may want to use a different connecting word to show how this statement relates to what comes before it. Alternate translation: [and it was because of what they did there that]

Support Reference: Connecting Words and Phrases

ULT **I will drive them out of my house**
UST I will drive them out of my land
(מִבֵּיתִי אֲגָרְשֵׁם)

Yahweh is speaking of his land as if it were his **house**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I will expel them from my land]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their evil	the wicked things that my people have done
{is} in Gilgal	at Gilgal
out of my house	of my land
loving them	I will … love them
all their princes	all of their leaders

ULT	UST
{are} rebels	rebel against me

Hosea 9:16

ULT	UST
Ephraim is struck; their root has dried up; they will not produce fruit. Even if they do give birth, then I will kill the precious ones of their womb.	*I have struck the people of Ephraim so that they {are as infertile as grapevines that} have shriveled roots and cannot produce fruit. Even if the women do give birth, I will kill the children whom they love."*

ULT **the precious ones of their womb**
UST the children whom they love
(מַחֲמַדֵּי בִטְנָם)

Yahweh is using this possessive form to mean the **precious ones** who came from **their womb**, that is, their beloved children. It may be helpful to clarify this for your readers. Alternate translation: [the precious children born from their womb]

Support Reference: Possession

ULT **their root has dried up; they will not produce fruit**
UST so that they {are as infertile as grapevines that} have shriveled roots and cannot produce fruit
(שָׁרְשָׁם יָבֵשׁ פְּרִי בלי־יַעֲשׂוּן)

Yahweh is speaking of the people of Ephraim as if they were a plant whose **root has dried up** and that will not **produce fruit**. He means they will have no children or prosperity. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [they will no longer have children or prosperity]

Support Reference: Metaphor

ULT **Ephraim is struck**
UST I have struck the people of Ephraim
(הֻכָּה אֶפְרַיִם)

The expression **Ephraim is struck** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context indicates that it is God. Alternate translation: [I will strike Ephraim]

Support Reference: Active or Passive

ULT **the precious ones of their womb**
UST the children whom they love
(מַחֲמַדֵּי בִטְנָם)

Here, **womb** represents the act of giving birth to children. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the precious children to whom they give birth]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	the people of Ephraim
has dried up	so that they {are as infertile as grapevines that} have shriveled roots
fruit	fruit
then I will kill	I will kill
their womb	the children whom they love

Hosea 9:17

ULT	UST
My God will reject them, for they have not listened to him, so they will be wanderers among the nations.	*{Hosea says,} "The God whom I worship will reject the people of Israel because they have not obeyed him. Therefore, they will wander among the {other} nations{, away from their home}."*

ULT **My God**

UST {Hosea says,} "The God whom I worship

(אֱלֹהַ֣י)

See how you translated the similar expression in 9:8. Alternate translation: [The God I worship]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My God	{Hosea says,} "The God whom I worship
will reject them	will reject the people of Israel
among the nations	among the {other} nations{, away from their home}

Hosea 10

Hosea 10 Chapter Introduction

Structure and Formatting

This chapter is poetic prophecy of judgment against Israel for its idolatry.

1. Israel rejects Yahweh and turns to idolatry (1–4)
2. Yahweh brings judgment on Israel's false security (5–10)
3. Israel reaps the consequences of sin (11–13)
4. Yahweh executes justice on the nation (14–15)

Idolatry and the high places

Prosperity led Israel to multiply altars and worship the calf idol at Beth Aven, which Yahweh will destroy. Yahweh's relationship to his people was not based on his people's actions. Even though they rebelled, Yahweh still desired to rescue them.

Sowing and reaping

Verses 12-13 use recurring farming imagery: people reap what they sow, whether righteousness or wickedness.

Translation Issues in This Chapter

Jacob

The repeated use of different names for the two kingdoms can be confusing. In verse 11, "Ephraim" refers to the northern kingdom of Israel, and "Judah" refers to the southern kingdom of Judah. However, Jacob is also mentioned. This use of "Jacob" makes us think of the earlier unified nation and may also refer to a future unified nation.

Hosea 10:1

ULT	UST
Israel {is} an emptying vine; he places fruit for himself. According to the abundance of his fruit, he made abundant altars. According to the goodness of his land, they made good pillars.	*The people of Israel are {selfish, like} a productive vine that establishes its fruit for itself. The more the people prospered, the more altars they built {to worship idols}. The more their land produced, the more elaborate they made their pillars {to idols}.*

ULT **Israel {is} an emptying vine**
UST The people of Israel are {selfish, like} a productive vine
(גֶּפֶן בּוֹקֵק יִשְׂרָאֵל)

The speaker is speaking as if Israel were **an emptying vine**, a productive plant that spreads out and bears fruit. He means that the nation had grown and become prosperous. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Israel had grown and become prosperous]

Support Reference: Metaphor

ULT **he places fruit for himself**
UST that establishes its fruit for itself
(פְּרִי יְשַׁוֶּה־לּוֹ)

The speaker continues to speak as if Israel were a vine that **places fruit for himself**. He means that the people used their growing prosperity for their own benefit. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [he uses his prosperity for himself]

Support Reference: Metaphor

ULT **According to the abundance of his fruit**
UST The more the people prospered
(כְּרֹב לִפְרִיּוֹ)

If your language does not use an abstract noun for the idea of **abundance**, you could express the same idea in another way. Alternate translation: [According to the abundant fruit it produced]

Support Reference: Abstract Nouns

ULT **they made good pillars**
UST the more elaborate they made their pillars {to idols}
(הֵיטִֽיבוּ מַצֵּבוֹת)

The pronoun **they** refers to the nation of Israel which is a shift from earlier in this verse where he refers to the nation as the person with the pronouns**he** and **his**. Throughout this chapter, the pronouns referring to Israel vary between singular and plural. If it would be helpful in your language, you could use the singular here and in the next verses or use the plural throughout as modeled in the UST. Alternate translation: [he made good pillars] or [Israel made good pillars]

Support Reference: Pronouns — When to Use Them

ULT **According to the goodness of his land**
UST The more their land produced
(כְּטוּב לְאַרְצוֹ)

If your language does not use an abstract noun for the idea of **goodness**, you could express the same idea in another way. Alternate translation: [According to how good his land was]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	The people of Israel
vine	are {selfish, like} a … vine
fruit	its fruit
of his fruit	people prospered
altars	altars … to worship idols
According to the goodness	The more … produced
of his land	their land
pillars	their pillars {to idols}

Hosea 10:2

ULT	UST
Their heart is slippery; now they will bear guilt. He, he will break the neck of their altars; he will destroy their pillars.	*The people of Israel deceive themselves; now they must suffer for their sins. Yahweh will be the one to tear down their altars and smash their {sacred} pillars.*

ULT **Their heart is slippery**
UST The people of Israel deceive themselves
(חָלַק לִבָּם)

Here the **heart** represents where the people's motives and intentions exist. By describing it as if it were **slippery**, the speaker shows that their motives and intensions were insincere and deceitful, as they were divided in their devotion to Yahweh. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Their motives are insincere and deceitful]

Support Reference: Metaphor

ULT **they will bear guilt**
UST they must suffer for their sins
(יֶאְשָׁמוּ)

If your language does not use an abstract noun for the idea of **guilt**, you could express the same idea in another way. Alternate translation: [they will be punished for their wrongdoing]

Support Reference: Abstract Nouns

ULT **He, he will break the neck of**
UST Yahweh will be the one to tear down
(הוּא יַעֲרֹף)

The speaker is stating the pronoun **He** separately, even though the verb translated as **he will break** already includes this meaning. He is doing that to emphasize that it is Yahweh who will perform this action. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing that meaning here. Alternate translation: [Yahweh himself will break the neck of]

Support Reference: Pronouns — When to Use Them

ULT **he will break the neck of their altars**
UST to tear down their altars
(יַעֲרֹ֥ף מִזְבְּחוֹתָ֖ם)

The speaker is using the expression **break the neck of** as a common expression of the culture to mean “completely destroy.” If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [he will completely destroy their altars]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they will bear guilt	they must suffer for their sins
they will bear guilt	they must suffer for their sins
their altars	their altars
he will destroy	and smash
their pillars	their {sacred} pillars

Hosea 10:3

ULT	UST
For now they will say, "There is no king for us, for we did not fear Yahweh, and the king —what could he do for us?"	*Indeed, soon they will say, "We have no king because we did not honor Yahweh. However, even if we had a king, he could not do anything to help us."*

ULT There is no king for us, for we did not fear Yahweh
UST We have no king because we did not honor Yahweh
(אֵין מֶלֶךְ לָנוּ כִּי לֹא יָרֵאנוּ אֶת־יְהוָה)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since we did not fear Yahweh, there is no king for us]

Support Reference: Connect — Reason-and-Result Relationship

ULT and the king—what could he do for us
UST However, even if we had a king, he could not do anything to help us
(וְהַמֶּלֶךְ מַה־יַּעֲשֶׂה־לָּנוּ)

The people are using the question form to emphasize that a king could do nothing at all to help them. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [and even with a king, he could do nothing for us!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
king	king
fear	we did … honor
Yahweh	Yahweh
and the king	However, even if we had a king

Hosea 10:4

ULT	UST
They have spoken words, swearing oaths of worthlessness, cutting a covenant, so judgment sprouts like a poisonous weed on the furrows of a field.	*The people of Israel make {false} promises; they swear empty oaths and make agreements {that they do not keep}. So people accuse each other to the judges and the number of these harmful legal disputes is multiplying throughout the land like poisonous weeds in a plowed field.*

ULT **They have spoken words**
UST The people of Israel make {false} promises
(דַּבְּרוּ דְבָרִים)

The speaker is using the expression **They have spoken words** as a common expression of the culture to mean “they speak empty words.” If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [They have made insincere promises]

Support Reference: Idiom

ULT **of worthlessness**
UST they swear empty oaths
(שָׁוְא)

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

Support Reference: Abstract Nouns

ULT **so judgment sprouts like a poisonous weed**
UST So people accuse each other to the judges and the number of these harmful legal disputes is multiplying throughout the land like poisonous weeds in a plowed field
(וּפָרַח כָּרֹאשׁ מִשְׁפָּט)

The point of this comparison is that just as a **poisonous weed** grows quickly and spreads harm everywhere, so does the **judgment** that the people produce. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [so judgment spreads harm like a fast-growing poisonous weed]

Support Reference: Simile

ULT **cutting a covenant**
UST and make agreements {that they do not keep}
(כָּרֹת בְּרִית)

The speaker is using **cutting a covenant** as a common expression of his culture to mean they are making or establishing a covenant. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [establishing a covenant]

Support Reference: Idiom

ULT **judgment**
UST So people accuse each other to the judges and the number of these harmful legal disputes
(מִשְׁפָּט)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
swearing oaths	they swear empty oaths
a covenant	agreements {that they do not keep}
judgment	So people accuse each other to the judges and the number of these harmful legal disputes

Hosea 10:5

ULT	UST
The inhabitant of Samaria will be afraid for the calves of Beth Aven, for its people will mourn over it, and its idolatrous priests will shout over it, over its glory, for it has departed from it.	*The people who live in Samaria will be afraid about what will happen to the calf idol of Beth Aven. Indeed, the people who worship it will mourn over it, and the idolatrous priests who serve that idol will cry out about it and about how splendid it was, because it will be splendid no more.*

ULT **The inhabitant of**
UST The people who live in
(שֹׁכֵן)

The speaker is not referring to a specific **inhabitant**. He means inhabitants in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [All the inhabitants of]

Support Reference: Generic Noun Phrases

ULT **Beth Aven**
UST Beth Aven
(בֵּית אָוֶן)

The speaker is calling the city of Bethel **Beth Aven** as a derogatory wordplay because of all the idol worship there. “Bethel” means “house of God” and “Beth Aven” means “house of evil.” See how you translated this in Hosea 4:15.

Support Reference: How to Translate Names

ULT **for its people will mourn over it**
UST Indeed, the people who worship it will mourn over it
(כִּי־אָבַל עָלָיו עַמּוֹ)

The pronoun **its** refers to the Beth Aven and **it** refers to the calf idol. It may be helpful to clarify this for your readers. Alternate translation: [for the people of Beth Aven will mourn over the calf idol]

Support Reference: Pronouns — When to Use Them

ULT **and its idolatrous priests will shout**
UST and the idolatrous priests who serve that idol will cry out
(וּכְמָרֶיהָ & יָגִילוּ)

The word translated as **will shout** normally refers to a shout of joy. But here, the shout is not one of joy but one of fear.

Support Reference: Assumed Knowledge and Implicit Information

ULT **over its glory**
UST and about how splendid it was
(עַל־כְּבוֹדָהּ)

Here, **its glory** represents how glorious the people considered the calf idol to be. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [over how glorious the calf idol was]

Support Reference: Abstract Nouns

ULT **for it has departed from it**
UST because it will be splendid no more
(כִּי־גָלָה מִמֶּנּוּ)

There are two possible interpretations of the pronouns in this phrase. (1) The first **it** could refer to the **glory** of the idol and the second **it** would then refer to the idol itself. See the UST. (2) The first **it** could refer to the calf idol, although the speaker uses a plural form for it earlier in the verse, but that may be a sarcastic use of the "plural of majesty," since the people around him considered it to be a god that had **glory**. The second **it** would then refer to either the **inhabitant** who feared for it (in which case, you would translate "it" as "him"), or its place, **Beth Aven**. Alternate translation: [for the calf idol has departed from Beth Aven]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samaria	Samaria
will be afraid	will be afraid
for the calves of	about what will happen to the calf idol of
Beth Aven	Beth Aven
will mourn	will mourn
and its idolatrous priests	and the idolatrous priests who serve that idol
and its idolatrous priests	and the idolatrous priests who serve that idol
its glory	and about how splendid it was

Hosea 10:6

ULT	UST
Even it will be carried to Assyria, a tribute to the king of Yareb. Ephraim will receive shame, and Israel will be ashamed of his counsel.	*The enemy will carry the idol itself to Assyria as a gift for its king. The people of Ephraim will be ashamed, yes, all of the people of Israel will feel humiliated because what they had believed and lived by was wrong.*

ULT **Even it will be carried**
UST The enemy will carry the idol itself
(גַּם־אוֹתוֹ & יוּבָל)

The speaker is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context of the previous verse if that would be clearer in your language. Alternate translation: [Even the calf itself will be carried]

Support Reference: Ellipsis

ULT **it will be carried to Assyria**
UST The enemy will carry the idol itself to Assyria
(אוֹתוֹ לְאַשּׁוּר יוּבָל)

The expression **will be carried** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the enemy will carry it to Assyria]

Support Reference: Active or Passive

ULT **to the king of Yareb**
UST for its king
(לְמֶלֶךְ יָרֵב)

The word **Yareb** represents the written Hebrew text both here and in 5:13. See what you decided to do there. Alternate translation: [to the great king] or [to the king of Assyria]

Support Reference: Alternative Readings

ULT **Ephraim will receive shame**
UST The people of Ephraim will be ashamed
(בָּשְׁנָה אֶפְרַיִם יִקָּח)

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

Support Reference: Abstract Nouns

ULT **and Israel will be ashamed of his counsel**
UST yes, all of the people of Israel will feel humiliated because what they had believed and lived by was wrong
(וְיֵבֹ֥ושׁ יִשְׂרָאֵ֖ל מֵֽעֲצָתֹֽו)

If your language does not use an abstract noun for the idea of **counsel**, you could express the same idea in another way. Alternate translation: [and Israel will be ashamed of what their leaders had led them to believe]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Assyria	to Assyria
a tribute	as a gift
to the king of	for its king
Ephraim	The people of Ephraim
will receive	will be ashamed
shame	will be ashamed
Israel	all of the people of Israel
and … will be ashamed	yes … will feel humiliated
of his counsel	because what they had believed and lived by was wrong

Hosea 10:7

ULT	UST
Samaria—its king will be ended, like a splinter on the face of the waters.	*The king of Samaria will be no more. {He will go away} like a chip of wood {floating away} on the surface of the water.*

ULT its king will be ended
UST The king of … will be no more
(נִדְמָה & מַלְכָּהּ)

The expression **will be ended** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [its king will perish]

Support Reference: Active or Passive

ULT like a splinter on the face of the waters
UST {He will go away} like a chip of wood {floating away} on the surface of the water
(כְּקֶצֶף עַל־פְּנֵי־מָיִם)

The point of this comparison is that just as a **splinter on the face of the waters** is small and helplessly carried away by the force of the water, so the king of Samaria will be swept away and come to nothing. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [he will disappear like a small splinter that is carried away on the surface of the water]

Support Reference: Simile

ULT on the face of the waters
UST {floating away} on the surface of the water
(עַל־פְּנֵי־מָיִם)

Here, **the face of the waters** represents the surface of the water. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [on top of the water]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samaria	Samaria
its king	The king of

Hosea 10:8

ULT	UST
And the high places of Aven will be destroyed, the sin of Israel. Thorn and thistle will grow up on their altars, and they will say to the mountains, "Cover us!" and to the hills, "Fall on us!"	*Yahweh will destroy the places on the hilltops, like Beth Aven, where the people of Israel sin {by worshiping idols}. Thorns and weeds will grow up and cover their altars. Then the people will beg the mountains and hills, "Fall down on us and cover us {to protect us from Yahweh}!"*

ULT **And the high places of Aven will be destroyed**
UST Yahweh will destroy the places on the hilltops, like Beth Aven
(וְנִשְׁמְדוּ בָּמוֹת אָוֶן)

The expression **will be destroyed** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And Yahweh will destroy the high places of Aven]

Support Reference: Active or Passive

ULT **Aven**
UST like Beth Aven
(אָוֶן)

The word **Aven** is a shortened version of "Beth Aven" (which means "house of evil") mentioned in verse 5 and refers to the city of Bethel. See how you translated it there.

Support Reference: How to Translate Names

ULT **the sin of Israel**
UST where the people of Israel sin {by worshiping idols}
(חַטַּאת יִשְׂרָאֵל)

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

Support Reference: Abstract Nouns

ULT **Thorn and thistle**
UST Thorns and weeds
(קוֹץ וְדַרְדַּר)

The terms **Thorn and thistle** mean similar things. The speaker is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [All kinds of weeds]

Support Reference: Doublet

ULT **and they will say to the mountains, “Cover us!” and to the hills, “Fall on us**
UST Then the people will beg the mountains and hills, Fall down on us and cover us {to protect us from Yahweh … }
(וְאָמְרוּ לֶהָרִים כַּסּוּנוּ וְלַגְּבָעוֹת נִפְלוּ עָלֵינוּ)

The people are speaking to the **mountains** and the **hills**, which they know cannot hear them. They are doing this to express that they feel very strongly about their desire to escape Yahweh’s judgment. If it would be helpful in your language, you could translate these words as if they were speaking directly to the people about the mountains and the hills. Alternate translation: [and they will cry out to one another, “Let the mountains cover us!” and “Let the hills fall on us]

Support Reference: Apostrophe

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the high places of	the places on the hilltops
And … will be destroyed	Yahweh will destroy
And … will be destroyed	Yahweh will destroy
the sin of	sin {by worshiping idols}
Israel	where the people of Israel
Thorn	Thorns
and thistle	and weeds
their altars	their altars

Hosea 10:9

ULT	UST
From the days of Gibeah you have sinned, Israel. There they have stood. Will not war overtake them in Gibeah, against the sons of injustice?	*Israel, you have been sinning ever since your ancestors did those terrible things at Gibeah, and you have continued doing such things ever since then. War will certainly overtake all of the wicked people in Gibeah.*

ULT **There they have stood**
UST and you have continued doing such things ever since then
(שָׁם עָמָדוּ)

The speaker is speaking of Israel persisting in their sin as if the Israelites had **stood** still in the place where their sin began. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [There they have remained in their sin]

Support Reference: Metaphor

ULT **Will not war overtake them in Gibeah, against the sons of injustice**
UST War will certainly overtake all of the wicked people in Gibeah
(לֹא־תַשִּׂיגָם בַּגִּבְעָה מִלְחָמָה עַל־בְּנֵי עַוְלָה)

The speaker is using the question form to emphasize that war will certainly be the consequence of their sinfulness. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [War will certainly overtake them in Gibeah against the sons of injustice!]

Support Reference: Rhetorical Question

ULT **the sons of injustice**
UST all of the wicked people
(בְּנֵי עַוְלָה)

The speaker is using **son of** as a common expression of the culture to indicate people who have a certain characteristic. In this case, the people of Gibeah are characterized by doing what is unjust. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [those who have acted unjustly]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gibeah	

ULT	UST
	your ancestors did those terrible things at Gibeah
you have sinned	you have been sinning
Israel	Israel
Will … overtake them	will certainly overtake
injustice	all of the wicked people

Hosea 10:10

ULT	UST
When it is my desire, I will chastise them, and peoples will be gathered against them when they are bound to their two eyes.	*{Yahweh says,} "When I decide to act, I will punish them. I will gather armies from other nations to attack them and capture them because of their double sin.*

ULT **When it is my desire**
UST {Yahweh says,} "When I decide to act
(בְּאַוָּתִי)

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

Support Reference: Abstract Nouns

ULT **When it is my desire**
UST {Yahweh says,} "When I decide to act
(בְּאַוָּתִי)

This seems to be the beginning of what Yahweh said. If it would be helpful to your readers, you could mark that this is a direct quote of Yahweh that continues beyond the end of the chapter as modeled in the UST.

Support Reference: Quotations and Quote Margins

ULT **and peoples will be gathered against them**
UST I will gather armies from other nations to attack them
(וְאֻסְּפוּ עֲלֵיהֶם עַמִּים)

The expression **will be gathered** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context indicates that it is Yahweh who is speaking from this point forward in the chapter. Alternate translation: [and I will gather peoples against them]

Support Reference: Active or Passive

ULT **when they are bound**
UST and capture them
(בְּאָסְרָם)

The expression **are bound** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [when I bind them]

Support Reference: Active or Passive

ULT **to their two eyes**
UST because of their double sin
(לִשְׁתֵּי עינתם)

The phrase ** to their two eyes** is a translation of the written Hebrew text. Later Hebrew scribes, however, have recommended in the margin of the text what they considered to be a correction, by changing one letter. The UST follows this reading, and you may want to do the same or follow the reading of the major translation in your area. Alternate translation: [because of their two sins]

Support Reference: Alternative Readings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
when they are bound	and capture them

Hosea 10:11

ULT	UST
And Ephraim {is} a trained heifer loving to thresh, but I, I have passed over upon the goodness of her neck. I will harness Ephraim; Judah will plow; Jacob will harrow by himself.	*The people of Ephraim were like a young cow that someone had trained and that was happy to walk around on the stalks of grain. Its neck was flawless {because no one had ever put a yoke on it}. But for my part, I will ignore its beautiful neck. Now I will make the people of Ephraim work hard, as though they were a young cow that I was harnessing for the first time. It will be as though the people of Judah will have to plow, yes, it will be as though the people of Jacob will have to break up the hard ground with no one to help them.*

ULT **And Ephraim {is} a trained heifer**

UST The people of Ephraim were like a young cow that someone had trained

(וְאֶפְרַ֗יִם עֶגְלָ֤ה מְלֻמָּדָה֙)

Yahweh is speaking as if Ephraim were **a trained heifer**, a young cow that had been taught to work. He means that the people of Ephraim had become accustomed to easy, pleasant labor. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And the people of Ephraim were like a teachable calf]

Support Reference: Metaphor

ULT **I have passed over upon the goodness of her neck**

UST Its neck was flawless {because no one had ever put a yoke on it} … I will ignore its beautiful neck

(עָבַ֣רְתִּי עַל־טּ֔וּב צַוָּארָ֖הּ)

Yahweh is speaking as if he would lay a yoke on a work animal when he says that he **passed over upon the goodness of her neck**. He means that he will subject the people of Ephraim to hard labor and suffering. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I have subjected her to hard labor and suffering]

Support Reference: Metaphor

ULT **I will harness Ephraim; Judah will plow; Jacob will harrow by himself**
UST Now I will make the people of Ephraim work hard, as though they were a young cow that I was harnessing for the first time. It will be as though the people of Judah will have to plow, yes, it will be as though the people of Jacob will have to break up the hard ground with no one to help them
(אֶרְכִּיב אֶפְרַיִם יַחֲרוֹשׁ יְהוּדָה יְשַׂדֵּד־לוֹ יַעֲקֹב)

Yahweh is speaking as if the people were work animals that he would **harness** to **plow** and **harrow** the fields. He means that he will subject Ephraim, Judah, and Jacob to hard toil. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I will put Ephraim to hard work; Judah will labor; Jacob will toil alone]

Support Reference: Metaphor

ULT **the goodness of her neck**
UST Its neck was flawless {because no one had ever put a yoke on it} … its beautiful neck
(טוּב צַוָּארֶהָ)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Ephraim	The people of Ephraim
{is} a … heifer	were like a young cow
to thresh	to walk around on the stalks of grain
the goodness of	was flawless {because no one had ever put a yoke on it} … beautiful
Ephraim	the people of Ephraim
Judah	the people of Judah
will plow	It will be as though … will have to plow
Jacob	the people of Jacob

Hosea 10:12

ULT	UST
Sow for yourselves for righteousness; reap to the mouth of covenant faithfulness. Till for yourselves tillage, and {it is} time to seek Yahweh, until he comes and rains righteousness on you.	*Start doing what is right, as though you were planting good seeds, and it will be as though you were harvesting the crop from those good seeds when I reward you for being faithful to me. Do the hard work of {changing your ways as though you were} plowing new ground. Now is when you must start to know me. Then I will come and abundantly bless you by doing what is right for you.*

ULT **Sow for yourselves for righteousness; reap to the mouth of covenant faithfulness**
UST Start doing what is right, as though you were planting good seeds, and it will be as though you were harvesting the crop from those good seeds when I reward you for being faithful to me
(זִרְעוּ לָכֶם לִצְדָקָה קִצְרוּ לְפִי־חָסֶד)

Yahweh is speaking as if righteousness were a crop that the people should **Sow** and then **reap**. He means that they should do what is right and so receive Yahweh's covenant faithfulness in return. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Do what is right, and you will receive covenant faithfulness]

Support Reference: Metaphor

ULT **Sow for yourselves for righteousness**
UST Start doing what is right, as though you were planting good seeds
(זִרְעוּ לָכֶם לִצְדָקָה)

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

Support Reference: Abstract Nouns

ULT **reap to the mouth of covenant faithfulness**
UST and it will be as though you were harvesting the crop from those good seeds when I reward you for being faithful to me
(קְצִרוּ לְפִי־חָסֶד)

Yahweh is using **to the mouth of** as a common expression of the culture to mean "according to." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [then you will reap according to Yahweh's covenant faithfulness to you]

Support Reference: Idiom

ULT **covenant faithfulness**
UST being faithful to me
(חָסֶד)

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

Support Reference: Abstract Nouns

ULT **Till for yourselves tillage**
UST Do the hard work of {changing your ways as though you were} plowing new ground
(גִּירוּ לָכֶם גֵּיר)

Yahweh is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [Break up your unplowed ground]

Support Reference: Poetry

ULT **and rains righteousness on you**
UST and abundantly bless you by doing what is right for you
(וְיֹרֶה צֶדֶק לָכֶם)

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: [and rains his righteous deeds on you]

Support Reference: Abstract Nouns

ULT **Till for yourselves tillage**
UST Do the hard work of {changing your ways as though you were} plowing new ground
(גֵּירוּ לָכֶם גֵּיר)

Yahweh is speaking as if the people needed to **Till for yourselves tillage**, breaking up new ground. He means that they should make a thorough change in the way they live. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Begin to break your bad habits] or [Make a thorough change in the way you live]

Support Reference: Metaphor

ULT **Yahweh, until he comes**
UST me. Then I will come
(אֶת־יְהוָה עַד־יָבֹוא)

Yahweh is speaking of himself in the third person as **Yahweh** and **he**. If it would be helpful in your language, you could translate this in the first person as modeled in the UST.

Support Reference: First, Second or Third Person

ULT **and rains righteousness on you**
UST and abundantly bless you by doing what is right for you
(וְיֹרֶה צֶדֶק לָכֶם)

Yahweh is speaking of Yahweh's abundant blessing as if he **rains** it down on the people like water from the sky. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and abundantly gives righteousness to you]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sow	as though you were planting good seeds
for righteousness	Start doing what is right
reap	and it will be as though you were harvesting the crop from those good seeds when I reward you
covenant faithfulness	being faithful to me
to seek	you must start to know
Yahweh	me

Hosea 10:13

ULT	UST
You have plowed wickedness; you have reaped injustice. You have eaten the fruit of deception, for you trusted in your way, in the multitude of your warriors.	*But instead of that, you have done what is wicked, which is like planting poisonous crops, and it is as though you have harvested and eaten those crops because what you have done has made you lie to each other and treat each other unjustly. You did this because you deceived yourselves, thinking that you knew the best way to do things and that your many soldiers would protect you.*

ULT **You have plowed wickedness**
UST But instead of that, you have done what is wicked, which is like planting poisonous crops
(חֲרַשְׁתֶּם־רֶשַׁע)

If your language does not use an abstract noun for the idea of **wickedness**, you could express the same idea in another way. Alternate translation: [You have plowed what is wicked]

Support Reference: Abstract Nouns

ULT **You have plowed wickedness; you have reaped injustice**
UST But instead of that, you have done what is wicked, which is like planting poisonous crops, and it is as though you have harvested … and treat each other unjustly
(חֲרַשְׁתֶּם־רֶשַׁע עַוְלָתָה קְצַרְתֶּם)

Hosea is speaking as if wickedness and injustice were crops that the people had **plowed** and **reaped**. He means that the people did evil and then experienced its harmful consequences. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [You have committed wickedness; you have received injustice]

Support Reference: Metaphor

ULT **you have reaped injustice**
UST and it is as though you have harvested … and treat each other unjustly
(עַוְלָתָה קְצַרְתֶּם)

If your language does not use an abstract noun for the idea of **injustice**, you could express the same idea in another way. Alternate translation: [you have reaped what is unjust]

Support Reference: Abstract Nouns

ULT **deception**
UST because what you have done has made you lie to each other
(כָּחַשׁ)

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

Support Reference: Abstract Nouns

ULT **You have eaten the fruit of deception**
UST and eaten those crops because what you have done has made you lie to each other
(אֲכַלְתֶּם פְּרִי־כָחַשׁ)

Yahweh is speaking as if the people's deception were **fruit** that they had **eaten**. He means that the people have experienced the harmful consequences of their lies and deceit. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [You have experienced the harmful consequences of your own deception]

Support Reference: Metaphor

ULT **in the multitude of your warriors**
UST and that your many soldiers would protect you
(בְּרֹב גִּבּוֹרֶיךָ)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and you trusted in the multitude of your warriors]

Support Reference: Ellipsis

ULT **in the multitude of your warriors**
UST and that your many soldiers would protect you
(בְּרֹב גִּבּוֹרֶיךָ)

Yahweh is using the possessive form to describe a **multitude** made up of **warriors**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [in how many warriors you have]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You have plowed	But instead of that, you have done … which is like planting
wickedness	what is wicked … poisonous crops
you have reaped	and it is as though you have harvested
injustice	and treat each other unjustly

ULT	UST
the fruit of	those crops
deception	because what you have done has made you lie to each other
you trusted	you deceived yourselves, thinking
your warriors	your … soldiers would protect you

Hosea 10:14

ULT	UST
And a tumult will arise among your people, and all your fortresses will be destroyed, as Shalman destroyed Beth Arbel on the day of battle— a mother was dashed to pieces upon {her} sons.	*But {they will not;} your enemies will attack you, and they will destroy all of your strong cities, just as Shalman destroyed the city of Beth Arbel, when his soldiers bashed mothers to death on top of their children.*

ULT **and all your fortresses will be destroyed**
UST and they will destroy all of your strong cities
(וְכָל־מִבְצָרֶיךָ יושַׁד)

The expression **will be destroyed** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and your enemies will destroy all your fortresses]

Support Reference: Active or Passive

ULT **a mother was dashed to pieces**
UST bashed mothers to death
(אֵם & רֻטָּשָׁה)

The expression **was dashed to pieces** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [when his soldiers dashed a mother to pieces]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your fortresses	your strong cities
will be destroyed	and they will destroy

Hosea 10:15

ULT	UST
Thus he will do to you, Bethel, from the face of the evil of your evil. At the dawn, the king of Israel being destroyed, will be destroyed.	*I will do the same thing to you, people of Bethel, because you are extremely wicked. {When the battle begins} at dawn, the enemy will completely destroy the king of Israel.*

ULT **Thus he will do to you**
UST I will do the same thing to you
(כָּכָה עָשָׂה לָכֶם)

The pronoun **he** refers to Yahweh. It may be helpful to clarify this for your readers. Alternate translation: [Thus I, Yahweh will do to you]

Support Reference: Pronouns — When to Use Them

ULT **Bethel**
UST people of Bethel
(בֵּית־אֵל)

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

Support Reference: Metonymy

ULT **from the face of the evil of your evil**
UST because you are extremely wicked
(מִפְּנֵי רָעַת רָעַתְכֶם)

Yahweh is using the expression **from the face of** as a common expression of the culture to mean “because of.” If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [because of your great evil]

Support Reference: Idiom

ULT **the evil of your evil**
UST you are extremely wicked
(רָעַת רָעַתְכֶם)

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

Support Reference: Abstract Nouns

ULT **the king of Israel being destroyed, will be destroyed**
UST the enemy will completely destroy the king of Israel
(נִדְמָה נִדְמָה מַלְכִּי יִשְׂרָאֵל)

The expressions **being destroyed** and **will be destroyed** are passive verbal forms. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [your enemies will attack and surely destroy the king of Israel]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Bethel	people of Bethel
the evil of	you are extremely wicked
the king	the king of
of Israel	Israel
being destroyed	the enemy will completely destroy

Hosea 11

Hosea 11 Chapter Introduction

Structure and Formatting

This chapter is a poetic divine speech: Yahweh recalls his fatherly love for Israel, laments their unfaithfulness, and finally turns from judgment to compassion.

1. Yahweh recalls his love and care for Israel (1–4)
2. Israel faces judgment for refusing to return to Yahweh (5–7)
3. Yahweh's compassion restrains his anger (8–11)
4. Israel's unfaithfulness is exposed (12)

Religious and Cultural Concepts in This Chapter

Israel as God's son

Yahweh portrays himself as a parent who taught the child Israel to walk and called his "son" out of Egypt.

Hosea 11:1

ULT	UST
When Israel was a child I loved him, and out of Egypt I called my son.	*When the Israelite people were young as a nation, I loved them as a father loves a son, and I brought them out of Egypt.*

ULT Israel was a child
UST the Israelite people were young as a nation
(נַעַר יִשְׂרָאֵל)

Yahweh is speaking of the nation of Israel as if it were a young **child** here and in the next few verses. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Israel was a young nation]

Support Reference: Metaphor

ULT my son
UST a son
(לְבָנִי)

Yahweh is speaking of the nation of Israel as if it were his **son**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [my people]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelite people
I loved him	I loved them as a father loves
and out of Egypt	and … out of Egypt
I called	I brought them

Hosea 11:2

ULT	UST
They called to them, thus they went from their faces. They kept sacrificing to the Baals and burning to the idols.	*{However, the more} I called to the Israelites, the more they ignored me. Those people kept offering sacrifices to the Baal {gods} and burning {incense} to {honor} the statues of them.*

ULT **They called to them**
UST {However, the more} I called to the Israelites
(קָרְאוּ לָהֶם)

The phrase **They called to them** is a translation of the written Hebrew text. It is unclear who **They** would refer to. The ancient Greek and Syriac translations reflect a reading that has Yahweh calling to the Israelites directly and that includes an initial term that means "the more" or "as much as." The UST follows this reading. If you prefer to translate according to the Hebrew, there are two possibilities: (1) "They" could refer to the prophets, through whom Yahweh called to the Israelites to repent and obey him. Alternate translation: [The prophets called to them] or [I called to them through the prophets] or (2) it could refer to worshippers of Baal, who called the Israelites away from Yahweh. Alternate translation: [Worshippers of Baal called to them]

Support Reference: Alternative Readings

ULT **they went from their faces**
UST they ignored me
(הָלְכוּ מִפְּנֵיהֶם)

The pronoun **they** in this phrase refers to the people of Israel. It may be helpful to clarify this for your readers. Alternate translation: [the Israelites went from their faces]

Support Reference: Pronouns — When to Use Them

> ULT **from their faces**
> UST me
> (מִפְּנֵיהֶֽם)

Here the phrase **from their faces** could: (1) represent “from their presence,” referring to the prophets of Yahweh. Or if you chose to divide the words differently as did the ancient Greek and Syriac translators, it would represent “from my presence.” Alternate translation: [from before them] or [from before me] or (2) be a common expression of the culture that means “because of them.” In this case, it could refer to the worshippers of Baal, if that is how you chose to interpret who **They** is in **They called to them** at the beginning of the verse. Alternate translation: [because of them]

Support Reference: Idiom

> ULT **from their faces**
> UST me
> (מִפְּנֵיהֶֽם)

The phrase **from their faces** is a translation of the written Hebrew text. This reading, however, does not seem to make sense. You may want to follow an alternative reading from the ancient Greek and Syriac translations, which divided the words differently, reading the pronoun with the verb “they kept sacrificing” (“they” has the same letters as “their”). The UST follows that reading. Alternate translation: [from my face] or [from me]

Support Reference: Alternative Readings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
They called	{However, the more} I called
They kept sacrificing	Those people kept offering sacrifices
to the Baals	to the Baal {gods}
to the idols	to {honor} the statues of them

Hosea 11:3

ULT	UST
Yet I, I taught Ephraim to walk. He took them upon his arms, but they did not know that I healed them.	*{The people of} Ephraim {were like a small child and} I was {like} the one who taught them to walk. It was as though I carried them in my arms, but they did not understand that I was the one who took care of them.*

ULT **Yet I, I taught Ephraim to walk**
UST {The people of} Ephraim {were like a small child and} I was {like} the one who taught them to walk
(וְאָנֹכִי תִרְגַּלְתִּי לְאֶפְרַ֫יִם)

Yahweh is stating the pronoun **I** separately, even though the verb translated as **I taught** already includes this meaning. He is doing that to emphasize that it was he himself who cared for the people of Ephraim. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [Yet I myself taught Ephraim to walk]

Support Reference: Pronouns — When to Use Them

ULT **I taught Ephraim to walk**
UST The people of} Ephraim {were like a small child and} … taught them to walk
(תִרְגַּלְתִּי לְאֶפְרַ֫יִם)

Yahweh is speaking of his early care for the people of Ephraim as if he as a parent had been teaching a small child and **taught Ephraim to walk**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I cared for Ephraim like a parent teaching a small child to walk]

Support Reference: Metaphor

ULT **He took them upon his arms**
UST It was as though I carried them in my arms
(קָחָם עַל־זְרוֹעֹתָיו)

The phrase **He took them upon his arms** could be translated to mean: (1) that Yahweh picked up Ephraim, pictured as a small child, and carried him in his arms. The UST follows this interpretation. It may be that Hosea is speaking about Yahweh here, or it may be that the original reading continued Yahweh's speech in the first person, as the ancient Greek and Syriac translations have it. Alternate translation: [I took him up in my arms] or (2) that Yahweh took Ephraim, pictured as a small child, and held onto Ephraim's arms as Yahweh taught Ephraim to walk. Alternate translation: [He took him by his arms] or [I took him by his arms]

Support Reference: Metaphor

ULT **He took them upon his arms, but they did not know that I healed them**
UST It was as though I carried them in my arms, but they did not understand that I was the one who took care of them
(קָחָם עַל־זְרוֹעֹתָיו וְלֹא יָדְעוּ כִּי רְפָאתִים)

The plural pronouns **them** and **they** refer to Ephraim as the nation of Israel which is a shift from earlier in this verse where he refers to the nation as the person, **Ephraim**. Throughout this chapter, the pronouns referring to Israel and Ephraim vary between singular and plural. If it would be helpful in your language, you could use the singular here and in the next verses or use the plural throughout as modeled in the UST. Alternate translation: [He took him upon his arms, but he did not know that I healed him]

Support Reference: Pronouns — When to Use Them

ULT **I healed them**
UST I was the one who took care of them
(רְפָאתִים)

Yahweh is speaking of caring for the people of Israel as if he **healed them** from sickness. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I cared for them]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	{The people of} Ephraim
they did … know	they did … understand

Hosea 11:4

ULT	UST
I led them with cords of humanity, with bands of love. And I was to them like the lifters of a yoke on their jaws, and I bent down to him; I fed {him}.	*I gently guided them, because I loved them. I was to them like a loving father who lifts his infant to his cheek and I bent down to feed them.*

ULT **I led them with cords of humanity, with bands of love**
UST I gently guided them, because I loved them
(בְּחַבְלֵי אָדָם אֶמְשְׁכֵם בַּעֲבֹתוֹת אַהֲבָה)

Yahweh is speaking of the kind and gentle ways he led the people of Israel as if they were **cords of humanity** and **bands of love** by which he drew them along. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I led them with gentle kindness and love]

Support Reference: Metaphor

ULT **love**
UST because I loved them
(אַהֲבָה)

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

Support Reference: Abstract Nouns

ULT **And I was to them like the lifters of a yoke on their jaws**
UST I was to them like a loving father who lifts his infant to his cheek
(וָאֱהִי לָהֶם כְּמָרִימֵי עֹל עַל לְחֵיהֶם)

The phrase **And I was to them like the lifters of a yoke on their jaws** is a translation of the written Hebrew text. This reading, however, does not seem to make sense. A yoke is never placed on an animal's jaws, but on the animal's neck. Further, if this were an image of release from slavery, it would describe lifting the yoke from the animal, not lifting it on the animal. It seems that the word translated as **yoke** should be pronounced with a different vowel, which would then be the word for "infant." The word translated as **jaws** also means "cheek." Therefore, this could mean: (1) Yahweh is continuing the picture of Ephraim as a small child and describing his tender care for them. The UST follows that reading. Alternate translation: [And I was to them like those who lift an infant onto their cheeks] or (2) Yahweh is describing Ephraim as a working animal on which he is lifting a yoke, perhaps as a picture of releasing them from slavery. Alternate translation: [And I was to them like those who lift a yoke on their jaws]

Support Reference: Alternative Readings

ULT **and I bent down to him; I fed {him}**
UST and I bent down to feed them
(וָאַט אֵלָיו אוֹכִיל)

Yahweh is speaking of his care for the people of Israel as if he were a parent who **bent down** and **fed** a small child. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and I gently cared for him and fed him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
love	because I loved them
a yoke	his infant

Hosea 11:5

ULT	UST
He will not return to the land of Egypt, but Assyria—he {will be} his king, because they refused to return.	*The Israelites will not return to {being slaves in} the land of Egypt, but {now} the king of Assyria will rule over them, because they refused to worship me any more.*

ULT **He will not return to the land of Egypt, but Assyria—he {will be} his king, because they refused to return**

UST The Israelites will not return to {being slaves in} the land of Egypt, but {now} the king of Assyria will rule over them, because they refused to worship me any more

(לֹא יָשׁוּב אֶל־אֶֽרֶץ מִצְרַ֔יִם וְאַשּׁ֖וּר הִ֣וא מַלְכּ֑וֹ כִּי מֵאֲנ֖וּ לָשֽׁוּב)

If it would be more natural in your language, you could reverse the order of these phrases, since the last phrase gives the reason for the result that the first phrases describe. Alternate translation: [Since they refused to return to worship Yahweh, he will not return them to the land of Egypt, but instead, Assyria will be his king]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he {will be} his king**

UST but {now} the king of Assyria will rule over them

(הִ֣וא מַלְכּ֑וֹ)

The pronoun **he** refers to the king of Assyria, while the pronoun **his** refers to Ephraim. It may be helpful to clarify this for your readers. Alternate translation: [the king of Assyria will be Ephraim‘s king]

Support Reference: Pronouns — When to Use Them

ULT **they refused to return**

UST they refused to worship me any more

(מֵאֲנ֖וּ לָשֽׁוּב)

The implication is that they refused to return to worshiping Yahweh. You could include this information if that would be helpful to your readers. Alternate translation: [they no longer worship me]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
He will … return	The Israelites will … return
the land of	{being slaves in} the land of
Egypt	Egypt
but Assyria	but {now} the king of Assyria

ULT	UST
{will be} his king	will rule over them

Hosea 11:6

ULT	UST
The sword will whirl against his cities, and will destroy his bars, and will devour because of their plans.	*Enemies will attack {the people in} their cities with swords and will destroy the bars {of their gates}. Their enemies will kill them because of their {evil} plans.*

ULT **and will destroy his bars**
UST and will destroy the bars {of their gates}
(וְכִלְּתָה בַדָּיו)

Yahweh assumes that readers will know the **bars** being referred to are part of the city gates. You could say that explicitly if that would be helpful to your readers. Alternate translation: [and will destroy the bars of his gates]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and will devour because of their plans**
UST Their enemies will kill them because of their {evil} plans
(וְאָכְלָה מִמֹּעֲצוֹתֵיהֶם)

Yahweh is speaking of the destruction that the sword will cause as if the sword would **devour** its victims like an animal eating its prey. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and will destroy them because of their plans]

Support Reference: Metaphor

ULT **and will devour because of their plans**
UST Their enemies will kill them because of their {evil} plans
(וְאָכְלָה מִמֹּעֲצוֹתֵיהֶם)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and will devour them because of their plans]

Support Reference: Ellipsis

ULT **because of their plans**
UST because of their {evil} plans
(מִמֹּעֲצוֹתֵיהֶם)

The pronoun **their** refers to the Ephraim or the nation of Israel which is a shift from earlier in this verse where he refers to the nation as the person with the pronoun **his**. Throughout this chapter, the pronouns referring to Ephraim and Israel vary between singular and plural. If it would be helpful in your language, you could use the singular here and in the next verses or use the plural throughout as modeled in the UST. Alternate translation: [because of his plans]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The sword	with swords
and will destroy	and will destroy
and will devour	Their enemies will kill them

Hosea 11:7

ULT	UST
And my people are bent on turning away from me. Though they call to him on high, he will not raise {them} up at all.	*My people are determined to no longer worship me. Though they call out to me, the Most High, I will certainly not help them.*

ULT **are bent on turning away from me**
UST are determined to no longer worship me
(תְלוּאִים לִמְשׁוּבָתִי)

Yahweh is speaking of his people abandoning their loyalty to him as if they were physically **turning away from** him to walk in a different direction. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [are determined to abandon me]

Support Reference: Metaphor

ULT **Though they call to him on high, he will not raise {them} up at all**
UST Though they call out to me, the Most High, I will certainly not help them
(וְאֶל־עַל֙ יִקְרָאֻ֔הוּ יַחַד֙ לֹ֣א יְרוֹמֵֽם)

Yahweh is speaking of himself in the third person as **him** and **he**. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [Though they call to me on high, I will not raise them up at all]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they call to him	they call out to me

Hosea 11:8

ULT	UST
How can I give you up, Ephraim, surrender you, Israel? How can I make you like Admah, set you like Zeboiim? My heart is turned over within me; all my compassions are aroused together.	*And yet, I cannot bring myself to give you up, Ephraim! I cannot just let you go, Israel! I cannot completely destroy you the way I destroyed the cities of Admah and Zeboiim! I am in anguish deep within me; I love you much too strongly {to do this}!*

ULT How can I give you up, Ephraim, surrender you, Israel
UST And yet, I cannot bring myself to give you up, Ephraim! I cannot just let you go, Israel
(אֵ֚יךְ אֶתְּנְךָ֣ אֶפְרַ֔יִם אַמְגֶּנְךָ֖ יִשְׂרָאֵ֑ל)

Yahweh is using the question form to express the anguish and reluctance he feels at the thought of giving up his people. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [I will not give you up, Ephraim or surrender you, Israel!]

Support Reference: Rhetorical Question

ULT How can I make you like Admah, set you like Zeboiim
UST I cannot completely destroy you the way I destroyed the cities of Admah and Zeboiim
(אֵ֚יךְ אֶתְּנְךָ֣ כְאַדְמָ֔ה אֲשִׂימְךָ֖ כִּצְבֹאִ֑ים)

Yahweh is using the question form to express how unwilling he is to destroy his people as he destroyed Admah. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [I will not make you like Admah or set you like Zeboiim!]

Support Reference: Rhetorical Question

ULT can I make you like Admah, set you like Zeboiim
UST I cannot completely destroy you the way I destroyed the cities of Admah and Zeboiim
(אֶתְּנְךָ֣ כְאַדְמָ֔ה אֲשִׂימְךָ֖ כִּצְבֹאִ֑ים)

The point of this comparison is that while the cities of **Admah** and **Zeboiim** were completely destroyed (see Deuteronomy 29:23), this is something that Yahweh does not want to do to the people of Israel. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [How can I completely destroy you like Admah and Zebeoiim]

Support Reference: Simile

ULT **My heart is turned over within me**
UST I am in anguish deep within me
(נֶהְפַּךְ עָלַי לִבִּי)

Yahweh is speaking of the turmoil of his strong feelings of anguish as if his **heart** were physically **turned over within** him. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [My heart is overwhelmed within me]

Support Reference: Metaphor

ULT **My heart is turned over within me**
UST I am in anguish deep within me
(נֶהְפַּךְ עָלַי לִבִּי)

The expression **is turned over** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [This situation makes my heart turn over within me]

Support Reference: Active or Passive

ULT **My heart**
UST I
(לִבִּי)

Here Yahweh speaks of his **heart** as it represents where his feelings and desires exist. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [My inner being]

Support Reference: Metaphor

ULT **my compassions**
UST I love you much too strongly {to do this}
(נִחוּמַי)

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

Support Reference: Abstract Nouns

ULT **are aroused**
UST I love you much too strongly {to do this}
(נִכְמְרוּ)

The expression **are aroused** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [rise up]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	Ephraim
Israel	Israel
my compassions	I love you much too strongly {to do this}

Hosea 11:9

ULT	UST
I will not carry out the burning of my nose; I will not repeat to destroy Ephraim! For I {am} God and not man, the Holy {One} in your midst, and I will not come in wrath.	*Although I am extremely angry, I will not act accordingly; I will not destroy {the people of} Ephraim again! {I will do this} because I am God, not a human being. I am the Holy One who lives among you, and I will not come to destroy you even though I am extremely angry."*

ULT **the burning of my nose**
UST Although I am extremely angry
(חֲרוֹן אַפִּי)

Yahweh is using **the burning of my nose** as a common expression of the culture to mean "my fierce anger." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [my fierce anger]

Support Reference: Idiom

ULT **in wrath**
UST to destroy you even though I am extremely angry
(בְּעִיר)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to destroy	I will … destroy
Ephraim	{the people of} Ephraim
God	God
the Holy {One}	I am the Holy One
in wrath	to destroy you even though I am extremely angry

Hosea 11:10

ULT	UST
They will come after Yahweh; he will roar like a lion. When he, he roars, sons will come trembling from the sea.	*{Hosea said,} "The Israelites will return to Yahweh. He will call out with a loud, powerful voice, and when it is he who calls out, his people will come back, deeply respectful, from {the lands around} the sea {to the west}.*

ULT **They will come after Yahweh**
UST {Hosea said,} "The Israelites will return to Yahweh
(אַחֲרֵי יְהוָה יֵלֵכוּ)

This could be: (1) Hosea speaking about Yahweh as in the UST or (2) Yahweh speaking of himself in the third person. Alternate translation: [They will come after me, Yahweh]

Support Reference: First, Second or Third Person

ULT **he will roar like a lion**
UST He will call out with a loud, powerful voice
(כְּאַרְיֵה יִשְׁאָג)

The point of this comparison is that just as **a lion** roars loudly and powerfully, so Yahweh will summon his people with a loud, powerful voice. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [he will roar powerfully to summon his people]

Support Reference: Simile

ULT **When he, he roars**
UST and when it is he who calls out
(כִּי־הוּא יִשְׁאָג)

Yahweh is stating the pronoun **he** separately, even though the verb translated as **he roars** already includes this meaning. He is doing that to emphasize that it is he himself who roars. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [When he himself roars]

Support Reference: Pronouns — When to Use Them

ULT **sons**
UST his people
(בָּנִים)

Yahweh is speaking of the people of Israel as if they were his **sons** returning to their father. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the people who belong to him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
like a lion	He will call out with a loud, powerful voice
will come trembling	will come back, deeply respectful
from the sea	from {the lands around} the sea {to the west}

Hosea 11:11

ULT	UST
They will come trembling like a bird from Egypt, and like a dove from the land of Assyria. And I will settle them in their homes —the declaration of Yahweh.	*Others of his people will come from Egypt {as timid} as a bird, and others will come from the land of Assyria {as docile} as a dove." I will settle them in their own homes again. {This will happen, because} I, Yahweh, have declared it.*

ULT **They will come trembling like a bird from Egypt**
UST Others of his people will come from Egypt {as timid} as a bird
(יֶחֶרְדוּ כְצִפּוֹר מִמִּצְרַיִם)

The point of this comparison is that just as **a bird** would be timid, fearful, and trembling in response to a lion's roar, so the people of Israel will hurry back from exile with respectful fear when Yahweh summons them to return. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [They will return with fear and trembling from Egypt]

Support Reference: Simile

ULT **and like a dove from the land of Assyria**
UST and others will come from the land of Assyria {as docile} as a dove
(וּכְיוֹנָה מֵאֶרֶץ אַשּׁוּר)

The point of this comparison is that just as **a dove** is gentle and docile, so the people of Israel will come back without objections from the land of Assyria, ready to obey Yahweh. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and other returns from Assyria like a dove that docilely returns home]

Support Reference: Simile

ULT **the declaration of Yahweh**
UST {This will happen, because} I, Yahweh, have declared it
(נְאֻם־יְהוָה)

Yahweh is speaking of himself in the third person in the phrase **the declaration of Yahweh**. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [it is I, Yahweh, who is declaring this]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
They will come trembling	Others of his people will come … {as timid} as a bird
from Egypt	from Egypt

ULT	UST
and like a dove	{as docile} as a dove
from the land of	and others will come from the land of
Assyria	Assyria
Yahweh	I, Yahweh

Hosea 11:12

ULT	UST
Ephraim has surrounded me with lies, and the house of Israel with deceit. But Judah still roams with God, and is established with the Holy {One}.	*The people of Ephraim have constantly lied to me, yes, the people of Israel are continually treacherous. However, the people of Judah still obey God; they remain faithful to the Holy One.*

ULT **has surrounded me with lies**
UST have constantly lied to me
(סְבָבֻנִי בְכַחַשׁ)

Yahweh is speaking of the constant lying of the people of Ephraim as if they had **surrounded me with lies** on every side. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [has completely deceived me with lies]

Support Reference: Metaphor

ULT **and the house of Israel with deceit**
UST yes, the people of Israel are continually treacherous
(וּבְמִרְמָה בֵּית יִשְׂרָאֵל)

If your language does not use an abstract noun for the idea of **deceit**, you could express the same idea in another way. Alternate translation: [and the house of Israel is constantly trying to deceive me]

Support Reference: Abstract Nouns

ULT **roams with God**
UST obey God
(רָד עִם־אֵל)

Yahweh is using **roams with God** as a common expression of the culture to mean “remains loyal to God.” If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [remains loyal to God]

Support Reference: Idiom

ULT **the house of Israel**
UST yes, the people of Israel
(בֵּית יִשְׂרָאֵל)

Here, **house** means all the people descended from a particular person. It envisions them as if they were one household living together. So **the house of Israel** figuratively means all the people descended from the patriarch Jacob, who was also known as Israel. Alternate translation: [the Israelites]

Support Reference: Metaphor

ULT **But Judah still roams with God, and is established with the Holy {One}**
UST However, the people of Judah still obey God; they remain faithful to the Holy One
(וְיהוּדָה עֹד רָד עִם־אֵל וְעִם־קְדוֹשִׁים נֶאֱמָן)

The sentence **But Judah still roams with God, and is established with the Holy One** could mean: (1) that although Israel is far from God, Judah is still following him. The ULT and UST follow that reading, or (2) that the word translated as “God” refers to the false god Baal, and the word translated as “the Holy One” refers to the lesser gods who serve Baal. This could be possible because the word is plural, but words for God are often plural to indicate his majesty. Alternate translation: [But Judah still roams with a god, and is established with the holy ones]

Support Reference: Metaphor

ULT **and is established with the Holy {One}**
UST they remain faithful to the Holy One
(וְעִם־קְדוֹשִׁים נֶאֱמָן)

The expression **is established** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and the Holy One establishes them]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	The people of Ephraim
the house of Israel	yes, the people of Israel
and … with deceit	are continually treacherous
But Judah	However, the people of Judah
God	God
the Holy {One}	the Holy One
the Holy {One}	the Holy One

Hosea 12

Hosea 12 Chapter Introduction

Structure and Formatting

This chapter is prophetic poetry indicting Ephraim (Israel) for futile foreign alliances and deceit, framed as a covenant lawsuit and recalling the patriarch Jacob.

1. Israel turns from Yahweh to idols (1–3)
2. Yahweh recalls his care and Israel's rebellion (4–8)
3. Israel's sin brings judgment and death (9–16)

Religious and Cultural Concepts in This Chapter

The Jacob narrative

Verses 3-4 and 12 allude to Genesis events (grasping Esau's heel, wrestling at Peniel, Bethel, fleeing to Aram) and assume readers know these stories.

Translation Issues in This Chapter

Shifting pronouns

The subject shifts often—he/they for Ephraim, and ambiguous he/him for Jacob, God, and the angel in verses 3-4. It may be helpful to clarify who each pronoun refers to in your translation.

Hosea 12:1

ULT	UST
Ephraim is feeding on wind and pursuing the east-wind all the day. He multiplies lies and destruction. And they cut a covenant with Assyria, and oil is carried to Egypt.	*The people of Ephraim do what is useless; yes, they keep busy all day doing worthless things. They constantly tell lies and do violent things. First they make a treaty with Assyria, and then they send olive oil to Egypt {to get help from that nation}.*

ULT **Ephraim is feeding on wind and pursuing the east-wind all the day**
UST The people of Ephraim do what is useless; yes, they keep busy all day doing worthless things
(אֶפְרַ֗יִם רֹעֶ֤ה רוּחַ֙ וְרֹדֵ֣ף קָדִ֔ים כָּל־הַיּ֖וֹם)

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Another approach would be to connect the phrases with a word that shows that the second phrase is repeating the first one, not saying something additional as modeled in the UST. Alternate translation: [Ephraim is uselessly pursuing the wind all the day]

Support Reference: Parallelism

ULT **Ephraim is feeding on wind and pursuing the east-wind**
UST The people of Ephraim do what is useless; yes, they keep busy … doing worthless things
(אֶפְרַ֗יִם רֹעֶ֤ה רוּחַ֙ וְרֹדֵ֣ף קָדִ֔ים)

The speaker is speaking of Ephraim's useless pursuit foreign alliances as if it were **feeding on wind** and **pursuing the east-wind**, an activity that gains nothing real. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [By pursuing foreign alliances, Ephraim is chasing after nothing]

Support Reference: Metaphor

ULT **all the day**
UST all day
(כָּל־הַיּ֖וֹם)

The speaker says **all the day** as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [constantly] or [all the time]

Support Reference: Hyperbole

ULT **lies and destruction**
UST They … tell lies and do violent things
(כָּזָב וְשֹׁד)

If your language does not use abstract nouns for the ideas of **lies** and **destruction**, you could express the same idea in another way. Alternate translation: [false words and destructive activity]

Support Reference: Abstract Nouns

ULT **And they cut a covenant**
UST First they make a treaty
(וּבְרִית & יִכְרֹתוּ)

The pronoun **they** refers to the people of Ephraim or the northern kingdom of Israel, which is a shift from earlier in this verse where he refers to the nation as the person with his name and the pronoun**He**. Throughout this chapter, the pronouns referring to the nation vary between singular and plural. If it would be helpful in your language, you could use the singular here and in the next verses or use the plural throughout as modeled in the UST. The pronoun **they** refers to the people of Ephraim, the same people referred to as **He** earlier in the verse. It may be helpful to clarify this for your readers. Alternate translation: [And Ephraim cut a covenant] or [And he cut a covenant]

Support Reference: Pronouns — When to Use Them

ULT **And they cut a covenant**
UST First they make a treaty
(וּבְרִית & יִכְרֹתוּ)

The speaker is using **cut a covenant** as a common expression of his culture which means "to make" or "establish" a covenant. See how you translated the phrase "cut a covenant" in 2:18. Here it refers to agreements that Israel made when they forsook the help that their God offered to pursue help from enemy nations. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [will establish a covenant]

Support Reference: Idiom

ULT **and oil is carried to Egypt**
UST and then they send olive oil to Egypt {to get help from that nation}
(וְשֶׁמֶן לְמִצְרַיִם יוּבָל)

The expression **is carried** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and they carry oil to Egypt] or [and they give olive oil to negotiate with Egypt]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	The people of Ephraim
He multiplies	constantly
and destruction	and do violent things
And … a covenant	a treaty
Assyria	Assyria
and oil	and then … olive oil
to Egypt	to Egypt {to get help from that nation}

Hosea 12:2

ULT	UST
And a dispute {is} to Yahweh with Judah, and to punish Jacob according to his ways; according to his deeds he will repay to him.	*Yahweh is bringing a legal case against Judah as well, and he will punish the descendants of Jacob for how they have lived. He will give them what they deserve for the things they have done.*

ULT And a dispute {is} to Yahweh with Judah
UST Yahweh is bringing a legal case against Judah as well
(וְרִיב לַיהוָה עִם־יְהוּדָה)

The implication is that **dispute** here refers to a formal legal complaint, as when one party brings a lawsuit against another. You could include this information if that would be helpful to your readers. Alternate translation: [And Yahweh has a formal legal complaint against Judah]

Support Reference: Assumed Knowledge and Implicit Information

ULT And a dispute
UST is bringing a legal case
(וְרִיב)

If your language does not use an abstract noun for the idea of **dispute**, you could express the same idea in another way. Alternate translation: [And Yahweh disputes with Judah]

Support Reference: Abstract Nouns

ULT according to his ways
UST for how they have lived
(כִּדְרָכָיו)

The speaker is speaking of how Jacob has lived as if it were the paths or ** ways** that he usually walks along. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [based on his behavior]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} to Yahweh	Yahweh
Judah	against Judah as well
and to punish	and he will punish
Jacob	and he will punish the descendants of Jacob

Hosea 12:3

ULT	UST
In the womb he took his brother by the heel, and in his manhood he struggled with God.	*When their ancestor Jacob was still in his mother's womb, he grabbed the heel of his brother Esau {because he wanted to be the firstborn}. When Jacob grew up and became strong, he wrestled with God.*

ULT he took his brother by the heel
UST he grabbed the heel of his brother Esau {because he wanted to be the firstborn}
(עָקַב אֶת־אָחִיו)

The pronoun **he** refers to Jacob, the ancestor of the people of Israel. It may be helpful to clarify this for your readers. Alternate translation: [Jacob took his brother by the heel]

Support Reference: Pronouns — When to Use Them

ULT In the womb he took his brother by the heel
UST When their ancestor Jacob was still in his mother's womb, he grabbed the heel of his brother Esau {because he wanted to be the firstborn}
(בַּבֶּטֶן עָקַב אֶת־אָחִיו)

This refers to the account of Jacob's birth described in Genesis 25:26, when he came out of the womb grasping the heel of his twin brother Esau. You could include this information in a footnote if that would be helpful to your readers.

Support Reference: Assumed Knowledge and Implicit Information

ULT and in his manhood
UST When Jacob grew up and became strong
(וּבְאוֹנוֹ)

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

Support Reference: Abstract Nouns

ULT he struggled with God
UST he wrestled with God
(שָׂרָה אֶת־אֱלֹהִים)

This and the first line of the next verse refer to the account described in Genesis 32:22-32, when Jacob wrestled with an angel who turned out to be God. You could include this information in a footnote if that would be helpful to your readers.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the womb	When their ancestor Jacob was still in his mother’s womb
God	God

Hosea 12:4

ULT	UST
And he struggled with an angel and prevailed. He wept and begged favor of him. At Bethel he found him, and there he spoke with us.	*He struggled with an angel {who appeared to him,} and he won. Then Jacob wept and begged the angel to bless him. God met Jacob at Bethel, and there God spoke with him.*

ULT **He wept and begged favor of him**
UST Then Jacob wept and begged the angel to bless him
(בָּכָה וַיִּתְחַנֶּן־לוֹ)

The pronoun **He** refers to Jacob, while the pronoun **him** refers to the angel. It may be helpful to clarify this for your readers. Alternate translation: [Jacob wept and begged favor of the angel]

Support Reference: Pronouns — When to Use Them

ULT **At Bethel he found him**
UST God met Jacob at Bethel
(בֵּית־אֵל יִמְצָאֶנּוּ)

This refers to the event described in Genesis 32:28-30 when God revealed himself to Jacob at **Bethel** and spoke with him. You could include this information in a footnote if that would be helpful to your readers.

Support Reference: Assumed Knowledge and Implicit Information

ULT **he found him**
UST God met Jacob
(יִמְצָאֶנּוּ)

The pronoun **he** refers to God, while the pronoun **him** refers to Jacob. It may be helpful to clarify this for your readers. Alternate translation: [God found Jacob]

Support Reference: Pronouns — When to Use Them

ULT **with us**
UST with him
(עִמָּנוּ)

The phrase **with us** is a translation of the written Hebrew text. This reading, however, does not seem to make sense, since God spoke to Jacob at Bethel, not to his descendants. You may want to follow an alternative reading from the ancient Greek and Syriac translations, which translated the phrase as “with him,” which has the same consonants as “with us.” The UST follows that reading.

Support Reference: Alternative Readings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an angel	an angel {who appeared to him … }
and begged favor	and begged the angel to bless
At Bethel	at Bethel

Hosea 12:5

ULT	UST
And Yahweh, the God of Armies— Yahweh {is} his memorial name.	*That one is Yahweh, the commander of the heavenly armies; "Yahweh" is the name that he commanded us always to use for him.*

ULT the God of Armies
UST the commander of the heavenly armies
(אֱלֹהֵי הַצְּבָאוֹת)

The speaker is using the possessive form **God of Armies** to mean the one who commands the armies of heaven. It may be helpful to clarify this for your readers. Alternate translation: [the God who commands the armies of heaven]

Support Reference: Possession

ULT Yahweh {is} his memorial name
UST Yahweh" is the name that he commanded us always to use for him
(יְהוָה זִכְרוֹ)

The speaker is using the expression **his memorial name** as a common expression of the culture to mean "the name by which Yahweh is to be remembered and worshiped for all generations." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [Yahweh is the name by which he is to be remembered and worshiped for all generations]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Yahweh	That one is Yahweh
the God of Armies	the commander of the heavenly armies
{is} his memorial name	is the name that he commanded us always to use for him

Hosea 12:6

ULT	UST
And you, by your God you must return. Keep covenant faithfulness and justice, and wait for your God continually.	*So you{, people of Israel,} restore yourselves as God's people by {obeying} your God! Be faithful to him and act justly toward others, and always trust in your God.*

ULT **And you, by your God you must return**
UST So you{, people of Israel,} restore yourselves as God's people by {obeying} your God
(וְאַתָּה בֵּאלֹהֶיךָ תָּשׁוּב)

The speaker is speaking of repenting and turning back to God as if the people had been walking one direction and must instead **return** to him. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And you must restore yourself to your God]

Support Reference: Metaphor

ULT **by your God**
UST by {obeying} your God
(בֵּאלֹהֶיךָ)

The phrase **by your God** could mean: (1) that the Israelites should return to God by following his ways, as described in the rest of the verse. Alternate translation: [by following the ways of your God] or (2) that the Israelites should rely on God's help to empower them to return. Alternate translation: [by the help of your God]

ULT **covenant faithfulness and justice**
UST Be faithful to him and act justly toward others
(חֶסֶד וּמִשְׁפָּט)

If your language does not use abstract nouns for the ideas of **covenant faithfulness** and **justice**, you could express the same idea in another way. Alternate translation: [being faithful to the covenant and doing what is just]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by your God	by {obeying} your God
covenant faithfulness	Be faithful to him

Hosea 12:7

ULT	UST
A merchant—in his hand {are} scales of deceit— he loves to oppress.	*But the merchants {among you} use dishonest scales; they love to cheat {people}.*

ULT A merchant
UST But the merchants {among you}
(כְּנַעַן)

The implication is that the **merchant** here stands for the tradesmen of Ephraim, whom the speaker is portraying as dishonest traders. You could include this information if that would be helpful to your readers. Alternate translation: [The merchants of Ephraim]

Support Reference: Assumed Knowledge and Implicit Information

ULT in his hand {are} scales of deceit
UST But the merchants {among you} use dishonest scales
(בְּיָדוֹ מֹאזְנֵי מִרְמָה)

Here, **his hand** represents his possession and control of the scales. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [he possesses scales of deceit]

Support Reference: Metonymy

ULT {are} scales of deceit
UST use dishonest scales
(מֹאזְנֵי מִרְמָה)

Here, **scales** describes an instrument for determining the weight of an object. It consists of a central post with a crossbar from which two pans are hung. An object may be placed in one pan and known weights placed in the other pan until the crossbar remains level, indicating that both pans contain an equal weight. By using incorrect weights these merchants were deceiving those with whom they traded in order to increase their wealth. If your readers would not be familiar with this type of weighing instrument, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: [are dishonest weighing instruments]

Support Reference: Translate Unknowns

ULT **{are} scales of deceit**
UST use dishonest scales
(מֹאזְנֵי מִרְמָה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
deceit	dishonest

Hosea 12:8

ULT	UST
And Ephraim said, "Surely I have become rich; I have found wealth for myself. All of my labors—they will not find iniquity in me that {would be} sin."	*The people of Ephraim boast and say, "We have become very rich! We have gained great possessions for ourselves. No one can find anything wrong in all the work we have done, that is, nothing that would count as sin for us."*

ULT **I have become rich; I have found wealth for myself**
UST We have become very rich! We have gained great possessions for ourselves
(עָשַׁרְתִּי מָצָאתִי אוֹן לִי)

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it is helpful, you could connect the phrases in a way that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: [I have become rich; yes, I have found wealth for myself]

Support Reference: Parallelism

ULT **I have found wealth for myself**
UST We have gained great possessions for ourselves
(מָצָאתִי אוֹן לִי)

If your language does not use an abstract noun for the idea of **wealth**, you could express the same idea in another way. Alternate translation: [I have made myself very wealthy]

Support Reference: Abstract Nouns

ULT **iniquity**
UST anything wrong
(עָוֹן)

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

Support Reference: Abstract Nouns

ULT **{would be} sin**
UST would count as sin
(חֵטְא)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	The people of Ephraim
my labors	the work we have done
iniquity	anything wrong
{would be} sin	would count as sin

Hosea 12:9

ULT	UST
“And I {am} Yahweh your God from the land of Egypt. I will make you dwell in tents again, as in the days of the appointed festival.	*“I am Yahweh your God, the one {who brought your ancestors} out of Egypt. I will make you live in tents again, just as your people did when they celebrated the Celebration of Shelters.*

ULT **And I {am} Yahweh**
UST I am Yahweh
(וְאָנֹכִי יְהוָה)

This is the beginning of what Yahweh said. If it would be helpful to your readers, you could mark that this is a direct quote of Yahweh. Alternate translation: [Yahweh said, “I am Yahweh]

Support Reference: Quotations and Quote Margins

ULT **I will make you dwell in tents again**
UST I will make you live in tents again
(עֹד אוֹשִׁיבְךָ בָּאֳהָלִים)

Yahweh is speaking of bringing the people back to humble dependence on him as if it were making them **dwell in tents** again. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I will make you live as wanderers again]

Support Reference: Metaphor

ULT **from the land of Egypt**
UST the one {who brought your ancestors} out of Egypt
(מֵאֶרֶץ מִצְרָיִם)

Yahweh assumes that readers will know that the exodus is meant when he mentions **the land of Egypt**. You could say that explicitly if that would be helpful to your readers. Alternate translation: [who saved you from the land of Egypt]

Support Reference: Assumed Knowledge and Implicit Information

ULT **as in the days of**
UST just as your people did when they celebrated
(כִּימֵי)

Yahweh is using the term **as in the days** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [during the time of]

Support Reference: Metonymy

ULT **the appointed festival**
UST the Celebration of Shelters
(מוֹעֵד)

The implication is that **the appointed festival** refers to the Festival of Shelters, during which the people lived in **tents** as temporary shelters to remember how their ancestors lived in the wilderness after leaving Egypt. You could include this information if that would be helpful to your readers as modeled in the UST.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{am} Yahweh	Yahweh
your God	your God
Egypt	the one {who brought your ancestors} out of Egypt
in tents	in tents
the appointed festival	the Celebration of Shelters

Hosea 12:10

ULT	UST
And I spoke through the prophets, and I, I multiplied visions, and by the hand of the prophets I gave parables."	*I told the prophets what to say {to the people}, and I am the one who showed them many times what I am going to do. I used the prophets to teach {my people} through stories and examples."*

ULT **and by the hand of the prophets I gave parables**
UST I used the prophets to teach {my people} through stories and examples
(וּבְיַד הַנְּבִיאִים אֲדַמֶּה)

Here, **the hand of the prophets** represents the prophets as the agents through whom Yahweh acted. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and through the prophets I gave parables]

Support Reference: Metonymy

ULT **and I, I multiplied visions**
UST and I am the one who showed them many times what I am going to do
(וְאָנֹכִי חָזוֹן הִרְבֵּיתִי)

Yahweh is stating the pronoun **I** separately, even though the verb translated as **I multiplied** already includes this meaning. He is doing that to emphasize that he is the one who did this. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [and I, Yahweh, am the one who multiplied visions]

Support Reference: Pronouns — When to Use Them

ULT **visions**
UST showed them … what I am going to do
(חָזוֹן)

If your language does not use an abstract noun for the idea of **visions**, you could express the same idea in another way. Alternate translation: [the things I revealed to them]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the prophets	the prophets what to say {to the people}
I multiplied	many times
visions	showed them … what I am going to do

ULT	UST
I gave parables	to teach {my people} through stories and examples

Hosea 12:11

ULT	UST
If Gilead {is} iniquity, surely they have become worthlessness. In Gilgal, they sacrifice bulls; even their altars {will be} like heaps on the furrows of the field.	*The people of Gilead are certainly wicked; they are now completely worthless. The people sacrifice bulls at Gilgal, but enemies will tear down their altars and leave them looking like piles of stones in a plowed field.*

ULT **If Gilead {is} iniquity**
UST The people of Gilead are certainly wicked
(אִם־גִּלְעָד אָוֶן)

Yahweh is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, or if your readers might think that what Hosea is saying is uncertain, then you could translate this as a confident statement. Alternate translation: [Gilead is indeed full of iniquity]

Support Reference: Connect — Factual Conditions

ULT **Gilead {is} iniquity**
UST The people of Gilead are … wicked
(גִּלְעָד אָוֶן)

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

Support Reference: Metonymy

ULT **{is} iniquity**
UST are … wicked
(אָוֶן)

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

Support Reference: Abstract Nouns

ULT **If Gilead {is} iniquity**
UST The people of Gilead are certainly wicked
(אִם־גִּלְעָד אָוֶן)

The implication is that the people of Gilead were well known for their idolatry and violent deeds. You could include this information if that would be helpful to your readers. Alternate translation: [Since Gilead is known for its idolatry and violent deeds]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they have become worthlessness**
UST they are now … worthless
(שָׁוְא הָיוּ)

If your language does not use an abstract noun for the idea of **worthlessness**, you could express the same idea in another way. Alternate translation: [they have come to nothing]

Support Reference: Abstract Nouns

ULT **In Gilgal, they sacrifice bulls**
UST The people sacrifice bulls at Gilgal
(בַּגִּלְגָּל שְׁוָרִים זִבֵּחוּ)

The implication is that Gilgal was a place of pagan worship, so the people's sacrificing there was offensive to Yahweh rather than pleasing to him. You could include this information if that would be helpful to your readers. Alternate translation: [In Gilgal, they sacrifice bulls on their pagan altars]

Support Reference: Assumed Knowledge and Implicit Information

ULT **In Gilgal**
UST at Gilgal
(בַּגִּלְגָּל)

Here, **In Gilgal** represents the people who lived in Gilgal. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Those who live in Gilgal]

Support Reference: Metonymy

ULT **they sacrifice bulls**
UST The people sacrifice bulls
(שְׁוָרִים זִבֵּחוּ)

The pronoun **they** here refers to the people of Israel who worship at Gilgal. It may be helpful to clarify this for your readers. Alternate translation: [the people of Israel sacrifice bulls]

Support Reference: Pronouns — When to Use Them

ULT **their altars {will be} like heaps on the furrows of the field**
UST enemies will tear down their altars and leave them looking like piles of stones in a plowed field
(מִזְבְּחוֹתָם כְּגַלִּים עַל תַּלְמֵי שָׂדֵי)

The point of this comparison is that just as **heaps** of stones cleared onto the **furrows** of a plowed field are nothing but useless piles of rubble, so **their altars** will be torn down into ruined heaps of stone. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [their altars will become useless heaps of rubble on the furrows of the field]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gilead	The people of Gilead
{is} iniquity	are … wicked
In Gilgal	at Gilgal
they sacrifice	The people sacrifice
bulls	bulls
their altars	enemies will tear down their altars

Hosea 12:12

ULT	UST
And Jacob fled {to} the field of Aram, and Israel served for a wife, and for a wife he kept {sheep}.	*Your ancestor Jacob ran away to the land of Aram {to escape from his brother Esau}. There he, Israel, worked {as a shepherd} {to pay} for a wife, and he kept on tending {sheep} {to pay} for a wife.*

ULT **And Jacob fled {to} the field of Aram**
UST Your ancestor Jacob ran away to the land of Aram {to escape from his brother Esau}
(וַיִּבְרַח יַעֲקֹב שְׂדֵה אֲרָם)

This refers to the occasion described in Genesis 27:43 when Jacob fled to Aram (in the land of Haran) in order to escape from his brother Esau. You could include this information or add it in a footnote if that would be helpful to your readers.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and Israel served for a wife, and for a wife he kept {sheep … }**
UST There he, Israel, worked {as a shepherd} {to pay} for a wife, and he kept on tending {sheep} {to pay} for a wife
(וַיַּעֲבֹד יִשְׂרָאֵל בְּאִשָּׁה וּבְאִשָּׁה שָׁמָר)

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Another approach would be to connect the phrases with a word that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: [and Israel worked hard tending sheep in order to get a wife] or [and Israel served for a wife, indeed for a wife he kept sheep]

Support Reference: Parallelism

ULT **and for a wife he kept {sheep … }**
UST and he kept on tending {sheep} {to pay} for a wife
(וּבְאִשָּׁה שָׁמָר)

Hosea is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and for a wife he worked by keeping sheep]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jacob	Your ancestor Jacob

ULT	UST
Aram	Aram
Israel	he, Israel
and … served	There … worked {as a shepherd}
he kept {sheep … }	he kept on tending {sheep}

Hosea 12:13

ULT	UST
And by a prophet Yahweh brought Israel up from Egypt, and by a prophet he was kept.	*{Later} Yahweh used the prophet {Moses} to bring the Israelites out of Egypt, and through that prophet, Yahweh took care of them.*

ULT **and by a prophet he was kept**
UST and through that prophet, Yahweh took care of them
(וּבְנָבִיא נִשְׁמָר)

The expression **he was kept** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and by a prophet Yahweh kept him]

Support Reference: Active or Passive

ULT **And by a prophet Yahweh brought Israel up from Egypt, and by a prophet**
UST { … Later} Yahweh used the prophet {Moses} to bring the Israelites out of Egypt, and through that prophet
(וּבְנָבִיא הֶעֱלָה יְהוָה אֶת־יִשְׂרָאֵל מִמִּצְרַיִם וּבְנָבִיא)

The speaker assumes that readers will know that the **prophet** through whom Yahweh brought Israel up from Egypt was Moses. You could include this information if that would be helpful to your readers. Alternate translation: [And by the prophet Moses Yahweh brought Israel up from Egypt, and by Moses]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And by a prophet	Later … used the prophet {Moses}
Yahweh	Yahweh
Israel	the Israelites
from Egypt	out of Egypt

Hosea 12:14

ULT	UST
Ephraim has provoked bitternesses, and his Lord will leave his bloodguilt on him and will return his reproach to him.	*But the people of Ephraim have made their Lord extremely angry. Their Lord will hold them responsible for all of the people whom they have killed, and he will give them what they deserve for all of the ways that they have offended him.*

ULT **Ephraim has provoked bitternesses**
UST But the people of Ephraim have made their Lord extremely angry
(הִכְעִיס אֶפְרַיִם תַּמְרוּרִים)

The speaker is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context of the next line if that would be clearer in your language. Alternate translation: [Ephraim has provoked his Lord to bitternesses]

Support Reference: Ellipsis

ULT **Ephraim has provoked bitternesses**
UST But the people of Ephraim have made their Lord extremely angry
(הִכְעִיס אֶפְרַיִם תַּמְרוּרִים)

If your language does not use an abstract noun for the idea of **bitternesses**, you could express the same idea in another way. Alternate translation: [Ephraim has bitterly angered his Lord]

Support Reference: Abstract Nouns

ULT **and his Lord will leave his bloodguilt on him**
UST Their Lord will hold them responsible for all of the people whom they have killed
(וְדָמָיו עָלָיו יִשּׁוֹשׁ & אֲדֹנָיו)

If your language does not use an abstract noun for the idea of **bloodguilt**, you could express the same idea in another way. Alternate translation: [and his Lord will hold him guilty for the blood he has shed]

Support Reference: Abstract Nouns

> ULT **and will return his reproach to him**
> UST and he will give them what they deserve for all of the ways that they have offended him
> (וְחֶרְפָּתוֹ יָשִׁיב לוֹ)

The speaker is speaking of his Lord repaying Ephraim for his shameful conduct as if the **reproach** were an object that the Lord could **return** to him. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and will repay him for his shameful conduct]

Support Reference: Metaphor

> ULT **and will return his reproach**
> UST and he will give them what they deserve for all of the ways that they have offended him
> (וְחֶרְפָּתוֹ יָשִׁיב)

If your language does not use an abstract noun for the idea of **reproach**, you could express the same idea in another way. Alternate translation: [and will repay his offenses]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	the people of Ephraim
has provoked	But … have made their Lord … angry
his Lord	Their Lord
will return	and he will give them what they deserve
and … his reproach	for all of the ways that they have offended him

Hosea 13

Hosea 13 Chapter Introduction

Structure and Formatting

This chapter is a poetic oracle of judgment against the northern kingdom of Israel, usually referred to as “Ephraim.”

1. Israel turns from Yahweh to idols (1–3)
2. Yahweh recalls his care and Israel’s rebellion (4–8)
3. Israel’s sin brings judgment and death (9–16)

Religious and Cultural Concepts in This Chapter

Idolatry

The worship of Baal and of cast-metal calf idols is the central offense this chapter condemns.

Translation Issues in This Chapter

Yahweh portrayed as a predatory animal

In verses 7-8, Yahweh likens his judgment to a lion, leopard, bear, and lioness; translate these similes so they convey fierceness, not that God is an animal.

Hosea 13:1

ULT	UST
When Ephraim spoke—trembling! He lifted up himself in Israel. But he became guilty through Baal and died.	*{In the past,} when {the leaders of} Ephraim spoke, many people became afraid. The leaders of Israel became arrogant. Then they caused the people to sin by worshiping Baal, and so they must die.*

ULT Ephraim
UST {the leaders of} Ephraim
(אֶפְרַ֔יִם)

Here, **Ephraim** represents the people who were leaders of the northern kingdom of Israel, since Ephraim was its largest and most prominent tribe. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the leaders of the northern kingdom of Israel]

Support Reference: Metonymy

ULT trembling
UST many people became afraid
(רִתַּ֥ת)

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

Support Reference: Abstract Nouns

ULT He lifted up himself
UST became arrogant
(נָשָׂ֥א הֽוּא)

The speaker is speaking of people exalting themselves and being proud or arrogant as if they had physically **lifted up** themselves. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [He exalted himself] or [He became proud of himself]

Support Reference: Metaphor

ULT **and died**
UST and so they must die
(וַיָּמֹת)

The implication is that, by worshiping Baal, the people of Ephraim brought about their own destruction as a nation, as if they had **died**. Their disobedience would eventually lead to the end of the nation of Israel. You could include this information if that would be helpful to your readers. Alternate translation: [and so destroyed himself as a nation]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	{the leaders of} Ephraim
trembling	many people became afraid
in Israel	The leaders of Israel
But he became guilty	Then they caused the people to sin
through Baal	by worshiping Baal

Hosea 13:2

ULT	UST
And now they continue to sin, and they have made for themselves a cast image from their silver, idols according to their skill, all of it the work of craftsmen. To them they are saying {things}, the sacrificers of humanity, they kiss calves!	*Now they keep on sinning more and more; they use their silver to make metal idols for themselves. They cleverly design the statues, but all of them are only the work of human craftsmen. The people who worship these idols talk to them. They sacrifice human beings to them, and they kiss these calf-idols!*

ULT **they continue to sin**
UST they keep on sinning more and more
(יוֹסִפוּ לַחֲטֹא)

The pronoun **they** here going forward refers to the people of Ephraim or the northern kingdom of Israel, which is a shift from the previous verse where the nation is referred to as the person with his name and the singular pronoun**he**. Throughout this chapter, the pronouns referring to the nation vary between singular and plural. If it would be helpful in your language, you could use the singular here and in the next verses or use the plural throughout as modeled in the UST. Alternate translation: [Ephraim continued to sin]

Support Reference: Pronouns — When to Use Them

ULT **the work of craftsmen**
UST are only the work of human craftsmen
(מַעֲשֵׂה חָרָשִׁים)

The speaker is using the possessive form to describe a **work** that is characterized by being made by **craftsmen**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [is only handmade by craftsmen] or [is made by craftsmen]

Support Reference: Possession

ULT **To them they are saying {things}, the sacrificers of humanity, they kiss calves**
UST The people who worship these idols talk to them. They sacrifice human beings to them, and they kiss these calf-idols
(לָהֶם֙ הֵ֣ם אֹמְרִ֔ים זֹבְחֵ֖י אָדָ֑ם עֲגָלִ֖ים יִשָּׁקוּֽן׃)

The pronoun **them** could refer to: (1) the idols. Then the pronoun **they** would refer to the **sacrificers**, that is, those who offer sacrifices to the idols. Alternate translation: [Those people who sacrifice humans talk to the idols; they kiss the calves] or (2) the **sacrificers**, and then the pronoun **they** would refer to people in general who are talking about the sacrificers. In this case, the word translated as **saying** would introduce a quote of what these people were saying. Alternate translation: [Of the sacrificers people are saying, “Sacrificers of humans, they kiss calves!”]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to sin	sinning
a cast image	metal idols
from their silver	they use their silver
idols	the statues
the work of	are only the work of
the sacrificers of	They sacrifice … to them
they kiss	and they kiss
calves	these calf-idols

Hosea 13:3

ULT	UST
Therefore they will be like a cloud of the morning and like the dew rising early, going; like chaff—it is blown away from the threshing floor— and like smoke from a window.	*Because of these things, those people will {quickly} disappear like clouds that form in the morning {and then vanish}, like dew that the sun dries up early in the day, like chaff that the wind blows away from the threshing floor, like smoke that drifts out through a window.*

ULT **like a cloud of the morning and like the dew rising early, going**
UST like clouds that form in the morning {and then vanish}, like dew that the sun dries up early in the day
(כַּעֲנַן־בֹּקֶר וְכַטַּל מַשְׁכִּים הֹלֵךְ)

The point of this comparison is that just as **a cloud** and **the dew** that appears early in the day disappears as the day goes on, so the people of Ephraim will soon disappear. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [like a morning cloud and the early dew that quickly vanishes]

Support Reference: Simile

ULT **like chaff—it is blown away from the threshing floor**
UST like chaff that the wind blows away from the threshing floor
(כְּמֹץ יְסֹעֵר מְגֻרָן)

The point of this comparison is that just as **chaff** is quickly blown away from the threshing floor and is worthless, so the people of Ephraim will be swept away. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [like worthless chaff that is quickly blown away from the threshing floor]

Support Reference: Simile

ULT **it is blown away from the threshing floor**
UST that the wind blows away from the threshing floor
(יְסֹעֵר מְגֻרָן)

The expression **is blown away** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language as modeled in the UST.

Support Reference: Active or Passive

ULT **and like smoke from a window**
UST like smoke that drifts out through a window
(וּכְעָשָׁן מֵאֲרֻבָּה)

The point of this comparison is that just as **smoke** quickly dissipates as it goes out from a window, so the people of Ephraim will soon disappear. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and like smoke that quickly disappears out the window]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
like chaff	like chaff
from the threshing floor	from the threshing floor

Hosea 13:4

ULT	UST
“Yet I {am} Yahweh your God from the land of Egypt, and you will not know a god except me, and there is no savior besides me.	*{Yahweh says to his people,} “Even so, I am Yahweh your God, the one who brought your ancestors out of the land of Egypt. You should acknowledge no god except me, and no one else can save you.*

ULT Yet I {am} Yahweh your God from the land of Egypt
UST { … Yahweh says to his people,} “Even so, I am Yahweh your God, the one who brought your ancestors out of the land of Egypt
(וְאָנֹכִי יְהוָה אֱלֹהֶיךָ מֵאֶרֶץ מִצְרָיִם)

This is the beginning of what Yahweh said. If it would be helpful to your readers, you could mark that this is a direct quote of Yahweh as modeled in the UST. See how you translated the similar statement, “And I am Yahweh your God from the land of Egypt.” in 12:9.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yet I {am} Yahweh	{Yahweh says to his people,} “Even so, I am Yahweh
your God	your God
from the land of	the one who brought your ancestors out of the land of
Egypt	Egypt
you will … know	You should acknowledge
and … savior	and … can save you

Hosea 13:5

ULT	UST
I, I knew you in the wilderness, in the land of drought.	*I was the one who cared for your ancestors when they were in the very dry desert land.*

> ULT **I knew you**
> UST cared for your ancestors
> (יְדַעְתִּיךָ)

Yahweh is stating the pronoun **I** separately, even though the verb translated as **I knew** already includes this meaning. He is doing that to emphasize that he is the one who cared for their ancestors. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [I, Yahweh knew you]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I knew you	cared for your ancestors
in the wilderness	when they were in the … desert
in the land of	land

Hosea 13:6

ULT	UST
According to their pasturage, then they became satisfied; they were satisfied, and their heart was lifted up. Therefore they forgot me.	*When I fed them, they ate until they were full; when they ate until they were full, they became proud. That is why they stopped thinking about me.*

ULT **According to their pasturage, then they became satisfied**
UST When I fed them, they ate until they were full
(כְּמַרְעִיתָם וַיִּשְׂבָּעוּ)

Yahweh is speaking of the provision he gave the people as if it were **pasturage** where they fed like animals and became satisfied. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [According to the food that I provided them, they ate until they were satisfied]

Support Reference: Metaphor

ULT **and their heart was lifted up**
UST they became proud
(וַיָּרָם לִבָּם)

Yahweh is speaking of the people becoming proud as if their **heart** were **lifted up**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly as modeled in the UST.

Support Reference: Metaphor

ULT **Therefore**
UST That is why
(עַל־כֵּן)

The term translated as **Therefore** indicates that what follows is a result of what came before. Use a connector in your language that makes this clear. Alternate translation: [As a result,]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and … was lifted up	they became proud

Hosea 13:7

ULT	UST
So I am to them like a lion; like a leopard along the path I will watch.	*So I will be {as fierce} toward them as a lion; I will be like a leopard that lurks {to ambush them} beside the road.*

ULT like a lion
UST as fierce … as a lion
(כְּמוֹ־שָׁחַל)

The point of this comparison is that just as **a lion** attacks its prey fiercely, so Yahweh will act fiercely toward the people in judgment. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [like a fierce lion attacking its prey]

Support Reference: Simile

ULT like a leopard along the path I will watch
UST I will be like a leopard that lurks {to ambush them} beside the road
(כְּנָמֵר עַל־דֶּרֶךְ אָשׁוּר)

The point of this comparison is that just as **a leopard** lurks beside the path to ambush its prey, so Yahweh will watch and wait for the right time to bring judgment on them. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [like a leopard that waits beside the path to attack, so I will watch and wait to punish them]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a lion	a lion
like a leopard	I will be like a leopard

Hosea 13:8

ULT	UST
I will encounter them like a bereaved bear, and I will tear open the enclosure of their heart. And I will devour them there like a lioness; the beast of the field will rip them open.	*I will attack them {as furiously} as a mother bear whose cubs someone has stolen; {it will be as though} I will rip their chests open. Right then and there I will completely destroy them, like a lioness devouring her prey, like wild animals tearing their victims apart.*

ULT **like a bereaved bear**
UST {as furiously} as a mother bear whose cubs someone has stolen
(כְּדֹ֥ב שַׁכּ֖וּל)

The point of this comparison is that just as **a bereaved bear** attacks with ferocious rage when someone takes her cubs, so Yahweh will confront the people in his anger. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [with the fierce rage of a bereaved bear]

Support Reference: Simile

ULT **and I will tear open the enclosure of their heart**
UST {it will be as though} I will rip their chests open
(וְאֶקְרַ֥ע סְגֹ֖ר לִבָּֽם)

Yahweh is speaking of destroying the people as if he were a wild animal that would **tear open the enclosure of their heart**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly as modeled in the UST.

Support Reference: Metaphor

ULT **like a lioness**
UST like a lioness devouring her prey
(כְּלָבִ֑יא)

The point of this comparison is that just as **a lioness** devours its prey, so Yahweh will completely destroy the people. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and completely destroy them as a lioness does her prey]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
like a … bear	{as furiously} as a mother bear
And I will devour them	I will completely destroy them

ULT	UST
like a lioness	like a lioness devouring her prey
the beast of	like wild animals

Hosea 13:9

ULT	UST
It has destroyed you, Israel, that {you are} against me, against your help.	*You have caused me to destroy you, people of Israel, because you rebelled against me, your {only} helper.*

ULT It has destroyed you
UST You have caused me to destroy you
(שִׁחֲתָךְ)

The pronoun **It** refers to Israel's rebellion against Yahweh, which is described in the rest of the verse. It may be helpful to clarify this for your readers. Alternate translation: [Your rebellion has destroyed you]

Support Reference: Pronouns — When to Use Them

ULT Israel
UST people of Israel
(יִשְׂרָאֵל)

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

Support Reference: Metonymy

ULT against your help
UST your {only} helper
(בְּעֶזְרֶךָ)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
It has destroyed you	You have caused me to destroy you
Israel	people of Israel

Hosea 13:10

ULT	UST
Where {is} your king now, that he may save you in all of your cities, and your judges of whom you said, 'Give to me a king and princes'?	*You have a king, but it looks like he is unable to save you in any of your cities. Your ancestors said {to me}, 'Give us a king and officials,' {and I did so}. But those rulers cannot help you now.*

ULT **Where {is} your king now, that he may save you in all of your cities, and your judges of whom you said, Give to me a king and princes**
UST You have a king, but it looks like he is unable to save you in any of your cities. Your ancestors said {to me}, 'Give us a king and officials,' {and I did so}. But those rulers cannot help you now
(אֱהִי מַלְכְּךָ֖ אֹפ֑וֹא וְיוֹשִׁיעֲךָ֙ בְּכָל־עָרֶ֔יךָ וְשֹׁפְטֶ֖יךָ אֲשֶׁ֣ר אָמַ֔רְתָּ תְּנָה־לִּ֥י מֶ֖לֶךְ וְשָׂרִֽים)

Yahweh is using the question form to emphasize that the people's king is unable to save them. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Even though you asked for a king to save you and for judges to rule you, they cannot help you now.]

Support Reference: Rhetorical Question

ULT **and your judges of whom you said, Give to me a king and princes**
UST Your ancestors said {to me}, 'Give us a king and officials,' {and I did so}. But those rulers cannot help you now
(וְשֹׁפְטֶ֖יךָ אֲשֶׁ֣ר אָמַ֔רְתָּ תְּנָה־לִּ֥י מֶ֖לֶךְ וְשָׂרִֽים)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and your judges that I gave you because you asked me for a king and princes?]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your king	You have a king
that he may save you	but it looks like he is unable to save you
and your judges	But those rulers cannot help you now
a king	a king
and princes	and officials,' {and I did so}

Hosea 13:11

ULT	UST
I give to you a king in my nose, and I take {him} away in my wrath.	*I become angry {when you request a king}, but I give you a king. {Later,} I become angry {again}, so I take him away.*

ULT **in my nose**
UST I become angry {when you request a king}
(בְּאַפִּ֔י)

Yahweh is using **in my nose** as a common expression of the culture to mean "in my anger." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [even though it made me angry]

Support Reference: Idiom

ULT **in my wrath**
UST Later,} I become angry {again}
(בְּעֶבְרָתִֽי)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a king	a king
in my wrath	Later,} I become angry {again}

Hosea 13:12

ULT	UST
The iniquity of Ephraim {is} bound up; his sin {is} stored up.	*I have kept a record of all of the evil things that you people of Ephraim have done; yes, I have stored up {an account of} all of your sins.*

ULT **The iniquity of Ephraim {is} bound up his sin {is} stored up**
UST I have kept a record of all of the evil things that you people of Ephraim have done; yes, I have stored up {an account of} all of your sins
(צְרוּר֙ עֲוֹן֙ אֶפְרַ֔יִם צְפוּנָ֖ה חַטָּאתֹֽו׃)

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Another approach would be to connect the phrases with a word that shows that the second phrase is repeating the first one, not saying something additional as modeled in the UST. See how you as a team have decided to translate the parallel phrases in poetry, and follow that approach here and throughout this chapter. Alternate translation: [I have recorded all of the evil things that Ephraim has done]

Support Reference: Parallelism

ULT **The iniquity of Ephraim {is} bound up his sin {is} stored up**
UST I have kept a record of all of the evil things that you people of Ephraim have done; yes, I have stored up {an account of} all of your sins
(צְרוּר֙ עֲוֹן֙ אֶפְרַ֔יִם צְפוּנָ֖ה חַטָּאתֹֽו׃)

The speaker is speaking of all of Ephraim's sinfulness as if it were a physical object that is **bound up** and **stored up** to be kept for the future. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I have remembered the iniquity of Ephraim; I have kept a record of his sin for future punishment]

Support Reference: Metaphor

ULT **The iniquity of**
UST all of the evil things that
(עֲוֹן֙)

If your language does not use an abstract noun for the idea of **iniquity**, you could express the same idea in another way. Alternate translation: [The wrong things done by]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The iniquity of	all of the evil things that
Ephraim	you people of Ephraim have done
his sin	all of your sins

Hosea 13:13

ULT	UST
The pains of a woman giving birth will come to him; he {is} a son not wise, for {at} the time he does not stand at the womb opening of sons.	*You people of Ephraim will suffer like a woman does when she gives birth, but you are like a foolish baby who refuses to come out when it is time to be born.*

ULT **The pains of a woman giving birth will come to him**
UST You people of Ephraim will suffer like a woman does when she gives birth
(חֶבְלֵי יוֹלֵדָה יָבֹאוּ לוֹ)

The speaker is speaking of the suffering that judgment will bring on the people as if it were **pains of a woman giving birth**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Intense suffering will come to him]

Support Reference: Metaphor

ULT **he does not stand at the womb opening of sons**
UST refuses to come out … to be born
(לֹא־יַעֲמֹד בְּמִשְׁבַּר בָּנִים)

The speaker is using the possessive form to describe a **womb opening** that is characterized by being the place through which **sons** are born. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [he refused to come out at the opening where babies are born]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wise	foolish
at the womb opening of	to be born

Hosea 13:14

ULT	UST
From the hand of Sheol I would ransom them; from death I would redeem them! Where are your plagues, Death? Where is your destruction, Sheol? Relenting is hidden from my eyes.	*I would have rescued you from going to the grave; yes, I wanted to save you from dying. But now, you must suffer as with a plague and die! The enemy must destroy you and send you to your graves! I cannot decide differently about this.*

ULT **From the hand of Sheol I would ransom them; from death I would redeem them**
UST I would have rescued you from going to the grave; yes, I wanted to save you from dying
(מִיַּד שְׁאוֹל אֶפְדֵּם מִמָּוֶת אֶגְאָלֵם)

These phrases could be: (1) expressions of Yahweh's frustration that he wants to redeem the people of Israel, but their sin and rebellion keep him from doing so, as in the ULT and UST, or (2) promises that Yahweh will redeem the people of Israel. Alternate translation: [From the hand of Sheol I will ransom them; from death I will redeem them] or (3) questions that expect a negative answer. Alternate translation: [From the hand of Sheol should I ransom them? No! From death should I redeem them? No]

Support Reference: Assumed Knowledge and Implicit Information

ULT **From the hand of Sheol**
UST from going to the grave
(מִיַּד שְׁאוֹל)

Here, **hand** represents the power or grip of Sheol, the place of the dead. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [From the power of death]

Support Reference: Metonymy

ULT **Where are your plagues, Death? Where is your destruction, Sheol**
UST But now, you must suffer as with a plague and die! The enemy must destroy you and send you to your graves
(אֱהִי דְבָרֶיךָ מָוֶת אֱהִי קָטָבְךָ שְׁאוֹל)

Yahweh is speaking to **Death** and **Sheol**, which he knows cannot hear him. He is doing this to communicate to the people listening to him that he feels very strongly that they deserve death. If it would be helpful in your language, you could translate these words as if he were speaking directly to the people about Death and Sheol. Alternate translation: [Where are the plague and destruction that bring death]

Support Reference: Apostrophe

ULT **Where are your plagues, Death? Where is your destruction, Sheol**
UST But now, you must suffer as with a plague and die! The enemy must destroy you and send you to your graves
(אֱהִי דְבָרִיךָ מָוֶת אֱהִי קָטָבְךָ שְׁאוֹל)

The meaning of these two questions could be: (1) that Yahweh is calling on Death to bring out its plagues and for Sheol to bring out its destructive forces. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: [Bring your plagues, Death! Bring your destruction, Sheol!] or (2) that the plagues of Death and the destruction of Sheol are nowhere to be found. If you decided to translate the first two phrases of this verse as promises that Yahweh will redeem the people of Israel, then you may want to choose this option. Alternate translation: [Your plagues have gone missing, Death! Your destruction is gone, Sheol!]

Support Reference: Rhetorical Question

ULT **your destruction**
UST The enemy must destroy you
(קָטָבְךָ)

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

Support Reference: Abstract Nouns

ULT **Relenting is hidden from my eyes**
UST I cannot decide differently about this
(נֹחַם יִסָּתֵר מֵעֵינָי)

Here Yahweh is speaking as if his **Relenting** toward Israel were a thing that could be **hidden from my eyes**, out of his sight so that he could not act on it. He means that he will not change his mind and show mercy to Israel. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I will not change my mind about this]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sheol	from going to the grave
I would ransom them	I would have rescued you
I would redeem them	yes, I wanted to save you
your plagues	But now, you must suffer as with a plague

ULT	UST
your destruction	The enemy must destroy you

Hosea 13:15

ULT	UST
Although he, among brothers, he bears fruit, an easterly will come, the wind of Yahweh, coming up from the wilderness, and his fountain will be ashamed and his spring will dry up. It, it will plunder the treasury of every vessel of desire.	*Even though the people of Ephraim have prospered more than the other tribes, {I,} Yahweh, will send {enemies who will come} from the east {like} a scorching wind out of the desert. They will destroy all of Ephraim's sources of wealth, and they are the ones who will carry away everything valuable that the people of Ephraim own.*

ULT **he, among brothers, he bears fruit**
UST the people of Ephraim have prospered more than the other tribes
(הֹ֗וּא בֵּ֥ן אַחִ֖ים יַפְרִ֑יא)

The pronoun **he** refers to Ephraim. It may be helpful to clarify this for your readers. Alternate translation: [Ephraim, among brothers, he bears fruit]

Support Reference: Pronouns — When to Use Them

ULT **among brothers, he bears fruit**
UST have prospered more than the other tribes
(בֵּ֥ן אַחִ֖ים יַפְרִ֑יא)

The speaker is speaking of Ephraim prospering more than the other tribes as if he were a plant that **bears fruit**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [in comparison to his brothers, he prospers]

Support Reference: Metaphor

ULT **an easterly will come, the wind of Yahweh**
UST {I,} Yahweh, will send {enemies who will come} from the east {like} a scorching wind
(יָב֣וֹא קָדִים֩ ר֨וּחַ יְהוָ֜ה)

The speaker is speaking of the destructive judgment of the enemies from the east that Yahweh will send, **the wind of Yahweh**, as if it were **an easterly**, a scorching wind from the east. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [a destroyer sent by Yahweh will come]

Support Reference: Metaphor

> ULT **and his fountain will be ashamed and his spring will dry up**
> UST They will destroy all of Ephraim's sources of wealth
> (וְיֵבֹ֤וֹשׁ מְקוֹרוֹ֙ וְיֶחֱ֣רַ֣ב מַעְיָנ֔וֹ)

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way as in the UST. Another approach would be to connect the phrases with a word that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: [and his fountain will dry up, indeed his spring as well]

Support Reference: Parallelism

> ULT **and his fountain will be ashamed**
> UST They will destroy all of Ephraim's sources of wealth
> (וְיֵבֹ֤וֹשׁ מְקוֹרוֹ֙)

The word translated as **will be ashamed** is a translation of the written Hebrew text. This reading, however, does not seem to make sense. Scholars suggest that two letters got switched from the original reading, which was the word meaning "will dry up." The ancient Greek and Syriac translations also translated the word as "will dry up." Alternate translation: [and his fountain will dry up]

Support Reference: Alternative Readings

> ULT **It, it will plunder**
> UST and they are the ones who will carry away
> (הֽוּא יִשְׁסֶ֔ה)

Yahweh is stating the pronoun **It** separately, even though the verb translated as **it will plunder** already includes this meaning. He is doing that to emphasize how completely the enemies will plunder them. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [They will completely plunder]

Support Reference: Pronouns — When to Use Them

ULT **vessel of desire**
UST that the people of Ephraim own
(כְּלֵי חֶמְדָּה)

The speaker is using the possessive form to describe a **vessel** that is characterized by being desirable and valuable. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [every desirable possession]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he bears fruit	have prospered
Yahweh	{I,} Yahweh
from the wilderness	out of the desert
his fountain	They will destroy all of Ephraim's sources of wealth
his spring	They will destroy all of Ephraim's sources of wealth
it will plunder	will carry away
the treasury of	valuable

Hosea 13:16

ULT	UST
Samaria will bear guilt, for she has rebelled against her God. By the sword they will fall; their young children will be dashed to pieces, and his pregnant women will be ripped open."	*The people of Samaria are guilty and so I must punish them because they have rebelled against me, the God whom they promised to worship. Their enemies will kill them with swords; they will smash their little children on the ground, and they will cut open their pregnant women."*

ULT **Samaria**
UST The people of Samaria
(שֹׁמְרוֹן)

Here, **Samaria** represents the people who live in the city of Samaria, the capital of the northern kingdom. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [The people living in Samaria]

Support Reference: Metonymy

ULT **Samaria will bear guilt, for she has rebelled against her God**
UST The people of Samaria are guilty and so I must punish them because they have rebelled against me, the God whom they promised to worship
(תֶּאְשַׁם שֹׁמְרוֹן כִּי מָרְתָה בֵּאלֹהֶיהָ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since Samaria has rebelled against her God, she will bear guilt]

Support Reference: Connect — Reason-and-Result Relationship

ULT **she has rebelled against her God. By the sword they will fall; their young children will be dashed to pieces, and his pregnant women**
UST they have rebelled against me, the God whom they promised to worship. Their enemies will kill them with swords; they will smash their little children on the ground, and … their pregnant women
(מָרְתָה בֵּאלֹהֶיהָ בַּחֶרֶב יִפֹּלוּ עֹלְלֵיהֶם יְרֻטָּשׁוּ וְהָרִיּוֹתֶיו)

The pronouns **she**, **her**, **they**, **their**, and **his** all refer to the people of Samaria. Throughout this verse, the pronouns vary between singular and plural and even gender. If it would be helpful in your language, you could use the singular masculine pronouns as is more common for consistency or use the plural throughout as modeled in the UST. Alternate translation: [he has rebelled against his God. By the sword he will fall; his young children will be dashed to pieces, and his pregnant women]

Support Reference: Pronouns — When to Use Them

ULT **By the sword they will fall**
UST Their enemies will kill them with swords
(בַּחֶרֶב יִפֹּלוּ)

Here, **the sword** represents warfare and violent death in battle. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [They will die in battle]

Support Reference: Metonymy

ULT **they will fall**
UST Their enemies will kill them
(יִפֹּלוּ)

The pronoun **they** refers to the people of Samaria. It may be helpful to clarify this for your readers. Alternate translation: [the people of Samaria will fall]

Support Reference: Pronouns — When to Use Them

ULT **their young children will be dashed to pieces**
UST they will smash their little children on the ground
(עֹלְלֵיהֶם יְרֻטָּשׁוּ)

The expression **will be dashed to pieces** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [their enemies will dash their young children to pieces]

Support Reference: Active or Passive

ULT **and his pregnant women will be ripped open**
UST and they will cut open their pregnant women
(וְהָרִיּוֹתָיו יְבֻקָּעוּ)

The expression **will be ripped open** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and their enemies will cut open their pregnant women]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samaria	The people of Samaria
will bear guilt	are guilty and so I must punish them
she has rebelled	they have rebelled
against her God	against me, the God whom they promised to worship

ULT	UST
By the sword	with swords

Hosea 14

Hosea 14 Chapter Introduction

Structure and Formatting

Yahweh calls Israel to repentance and promises restoration

1. Call to Israel to come back to Yahweh in repentance (1–3)
2. Yahweh promises healing, restoration, and blessing (4–8)
3. The wise walk in Yahweh's ways (9)

Religious and Cultural Concepts in This Chapter

Repentance

The chapter urges Israel to "return" to Yahweh, abandoning idols and reliance on Assyria.

Translation Issues in This Chapter

Shifting speakers

The chapter moves between the prophet, the praying people, and Yahweh himself, often without explicit markers, so track the pronouns to see who is speaking.

Hosea 14:1

ULT	UST
Return, Israel, to Yahweh your God, for you have stumbled in your iniquity.	*You people of Israel, begin again to worship and obey Yahweh your God. You must do this because terrible things are happening to you because you have been sinning.*

ULT **Return, Israel, to Yahweh your God, for you have stumbled in your iniquity**
UST You people of Israel, begin again to worship and obey Yahweh your God. You must do this because terrible things are happening to you because you have been sinning
(שׁוּבָה יִשְׂרָאֵל עַד יְהוָה אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because you have stumbled in your iniquity, return, Israel, to Yahweh your God]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Return, Israel, to**
UST You people of Israel, begin again to worship and obey
(שׁוּבָה יִשְׂרָאֵל עַד)

The speaker is speaking to the Israelites as if they had physically been walking away but could **Return** to walk back to Yahweh. He means that they should repent of living in ways that are displeasing to Yahweh and instead live in the manner in which Yahweh wants people to live. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [You, Israel, should once again start obeying Yahweh]

Support Reference: Metaphor

ULT **your God**
UST your God
(אֱלֹהֶיךָ)

The speaker is not using this possessive form **your God** to indicate that Israel possesses or controls Yahweh. Rather, he is using these words to indicate that Yahweh is the God whom Israel was meant to worship. Alternate translation: [the God whom you worship]

Support Reference: Possession

ULT **you have stumbled in your iniquity**
UST terrible things are happening to you because you have been sinning
(כָּשַׁלְתָּ בַּעֲוֹנֶךָ)

The speaker is speaking of the ruin that the people's sin has brought upon them as if they had physically **stumbled**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [you have fallen into ruin because of your iniquity]

Support Reference: Metaphor

ULT **in your iniquity**
UST because you have been sinning
(בַּעֲוֹנֶךָ)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	You people of Israel
Yahweh	Yahweh
your God	your God
you have stumbled	terrible things are happening to you
in your iniquity	because you have been sinning

Hosea 14:2

ULT	UST
Take with you words and return to Yahweh. Say to him, "Take away all iniquity and accept {what} is good, and let us repay {with} bulls of our lips.	*Decide what you will say, and determine that you will obey Yahweh. Say to him, "Please forgive us for all of the wrong things that we have done, and accept what we will do now to please you, and please accept what we say {as we promise to obey you} instead of sacrifices of animals.*

ULT **Take with you words and return to Yahweh. Say to him**
UST Decide what you will say, and determine that you will obey Yahweh. Say to him
(קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־יְהוָה אִמְרוּ אֵלָיו)

Here, the words **Take** and **Say** are imperatives, but they communicate an exhortation rather than a command. The speaker is encouraging the people to say the following words of repentance in order to **return to Yahweh**. If the imperative does not communicate an exhortation for your readers, then use a form in your language that communicates an exhortation or invitation. Alternate translation: [You should repent and return to Yahweh and say to him]

Support Reference: Imperatives — Other Uses

ULT **Take away all iniquity and accept {what} is good**
UST Please forgive us for all of the wrong things that we have done, and accept what we will do now to please you
(כָּל־תִּשָּׂא עָוֹן וְקַח־טוֹב)

The words translated as **Take away** and **accept** are imperatives, but they communicate a polite request rather than a command. If the imperative does not communicate a polite request for your readers, then use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [Please take away all iniquity and please accept what is good]

Support Reference: Imperatives — Other Uses

ULT **Take away**
UST Please forgive us for all of
(תְּשָׂא)

Here the people are speaking of Yahweh forgiving their sins as if they were a mark that he could erase or **take away**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Forgive]

Support Reference: Metaphor

ULT **iniquity**
UST the wrong things that we have done
(עָוֹן)

If your language does not use an abstract noun for the idea of **iniquity**, you could express the same idea in another way. Alternate translation: [that we have done wrong]

Support Reference: Abstract Nouns

ULT **and let us repay {with} bulls of our lips**
UST and please accept what we say {as we promise to obey you} instead of sacrifices of animals
(וְנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ)

The phrase **and let us repay with bulls of our lips** is a translation of the written Hebrew text, which compares a sincere prayer of obedience to the sacrifice of a bull (see chapter 6:6). The ancient Greek translation, however, understood the word translated as “bulls” to be the word for “fruit.” Several modern translations follow this reading. You may want to follow the reading of the major translation in your area. Alternate translation: [and let us repay with the fruit of our lips]

Support Reference: Alternative Readings

ULT **{with} bulls of our lips**
UST and please accept what we say {as we promise to obey you} instead of sacrifices of animals
(פָרִים שְׂפָתֵינוּ)

Here, **bulls of our lips** represents the words of praise and the vows that the people offer to Yahweh in place of animal sacrifices. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [with the praise from our lips in place of bull sacrifices]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
iniquity	the wrong things that we have done
{what} is good	what we will do now to please you
{with} bulls	and please accept what we say {as we promise to obey you} instead of sacrifices of animals

Hosea 14:3

ULT	UST
Assyria will not save us; we will not ride on a horse. And we will not say anymore, 'Our God,' to the work of our hands, who by you the fatherless is shown compassion."	*{We know that} Assyria will not save us and it will not benefit us to ride on {war} horses. We will never again say, 'You are our gods' to {the idols} that we have made. You, Yahweh, are the one who acts mercifully toward orphans."*

ULT **we will not ride on a horse**
UST and it will not benefit us to ride on {war} horses
(עַל־סוּס לֹא נִרְכָּב)

In this context, **horse** represent military strength so the people are saying they will not rely on military strength. Here the word **horse** is singular in form, but it refers to all horses as a group. If it would be helpful in your language, you could use the plural form of "horse" or explain the meaning in plain language. Alternate translation: [we will not rely on our military strength]

Support Reference: Metonymy

ULT **Our God**
UST You are our gods
(אֱלֹהֵינוּ)

The people are not using this possessive form **Our God** to indicate that they possess or control a god. Rather, they are using these words to indicate the false god whom they worship. Alternate translation: [You are the god whom we worship]

Support Reference: Possession

ULT **to the work of our hands**
UST to {the idols} that we have made
(לְמַעֲשֵׂה יָדֵינוּ)

Here, **the work of our hands** represents the idols that the people have made with their hands. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the idols we have made with our hands]

Support Reference: Metonymy

ULT **who by you**
UST You, Yahweh
(אֲשֶׁר־בְּךָ)

The pronoun **who** refers to Yahweh, to whom this speech is directed. It may be helpful to clarify this for your readers. It may also be helpful to start a new sentence here. Alternate translation: [It is by you, Yahweh, that]

Support Reference: Pronouns — When to Use Them

ULT **the fatherless**
UST orphans
(יָתוֹם)

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

Support Reference: Nominal Adjectives

ULT **who by you the fatherless is shown compassion**
UST You, Yahweh, are the one who acts mercifully toward orphans
(אֲשֶׁר־בְּךָ יְרֻחַם יָתוֹם)

The expression **is shown compassion** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you are the one who shows compassion to the fatherless]

Support Reference: Active or Passive

ULT **is shown compassion**
UST are the one who acts mercifully toward
(יְרֻחַם)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Assyria	{We know that} Assyria
will … save us	will … save us
a horse	{war} horses
Our God	You are our gods

ULT	UST
is shown compassion	are the one who acts mercifully toward

Hosea 14:4

ULT	UST
“I will heal their turning away; I will love them freely, for my nose has turned away from them.	*{Yahweh says,} “{When they say that to me,} I will forgive them for turning away from me; I will love them generously, because I will no longer be angry with them.*

ULT **I will heal their turning away; I will love them freely, for my nose has turned away from them**

UST { … Yahweh says,} “{When they say that to me,} I will forgive them for turning away from me; I will love them generously, because I will no longer be angry with them

(אֶרְפָּא מְשׁוּבָתָם אֹהֲבֵם נְדָבָה כִּי שָׁב אַפִּי מִמֶּנּוּ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because my nose has turned away from them, I will heal their turning away; I will love them freely]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I will heal**

UST {Yahweh says,} “{When they say that to me,} I will forgive them

(אֶרְפָּא)

This is the beginning of what Yahweh says. If it would be helpful to your readers, you could mark that this is a direct quote of Yahweh. Alternate translation: [Then Yahweh will respond, “I will heal]

Support Reference: Quotations and Quote Margins

ULT **I will heal**

UST {Yahweh says,} “{When they say that to me,} I will forgive them

(אֶרְפָּא)

Yahweh is speaking of forgiving the people and restoring their previous relationship as if he would **heal** them from a sickness. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I will restore them from]

Support Reference: Metaphor

ULT **their turning away**
UST for turning away from me
(מְשֻׁבָתָֽם)

Yahweh is speaking of the people's abandonment of worshiping him to worshiping idols as if it were a physical **turning away** from following him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [their abandonment of me] or [their rebellion against me]

Support Reference: Metaphor

ULT **my nose**
UST I will no longer be angry
(אַפִּֽי)

Yahweh is using **my nose** as part of a common expression of this culture, "the burning of his nose" which means that Yahweh is angry. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [my anger]

Support Reference: Idiom

ULT **my nose has turned away from them**
UST I will no longer be angry with them
(שָׁב אַפִּי מִמֶּֽנּוּ)

Here Yahweh is speaking of his anger as if it had been moving toward them but now **has turned away from them**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [my anger at them has left] or [my fury with them has subsided]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I will love them	I will love them

Hosea 14:5

ULT	UST
I will be like the dew to Israel; he will blossom like the lily, and he will strike his roots like Lebanon.	*I will refresh the people of Israel just as dew {refreshes the ground}. They will prosper and become beautiful and they will become {as strong and stable} as the trees of Lebanon.*

ULT **I will be like the dew to Israel**
UST I will refresh the people of Israel just as dew {refreshes the ground … }
(אֶהְיֶה כַטַּל לְיִשְׂרָאֵל)

The point of this comparison is that just as **the dew** brings moisture and life to plants, so Yahweh will bring nourishment and new life to **Israel**. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [I will again nourish Israel just as the dew brings life to plants]

Support Reference: Simile

ULT **he will blossom like the lily**
UST They will prosper and become beautiful
(יִפְרַח כַּשּׁוֹשַׁנָּה)

The point of this comparison is that just as **the lily** blossoms with beauty, so the people of Israel will flourish and grow. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [he will flourish beautifully, like a blossoming lily]

Support Reference: Simile

ULT **and he will strike his roots like Lebanon**
UST and they will become {as strong and stable} as the trees of Lebanon
(וְיַךְ שָׁרָשָׁיו כַּלְּבָנוֹן)

The point of this comparison is that just as the great trees of **Lebanon** send down deep, firm roots, so the people of Israel will become strong and firmly established. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and he will become strong and firmly established, like the deep-rooted trees of Lebanon]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Israel	the people of Israel
like Lebanon	the trees of Lebanon

Hosea 14:6

ULT	UST
His shoots will go forth, and his splendor will be like the olive tree, and the scent of him like Lebanon."	*They will become widely influential; they will be as majestic as an olive tree, and they will be {as delightful} as the aroma of {the cedar trees in} Lebanon."*

ULT His shoots will go forth
UST They will become widely influential
(יֵלְכוּ יֹנְקוֹתָיו)

Yahweh is speaking of the people of Israel as if they were a plant whose **shoots** spread out and grow. He means that they will increase in influence and prosperity. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [The people of Israel will spread its influence and prosper]

Support Reference: Metaphor

ULT and his splendor will be like the olive tree
UST they will be as majestic as an olive tree
(וִיהִי כַזַּיִת הוֹדוֹ)

The point of this comparison is that just as **the olive tree** is beautiful and majestic, so the people of Israel will be splendid. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and he will be as splendid as the majestic olive tree]

Support Reference: Simile

ULT his splendor
UST as majestic
(הוֹדוֹ)

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

Support Reference: Abstract Nouns

ULT **and the scent of him like Lebanon**
UST and they will be {as delightful} as the aroma of {the cedar trees in} Lebanon
(וְרֵיחַ לוֹ כַּלְּבָנוֹן)

The point of this comparison is that just as the cedar forests of **Lebanon** give off a pleasant fragrance, so the people of Israel will be pleasing and delightful. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and he will be as pleasing as the fragrant forests of Lebanon]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his splendor	as majestic
like the olive tree	as an olive tree
like Lebanon	of {the cedar trees in} Lebanon

Hosea 14:7

ULT	UST
They will return, dwellers in his shadow; they will revive grain and blossom like the vine. His remembrance {will be} like the wine of Lebanon.	*The people of Israel will come back and live under Yahweh's protection. They will grow abundant grain again; they will become as productive as a vineyard. People will speak well of Yahweh, like they speak well of the {fine} wine from Lebanon.*

ULT **They will return**
UST The people of Israel will come back
(יָשֻׁבוּ)

Here the speaker is speaking of the people of Israel resuming a right relationship with Yahweh as if they would **return** to a place from which they had gone away. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [They will once again be]

Support Reference: Metaphor

ULT **dwellers in his shadow**
UST and live under Yahweh's protection
(יֹשְׁבֵי בְצִלּוֹ)

The speaker is speaking of Yahweh's protection as if it were a **shadow** in which people could dwell and find shelter. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [those who live under his protection]

Support Reference: Metaphor

ULT **in his shadow … His remembrance**
UST under Yahweh's protection … People will speak well of Yahweh, like they speak well of
(בְצִלּוֹ & זִכְרוֹ)

Here, **his** could refer to: (1) Yahweh, who covers the people of Israel with his **shadow**, Alternate translation: [in Yahweh's shadow] or (2) the nation of Israel, which covers the people of Israel with its **shadow**. Alternate translation: [in its shadow … Its remembrance]

Support Reference: Pronouns — When to Use Them

ULT **and blossom like the vine**
UST they will become as productive as a vineyard
(וְיִפְרַחְנָה כַּגָּפֶן)

The point of this comparison is that just as **the vine** produces an abundant harvest, so the people of Israel will flourish and multiply. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and flourish abundantly, just as a vine produces a rich harvest]

Support Reference: Simile

ULT **His remembrance {will be} like the wine of Lebanon**
UST People will speak well of Yahweh, like they speak well of the {fine} wine from Lebanon
(זִכְרוֹ כְּיֵין לְבָנוֹן)

The point of this comparison is that just as **the wine of Lebanon** was famous and highly valued, so **His remembrance** will be renowned. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [People will honor his remembrance as much as they prize the famous wine of Lebanon]

Support Reference: Simile

ULT **His remembrance {will be} like the wine of Lebanon**
UST People will speak well of Yahweh, like they speak well of the {fine} wine from Lebanon
(זִכְרוֹ כְּיֵין לְבָנוֹן)

If your language does not use an abstract noun for the idea of **remembrance**, you could express the same idea in another way. Alternate translation: [People will be as favorable to Yahweh as they are to the wine of Lebanon]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grain	grain
like the vine	as a vineyard
{will be} like the wine of	the {fine} wine from
Lebanon	Lebanon

Hosea 14:8

ULT	UST
"Ephraim, what to me still to idols? I, I have answered and I will look after him. I {am} like a luxuriant cypress; from me your fruit is found."	*{Yahweh says,} "People of Ephraim, I want nothing more to do with idols! I am the one who responds to you and watches over you. I am the source of everything good in your life, like a tree that always stays green and always produces fruit."*

ULT **Ephraim, what to me still to idols**
UST {Yahweh says,} "People of Ephraim, I want nothing more to do with idols
(אֶפְרַ֫יִם מַה־לִּ֥י עֹ֖וד לָ֑עֲצַבִּ֑ים)

Yahweh is using the question form to state emphatically that he wants nothing more to do with **idols**. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Ephraim, I want to no longer have anything to do with idols!]

Support Reference: Rhetorical Question

ULT **Ephraim**
UST {Yahweh says,} "People of Ephraim
(אֶפְרַ֫יִם)

As throughout the book of Hosea, **Ephraim**, the name of the largest of the northern tribes, represents the entire northern kingdom of Israel. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [People of the northern kingdom of Israel]

Support Reference: Metonymy

ULT **what to me still to idols**
UST I want nothing more to do with idols
(מַה־לִּ֥י עֹ֖וד לָ֑עֲצַבִּ֑ים)

Yahweh is using **what to me** as a common expression of the culture to mean "I have nothing to do with." Yahweh is expressing that he is disgusted by the people of Ephraim mixing idol worship with worship of Yahweh. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [Why are you still worshiping both me and idols] or [I am sick and tired of you worshiping both me and idols!] or [I do not want anything more to do with idols.]

Support Reference: Idiom

ULT **I, I have answered and I will look after him**
UST I am the one who responds to you and watches over you
(אֲנִי עָנִיתִי וַאֲשׁוּרֶנּוּ)

Yahweh is stating the pronoun **I** separately, even though the verbs translated as **I have answered** and **I will look after** already include this meaning. He is doing that to emphasize that he himself is the one who answers and cares for his people. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [I myself have answered and will look after him]

Support Reference: Pronouns — When to Use Them

ULT **I {am} like a luxuriant cypress**
UST I am the source of everything good in your life, like a tree that always stays green
(אֲנִי כִּבְרוֹשׁ רַעֲנָן)

The point of this comparison is that just as **a luxuriant cypress** stays green and provides shade and shelter, so Yahweh continually provides for and protects his people. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [I continually provide for and protect you, as a flourishing cypress tree gives shade and shelter]

Support Reference: Simile

ULT **from me your fruit is found**
UST and always produces fruit
(מִמֶּנִּי פִרְיְךָ נִמְצָא)

Yahweh is speaking of the blessings and prosperity that he gives to his people as if they were **fruit** that comes from him. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [your prosperity comes from me]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	{Yahweh says,} “People of Ephraim
to idols	I want nothing more to do with idols
like a … cypress	the source of everything good in your life, like a tree
your fruit	and always produces fruit

Hosea 14:9

ULT	UST
Who {is} wise? Then let him understand these things. Discerning? Then let him know them. For the ways of Yahweh {are} right, and the righteous will walk in them, but the transgressors will stumble in them.	*Anyone who is truly wise should understand these things {that I have written}. Anyone who has good sense must be sure that he knows them. Because what Yahweh tells us to do is right, and people who do what is right will obey him, but people who rebel against him will ruin themselves by not doing what he tells us to do.*

ULT **Who {is} wise? Then let him understand these things. Discerning? Then let him know them**

UST Anyone who is truly wise should understand these things {that I have written}. Anyone who has good sense must be sure that he knows them

(מִי חָכָם וְיָבֶן אֵלֶּה נָבוֹן וְיֵדָעֵם)

The speaker is using the question form to challenge his readers to be **wise** and **Discerning** enough to understand and heed his message. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements. Alternate translation: [Let the one who is wise understand these things, and let the one who is discerning know them]

Support Reference: Rhetorical Question

ULT **Discerning**

UST Anyone who has good sense

(נָבוֹן)

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

Support Reference: Ellipsis

ULT **the ways of Yahweh {are} right, and the righteous will walk in them, but the transgressors will stumble in them**
UST what Yahweh tells us to do is right, and people who do what is right will obey him, but people who rebel against him will ruin themselves by not doing what he tells us to do
(יְשָׁרִ֣ים דַּרְכֵ֣י יְהוָ֔ה וְצַדִּיקִ֖ים יֵלְכ֣וּ בָ֑ם וּפֹשְׁעִ֖ים יִכָּשְׁל֥וּ בָֽם)

The speaker is speaking of how Yahweh wants people to live as if it were **the ways of Yahweh**, that is, paths to walk on. He speaks of obeying Yahweh as **the righteous will walk** on these paths and of disobeying as **stumbling** on them. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [what Yahweh commands is right, and righteous people will obey him, but rebellious people will disobey him and be ruined]

Support Reference: Metaphor

ULT **and the righteous**
UST and people who do what is right
(וְצַדִּיקִ֖ים)

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

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} wise	Anyone who is truly wise
Then let him understand	should understand
Discerning	Anyone who has good sense
Then let him know them	must be sure that he knows them
of Yahweh	Yahweh
{are} right	is right
will stumble	will ruin themselves

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v91

Abstract Nouns

Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it.

Remember that nouns are words that refer to a person, place, thing, or idea. Abstract nouns are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships between those ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, “I believe in the forgiveness of sin.” But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns “forgiveness” and “sin,” but they would express the same meaning in other ways. For example, they would express, “I believe that God is willing to forgive people after they have sinned,” by using verb phrases instead of nouns for those ideas.

Reason This Is a Translation Issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas. Instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun. For example, “What is its **weight**?” could be expressed as “How much does it **weigh**?” or “How **heavy** is it?”

Examples From the Bible

> From **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)

The abstract noun “childhood” refers to when someone was a child.

> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

The abstract nouns “godliness” and “contentment” refer to being godly and content. The abstract noun “gain” refers to something that benefits or helps someone.

> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

The abstract noun “salvation” here refers to being saved.

> The Lord does not move slowly concerning his promises, as some consider **slowness** to be (2 Peter 3:9a ULT)

The abstract noun “slowness” refers to the lack of speed with which something is done.

> He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

The abstract noun “purposes” refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.

Examples of Translation Strategies Applied

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun. Alternative translations are indented below the Scripture example.

> … from **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)
>
> > Ever since **you were a child** you have known the sacred writings.
>
> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)
>
> > But **being godly** and **content** is very **beneficial**. But we **benefit** greatly when we **are godly** and **content**. But we **benefit** greatly when we **honor and obey God** and when we are **happy with what we have**.
>
> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)
>
> > Today the people in this house **have been saved** … Today God **has saved** the people in this house …
>
> The Lord does not move slowly concerning his promises, as some consider **slowness** to be. (2 Peter 3:9a ULT)

> > The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.
>
> He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)
>
> > He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

Hosea References:

1:2; 1:4; 1:6; 1:7; 2:2; 2:2; 2:4; 2:9; 2:10; 2:11; 2:15; 2:18; 2:19; 2:20; 3:5; 4:1; 4:1; 4:1; 4:6; 4:7; 4:8; 4:11; 4:12; 4:18; 4:19; 5:1; 5:2; 5:2; 5:5; 5:5; 5:9; 5:9; 5:10; 5:11; 5:15; 5:15; 6:4; 6:5; 6:6; 6:6; 6:8; 6:9; 6:10; 7:1; 7:1; 7:1; 7:2; 7:3; 7:9; 7:10; 7:13; 7:16; 7:16; 8:1; 8:5; 8:10; 8:13; 8:13; 9:1; 9:4; 9:7; 9:7; 9:7; 9:7; 9:8; 9:9; 9:11; 9:15; 10:1; 10:1; 10:2; 10:4; 10:4; 10:5; 10:6; 10:6; 10:8; 10:10; 10:11; 10:12; 10:12; 10:12; 10:13; 10:13; 10:13; 10:15; 11:4; 11:8; 11:9; 11:12; 12:1; 12:2; 12:3; 12:6; 12:7; 12:8; 12:8; 12:8; 12:10; 12:11; 12:11; 12:14; 12:14; 12:14; 13:1; 13:9; 13:11; 13:12; 13:14; 14:1; 14:2; 14:3; 14:6; 14:7

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.

Hosea References:

1:10; 1:10; 1:10; 1:11; 2:17; 3:1; 4:3; 4:6; 4:14; 5:3; 5:3; 5:11; 6:3; 6:10; 7:1; 7:8; 7:9; 8:4; 8:8; 8:12; 9:4; 9:16; 10:6; 10:7; 10:8; 10:10; 10:10; 10:14; 10:14; 10:15; 11:8; 11:8; 11:12; 12:1; 12:13; 13:3; 13:16; 13:16; 14:3

Alternative Readings

Description

In some places in the traditional Hebrew text of the Bible as we have it today, there are words or phrases that some scribes or translators have thought to be incorrect or unacceptable in some way. Their proposals for what the text was originally can be put into three groups.

1. Corrections of the scribes

Sometimes it seems that the earlier scribe made an error while copying the text, and so a later scribe recommended a correction. In other cases, a later scribe wanted to update the spelling, grammar, or vocabulary, or he wanted to replace objectionable words with something more acceptable. In many cases, the later scribes put notes in the margin that tell people who are reading the Scriptures out loud to say something different from what is in the written text. Scribes developed this system both to preserve wording that they thought might be original and to encourage readers to speak a more acceptable or understandable word or phrase.

1. Readings from ancient translations

Sometimes there are words or phrases in the Hebrew text that do not seem to make sense or it seems that there are words missing. In these cases, we can look to ancient translations of the Hebrew that may have been made before the problem entered the Hebrew text, such as the ancient Greek and Syriac translations. It may be that these translations preserve the original reading in these places.

1. Proposals of modern scholars

Some of the words or phrases that do not seem to make sense in the Hebrew text as we have it today are equally problematic in the ancient translations. This may mean that the problem entered the Hebrew text before the ancient translation was made. In some of these cases, scholars have proposed that the scribe mistook one word for a different word that has a very similar spelling. Also, the original Hebrew text contained only the consonants of the words and the vowels were added hundreds of years later. In some cases, it seems that the later scribe divided the consonants incorrectly or added the vowels of the wrong word. In these cases, scholars have proposed that a simple correction would be to group the consonants differently or to change the vowels.

Reasons This Is a Translation Issue

In order to make the best translation possible, translators need to know what is the best source text for their translation. Wherever there may be errors or problems in the source text, they need to know what both ancient scribes and modern scholars consider to be the most likely solution to that problem that best represents what the original text said.

Examples from the Bible

> **when** they spoke to him day after day, he did not listen to them. (Esther 3:4 text)

In the margin of the Hebrew text, a scribe has suggested a different word:

> **as** they spoke to him day after day, he did not listen to them. (Esther 3:4 margin)

In the following examples of the Hebrew text from Ruth, Naomi is speaking to Ruth about visiting Boaz at the threshing floor. In the Hebrew text, Naomi speaks as though she were doing these actions herself. This may be because the child that will be born to Ruth and Boaz will be considered to belong to Naomi (Ruth 4:16-17). But to avoid confusion, a scribe made a note in the margin to read the text as instructions to Ruth:

> **I will go down** to the threshing floor (Ruth 3:3 text)

> **go down** to the threshing floor (Ruth 3:3 margin)

> Then go and uncover his feet **and I will lie down** (Ruth 3:4 text)

> Then go and uncover his feet **and lie down** (Ruth 3:4 margin)

In the following examples, it seems that the Hebrew scribe skipped over the numbers. They can be supplied, however, from some manuscripts of the ancient Greek translation:

> Saul {was} a son of **a year** in his becoming king, and he reigned over Israel **two years**. (1 Sam 13:1 ULT)

> Saul {was} a son of **thirty years** in his becoming king, and he reigned over Israel **forty-two years**. (ancient Greek translation)

In Psalm 103:5, the word “ornaments” does not seem to make any sense. It seems that the scribe mistook it for a similar word that means “existence.” Modern scholars propose using that other word instead:

> The one satisfying your **ornaments** with good; (Psalm 103:5 ULT)

> The one satisfying your **existence** with good; (proposed alternate reading)

Translation Strategies

• Decide which reading to follow: Discuss as a team whether you will translate the written text or translate the reading that marginal notes or modern scholars suggest. It may be best to decide this on a case-by-case basis. If a translation of the Bible already exists in your region and the readers of your translation will be familiar with it, consider using the readings that it translates.

• Use footnotes for significant differences: If the written text and the marginal or suggested text have different meanings or implications that could affect readers’ understanding of the text, provide a footnote to explain both readings.

• Consider how your translation will sound when read aloud: Even if you decide generally to translate the written text, you may wish to follow the marginal instructions and substitute

different language when the written text uses words that might not be appropriate for public reading. You can put the reading of the written text in a footnote.

• Consult church communities and leaders for difficult cases: For readings that may be controversial or theologically sensitive, discuss options with church communities and leaders as part of the translation-checking process.

Examples of Translation Strategies Applied

(Ruth 3:4) Then go and uncover his feet and lie down^1^

^1^From the marginal reading. The Hebrew says, "…and I will lie down."

(1 Samuel 13:1) Saul {was} a son of thirty years in his becoming king, and he reigned over Israel forty-two years.^2^

^2^From the ancient Greek translation. The Hebrew says, "Saul {was} a son of a year in his becoming king, and he reigned over Israel two years."

(Psalm 103:5) The one satisfying your ornaments with good;^3^

^3^The original reading may have been, "The one satisfying your existence with good;"

This page answers the question:

Why does the ULT have some different readings from other Bible translations?

In order to understand this topic, it would be good to read:

• Textual Variants (How to handle differences between manuscripts)

• Create Accurate Translations (Ensuring the meaning is faithfully communicated)

• Create Church-Approved Translations (Involving church networks in the translation process)

Next we recommend you learn about:

• Create Authoritative Translations

Hosea References:

4:10; 5:13; 5:15; 6:5; 7:4; 10:6; 10:10; 11:2; 11:2; 11:4; 12:4; 13:15; 14:2

Apostrophe

Description

An apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

Reason This Is a Translation Issue

Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to, or think that the speaker is crazy to talk to things or people who cannot hear.

Examples from the Bible

> Mountains of Gilboa, let there not be dew or rain on you. (2 Samuel 1:21a ULT)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling these mountains that he wanted them to have no dew or rain, he showed how sad he was.

> Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. (Luke 13:34a ULT)

Jesus was expressing his feelings for the people of Jerusalem in front of his disciples and a group of Pharisees. By speaking directly to Jerusalem as though its people could hear him, Jesus showed how deeply he cared about them.

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, … on you they will burn human bones.'" (1 Kings 13:2 ULT)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. But if this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells **them** his message or feelings about the people or thing that cannot hear him. See the example below.

Examples of Translation Strategies Applied

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, … on you they will burn human bones.'" (1 Kings 13:2 ULT)
>
> > He said this about the altar: "This is what Yahweh says **about this altar.** 'See, … they will burn people's bones on **it**.'"
>
> **Mountains of Gilboa**, let there not be dew or rain on **you.** (2 Samuel 1:21a ULT)
>
> > **As for these mountains of Gilboa**, let there not be dew or rain on **them**.

Hosea References:

10:8; 13:14

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.

Hosea References:

1:9; 2:13; 2:18; 2:20; 4:8; 9:10; 10:5; 11:5; 11:6; 12:2; 12:3; 12:3; 12:4; 12:7; 12:9; 12:9; 12:11; 12:11; 12:12; 12:13; 13:1; 13:14

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**.

Hosea References:

3:2

Collective Nouns

Description

A collective noun is a singular noun that refers to a group of something. Examples: a **family, clan,** or **tribe** is a group of people who are related to each other; a **flock** is a group of birds or sheep; a **fleet** is a group of ships; and an **army** is a group of soldiers.

Many collective nouns are used exclusively as a singular replacement for a group as in the examples above. Frequently in the Bible the name of an ancestor is used, through a process of metonymy, as a collective noun referencing the group of his descendants. In the Bible, sometimes the singular noun will take a singular verb form, other times it will take a plural verb form. This may depend on how the author is thinking about the group, or whether the action is being done as a group or as individuals.

Reason This is a Translation Issue

There are several issues that require care when translating collective nouns. Further care is needed because the language you are translating into may not use collective nouns in the same way as the language you are translating from. Issues include:

1. The source language may have a collective noun for a group that the target language does not and vice-versa. You may have to translate a collective noun with a plural noun in your language, or you may need to translate a plural noun with a collective noun in your language.
2. Subject-verb agreement. Different languages or dialects may have different rules about using singular or plural verbs with collective nouns. Examples (from Wikipedia):
    - a singular noun with a singular verb: The team *is* in the dressing room.
    - a singular noun with a plural verb which is correct in British, but not American, English: The team *are* fighting among themselves. The team *have* finished the project.
3. Pronoun agreement. Similar to the previous, care needs to be taken to use the correct pronoun plurality and possibly gender or noun class to agree with the number/gender/class of the noun used. See the biblical examples below.
4. Clarity of referent. Especially if there is a mismatch in your translation between the verb and noun or pronoun concerning any of the factors above, readers may be confused about who or what is being referenced.

Examples from the Bible

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

The word in bold is written in singular form in both Hebrew and English, but it refers to a group of warriors that fight together.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

The word in bold is singular and refers to a group of sheep.

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

Note in this example that the noun is singular but the pronoun is plural. This may or may not be allowed or natural in your language.

> Do not let **your heart** be troubled. **You** believe in God; believe also in me. (John 14:1 ULT)

In this verse, the words translated “your” and “you” are plural, referring to many people. The word “heart” is singular in form, but it refers to all of their hearts as a group.

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

The word **hair** is singular, but it refers to many hairs, not just one.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

Here, “Israel” is singular, but means “the Israelites” by metonymy.

Translation Strategies

If your language has a collective (singular) noun that refers to the same group as referenced by the collective noun in the source text, then translate the word using that term. If not, here are some strategies to consider:

(1) Translate the collective noun with a plural noun.
(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.
(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.
(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Examples of Translation Strategies Applied

(1) Translate the collective noun with a plural noun.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the Israelites** go? I do not know Yahweh; and moreover, I will not let **the Israelites** go.”

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

And he shall take the **hairs** of the head of his separation. And he shall put **them** on the fire that is under the sacrifice of the peace offerings.

(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

And Joab and all the **army men who were** with him arrived

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

And he went out again beside the sea, and all the **people of the crowd were** coming to him, and he was teaching **them**.

(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

and though the **group of sheep** is cut off from the fold and there are no cattle in the stalls.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the people of Israel** go? I do not know Yahweh; and moreover, I will not let **the people of Israel** go.”

(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

> Now this John had his clothing from the **hairs** of a camel and a leather belt around his waist (Matthew 3:4a ULT)

Now this John had his clothing from the **hair** of a camel and a leather belt around his waist

> You shall not make for yourself a carved figure nor any likeness that {is} in **the heavens** above, or that {is} in the earth beneath, or that {is} in **the waters** under the earth. (Deuteronomy 5:8 ULT)

You shall not make for yourself a carved figure nor any likeness that is in **heaven** above, or that is in the earth beneath, or that is in **the water** under the earth.

Hosea References:

4:9; 4:12

Connect — Background Information

Time Relationship

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Background Clause

Description

A background clause is one that describes something that is ongoing. Then, in the same sentence, another clause indicates an event that begins to happen during that time. These events are also simultaneous events, but they have the further relationship of background event and main event because the event that is already happening serves as the background for the other event, the one that is in focus. The background event simply provides the time frame or other context for the main event or events.

Reason This Is a Translation Issue

Languages indicate a shift in time in different ways. You (the translator) need to understand how these shifts in time are indicated in the original languages in order to communicate them clearly in your own language. Background clauses often indicate a time that began long before the event that is in focus. Translators need to understand how both the source language and the target language communicate background events. Some English words that indicate background events are “now,” “when,” “while,” and “during.” Those words can also indicate simultaneous events. To tell the difference, ask yourself if all of the events seem to be equal in importance and started at about the same time. If so, they are probably simultaneous events. But if an event(s) is ongoing and another event(s) just started, then the ongoing event(s) is probably background to the other event(s). Some common phrases that indicate background events are “in those days” and “at that time.”

Examples From OBS and the Bible

> **When** Solomon was old, he also worshiped their gods. (OBS Story 18 Frame 3)

Solomon began to worship foreign gods at a time when he was old. Being old is the background event. Worshiping other gods is the main event.

> And his parents went **every year** to Jerusalem to the Feast of the Passover. And when he was 12 years old, they went up according to the custom of the feast. (Luke 2:41-42 ULT)

The first event—going to Jerusalem—is ongoing and started long ago. We know this because of the words "every year." Going to Jerusalem is the background event. Then an event begins that started during the time "when he was twelve years old." So the main event is the specific time Jesus and his family traveled to Jerusalem for the Passover festival **when he was twelve years old.**

> And it came about that, **while** they were there, the days were fulfilled for her to give birth. (Luke 2:6 ULT)

Being in Bethlehem is the background event. The birth of the baby is the main event.

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

This example begins with five background clauses (marked by commas), signalled as background by the words "while" and "during." Then the main event happens: "the word of God came to John."

Translation Strategies

If the way that the Background Clauses are marked is also clear in your language, then translate the Background Clauses as they are.

(1) If the connecting word does not make it clear that what follows is a Background Clause, use a connecting word that communicates this more clearly.
(2) If your language marks Background Clauses in a different way than using connecting words (such as by using different verb forms), then use that way.

Examples of Translation Strategies Applied

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

(1) If the connecting word does not make it clear that what follows is a background clause, use a connecting word that communicates this more clearly.

> **It happened during the time that** Pontius Pilate was governor of Judea, **and during the time that** Herod was tetrarch of Galilee, **and during the time that** his brother Philip was tetrarch of the region of Ituraea and Trachonitis, **and during the time that** Lysanias was tetrarch of Abilene, **and also during the time that** Annas and Caiaphas were high priests—**that** the word of God came to John son of Zechariah in the wilderness.

(2) If your language marks background clauses in a different way than using connecting words, such as with different verb forms, then use that way.

> Pontius Pilate **was governing** Judea, and Herod **was ruling over** Galilee, and his brother Philip **was ruling over** the region of Ituraea and Trachonitis, and Lysanias **was ruling over** Abilene, and Annas and Caiaphas **were being** high priests—the word of God **came** to John son of Zechariah in the wilderness.

Example of Differences in Time Relationship Connecting Words:

Category	Example
Background setting	Yahweh's word was rare **in those days**;
Background repeated	there was no frequent prophetic vision.
Introduction of main event	**At that time**, **when** Eli
Background	**whose** eyesight had begun to grow dim so that he could not see well,
Simultaneous background	was lying down in his own bed.
Simultaneous background	The lamp of God **had not yet** gone out,
Simultaneous background	**and** Samuel was lying down to sleep in the temple of Yahweh,
Simultaneous background	where the ark of God was.
Main event	**Yahweh called to Samuel**,
Sequential event	who said, "Here I am." (1 Sam 3:1-4 ULT)

In the above example, the first two lines talk about a condition that was going on for a long time. This is the general, long-term background. We know this from the phrase "in those days." After the introduction of the main event ("At that time,"), there are several lines of simultaneous background. The first one is introduced by "when," and then three more follow, with the last connected by "and." The background clause introduced by "where" explains a little more about the background clause before it. Then the main event happens, followed by more events. Translators will need to think about the best way to show these relationships in their language.

Hosea References:

7:1

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.

Hosea References:

1:7

Connect — Factual Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, “if … then.” Often, however, the word “then” is not stated.

Factual Conditions

Description

A Factual Condition is a condition that sounds hypothetical but is already certain or true in the speaker’s mind. In English, a sentence containing a Factual Condition can use the words “even though,” “since,” or “this being the case” to indicate that it is a factual condition and not a hypothetical condition.

Reason This Is a Translation Issue

Some languages do not state something as a condition if it is certain or true. Translators from these languages may misunderstand the original languages and think that the condition is uncertain. This would lead to mistakes in their translations. Even if the translators understand that the condition is certain or true, the readers may misunderstand it. In this case, it would be best to translate it as a statement of fact rather than as a conditional statement.

Examples From OBS and the Bible

> “**If** Yahweh is God, worship him!” (Story 19 Frame 6 OBS)

> Elijah came near to all the people and said, “How long will you keep changing your mind? **If Yahweh is God**, follow him. But if Baal is God, then follow him.” Yet the people did not answer him a word. (1 Kings 18:21 ULT)

This sentence has the same construction as a hypothetical condition. The condition is "if Yahweh is God." If that is true, then the Israelites should worship Yahweh. But the prophet Elijah does not question whether or not Yahweh is God. In fact, he is so certain that Yahweh is God that later in the passage he pours water all over his sacrifice. He is confident that God is real and that he will burn even an offering that is completely wet. Over and over again, the prophets taught that Yahweh is God, so the people should worship him. The people did not worship Yahweh, however, even though He is God. By putting the statement or instruction into the form of a Factual Condition, Elijah is trying to get the Israelites to understand more clearly what they should do.

> "A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

Yahweh has said that he is a father and a master to Israel, so even though this sounds like a hypothetical condition because it begins with "if," it is not hypothetical. This verse begins with the proverb that a son honors his father. Everyone knows that is right. But the Israelites are not honoring Yahweh. The other proverb in the verse says that a servant honors his master. Everyone knows that is right. But the Israelites are not honoring Yahweh, so it seems that he is not their master. But Yahweh is the master. Yahweh uses the form of a hypothetical condition to demonstrate that the Israelites are wrong. The second part of the condition that should occur naturally is not happening, even though the conditional statement is true.

Translation Strategies

If using the form of a hypothetical condition is confusing or would make the reader think that the speaker doubts what he is saying in the first part of the sentence, then use a statement instead. Words such as "since" or "you know that …" or "it is true that …" can be helpful to make the meaning clear.

Examples of Translation Strategies Applied

> "**If** Yahweh is God, worship him!" (Story 19 Frame 6 OBS)

> > “**It is true that** Yahweh is God, so worship him!”

> “A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?” says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

> > “A son honors his father, and a servant honors his master. **Since** I, then, am a father, where is my honor? **Since** I am a master, where is the reverence for me?”

Hosea References:

4:15; 12:11

Connect — Hypothetical Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words “if … then.” Often, however, the word “then” is not stated.

Hypothetical Condition

Description

A Hypothetical Condition is a condition in which the second event (the “then” clause) will only take place if the first event (the “if” clause) takes place or is fulfilled in some way. Sometimes what takes place is dependent on the actions of other people.

Reason This Is a Translation Issue

It is important that translators understand whether or not something is a Hypothetical Condition so that they translate it in the correct way. For example, some of God’s promises to Israel were conditional, based on whether or not Israel obeyed God. However, many of God’s promises to Israel were not conditional; God would keep these promises whether or not the Israelites obeyed. It is important that you (the translator) know the difference between these two types of promises and communicate each one accurately in your own language. Also, sometimes conditions are stated in an order different than the order in which they would happen. If the target language would state the clauses in a different order, then you will need to make that adjustment.

Examples From OBS and the Bible

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them (Story 13 Frame 7 OBS)

There are two hypothetical conditions in this frame. In both of these conditions, the first event (the “if clause”) is stated after the “then” clause. If this is unnatural or confusing, the clauses can be restated in the more natural order. The first hypothetical condition is: if the

Israelites obeyed God, then God would bless and protect them. The second hypothetical condition is: if the Israelites did not obey God, then God would punish them.

> If you do what is right, will you not be accepted? (Genesis 4:7a ULT)

If Cain does what is right, then he will be accepted. The only way for Cain to be accepted is by doing what is right.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them. (Acts 5:38b-39aULT)

There are two hypothetical conditions here: (1) If it is true that this plan is of men, then it will be overthrown; (2) If it is true that this plan is of God, then it cannot be overthrown.

Translation Strategies

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

(2) If it is not clear where the second event is, mark that part with a word like "then."

Examples of Translation Strategies Applied

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

> God promised to bless the people and protect them **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

> > If the people obeyed these laws, God promised he would bless them and protect them. But **if** they did

> not obey these laws, God said that he would punish them.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

> If the people obeyed these laws, **then** God promised he would bless them and protect them. But **if** they did not obey these laws, **then** God said that he would punish them.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them; (Acts 5:38b-39a ULT)

> … **if** this plan or this work is of men, **then** it will be overthrown. But **if** it is of God, **then** you will not be able to overthrow them;

Hosea References:

8:7

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.

Hosea References:

1:2; 2:3; 6:1; 7:13; 7:13; 8:1; 8:4; 9:6; 9:7; 10:3; 11:5; 13:6; 13:16; 14:1; 14:4

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** 🔗.

Hosea References:

1:3; 3:5

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.

Hosea References:

2:14; 8:6; 8:9; 9:15

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.

Hosea References:

1:10; 1:10; 2:5; 2:12; 2:16; 2:23

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!"

Hosea References:

5:11; 10:8

Ellipsis

Description

An ellipsis[^1] occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

> So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous**. (Psalm 1:5 ULT)

There is ellipsis in the second part because “nor sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause. With the action filled in, the complete sentence would read:

> > So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

[^1]: English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (…) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

Two Types of Ellipsis

1. A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.

2. An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

Examples From the Bible

Relative Ellipsis

> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

> He makes Lebanon skip like a calf and **he makes**
> Sirion **skip** like a young ox.
>
> Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

> > Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as wise,

Absolute Ellipsis

> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

It seems that the man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him. The complete sentence would be:

> > “Lord, **I want you to heal me so** that I might receive my sight.”
>
> To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

> > To Titus, a true son in our common faith. **May you receive** grace and peace from God the Father and Christ Jesus our Savior.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

(1) Add the missing words to the incomplete phrase or sentence.

> So the wicked will not stand in the judgment, nor **sinners in the assembly** of the righteous. (Psalm 1:5 ULT)
>
> > So the wicked will not stand in the judgment, and **sinners will not stand in the assembly** of the righteous.
>
> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)
>
> > Then when the man was near, Jesus asked him, “What do you want me to do for you?” He said, “Lord, **I want you to heal me** that I might receive my sight.”

> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)
>
> > He makes Lebanon skip like a calf, and **he makes** Sirion **skip** like a young ox.

Hosea References:

2:2; 3:2; 4:9; 7:1; 7:3; 7:15; 8:10; 10:6; 10:13; 11:6; 12:12; 12:14; 14:9

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> … they found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

This means that Saul and his sons "were dead." It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason This Is a Translation Issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

Examples From the Bible

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Use a euphemism from your own culture.
(2) State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

(1) Use a euphemism from your own culture.

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT) — Some languages might use euphemisms like these:
>
> > "… where there was a cave. Saul went into the cave to **dig a hole**"
> >
> > "… where there was a cave. Saul went into the cave to **have some time alone**"
>
> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)
>
> > But Mary said to the angel, "How will this be, since I have not **slept with a man**?"

(2) State the information plainly without a euphemism if it would not be offensive.

> They found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

> “They found Saul and his sons **dead** on Mount Gilboa.”

Hosea References:

3:3

Exclamations

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULT and UST, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people said helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

> Save us, Lord; we are about to die! (Matthew 8:25b ULT)

> When the demon had been driven out, the mute man spoke. The crowds were astonished and said, “This has never been seen before in Israel!” (Matthew 9:33 ULT)

Reason This Is a Translation Issue

Languages have different ways of showing that a sentence communicates strong emotion.

Examples From the Bible

Some exclamations have a word that shows feeling. The sentences below have “Oh” and “Ah.” The word “oh” here shows the speaker’s amazement.

> **Oh**, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33 ULT)

The word “Alas” below shows that Gideon was very frightened.

> When Gideon saw that he was the angel of Yahweh, Gideon lamented, "**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)
>
> Some exclamations start with a question word such as "how" or "why," even though they are not questions. The sentence below shows that the speaker is amazed at how unsearchable God's judgments are.
>
> **How** unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)

Some exclamations in the Bible do not have a main verb. The exclamation below shows that the speaker is disgusted with the person he is speaking to.

> You worthless person! (Matthew 5:22b ULT)

Translation Strategies

(1) If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."
(2) Use an exclamation word from your language that shows the strong feeling.
(3) Translate the exclamation word with a sentence that shows the feeling.
(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.
(5) If the strong feeling is not clear in the target language, then tell how the person felt.

Examples of Translation Strategies Applied

(1) If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."

> You worthless person! (Matthew 5:22b ULT)
>
> > "You **are** such a worthless person!"

> Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33b ULT)
>
> > “Oh, the riches of the wisdom and the knowledge of God **are** so deep!”

(2) Use an exclamation word from your language that shows the strong feeling. In the first suggested translation below, the word “wow” shows that they were astonished. In the second suggested translation, the expression “Oh no” shows that something terrible or frightening has happened.

> They were extremely astonished, saying, “He has done everything well. He even makes the deaf hear and the mute speak.” (Mark 7:37 ULT)
>
> > “They were extremely astonished, saying, ‘**Wow**! He has done everything well. He even makes the deaf to hear and the mute to speak.’”
>
> Alas, oh my Lord Yahweh! For because of this I have seen the angel of Yahweh face to face! (Judges 6:22b ULT)
>
> > “**Oh no**, Lord Yahweh! I have seen the angel of Yahweh face to face!”

(3) Translate the exclamation word with a sentence that shows the feeling.

> “**Alas,** O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!” (Judges 6:22 ULT)

> > “Lord Yahweh, **what will happen to me**? For I have seen the angel of Yahweh face to face!”
> > “**Help**, Lord Yahweh! For I have seen the angel of Yahweh face to face!”

(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.

> How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)
>
> > “His judgments are **so** unsearchable and his ways are **far** beyond discovering!”

(5) If the strong feeling is not clear in the target language, then tell how the person felt.

> When Gideon saw that he was the angel of Yahweh, Gideon lamented, “**Alas,** O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!” (Judges 6:22 ULT)
>
> > Gideon understood that this was the angel of Yahweh. **He was terrified** and said, “**Alas**, Lord Yahweh! I have seen the angel of Yahweh face to face!”

Hosea References:

7:13; 9:12

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.

Hosea References:

1:7; 2:6; 2:16; 4:6; 6:11; 7:10; 8:5; 8:13; 9:2; 9:7; 10:12; 11:7; 11:10; 11:11

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

> Can **a man** walk on hot coals without scorching his feet?
> So is **the man who goes in to his neighbor's wife**;
> **the one who touches her** will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

Examples From the Bible

> The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

> People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase “a good man” does not refer to a particular man, but to any person who is good. The phrase “a man who makes evil plans” does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

(1) Use the word “the” in the noun phrase.
(2) Use the word “a” in the noun phrase.
(3) Use the word “any,” as in “any person” or “anyone.”
(4) Use the plural form, as in “people.”
(5) Use any other way that is natural in your language.

Examples of Translation Strategies Applied

(1) Use the word “the” in the noun phrase.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)
>
> > “Yahweh gives favor to **the good man**, but he condemns **the man who makes evil plans**.” (Proverbs 12:2)

(2) Use the word “a” in the noun phrase.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

> > “People curse **a man** who refuses to sell grain.”

(3) Use the word “any,” as in “any person” or “anyone.”

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **any man** who refuses to sell grain.”

(4) Use the plural form, as in “people” (or in this sentence, “men”).

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **men** who refuse to sell grain”

(5) Use any other way that is natural in your language.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **whoever** refuses to sell grain.”

Hosea References:

10:5

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.

Hosea References:

1:4; 1:6; 1:9; 2:1; 2:1; 2:15; 2:22; 2:23; 2:23; 4:15; 5:8; 10:5; 10:8

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.

Hosea References:

1:10; 8:12; 12:1

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**

Hosea References:

1:4; 2:4; 2:6; 2:10; 2:13; 2:14; 2:18; 3:5; 3:5; 4:2; 4:8; 4:9; 4:9; 4:14; 5:8; 6:2; 6:11; 7:2; 7:5; 7:5; 7:14; 7:16; 8:4; 8:5; 9:9; 9:12; 10:2; 10:4; 10:4; 10:9; 10:12; 10:15; 11:2; 11:9; 11:12; 12:1; 12:5; 13:11; 14:4; 14:8

Imperatives — Other Uses

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

Reason This Is a Translation Issue

Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples From the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 26, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

> Now Yahweh appeared to him and said, "**Do not go down** to Egypt; **live** in the land that I tell you to live in." (Genesis 26:2 ULT)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not do anything to obey the command, but Jesus caused him to be healed by commanding it. (In this context, the command "Be clean" means to "be healed" so that others around would know that it was safe to touch the man again.)

> "I am willing. **Be clean**." Immediately he was cleansed of his leprosy. (Matthew 8:3b ULT)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist. Some languages, such as the Hebrew of the Bible, have commands that are in the

third person. English does not do that, and so it must turn the third-person command into a general, second-person command, as in the ULT:

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like "light must be."

Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

> God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)

Imperatives that function as conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

> **Do not abandon** wisdom and she will watch over you;
> **love** her and she will keep you safe. (Proverbs 4:6 ULT)

The purpose of Proverbs 22:6, below, is to teach what people can expect to happen if they teach their children the way they should go.

> **Teach** a child the way he should go,
> and when he is old he will not turn away from that instruction.
> (Proverbs 22:6 ULT)

Imperatives that function as good results

An imperative sentence can also describe a desirable result. In Proverbs 3:3-4, several imperatives give instructions, then the final imperative describes the good outcome of following those instructions.

> Do not let covenant faithfulness and trustworthiness leave you;
> tie them on your neck, write them on the tablet of your heart,
> and **find favor** and good insight in the eyes of God and man!
> (Proverbs 3:3-4 ULT)

Translation Strategies

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.
(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.
(3) If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

Examples of Translation Strategies Applied

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.

> **Be clean**. (Matthew 8:3b ULT)
>
> > **You are now clean.**
> > **I now cleanse you.**
>
> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)
>
> > God said, "**There is now** light" and there was
> > light.

> God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)
>
> > God blessed them and said to them, "**My will for you is that you be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **I want you to have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."

> Do not let covenant faithfulness and trustworthiness leave you;
> tie them on your neck, write them on the tablet of your heart,
> **and find favor** and good insight in the eyes of God and man!
> (Proverbs 3:3-4 ULT)
>
> > Do not let covenant faithfulness and
> > trustworthiness leave you;
> > tie them on your neck, write them on the tablet of
> > your heart,
> > **then you will find favor** and good insight in the
> > eyes of God and man!

(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)

> > God said, ‘Let there be light,’ **so** there was light.
> > God said, “Light must be;” **as a result**, there was light.

(3) If people would not use a command as a condition, translate it as a statement with the words “if” and “then.”

> Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translated as:

> “**If** you teach a child the way he should go,
> **then** when he is old he will not turn away from that instruction.”

Hosea References:

6:1; 9:14; 14:2; 14:2

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!

Hosea References:

2:16; 2:21

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**.

Hosea References:

1:2; 3:1

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.

Hosea References:

1:1; 1:3

Litany

Description

A litany is a figure of speech in which the various components of a thing are listed in a series of very similar statements. The speaker does this to indicate that what he is saying should be understood as comprehensive and without exceptions. In a sense, the speaker is describing an overwhelming situation by overwhelming his audience with an excessive series of statements.

Reason This Is a Translation Issue

Many languages do not use litanies, and readers could be confused by them. They may wonder why the speaker seems to be saying the same thing over and over again.

Examples From the Bible

> Though they dig into Sheol, there my hand will take them. Though they climb up to heaven, there I will bring them down. Though they hide on the top of Carmel, there I will search and take them. Though they are hidden from my sight in the bottom of the sea, there will I give orders to the serpent, and it will bite them. Though they go into captivity, driven by their enemies before them, there will I give orders to the sword, and it will kill them. (Amos 9:2-4 ULT)

In this passage Yahweh is telling the people of Israel that when he punishes them, none of them will escape.

> But you should not have looked on the day of your brother, on the day of his misfortune. And you should not have rejoiced over the sons of Judah in the day of their perishing. And you should not have made your mouth great in a day of distress. You should not have entered the gate of my people in the day of their calamity. Yes, you! You should not have looked on his evil in the day of his calamity. And you women should not have looted his wealth in the day of his calamity. And you should not have stood at the crossroads to cut down his fugitives. And

> you should not have delivered up his survivors in a day of distress. (Obadiah 1:12–14)

In this passage Yahweh is telling the people of Edom that they should have helped the people of Judah when they were conquered by the Babylonians.

Translation Strategies

If the litany is understood as it is in the ULT, then translate the litany as it is. If it is not understood, then try one or more of the following strategies.

(1) Often in the Bible there will be a general statement at the beginning or end of a litany that sums up its overall meaning. You can format that statement in a way that will show that it is a summary statement that gives the meaning of the litany.
(2) You can put each sentence of the litany on a separate line. Also, if each sentence in the litany has two parts, you can format the litany so that the equivalent parts of each sentence line up. Use this or any other type of formatting that will show that each sentence is reinforcing the same meaning.
(3) You can eliminate words like “and,” “but,” and “or” at the beginning of sentences so that it will be clearer that the component parts of the litany are all being listed in a row.

Examples of Translation Strategies Applied

(1) combined with (3):
Often in the Bible there will be a general statement at the beginning or end of a litany that sums up its overall meaning. You can format that statement in a way that will show that it is a summary statement that gives the meaning of the litany;
You can eliminate words like “and,” “but,” and “or” at the beginning of sentences so that it will be clearer that the component parts of the litany are all being listed in a row.

> > You did nothing to help the Israelites when strangers carried away their wealth. They conquered all the cities of Judah, and they even plundered Jerusalem. And you were just as bad as those foreigners, because you did nothing to help:

> You should not have looked on the day of your brother, on the day of his misfortune. You should not have rejoiced over the sons of Judah in the day of their perishing. You should not have made your mouth great in a day of distress. You should not have entered the gate of my people in the day of their calamity. Yes, you! You should not have looked on his evil in the day of his calamity. You women should not have looted his wealth in the day of his calamity. You should not have stood at the crossroads to cut down his fugitives. You should not have delivered up his survivors in a day of distress. (Obadiah 1:11-14)

In the above example, verse 11 provides the summary and meaning for the litany that follows in verses 12-14.

(1) combined with (2):
Often in the Bible there will be a general statement at the beginning or end of a litany that sums up its overall meaning. You can format that statement in a way that will show that it is a summary statement that gives the meaning of the litany;
You can put each sentence of the litany on a separate line. Also, if each sentence in the litany has two parts, you can format the litany so that the equivalent parts of each sentence line up. Use this or any other type of formatting that will show that each sentence is reinforcing the same meaning.

> > Not one of them will get away, not one of them
> > will escape:
>
> Though they dig into Sheol, there my hand will take them.
>
> Though they climb up to heaven, there I will bring them down.
> Though they hide on the top of Carmel, there I will search and take them.
> Though they are hidden from my sight in the bottom of the sea, there will I give orders to the serpent, and it will bite them.
> Though they go into captivity, driven by their enemies before them,

> there will I give orders to the sword, and it will kill them. (Amos 9:1b–4 ULT)

In the above example, the sentence before the litany explains its overall meaning. That sentence can be placed as an introduction. The second half of each sentence can be formatted in a descending staircase pattern as above, or lined up evenly like the first half of each sentence, or in another way. Use whatever format best shows that these sentences are all communicating the same truth, that it is not possible to escape from God.

Hosea References:

3:4

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.”

Hosea References:

5:3

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**.

Hosea References:

1:2; 1:4; 1:4; 1:6; 1:7; 1:10; 1:10; 1:11; 1:11; 1:11; 2:2; 2:6; 2:7; 2:9; 2:10; 2:12; 2:12; 2:14; 2:16; 2:19; 2:20; 2:23; 3:1; 3:1; 3:5; 4:1; 4:1; 4:5; 4:5; 4:6; 4:11; 4:12; 4:12; 4:17; 4:19; 5:1; 5:1; 5:1; 5:1; 5:4; 5:5; 5:6; 5:7; 5:7; 5:10; 5:11; 5:12; 5:13; 5:13; 5:14; 5:15; 5:15; 6:1; 6:1; 6:2; 6:2; 6:5; 6:5; 6:8; 6:10; 6:11; 7:1; 7:1; 7:6; 7:6; 7:7; 7:8; 7:8; 7:9; 7:9; 7:11; 7:12; 7:13; 7:16; 8:1; 8:4; 8:7; 8:7; 8:7; 8:7; 8:8; 8:9; 8:9; 8:10; 8:13; 8:14; 8:14; 9:1; 9:1; 9:1; 9:4; 9:6; 9:8; 9:8; 9:10; 9:12; 9:15; 9:16; 10:1; 10:1; 10:2; 10:9; 10:11; 10:11; 10:11; 10:12; 10:12; 10:12; 10:13; 10:13; 11:1; 11:1; 11:3; 11:3; 11:3; 11:4; 11:4; 11:6; 11:7; 11:8; 11:8; 11:10; 11:12; 11:12; 11:12; 12:1; 12:2; 12:6; 12:9; 12:14; 13:1; 13:6; 13:6; 13:8; 13:12; 13:13; 13:14; 13:15; 13:15; 14:1; 14:1; 14:2; 14:4; 14:4; 14:4; 14:6; 14:7; 14:7; 14:8; 14:9

Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

> … and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

> And he took **the cup** in the same way after supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)

The cup represents the wine that is in the cup.

Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason This Is a Translation Issue

The Bible uses metonymy very often. Speakers of some languages are not familiar with metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

Examples From the Bible

> The Lord God will give to him **the throne** of his father David. (Luke 1:32b ULT)

A throne represents the authority of a king. “Throne” is a metonym for “kingly authority,” “kingship,” or “reign.” This means that God would make him become a king who would follow King David.

> Then immediately his **mouth** was opened (Luke 1:64a ULT)

The mouth here represents the power to speak. This means that he was able to talk again.

> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

The word “wrath” or “anger” is a metonym for “punishment.” God was extremely angry with the people and, as a result, he would punish them.

Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here are some options.

(1) Use the metonym along with the name of the thing it represents.

(2) Use only the name of the thing the metonym represents.

Examples of Translation Strategies Applied

(1) Use the metonym along with the name of the thing it represents.

> And he took the cup in the same way after the supper, saying, “**This cup** is the new covenant in my blood, which is poured out for you.” (Luke 22:20 ULT)

> > He took the cup in the same way after supper, saying, "**The wine in this cup** is the new covenant in my blood, which is poured out for you."

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

(2) Use the name of the thing the metonym represents.

> The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)
>
> > "The Lord God will give him **the kingly authority** of his father, David."
> > or:
> > "The Lord God will **make him king** like his ancestor, King David."
>
> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)
>
> > "Who warned you to flee from God's coming **punishment**?"

To learn about some common metonymies, see **Biblical Imagery — Common Metonymies**.

Hosea References:

1:1; 1:1; 1:2; 1:5; 1:5; 1:7; 2:2; 2:2; 2:10; 2:13; 2:14; 2:17; 3:5; 4:1; 4:12; 4:17; 5:1; 5:3; 5:5; 5:8; 5:15; 6:2; 6:5; 7:1; 7:2; 7:7; 7:10; 7:15; 7:16; 8:5; 8:9; 9:6; 9:10; 9:16; 10:7; 10:15; 12:7; 12:9; 12:10; 12:11; 12:11; 13:1; 13:9; 13:14; 13:16; 13:16; 14:2; 14:3; 14:3; 14:8

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples From the Bible

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

"The righteous" here are people who are righteous, not one particular righteous person.

> Blessed are **the meek**. (Matthew 5:5a ULT)

"The meek" here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

(1) Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

(1) Use the adjective with a plural form of the noun that the adjective describes.

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)
>
> > The scepter of wickedness must not rule in the land of **righteous people**.

> Blessed are **the meek**. (Matthew 5:5a ULT)

> Blessed are **people who are meek**.

Hosea References:

6:10; 8:3; 14:3; 14:9

Oath Formulas

An oath is a solemn promise that someone makes to another person to do something or to solemnly testify that something is true. The oath includes the idea that a bad thing will happen if the person making the oath does not do the thing promised or if what the person says is not true.

Description

There are two types of oath in the Bible. We can call the first type a “Promise” oath, and the second type a “Truth” oath.

Promise Oath

In this type of oath, the person saying it is promising to do something. As a guarantee that the person taking the oath will do what he promises, the person calls on God to witness the oath and to punish him severely if he does not do the thing promised. A complete Promise oath has four parts, but some of them are often left unspoken and only implied:

1. Calling on God to witness the oath and judge the person making it
2. Making the promise (may be implied as the opposite of the violation)
3. Telling what would be a violation of the oath (may be implied as the opposite of the promise)
4. Saying what punishment God would do if the person violates the oath (often implied)

Truth Oath

In this type of oath, the person saying it is affirming that what he is saying is true, and he guarantees that it is true by naming the life of God. Sometimes the person will not name God directly but will instead name something holy that is associated with God, such as the temple. In some situations, a person might name a revered person, such as a king. The implication is that if the person’s statement proves to be false, that person will lose any relationship to God or to the revered person. These oaths have three parts, but the third part is implied and not stated:

1. Naming something holy, usually the life of God or of someone who is revered.
2. Making the statement.
3. Implied: The speaker and hearers of the oath understand that the speaker forfeits his relationship to God or to the revered person if his statement is false.

Reasons This Is a Translation Issue:

People in some cultures may not be familiar with the practice of taking oaths, and so they may not understand what the people in the Bible are doing. In many languages, people would not take an oath the way that people did in the Bible, and so they might not recognize that the person is taking an oath. In the Old Testament, people often did not speak one or more parts of the oath, leaving those parts implied. The part that was most often left unspoken was the part that would tell what would happen if they break the oath. People believed that spoken words have power, and that speaking the part about punishment might cause the punishment to happen, so they often left that part to be understood silently. Because of these things, people might think that the person in the Bible is not making a real oath or they may not understand what the verse is talking about at all.

Examples From the Bible

Promise Oath

> “I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, ‘I made Abram rich.’ (Genesis 14:22-23 ULT)

In the verse above, Abram describes a symbolic action (raising his hand to Yahweh) to signal that he is taking an oath and calling on Yahweh as witness and judge. He says what would violate his oath (thus promising to do the opposite). Then he leaves out the part that would describe how Yahweh would punish him if he fails to do what he is promising.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Ruth calls on Yahweh and includes the part about Yahweh punishing her, says what the violation would be (thus promising to do the opposite), but does not say what the punishment would be.

> And Saul said, “Thus may God do and thus may he add, for dying you will die, Jonathan.” (1 Samuel 14:44 ULT)

Saul takes an oath that Jonathan will die, but does not specifically say whom God would punish, what the punishment would be, or what the person would do that would violate the oath and bring about God’s punishment.

Truth Oath

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step!” (1 Samuel 20:3)

Here David uses a truth oath to convince Jonathan that Saul does indeed want to kill David. David says this because Jonathan had been trying to assure David that he had nothing to fear from Saul. But Jonathan knows that David holds both Yahweh’s and Jonathan’s life as sacred, and so this oath convinces Jonathan that David truly believes what he is saying.

> The life of your soul, my lord, I {am} the woman having stationed herself with you in this {place} to pray to Yahweh. (1 Samuel 1:26 ULT)

Hannah is speaking to the priest Eli. She demonstrates that she holds the priest’s life as sacred by swearing by it that what she is saying is true.

And Elijah said, “The life of Yahweh of armies, before whom I stand, that I will appear before him today.” (1 Kings 18:15 ULT)

Elijah uses this oath to convince Obadiah to announce his arrival to Ahab. Obadiah knows that Elijah would never break his relationship to Yahweh.

Combination oath

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

Joseph is speaking to his brothers as an Egyptian official, and so he swears by the life of Pharaoh rather than by the life of the God of the Hebrews. Joseph combines the two types of oaths here by using a conditional "if" statement (part 3 of the "Promise" oath). He leaves unstated the "then" part of the oath which would be either a punishment from Pharoah (as with a Promise oath) or a breaking of relationship with Pharaoh (as with a "Truth" oath) if this conditional statement proves true.

Translation Strategies

If people who speak your language would recognize the oath as it is in the ULT, consider translating it in its current form. If not, consider using the following strategies.

(1) Add in the missing parts so that people recognize it as an oath.
(2) If oaths are unfamiliar, add a short explanation of what an oath is.
(3) Put the oath into a form that would be natural in your language.

Examples of Translation Strategies Applied

(1) Add in the missing parts so that people recognize it as an oath.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, **and ask him to punish me severely** if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.'

> And Saul said, "Thus may God do and thus may he add, for dying you will die, Jonathan." (1 Samuel 14:44 ULT)

And Saul said, "May God **punish me severely** and may he add **even more punishment if I do not kill you**, for dying you will die, Jonathan."

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **I swear by** Yahweh's life and **by** the life of yourself that **it is true that** between me and death is like a step!

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

I swear by the life of Pharaoh, if you leave from this {place} without your youngest brother coming here, **may Pharaoh punish me severely**.

(2) If oaths are unfamiliar, add a short explanation of what an oath is.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Then Ruth called on Yahweh to enforce her promise: "May Yahweh do thus to me, and thus may he add, if death separates between me and between you."

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

Then David made a statement to Jonathan to convince him that he truly believed that he was in danger: "But indeed, **I forfeit my relationship to** Yahweh and **to you** yourself **if it is not true** that between me and death is like a step!"

(3) Put the oath into a form that would be natural in your language.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take

> from anything that {belongs} to you, so that you will not say, ‘I made Abram rich.’ (Genesis 14:22-23 ULT)

“**I solemnly swear before** Yahweh, God Most High, the possessor of heaven and earth, **that I will not take** from a thread even to the strap of a sandal, or from anything that {belongs} to you, **so help me God**, so that you will not say, ‘I made Abram rich.’

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

May Yahweh **strike me dead right where I stand** if death separates between me and between you.

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **before** Yahweh and **before you** yourself, **I swear** that between me and death is like a step!

Hosea References:

4:15

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.

Hosea References:

2:3; 4:1; 5:13; 6:1; 9:7; 9:7; 12:1; 12:8; 12:12; 13:12; 13:15

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.

Hosea References:

2:21; 2:22; 2:22; 4:3; 4:12; 5:4; 5:5; 7:2; 7:10; 9:6

Poetry

Description

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

In poetry we commonly find:

- many figures of speech such as Apostrophe
- arrangements of clauses into particular patterns such as:
  - parallel lines (See Parallelism)
  - acrostics (beginning lines with successive letters of the alphabet)
  - chiasms (in which the first line relates to the last line, the second to the next-to-last line, etc.):

> You should not give what is holy to the dogs,
>
> > and should not throw your pearls in front of the
> > pigs.
> >
> > Otherwise they will trample them under their feet,
>
> and having turned, they might tear you to pieces. (Matt 7:6 ULT)

- repetition of some or all of a line:

> Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you shining stars. (Psalm 148:2-3 ULT)

- lines of similar length:

> Listen to my call to you,
>
> Yahweh; think about my groanings.
>
> Listen to the sound of my call, my King and my God,
>
> for it is to you that I pray. (Psalm 5:1-2 ULT)

• the same sound used at the end or at the beginning of two or more lines:

> "Twinkle, twinkle little **star**. How I wonder what you **are**." (from an English rhyme)

• the same sound repeated many times:

> "Peter, Peter, pumpkin eater" (from an English rhyme)

• The same root word used as both a verb and as a noun:

> Your old men will **dream dreams** (Joel 2:28 ULT)

> Yahweh,…**light lightning** and scatter them (Psalm 144:5-6 ULT)

We also find:

• old words and expressions
• dramatic imagery
• different use of grammar — including:
  ◦ incomplete sentences
  ◦ lack of connective words

Some places to look for poetry in your language

1. Songs, particularly old songs or songs used in children's games
2. Religious ceremony or chants of priests or witch doctors

3. Prayers, blessings, and curses
4. Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons This Is a Translation Issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language, you may need to write it without the poetry.
- Different languages use different poetic devices. A poetic device that conveys elegance or emotion in a biblical language may be confusing or misunderstood in another language.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples From the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely made up of poetry.

> … for you saw my affliction; you knew the distress of my soul. (Psalm 31:7b ULT)

This example of Parallelism has two lines that mean the same thing.

> Yahweh, judge the nations; vindicate me, Yahweh, because I am righteous and innocent, Most High. (Psalm 7:8 ULT)

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See Parallelism.)

> Keep your servant also from arrogant sins; let them not rule over me. (Psalm 19:13a ULT)

This example of personification speaks of sins as if they could rule over a person. (See Personification.)

> Oh, give thanks to Yahweh; for he is good,
>
> for his covenant faithfulness endures forever. Oh, give thanks to the God of gods, for his co
>
> (Psalm 136:1-3 ULT)

This example repeats the phrases “give thanks” and “his covenant faithfulness endures forever.”

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

(1) Translate the poetry using one of your styles of poetry.
(2) Translate the poetry using your style of elegant speech.
(3) Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

> Blessed is the man who does not walk in the advice of the wicked, or stand in the pathway with sinners, or sit in the assembly of mockers. But his delight is in the law of Yahweh, and on his law he meditates day and night. (Psalm 1:1-2 ULT)

The following are examples of how people might translate Psalm 1:1-2.

(1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

> "Happy is the person not encouraged **to sin**,
> Disrespect for God he will not **begin**, To those
> who laugh at God he is **no kin.** God is his
> constant **delight**, He does what God says **is right**,
> He thinks of it all day **and night**."

(2) Translate the poetry using your style of elegant speech.

> This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people nor stop along the road to speak with sinners nor join the gathering of those who mock God. Rather, he takes great joy in Yahweh's law, and he meditates on it day and night.

(3) Translate the poetry using your style of ordinary speech.

> The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or join with those who do not respect God. Instead, they

> love to obey Yahweh's law, and they think about it all the time.

Hosea References:

2:6; 8:13; 10:12

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**.

Hosea References:

1:7; 3:5; 4:6; 4:12; 4:12; 5:4; 7:10; 8:2; 8:10; 8:13; 9:1; 9:3; 9:5; 9:5; 9:6; 9:7; 9:8; 9:8; 9:16; 9:17; 10:13; 12:5; 13:2; 13:13; 13:15; 14:1; 14:3

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.

Hosea References:

1:8; 1:9; 2:8; 2:8; 2:8; 2:21; 2:23; 4:4; 4:6; 4:6; 4:8; 4:13; 4:17; 4:18; 4:18; 5:3; 5:13; 5:14; 6:1; 6:5; 6:7; 7:4; 7:5; 7:13; 7:13; 7:15; 8:1; 8:4; 8:4; 8:9; 8:13; 8:14; 9:2; 9:10; 10:1; 10:2; 10:5; 10:5; 10:15; 11:2; 11:3; 11:3; 11:5; 11:6; 11:10; 12:1; 12:3; 12:4; 12:4; 12:10; 12:11; 13:2; 13:2; 13:5; 13:9; 13:15; 13:15; 13:16; 13:16; 14:3; 14:7; 14:8

Quotations and Quote Margins

Description

When saying that someone said something, we often tell who spoke, whom they spoke to, and what they said. The information about who spoke and whom they spoke to is called the quote margin. What the person said is the quotation. (This is also called a quote.) In some languages the quote margin may come first, last, or even in between two parts of the quotation.

The quote margins are bolded below.

- **She said**, “The food is ready. Come and eat.”
- “The food is ready. Come and eat,” **she said**.
- “The food is ready,” **she said.** “Come and eat.”

Also in some languages, the quote margin may have more than one verb meaning “said.”

> But his mother **answered** and **said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)

When writing that someone said something, some languages put the quote (what was said) in quotation marks called inverted commas (“ ”). Some languages use other symbols around the quotation, such as these angle quote marks (« »), or something else.

Reasons This Is a Translation Issue

- Translators need to put the quote margin where it is most clear and natural in their language.
- Translators need to decide whether they want the quote margin to have one or two verbs meaning “said.”
- Translators need to decide which marks to use around the quotation.

Examples From the Bible

Quote margin before the quote

> **Then Zechariah said to the angel**, “How will I know this? For I am an old man and my wife is advanced in her days.” (Luke 1:18 ULT)

> Then tax collectors also came to be baptized, and **they said to him**, “Teacher, what should we do?” (Luke 3:12 ULT)

> So **he said to them**, “Collect nothing more than what you have been ordered.” (Luke 3:13 ULT)

Quote margin after the quote

> Yahweh relented concerning this. “It will not happen,” **he said**. (Amos 7:3 ULT)

Quote margin between two parts of the quote

> “I will hide my face from them,” **he said,** “and I will see what their end will be; for they are a perverse generation, children who are unfaithful.” (Deuteronomy 32:20 ULT)

> For look, days are coming—**this is Yahweh’s declaration**—when I will restore the fortunes of my people, Israel and Judah. (Jeremiah 30:3a ULT)

Translation Strategies

(1) Decide where to put the quote margin.
(2) Decide whether to use one or two words meaning “said.”

Examples of Translation Strategies Applied

(1) Decide where to put the quote margin.

> **He said**, “Therefore, those among you who are leaders should go down with us. If there is something wrong with the man, let them accuse him.” (Acts 25:5 ULT)
>
> > “Therefore, those who can should go there with us,” **he said**. “If there is something wrong with the man, you should accuse him.”

> > “Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him,” **he said**.

> > “Therefore, those who can,” **he said**, “should go there with us. If there is something wrong with the man, you should accuse him.”

(2) Decide whether to use one or two words meaning “said.”

> But his mother **answered and said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)
>
> > But his mother **replied**, “No. Rather, he will be called John.”
>
> > But his mother **said**, “No. Rather, he will be called John.”
>
> > But his mother **answered** like this. “No. Rather, he will be called John,” she **said**.

Hosea References:

6:1; 6:4; 8:1; 9:7; 9:10; 10:10; 12:9; 13:4; 14:4

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.'"

Hosea References:

8:2; 13:10

Reduplication

Description

Writers and speakers in the Bible sometimes repeat the same word or forms of the same word. This is to increase the intensity, completeness, or certainty of the action that the word describes, or to otherwise increase the emotional impact of the word.

Reason This Is a Translation Issue

Some languages may not repeat words to increase the intensity, completeness, or certainty of an action, or they may not repeat words to increase the level of emotion that they communicate. In these cases, repeated words may appear to be a mistake or may indicate that the speaker is unable to speak correctly.

Examples From the Bible

To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

The speaker is repeating forms of the verb “multiply” in order to intensify the idea of multiplying.

To be circumcised he must be circumcised (Genesis 17:13)

The speaker is repeating forms of the verb “circumcise” in order to increase the certainty that this must happen.

Begin, possess, to possess his land (Deuteronomy 2:31 ULT)

Moses repeats the word “possess” to emphasize the completeness of the action of possessing the land.

My God, my God, why have you forsaken me? (Psalm 22:1 ULT)

The writer repeats “my God” to increase the level of emotion that he wants to communicate; he is crying out desperately to God.

“Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)

The angel repeats the word “fallen” in order to show deep emotion in this lament for the ruined city of Babylon.

Translation Strategies

If repeating words would be natural and give the right meaning in your language, then do the same in your translation. If not, here are some other options:

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.
(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

Examples of Translation Strategies Applied

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.

> To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

> > To the woman he said, “I will greatly multiply
> > your pain and your childbearing…”

> To be circumcised he must be circumcised (Genesis 17:13 ULT)

> > He certainly must be circumcised
> > Or By all means, he must be circumcised

> Begin, possess, to possess his land (Deuteronomy 2:31 ULT)

> > Begin to completely possess his land
> > Or Enter his land until you completely possess it

(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

> My God, my God, why have you forsaken me? (Psalm 22:1 ULT)

> > You are my God! Why, then, have you forsaken me?
> > Or My God, oh, why have you forsaken me?

> “Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)

> > “Alas, Babylon the Great has fallen!

Hosea References:

1:6; 4:18; 4:18

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?

Hosea References:

4:16; 6:4; 6:4; 8:5; 9:5; 9:14; 10:3; 10:9; 11:8; 11:8; 13:10; 13:14; 14:8; 14:9

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words "like," "as," or "than."

> When he saw the crowds, he had compassion for them, because they were troubled and discouraged, **like sheep not having a shepherd**. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

> See, I send you out **as sheep in the midst of wolves**, so be as wise **as the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep; Jesus' enemies would attack his disciples.

> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

God's word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.

- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons This Is a Translation Issue

- People may not know how the two items are similar.
- People may not be familiar with both of the items being compared.

Examples From the Bible

> Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

> Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.
(3) Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

> See, I send you out **as sheep in the midst of wolves.** (Matthew 10:16a ULT) — This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
>
> > See, I send **you out among wicked people** and you will be in danger from them **as sheep are in danger when they are among wolves**.
>
> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)
>
> > For the word of God is living and active and **more powerful than a very sharp two-edged sword**.

(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.

> See, I send you out **as sheep in the midst of wolves**, (Matthew 10:16a ULT) — If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.
>
> > See, I send you out **as chickens in the midst of wild dogs**.

> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!
>
> If you have faith **as a grain of mustard** … (Matthew 17:20)
>
> > If you have faith even as small **as a tiny seed**,

(3) Simply describe the item without comparing it to another.

> See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT)
>
> > See, I send you out among **people who will want to harm you**.
>
> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to **protect you**, but you refused!

Hosea References:

2:3; 2:3; 2:15; 3:1; 4:4; 4:16; 4:16; 5:10; 5:12; 5:12; 5:14; 6:3; 6:3; 6:3; 6:4; 6:4; 6:5; 6:7; 6:9; 7:4; 7:6; 7:6; 7:7; 7:11; 7:12; 7:16; 8:1; 8:8; 9:4; 9:9; 9:10; 9:10; 9:10; 9:11; 9:13; 10:4; 10:7; 11:8; 11:10; 11:11; 11:11; 12:11; 13:3; 13:3; 13:3; 13:7; 13:7; 13:8; 13:8; 14:5; 14:5; 14:5; 14:6; 14:6; 14:7; 14:7; 14:8

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

Hosea References:

8:1; 9:4; 9:14

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.

Hosea References:

7:14

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**

Hosea References:

2:16; 3:4; 4:14; 5:8; 9:6; 9:8; 12:7

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.”

Hosea References:

1:10; 4:4

unfoldingWord® Translation Words - Hosea

v91

abomination, abominable

Definition:

The term “abomination” is used to refer to something that causes disgust or extreme dislike.

- The Egyptians considered the Hebrew people to be an “abomination.” This means that the Egyptians disliked the Hebrews and did not want to associate with them or be near them.
- Some of the things that the Bible calls “an abomination to Yahweh” include lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.
- In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an “abomination of desolation” that would be set up as a rebellion against God, defiling his place of worship.

Translation Suggestions:

- The term “abomination” could also be translated by “something God hates” or “something disgusting” or “disgusting practice” or “very evil action.”
- Depending on the context, ways to translate the phrase “is an abomination to” could include “is greatly hated by” or “is disgusting to” or “is totally unacceptable to” or “causes deep disgust.”
- The phrase “abomination of desolation” could be translated as “defiling object that causes people to be greatly harmed” or “disgusting thing that causes great sorrow.”

(See also: adultery, desecrate, desolate, false god, sacrifice)

Bible References:

- Ezra 9:1-2
- Genesis 46:34
- Isaiah 1:13
- Matthew 24:15
- Proverbs 26:25

Word Data:

- Strong’s: H0887, H6292, H8251, H8262, H8263, H8441, G09460

Hosea References:

9:10

acknowledge, admit, admitted

Definition:

The term “acknowledge” means to give proper recognition to something or someone.

- To acknowledge God also involves acting in a way that shows that what he says is true.
- People who acknowledge God will show it by obeying him, which brings glory to his name.
- To acknowledge something means to believe that it is true, with actions and words that confirm that.

Translation Suggestions:

- In the context of acknowledging that something is true, “acknowledge” could be translated as “admit” or “declare” or “confess to be true” or “believe.”
- When referring to acknowledging a person, this term could be translated as “accept” or “recognize the value of” or “tell others that (the person) is faithful.”
- In the context of acknowledging God, this could be translated as “believe and obey God” or “declare who God is” or “tell other people about how great God is” or “confess that what God says and does is true.”

(See also: obey, glory, save)

Bible References:

- Daniel 11:38-39
- Jeremiah 9:4-6
- Job 34:26-28
- Leviticus 22:32
- Psalm 29:1-2

Word Data:

- Strong’s: H3045, H3046, H5046, H5234, H6942, G14920, G19210, G36700

Hosea References:

5:15

adultery, adulterous, adulterer, adulteress

Definition:

The term “adultery” refers to a sin that occurs when a married person has sexual relations with someone who is not that person’s spouse. Both of them are guilty of adultery. The term “adulterous” describes this kind of behavior or any person who commits this sin.

- The term “adulterer” refers generally to any person who commits adultery.
- Sometimes the term “adulteress” is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.

Translation Suggestions:

- If the target language does not have one word that means “adultery,” this term could be translated with a phrase such as “having sexual relations with someone else’s wife” or “being intimate with another person’s spouse.”
- Some languages may have an indirect way of talking about adultery, such as “sleeping with someone else’s spouse” or “being unfaithful to one’s wife.” (See: euphemism)

(See also: commit, covenant, sexual immorality, faithful)

Bible References:

- Exodus 20:14
- Hosea 4:1-2
- Luke 16:18
- Matthew 5:28
- Matthew 12:39
- Revelation 2:22

Examples from the Bible stories:

- 13:6 “Do not commit **adultery**.”
- 28:2 Do not commit **adultery**.
- 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.’”

Word Data:

- Strong's: H5003, H5004, G34280, G34290, G34300, G34310, G34320

Hosea References:

2:2; 3:1; 4:2; 4:13; 4:14; 7:4

adversary, enemy

Definition:

An “adversary” is a person (or group of people) who is opposed to someone else. The term “enemy” has a similar meaning.

- Your adversary can be a person who tries to oppose or harm another person.
- When two nations fight, each can be called an “adversary” of the other.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- The term “adversary” may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See also: Satan)

Bible References:

- 1 Timothy 5:14
- Isaiah 9:11
- Job 6:23
- Lamentations 4:12
- Luke 12:59
- Matthew 13:25

Word Data:

- Strong’s: H0341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G04760, G04800, G21890, G21900, G52270

Hosea References:

8:3

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

Hosea References:

10:6

Ahaz

Definition:

Ahaz was a wicked king who ruled over the kingdom of Judah from 732 BC to 716 BC. This was about 140 years before the time when many people in Israel and Judah were taken as captives to Babylonia.

- While he was ruling Judah, Ahaz had an altar built for worshiping the false gods of the Assyrians, which caused the people to turn away from the one true God, Yahweh.
- King Ahaz was 20 years old when he started to rule over Judah, and he ruled for 16 years.

(Translation suggestions: How to Translate Names)

(See also: Babylon)

Bible References:

- 1 Chronicles 8:35-37
- 2 Chronicles 28:1
- 2 Kings 16:20
- Hosea 1:1
- Isaiah 1:1
- Isaiah 7:4
- Matthew 1:9-11

Word Data:

- Strong's: H0271

Hosea References:

1:1

alarm, alarmed

Definition:

An alarm is something that warns people about something that could harm them. To “be alarmed” is to be very worried and frightened about something dangerous or threatening.

- King Jehoshapat was alarmed when he heard that the Moabites were planning to attack the kingdom of Judah.
- Jesus told his disciples not to be alarmed when they hear about disasters happening in the last days.
- The expression “sound an alarm” means to give a warning. In ancient times, a person could sound an alarm by making a noise.

Translation Suggestions

- To “alarm someone” means to “cause someone to worry” or to “worry someone.”
- To “be alarmed” could be translated as “be worried” or “be frightened” or “be very concerned.”
- The expression “sound an alarm” could be translated by “publicly warn” or “announce that danger is coming” or “blow a trumpet to warn about danger.”

(See also: **Jehoshaphat** 🔗, **Moab** 🔗)

Bible References:

- **Daniel 11:44-45** 🔗
- **Jeremiah 4:19-20** 🔗
- **Numbers 10:9** 🔗

Word Data:

- Strong’s: H7321, H8643

Hosea References:

5:8

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

Hosea References:

7:14

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

Hosea References:

8:11; 10:1; 10:2; 10:8; 12:11

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

Hosea References:

1:11; 2:9; 6:11; 8:4

Aram, Aramean, Aramaic, Aram of Damascus

Definition:

"Aram" was the name of two men in the Old Testament. It was also the name of a region northeast of Canaan, where modern-day Syria is located.

- The people living in Aram became known as "Arameans" and spoke "Aramaic." Jesus and other Jews of his time also spoke Aramaic.
- One of Shem's sons was named Aram. Another man named Aram was a cousin of Rebekah. It is probable that the region of Aram was named after one of these two men.
- Aram later became known by the Greek name "Syria."
- The term "Paddan Aram" means "plain of Aram" and this plain was located in the northern part of Aram.
- Some of Abraham's relatives lived in the city of Haran, which was located in "Paddan Aram."
- In the Old Testament, sometimes the terms "Aram" and "Paddan Aram" refer to the same region.
- The term "Aram Naharaim" may mean "Aram of Two Rivers." This region was located in the northern part of Mesopotamia and was to the east of "Paddan Aram."

(Translation suggestions: How to Translate Names)

(See also: Mesopotamia, Paddan Aram, Rebekah, Shem, Syria)

Bible References:

- 1 Chronicles 1:17-19
- 2 Samuel 8:6
- Amos 1:5
- Ezekiel 27:16
- Genesis 31:19-21
- Hosea 12:12
- Psalm 60:1

Word Data:

- Strong's: H0130, H0726, H0758, H0761, H0762, H0763, H1834, H7421

Hosea References:

12:12

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

Hosea References:

1:11; 4:3; 7:12

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

Hosea References:

5:13; 7:11; 8:9; 9:3; 10:6; 11:5; 11:11; 12:1; 14:3

Baal

Definition:

"Baal" means "lord" or "master" and was the name of the primary false god that was worshiped by the Canaanites.

- There were also local false gods that had "Baal" as part of their names, such as "Baal of Peor." Sometimes all these gods together are referred to as "the Baals."
- Some people had names that included the word "Baal" in them.
- The worship of Baal included evil practices such as sacrificing children and using prostitutes.
- At different time periods throughout their history, the Israelites also became deeply involved in Baal worship, following the example of the pagan nations around them.
- During the reign of King Ahab, God's prophet Elijah set up a test to prove to the people that Baal does not exist and that Yahweh is the only true God. As a result, the prophets of Baal were destroyed and the people started worshiping Yahweh again.

(Translation suggestions: How to Translate Names)

(See also: Ahab, Asherah, Elijah, false god, prostitute, Yahweh)

Bible References:

- 1 Kings 16:31
- 1 Samuel 7:3-4
- Jeremiah 2:7-8
- Judges 2:11
- Numbers 22:41

Examples from the Bible stories:

- 19:2 Ahab was an evil man who encouraged people to worship a false god named **Baal**.
- 19:6 All the people of the entire kingdom of Israel, including the 450 prophets of **Baal**, came to Mount Carmel. Elijah said to the people, "How long will you keep changing your mind? If Yahweh is God, serve him! If **Baal** is God, serve him!"
- 19:7 Then Elijah said to the prophets of **Baal**, "Kill a bull and prepare it as a sacrifice, but do not light the fire."
- 19:8 Then the prophets of **Baal** prayed to **Baal**, "Hear us, O **Baal**!"
- 19:12 So the people captured the prophets of **Baal**. Then Elijah took them away from there and killed them.

Word Data:

- Strong's: H1120, G08960

Hosea References:

2:8; 2:13; 2:16; 2:17; 11:2; 13:1

barley

Definition:

The term “barley” refers to a kind of grain that is used to make bread.

- The barley plant has a long stalk with a head at the top where the seeds or grains grow.
- Barley does well in warmer weather so it is often harvested in spring or summer.
- When barley is threshed, the edible seeds are separated from the worthless chaff.
- Barley grain is ground up into flour, which is then mixed with water or oil to make bread.
- If barley is not known, this could be translated as “grain called barley” or “barley grain.”

(See also: How to Translate Unknowns)

(See also: grain, thresh, wheat)

Bible References:

- 1 Chronicles 11:12-14
- Job 31:40
- Judges 7:14
- Numbers 5:15
- Revelation 6:6

Word Data:

- Strong’s: H8184, G29150, G29160

Hosea References:

3:2

barren, dry

Definition:

To be “barren” means to not be fertile or fruitful.

- Soil or land that is barren is not able to produce any plants.
- A woman who is barren is one who is physically unable to conceive or bear a child.

Translation Suggestions:

- When “barren” is used to refer to land, it could be translated as “not fertile” or “unfruitful” or “without plants.”
- When it is referring to a barren woman, it could be translated as “childless” or “not able to bear children” or “unable to conceive a child.”

Bible References:

- 1 Samuel 2:5
- Galatians 4:27
- Genesis 11:30
- Job 3:7

Word Data:

- Strong’s: H4420, H6115, H6135, H6723, H7921, G06920, G47230

Hosea References:

2:3; 9:16

bear

Definition:

A bear is a large, four-legged furry animal with dark brown or black hair, with sharp teeth and claws. Bears were common in Israel during Bible times.

- These animals live in forests and mountain areas; they eat fish, insects, and plants.
- In the Old Testament, the bear is used as a symbol of strength.
- While tending sheep, the shepherd David fought a bear and defeated it.
- Two bears came out of the forest and attacked a group of youths who had mocked the prophet Elisha.

(See also: David, Elisha)

Bible References:

Word Data:

- Strong's: H1677, G07150

Hosea References:

13:8

bear, bearer, bore, borne, produce, produced

Definition:

Used in this sense, the term “bear” means to “produce” or “give birth to.”

- A common expression in the Bible is “bear fruit,” which means “produce fruit”
- When speaking of a woman who will bear a child, this means “give birth to” a child
- Depending on context, this term could be translated as “produce” or “give birth to.”

(Translation suggestions: fruit)

Bible References:

Word Data:

- Strong’s: H3205, H3209, H3211, H5375, G01420, G03990, G04300, G09410, G10800, G41600, G47220, G50410, G50880, G53420, G54090

Hosea References:

1:3; 1:6; 1:8; 5:7; 13:15

bear, bears, bore, borne, bearer, bearing, carry

Definition:

Used in this sense, the term “bear” means to carry something.

- To “bear a burden” means to carry something heavy.
- The term “burden bearers” refers to men who carry heavy things and could be translated as “burden carriers” or “carriers.”
- The term “armor bearer” could be translated as “armor carrier.”
- The phrase “bearer of news” could be translated as “carrier of news.”
- Depending on context, this term could be translated as “carry” or “bring.”

(See also: strength)

Bible References:

Word Data:

- Strong’s: H5375

Hosea References:

10:2

bear, bore, borne

Definition:

Used in this sense, the term “bear” means to “be responsible for” something or to “be held responsible for” something.

- The statement that “a son will not bear the iniquity of his father” means that he “will not be held responsible for” or “will not be punished for” his father’s sins.
- Depending on context, this term could be translated as “be responsible for” or “be held responsible for.”

(See also: iniquity)

Bible References:

Word Data:

- Strong’s:

Hosea References:

13:16

beast

Definition:

In the Bible, the term “beast” is often just another way of saying “animal.”

- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term “livestock” is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God. (See: Metaphor)
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include “creature” or “created thing” or “animal” or “wild animal,” depending on the context.

(See also: **authority**, **Daniel**, **livestock**, nation, **power**, **reveal**, **Beelzebul**)

Bible References:

- **1 Corinthians 15:32**
- **1 Samuel 17:44**
- **2 Chronicles 25:18**
- **Jeremiah 16:1-4**
- **Leviticus 7:21**
- **Psalms 49:12-13**

Word Data:

- Strong’s: H0338, H0929, H1165, H2123, H2416, H2423, H2874, H3753, H4806, H7409, G22260, G23410, G23420, G29340, G49680, G50740

Hosea References:

2:12; 2:18; 4:3; 13:8

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

Hosea References:

5:8

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

Hosea References:

4:15; 5:8; 10:5; 10:8; 10:15; 12:4

betray, betrayer

Definition:

The term “betray” means to act in a way that deceives and harms someone. A “betrayer” is a person who betrays a friend who was trusting him.

- Judas was “the betrayer” because he told the Jewish leaders how to capture Jesus.
- The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus’ unjust death.

Translation Suggestions:

- Depending on the context, the term “betray” could be translated as “deceive and cause harm to” or “turn over to the enemy” or “treat treacherously.”
- The term “betrayer” could be translated as “person who betrays” or “double dealer” or “traitor.”

(See also: **Judas Iscariot**, **Jewish leaders**, **apostle**)

Bible References:

- **Acts 7:52**
- **John 6:64**
- **John 13:22**
- **Matthew 10:4**
- **Matthew 26:22**

Examples from the Bible stories:

- **21:11** Other prophets foretold that those who killed the Messiah would gamble for his clothes and he would be **betrayed** by a friend. The prophet Zechariah foretold that the friend would be paid thirty silver coins as payment for **betraying** the Messiah.
- **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.
- **38:3** The Jewish leaders, led by the high priest, paid Judas thirty silver coins to **betray** Jesus.
- **38:6** Then Jesus said to the disciples, “One of you will **betray** me.” * * **38:6** Jesus said, “The person to whom I give this piece of bread is the **betrayer**.”
- **38:13** When he returned the third time, Jesus said, “Wake up! My **betrayer** is here.”
- **38:14** Then Jesus said, “Judas, do you **betray** me with a kiss?”

- 39:8 Meanwhile, Judas, the **betrayer**, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

Word Data:

- Strong's: H7411, G38600, G42730

Hosea References:

5:7

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as to “restrain” or to “prevent” or to “keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase “bond of peace” means “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as “promise to fulfill a vow” or “commit to fulfill a vow.”
- Depending on the context, the term “bound” could also be translated as “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: fulfill, peace, prison, servant, vow)

Bible References:

- Leviticus 8:7

Word Data:

- Strong's: H0247, H0481, H0519, H0615, H0631, H0632, H0640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G02540, G03310, G03320, G11950, G11960, G11980, G11990, G12100, G13970, G13980, G14010, G14020, G26110, G26150, G37340, G37840, G38140, G40190, G40290, G43850, G48860, G48870, G52650

Hosea References:

6:1; 10:10

bloodshed

Definition:

The term “bloodshed” refers to the death of human beings due to murder, war, or some other violent act.

- This term literally means “shedding of blood,” which refers to when blood comes out of a person’s body from an open wound.
- The term “bloodshed” is often used to refer to widespread killing of people.
- It is also used as a general reference to the sin of murder.

Translation Suggestions:

- “The bloodshed” could be translated as “the killing of people” or “the many people who were killed.”
- “Through bloodshed” could also be translated as “by killing people.”
- “Innocent bloodshed” could be translated as “killing innocent people.”
- “Bloodshed follows bloodshed” could be translated as “they keep killing people” or “the killing of people goes on and on” or “they have killed many people and continue to do that” or “people keep killing other people.”
- Another figurative use, “bloodshed will pursue you,” could be translated as “your people will continue to experience bloodshed” or “your people will keep being killed” or “your people will continue to be at war with other nations and people will keep dying.”

(See also: **blood**; **slaughter**)

Bible References:

- **1 Chronicles 22:6-8**
- **Genesis 9:5-7**
- **Hebrews 9:21-22**
- **Isaiah 26:21**
- **Matthew 23:29-31**

Word Data:

- Strong’s: H1818

Hosea References:

1:4; 4:2

bow and arrow, a bow

Definition:

This is a type of weapon that consists of shooting arrows from a stringed bow. In Bible times it was used for fighting against enemies and for killing animals for food.

- The bow is made out of wood, bone, metal, or other hard material, such as a deer's antler. It has a curved shape and is strung tightly with a string, cord, or vine. When not in use the bow string would not be attached to both ends of the bow so that the bow was not under the pressure of being bent all the time. When preparing to fight a warrior would bend the bow and attach the string to both ends.
- An arrow is a thin shaft with a sharp, pointed head on one end. In ancient times, the arrows could be made of a variety of materials such as wood, bone, stone, or metal.
- Bows and arrows are commonly used by hunters and warriors.
- The term "arrow" is also sometimes used figuratively in the Bible to refer to enemy attacks or divine judgment.

Bible References:

- Genesis 21:16
- Habakkuk 3:9-10
- Job 29:20-22
- Lamentations 2:4
- Psalms 58:6-8

Word Data:

- Strong's: H2671, H7198, G51150

Hosea References:

2:18; 7:16

bow, bow down, kneel, bend, bend the knee

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To "bow down" means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include "bow the knee" (meaning to kneel) and "bow the head" (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is "bowed down" has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means "bend forward" or "bend the head" or "kneel."
- The term "bow down" could be translated as "kneel down" or "prostrate oneself."
- Some languages will have more than one way of translating this term, depending on the context.

(See also: **humble**, **worship**)

Bible References:

- **2 Kings 5:18**
- **Exodus 20:5**
- **Genesis 24:26**
- **Genesis 44:14**
- **Isaiah 44:19**
- **Luke 24:5**
- **Matthew 2:11**
- **Revelation 3:9**

Word Data:

- Strong's: H0086, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G11200, G25780, G28270, G40980

Hosea References:

1:5; 1:7

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

Hosea References:

2:5; 9:4

bury, buried, burial

Definition:

The term “bury” refers to putting an object (usually a dead body) into a hole or other burial place and then covering it with dirt or stones, etc. The term “burial” is the act of burying something, or it can be used to describe a place where something has been buried.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin, before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms “burial place” or “burial room” or “burial chamber” or “burial cave” always refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase “buried his face” usually means “covered his face with his hands.”
- Sometimes the word “hide” can mean “bury” as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also: **Jericho**, **tomb**)

Bible References:

- **2 Kings 9:9-10**
- **Genesis 35:4-5**
- **Jeremiah 25:33**
- **Luke 16:22**
- **Matthew 27:7**
- **Psalm 79:1-3**

Word Data:

- Strong’s: H6900, H6912, H6913, G17790, G17800, G22900, G49160, G50270

Hosea References:

9:6

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

Hosea References:

1:4; 1:6; 1:9; 2:16

call, called

Definition:

The term “call,” in this sense, means to summon a person or being.

- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- Depending on context the phrase “call upon” can be translated as “summon” or “request help from” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- When God “calls” people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- The expression, “I have called you by name” means that God has specifically chosen that person.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- When the Bible says that God has “called” us to be his servants, this could be translated as “specially chose us” or “appointed us” to be his servants.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- When God says, “I have called you by name,” this could be translated as “I know you and have chosen you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”

(See also: call to speak loudly, call name)

Bible References:

Word Data:

- Strong’s: H7121, G25640, G28210, G43410, G47790, G54550

Hosea References:

7:7; 7:11; 11:1; 11:2; 11:7

chaff

Definition:

Chaff is a dry protective covering of a grain seed. The chaff is not good for food so people separate it from the seed and throw it away.

- Often, the chaff is separated from the seed by throwing the heads of grain up into the air. The wind blows the chaff away and the seed falls on the ground. This process is called “winnowing.”
- In the Bible, this term is also used figuratively to refer to evil people and evil, worthless things.

(See also: grain, wheat, winnow)

Bible References:

- Daniel 2:35
- Job 21:18
- Luke 3:17
- Matthew 3:12

Word Data:

- Strong’s: H2842, H4671, H5784, H8401, G08920

Hosea References:

13:3

column, pillar

Definition:

The term “pillar” usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for “pillar” is “column.”

- In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
- When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
- The word “pillar” sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
- It can also refer to an idol that was made to worship a false god. It is another name for a “carved image” and could be translated as “statue.”
- The term “pillar” is used to refer to something that is shaped like a pillar, such as the “pillar of fire” that led the Israelites at night through the desert or the “pillar of salt” that Lot’s wife became after she looked back at the city.
- As a structure supporting a building, the term “pillar” or “column” could be translated as “upright stone support beam” or “supporting stone structure.”
- Other uses of “pillar” could be translated as “statue” or “pile” or “mound” or “monument” or “tall mass,” depending on the context.

(See also: foundation, false god, image)

Bible References:

- 2 Kings 18:4
- Exodus 13:21
- Exodus 33:9
- Genesis 31:45
- Proverbs 9:1-2

Word Data:

- Strong’s: H0352, H0547, H2106, H2553, H3730, H4552, H4676, H4678, H4690, H5324, H5333, H5982, H8490, G47690

Hosea References:

3:4; 10:1; 10:2

compassion, compassionate

Definition:

The term “compassion” refers to a feeling of concern for people, especially for those who are suffering. A “compassionate” person cares about other people and helps them.

- The word “compassion” refers to caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.

Translation Suggestions:

- Ways of translating “compassion” could include, “deep caring” or “pity” or “helpful mercy.”
- The term “compassionate” could also be translated as “caring and helpful” or “deeply loving and merciful.”

Bible References:

- Daniel 1:8-10
- Hosea 13:14
- James 5:9-11
- Jonah 4:1-3
- Mark 1:41
- Romans 9:14-16

Word Data:

- Strong’s: H2550, H7349, H7355, H7356, G16530, G33560, G36270, G46970, G48340, G48350

Hosea References:

1:6; 1:7; 2:4; 2:23; 11:8; 14:3

conceive, conceived, conception

Definition:

Used in this sense, the terms “conceive” and “conception” usually refer to a woman becoming pregnant with a child. It can also be used for animals that become pregnant.

- The phrase “conceive a child” could be translated as “become pregnant” or some other term that is an acceptable way of referring to this.
- The related term “conception” could be translated as “beginning of a pregnancy” or “moment of becoming pregnant.”
- Depending on context, the term “conceived” could be translated as “became pregnant” or “became pregnant with.”

(See also: create, womb)

Bible References:

- Genesis 21:1-4
- Hosea 2:4-5
- Job 15:35
- Luke 1:24-25
- Luke 2:21

Word Data:

- Strong’s: H2029, H2030, H2032, H2232, H2254, H2803, H3179, G10800, G17220, G28450, G48150

Hosea References:

1:3; 1:6; 1:8; 2:5; 9:11

consume, devour

Definition:

The term “consume” literally means to use up something. It has several figurative meanings.

- In the Bible, the word “consume” often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a “consuming fire,” which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, “consume the land” could be translated as “destroy the land.”

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as “destroy.”
- When fire is referred to, “consume” could be translated as “burn up.”
- The burning bush that Moses saw “was not consumed” which could be translated as “did not get burned up” or “did not burn up.”
- When referring to eating, “consume” could be translated as “eat” or “devour.”
- If someone’s strength is “consumed,” it means his strength is “used up” or “gone.”
- The expression, “God is a consuming fire” could be translated as “God is like a fire that burns things up” or “God is angry against sin and will destroy sinners like a fire.”

(See also: devour, wrath)

Bible References:

- 1 Kings 18:38-40
- Deuteronomy 7:16
- Jeremiah 3:23-25
- Job 7:9
- Numbers 11:1-3

Word Data:

- Strong’s: H0398, H0402, H1086, H1104, H1197, H2628, H3615, H3617, H3857, H4529, H5595, H8046, H8552, G03550, G26180, G26540, G27190, G53150

Hosea References:

7:9; 8:14

corrupt, corrupted, corruption, incorruptibility, depraved

Definition:

The terms “corrupt” and “corruption” refer to a state of affairs in which people have become ruined, immoral, or dishonest.

- The term “corrupt” literally means to be “bent” or “broken” morally.
- A person who is corrupt has turned away from truth and is doing things that are dishonest or immoral.
- To corrupt someone means to influence that person to do dishonest and immoral things.

Translation Suggestions:

- The term to “corrupt” could be translated as to “influence to do evil” or to “cause to be immoral.”
- A corrupt person could be described as a person “who has become immoral” or “who practices evil.”
- This term could also be translated as “bad” or “immoral” or “evil.”
- The term “corruption” could be translated as “the practice of evil” or “evil” or “immorality.”

(See also: evil)

Bible References:

- Ezekiel 20:42-44
- Galatians 6:6-8
- Genesis 6:12
- Matthew 12:33-35
- Psalm 14:1

Word Data:

- Strong’s: H2610, H3891, H4889, H7843, H7844, G08610, G13110, G27040, G53510, G53560

Hosea References:

9:9

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

Hosea References:

2:18; 6:7; 8:1; 10:4; 12:1

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

Hosea References:

2:19; 4:1; 6:4; 6:6; 10:12; 12:6

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

Hosea References:

4:16; 8:5; 8:6; 10:5; 10:11; 12:11; 13:2; 14:2

cry, cry out, outcry

Definition:

The terms “cry” or “cry out” usually mean to say something loudly or urgently. Someone can “cry out” in pain, distress, anger, or fear, often with the intent of asking for help.

- The phrase “cry out” can mean to shout or to call out with the intent of asking for help.
- The terms “cry” or “cry out” can also mean to pray.
- This term could also be translated as “exclaim loudly” or “urgently ask for help,” depending on the context.
- An expression such as, “I cry out to you” could be translated as “I call to you for help” or “I urgently ask you for help.”

(See also: call speak loudly, plead, pray)

Bible References:

- Job 27:9
- Mark 5:5-6
- Mark 6:48-50
- Psalm 22:1-2

Word Data:

- Strong’s: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8663, G03100, G03490, G08630, G09940, G09950, G19160, G20190, G27990, G28050, G28960, G29050, G29060, G29290, G43770, G54550

Hosea References:

7:14; 8:2

cypress

Definition:

The term “cypress” refers to a kind of fir tree that was plentiful in the regions where people lived in Bible times, especially countries bordering the Mediterranean Sea.

- Cyprus and Lebanon are two places that are specifically mentioned in the Bible as having many cypress trees.
- The wood that Noah used to build the ark may have been cypress.
- Because cypress wood is sturdy and long-lasting, it was used by ancient peoples for building boats and other structures.

(See also: **ark**, **Cyprus**, **fir**, Lebanon)

Bible References:

- **Acts 11:19-21**
- **Genesis 6:14**
- Hosea 14:8
- **Isaiah 44:14**
- **Isaiah 60:13**
- **Zechariah 11:2**

Word Data:

- Strong’s: H8645

Hosea References:

14:8

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

Hosea References:

3:5

deceive, lie, deception, illusion

Definition:

The term “deceive” means to cause someone to believe something that is not true, often by telling a “lie.” The act of deceiving someone is called “lying,” “deceit,” or “deception.”

- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- To “lie” is to say something that is not true.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated as “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: **true**)

Bible References:

- **1 John 1:8**
- **1 Timothy 2:14**
- **2 Thessalonians 2:3-4**
- **Genesis 3:12-13**
- **Genesis 31:26-28**
- **Leviticus 19:11-12**
- **Matthew 27:64**

- Micah 6:11

Word Data:

- Strong's: H0898, H2048, H3577, H3584, H3868, H4123, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8582, H8591, H8649, G05380, G05390, G13860, G13870, G13880, G18180, G38840, G41050, G41060, G41080, G54220, G54230

Hosea References:

4:2; 7:3; 7:13; 7:16; 10:13; 11:12; 12:7

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

Hosea References:

4:12

dedicate, dedication, established, devoted

Definition:

To dedicate is to set apart or commit something for a special purpose or function.

- David dedicated his gold and silver to the Lord.
- Often the word “dedication” refers to a formal event or ceremony to set apart something for a special purpose.
- The dedication of the altar included offering a sacrifice to God.
- Nehemiah led the Israelites in a dedication of Jerusalem’s repaired walls with a renewed promise to serve only Yahweh and to take care of his city. This event included giving thanks to God with musical instruments and singing.
- The term “dedicate” could also be translated as “specially assign a special purpose” or “commit something to be used for a specific use” or “commit someone to do a special task.”
- The terms “devote” and “devoted” often refer to something that is completely destroyed as a way of dedicating it to Yahweh.

(See also: commit)

Bible References:

- 1 Chronicles 15:11-12
- 1 Corinthians 6:9-11
- 1 Kings 7:51
- 1 Timothy 4:5
- 2 Chronicles 2:4-5
- John 17:18-19
- Luke 2:22-24

Word Data:

- Strong’s: H2596, H2597, H2598, H2764, H4394, H6942, H6944, G14560, G14570

Hosea References:

6:3; 9:10

defile, defiled, desecrate

Definition:

The terms “defile” and “be defiled” refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as “unclean” and “unholy.”
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term “defile” can also be translated as “cause to be unclean” or “cause to be unrighteous” or “cause to be ritually unacceptable.”
- To “be defiled” could be translated as “become unclean” or “be caused to be morally unacceptable (to God)” or “become ritually unacceptable.”

(See also: **profane**, **clean**)

Bible References:

- **2 Kings 23:8**
- **Exodus 20:24-26**
- **Genesis 34:27**
- **Genesis 49:4**
- **Isaiah 43:27-28**
- **Leviticus 11:43-45**
- **Mark 7:14-16**
- **Matthew 15:10**

Word Data:

- Strong’s: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, G28390, G28400, G33920, G34350

Hosea References:

5:3; 6:10; 9:4

delight

Definition:

The term “delight” means great pleasure or great joy.

- To “delight in” something means to “to take pleasure in” or “take joy in” or “be happy about” it. If a person “delights in” something, it means that he enjoys it very much.
- When something is very agreeable or pleasing it is called “delightful.”
- The expression “my delight is in the law of Yahweh” could be translated as “the law of Yahweh gives me great joy” or “I love to obey the laws of Yahweh” or “I am happy when I obey Yahweh’s commands.”
- The phrases “take no delight in” and “have no delight in” could be translated as “not at all pleased by” or “not happy about.”
- The phrase “delight himself in” means “he enjoys doing” something or “he is very happy about” something or someone.
- The term “delights” refers to things that a person enjoys. This could be translated as “pleasures” or “things that give joy.”
- An expression such as “I delight to do your will” could also be translated as “I enjoy doing your will” or “I am very happy when I obey you.”

Bible References:

- Proverbs 8:30
- Psalm 1:2
- Psalms 119:69-70
- Song of Songs 1:3

Word Data:

- Strong’s: H1523, H2530, H2531, H2532, H2654, H2655, H2656, H2836, H4574, H5276, H5727, H5730, H6026, H6027, H7306, H7381, H7521, H7522, H8057, H8173, H8191, H8588, H8597

Hosea References:

8:8

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

Hosea References:

2:10; 13:4; 13:10

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as “wilderness.”
- “Wilderness” conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as “deserted place” or “remote place” or “uninhabited place.”

Bible References:

- Acts 13:16-18
- Acts 21:38
- Exodus 4:27-28
- Genesis 37:21-22
- John 3:14
- Luke 1:80
- Luke 9:12-14
- Mark 1:3
- Matthew 4:1
- Matthew 11:8

Word Data:

- Strong’s: H0776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G20470, G20480

Hosea References:

2:3; 2:14; 9:10; 13:5; 13:15

desolate, desolated, desolation, deserted, desolator

Definition:

The terms “desolate” and “desolation,” when used to refer to a place or location, refer to the state or condition of being ruined and left fully or partially uninhabited. The term “desolate,” when referring to a person or group of people, describes a state or condition of ruin, loneliness, and grief.

- If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
- A “desolate region” refers to an area of land that is partially deserted or abandoned and therefore has few people living there.
- If a city is “made desolate” it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes “empty” and “ruined.” This is similar to the meaning of “devastate” or “devastated,” but with more emphasis on the emptiness.
- A “desolate land” or “wilderness” was often where outcasts (such as lepers) and dangerous animals lived.
- Depending on the context, this term, when referring to a city or region, could be translated as “ruined” or “destroyed” or “laid waste” or “abandoned” or “deserted.”
- Depending on the context, this term, when referring to a person or people group, could be translated as “lonely and outcast” or “deserted.”
- A “desolator” is one who causes desolation.

(See also: desert, devastate, ruin, waste)

Bible References:

- 2 Kings 22:19
- Acts 1:20
- Daniel 9:17-19
- Lamentations 3:11
- Luke 11:17
- Matthew 12:25

Word Data:

- Strong’s: H0490, H0816, H0910, H1565, H2717, H2720, H2721, H2723, H3173, H3341, H3456, H3582, H4875, H4923, H5352, H5800, H7582, H7701, H7722, H8047, H8074, H8076, H8077, G20480, G20490, G20500, G34430

Hosea References:

5:9

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

Hosea References:

4:5; 4:6; 7:13; 9:6; 10:2; 10:8; 10:14; 10:15; 11:6; 11:9; 12:1; 13:9; 13:14

devastate, devastation

Definition:

The term “devastated” or “devastation” refers to having one’s property or land ruined or destroyed. It also often includes destroying or capturing the people living on that land.

- This refers to a very severe and complete destruction.
- For example, the city of Sodom was devastated by God as punishment for the sins of the people living there.
- The term “devastation” can also include causing great emotional grief resulting from the punishment or destruction.

Translation Suggestions

- The term “devastate” could be translated as “completely destroy” or “completely ruin.”
- Depending on the context, “devastation” could be translated as “complete destruction” or “total ruin” or “disaster.”

(See also: ruin)

Bible References:

- Daniel 8:24-25
- Jeremiah 4:13
- Numbers 21:30
- Zephaniah 1:13

Word Data:

- Strong’s: H1110, H1238, H2721, H1826, H3615, H3772, H4875, H7701, H7703, H7722, H7843, H8074, H8077

Hosea References:

2:12

devour

Definition:

The term “devour” means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term “devour” is often used with a meaning of “completely destroy” as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as “completely consume” or “totally destroy.”

(See also: consume)

Bible References:

- 1 Peter 5:8
- Amos 1:10
- Exodus 24:17
- Ezekiel 16:20
- Luke 15:30
- Matthew 23:13-15
- Psalms 21:9

Word Data:

- Strong’s: H0398, H0399, H0400, H0402, H1104, H1105, H3216, H3615, H3857, H3898, H7462, H7602, G20680, G26660, G27190, G53150

Hosea References:

2:12; 4:8; 5:7; 7:7; 8:13; 11:6; 13:8

discern, discernment, distinguish

Definition:

The term “discern” means to be able to understand something, especially being able to know whether something is right or wrong.

- The term “discernment” refers to understanding and deciding wisely about a certain matter.
- It means to have wisdom and good judgment.

Translation Suggestions:

- Depending on the context, “discern” could also be translated as “understand” or “know the difference between” or “distinguish good and evil” or “judge rightly about” or “perceive right from wrong.”
- “Discernment” could be translated as “understanding” or “ability to distinguish good and evil.”

(See also: judge, wise)

Bible References:

- 1 Kings 3:7-9
- Genesis 41:33-34
- Proverbs 1:5
- Psalms 19:12

Word Data:

- Strong’s: H0995, H2940, H4209, H5234, H8085, G03500, G12520, G12530, G29240

Hosea References:

2:8; 14:9

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

Hosea References:

4:7; 4:18

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

Hosea References:

8:9

dove, pigeon, turtledove

Definition:

Doves and pigeons are two kinds of small, gray-brown birds that look similar. A dove is often thought of as being lighter in color, almost white.

- Some languages have two different names for them, while others use the same name for both.
- Doves and pigeons were used in sacrifices to God, especially for people who could not afford to buy a larger animal.
- A dove brought the leaf of an olive tree to Noah when the flood waters were going down.
- Doves sometimes symbolize purity, innocence, or peace.
- If doves or pigeons are not known in the language area where the translation is being done, this term could be translated as “a small grayish brown bird called a dove” or “a small gray or brown bird, similar to a (name of local bird)”.
- If both a dove and a pigeon are referred to in the same verse, it is best to use two different words for these birds, if possible.
- A turtledove is a type of dove mentioned in Genesis 15:9, Song of Songs 2:12, and Leviticus 12:6.

(See also: How to Translate Unknowns)

(See also: olive, innocent, pure)

Bible References:

- Genesis 8:9
- Luke 2:22-24
- Mark 1:10
- Matthew 3:16
- Matthew 21:12-14

Word Data:

- Strong’s: H1469, H1686, H3123, H8449, G40580

Hosea References:

11:11

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

Hosea References:

1:2; 1:11; 2:3; 2:15; 2:18; 2:21; 2:22; 2:23; 4:1; 4:3; 6:3; 7:16; 9:3; 10:1; 11:5; 11:11; 13:4; 13:5

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

Hosea References:

2:15; 7:11; 7:16; 8:13; 9:3; 9:6; 11:1; 11:5; 11:11; 12:1; 12:9; 12:13; 13:4

ephod

Definition:

An ephod was an apron-like garment worn by the Israelite priests. It had two parts, front and back, that were joined together at the shoulders and tied around the waist with a cloth belt.

- One kind of ephod was made of plain linen and was worn by the ordinary priests.
- The ephod worn by the high priest was specially embroidered with gold, blue, purple, and red yarn.
- The breastpiece of the high priest was attached to the front of the ephod. Behind the breastpiece were stored the Urim and Thummim, which were stones used for asking God what his will was in certain matters.
- The judge Gideon foolishly made an ephod out of gold and it became something that the Israelites worshiped as an idol.

(See also: priest)

Bible References:

- 1 Samuel 2:18-19
- Exodus 28:4-5
- Hosea 3:4
- Judges 8:27
- Leviticus 8:7

Word Data:

- Strong's: H0641, H0642, H0646

Hosea References:

3:4

Ephraim, Ephraimite

Definition:

Ephraim was the younger son of Joseph. His descendants, the Ephraimites, formed one of the tribes of Israel.

- The name Ephraim sounds like the Hebrew word meaning “to make fruitful.”
- The tribe of Ephraim was one of the ten tribes located in the northern part of Israel.
- Sometimes the name Ephraim is used in the Bible to refer to the whole northern kingdom of Israel (similar to how the name Judah is sometimes used to refer to the whole southern kingdom of Israel).

(Translation suggestions: How to Translate Names)

(See also: **Joseph**, **Manasseh**, **kingdom of Israel**, **twelve tribes of Israel**)

Bible References:

- **1 Chronicles 6:66-69**
- **2 Chronicles 13:4-5**
- **Ezekiel 37:16**
- **Genesis 41:52**
- **Genesis 48:1-2**
- **John 11:54**

Word Data:

- Strong’s: H0669, H0673, G21870

Hosea References:

4:17; 5:3; 5:5; 5:9; 5:11; 5:12; 5:13; 5:14; 6:4; 6:10; 7:1; 7:8; 7:11; 8:9; 8:11; 9:3; 9:8; 9:11; 9:13; 9:16; 10:6; 10:11; 11:3; 11:8; 11:9; 11:12; 12:1; 12:8; 12:14; 13:1; 13:12; 14:8

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

Hosea References:

2:19

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

Hosea References:

6:8; 7:1; 7:2; 7:3; 7:15; 9:15; 10:13; 10:15

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

Hosea References:

12:12

exalt, exalted, exaltation

Definition:

To exalt is to highly praise and honor someone. It can also mean to put someone in a high position.

- In the Bible, the term “exalt” is most often used for exalting God.
- When a person exalts himself, it means he is thinking about himself in a proud or arrogant way.

Translation Suggestions:

- Ways to translate “exalt” could include “highly praise” or “honor greatly” or “extol” or “speak highly of.”
- In some contexts it could be translated by a word or phrase that means “put in a higher position” or “give more honor to” or “talk about proudly.”
- “Do not exalt yourself” could also be translated as “Do not think of yourself too highly” or “Do not brag about yourself.”
- “Those that exalt themselves” could also be translated as “Those who think proudly about themselves” or “Those who boast about themselves.”

(See also: **praise**, **worship**, glory, **boast**, proud)

Bible References:

- **1 Peter 5:5-7**
- **2 Samuel 22:47**
- **Acts 5:31**
- **Philippians 2:9-11**
- **Psalms 18:46**

Word Data:

- Strong’s: H1361, H4984, H5375, H5549, H5927, H7311, H7426, H7682, G18690, G52290, G52510, G53110, G53120

Hosea References:

13:6

faithful, faithfulness, trustworthy

Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”

(See also: **believe**, **faith**, **believe**)

Bible References:

- **Genesis 24:49**
- **Leviticus 26:40**
- **Numbers 12:7**
- **Joshua 2:14**
- **Judges 2:16-17**
- **1 Samuel 2:9**
- **Psalm 12:1**
- **Proverbs 11:12-13**
- **Isaiah 1:26**
- **Jeremiah 9:7-9**
- Hosea 5:7
- **Luke 12:46**
- **Luke 16:10**
- **Colossians 1:7**

- 1 Thessalonians 5:24
- 3 John 1:5

Examples from the Bible stories:

- 8:5 Even in prison, Joseph remained **faithful** to God, and God blessed him.
- 14:12 Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- 15:13 The people promised to remain **faithful** to God and follow his laws.
- 17:9 David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- 35:12 “The older son said to his father, ‘All these years I have worked **faithfully** for you!’”
- 49:17 But God is **faithful** and says that if you confess your sins, he will forgive you.
- 50:4 “If you remain **faithful** to me to the end, then God will save you.”

Word Data:

- Strong’s: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

Hosea References:

2:20

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

Hosea References:

10:3; 10:5

feast, feasting

Definition:

The term “feast” is a very general term that refers to an event where people gather to celebrate something by eating a large meal together. In biblical times, a feast sometimes lasted for several days or more.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called “feasts.”
- In biblical times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- The term to “feast” could also be translated as to “eat lavishly” or to “celebrate by eating lots of food” or to “eat a special, large meal.”
- Depending on the context, “feast” could be translated as “celebrating together with a large meal” or “a meal with a lot of food” or “a celebration meal.”

(See also: festival, banquet)

Bible References:

- 2 Peter 2:12-14
- Genesis 26:30
- Genesis 29:22
- Genesis 40:20
- Jude 1:12-13
- Luke 2:43
- Luke 14:7-9
- Matthew 22:1

Word Data:

- Strong’s: H0398, H2077, H2282, H3899, H3900, H4150, H4797, H4960, H7646, H8057, H8354, G00260, G10620, G11730, G18590, G21650, G49100

Hosea References:

2:11; 9:5; 12:9

fig

Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

- Habakkuk 3:17
- James 3:12
- Luke 13:7
- Mark 11:14
- Matthew 7:17
- Matthew 21:18

Word Data:

- Strong's: H1061, H1690, H6291, H8384, G36530, G48080, G48100

Hosea References:

2:12; 9:10

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

Hosea References:

5:6

fool, foolish, folly

Definition:

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include “lacking understanding” or “unwise” or “senseless.”

(See also: wise)

Bible References:

- Ecclesiastes 1:17
- Ephesians 5:15
- Galatians 3:3
- Genesis 31:28
- Matthew 7:26
- Matthew 25:8
- Proverbs 13:16
- Psalms 49:13

Word Data:

- Strong’s: H0191, H0196, H0200, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5014, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8602, H8604, G04530, G04540, G07810, G08010, G08770, G08780, G27570, G31500, G31540, G34710, G34720, G34730, G34740, G39120

Hosea References:

9:7

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

Hosea References:

4:10

fountain, source, spring

Definition:

The terms “fountain” and “spring” usually refer to a large amount of water that flows out naturally from the ground.

- These words are also used figuratively in the Bible to refer to blessings flowing from God or to refer to something that cleanses and purifies.
- In modern times, a fountain is often a manmade object that has water flowing out of it, such as a drinking fountain. Make sure that the translation of this term refers to a natural source of flowing water.
- Compare the translation of this term with how the term “flood” is translated.

(See also: flood)

Bible References:

- 2 Peter 2:17
- Genesis 7:11
- Genesis 8:2
- Genesis 24:13
- Genesis 24:42
- James 3:11

Word Data:

- Strong’s: H0953, H1530, H1543, H3222, H4002, H4161, H4456, H4599, H4726, H5033, H5869, H5927, H6524, H6779, H8444, H8666, G02420, G40770

Hosea References:

13:15

fruit, fruitful, unfruitful

Definition:

The term “fruit” refers to the part of a plant that can be eaten. Something that is “fruitful” produces a lot of fruit. Something that is “unfruitful” does not produce fruit.

- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the phrase “the fruit of every tree” refers to the fruit that comes from these trees.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.

Translation Suggestions:

- When the term “fruit” refers to what a specific plant produces, the specific term for the fruit of that plant can be used, otherwise, use a general word for the edible things that plants produce, if possible. In many languages it may be more natural to use the plural “fruits” whenever it refers to more than one fruit.
- When used literally, the term “fruitful” could be translated as “producing much fruit.”
- The expression “fruit of the land” could also be translated as “food that the land produces” or “food crops that are growing in that region.”
- When used literally, the expression “will be more fruitful” could also be translated as “will produce more fruit.”

(See also: descendant, grain, grape, Holy Spirit, vine, womb)

Bible References:

- Genesis 1:11
- Matthew 7:17

Word Data:

- Strong’s: H0004, H1061, H1063, H1069, H2233, H2981, H3581, H3759, H3899, H3978, H4022, H5108, H6509, H6529, H7019, H8393, H8570, G10810, G25900, G25920, G25930, G37030, G50520, G53520

Hosea References:

9:10; 9:16; 10:1; 10:13; 14:8

Gibeah

Definition:

Gibeah was a city located north of Jerusalem and south of Bethel.

- Gibeah was in the territory of the tribe of Benjamin.
- It was the site of a huge battle between the Benjamites and Israel.

(Translation suggestions: How to Translate Names)

(See also: Benjamin, Bethel, **Jerusalem**)

Bible References:

- **1 Samuel 10:26-27**
- **2 Samuel 21:6**
- Hosea 9:9
- **Judges 19:12-13**

Word Data:

- Strong's: H1387, H1389, H1390, H1394

Hosea References:

5:8; 9:9; 10:9

Gilead, Gileadite

Definition:

Gilead was the name of a mountainous region east of the Jordan river where the Israelite tribes of Gad, Reuben, and Manasseh lived.

- This region was also referred to as the "hill country of Gilead" or "Mount Gilead."
- "Gilead" was also the name of several men in the Old Testament. One of these men was the grandson of Manasseh. Another Gilead was the father of Jephthah.

(Translation suggestions: How to Translate Names)

(See also: **Gad**, **Jephthah**, **Manasseh**, **Reuben**, **twelve tribes of Israel**)

Bible References:

- **1 Chronicles 2:22**
- **1 Samuel 11:1**
- **Amos 1:3**
- **Deuteronomy 2:36-37**
- **Genesis 31:21**
- **Genesis 37:25-26**

Word Data:

- Strong's: H1568, H1569

Hosea References:

6:8; 12:11

Gilgal

Definition:

Gilgal was a town north of Jericho and was the first place that the Israelites camped after crossing the Jordan River to enter Canaan. The word “gilgal” means “circle of stones.”

- At Gilgal, Joshua set up twelve stones taken from the dry river bed of the Jordan River that they had just crossed over.
- Gilgal was one of the three places where Samuel judged the people and it was where he made Saul king.
- Gilgal was the city that Elijah and Elisha were leaving as they crossed the Jordan when Elijah was taken up to heaven.
- The prophets Amos and Hosea condemn Gilgal along with Bethel (“Beth-aven”) as a place where people sacrificed to idols.
- There were also several other places called “Gilgal” in the Old Testament.
- In the Old Testament, this name almost always occurs as “the gilgal.” This may indicate that it was more of a description of a certain kind of place rather than a name.

(Translation suggestions: Translate Names)

(See also: **Elijah**, **Elisha**, **Jericho**, **Jordan River**), Bethel

Bible References:

- **1 Samuel 7:15-17**
- **2 Kings 2:1-2**
- Hosea 4:15
- **Judges 2:1**

Word Data:

- Strong’s: H1537

Hosea References:

4:15; 9:15; 12:11

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

Hosea References:

4:7; 9:11; 10:5

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

Hosea References:

1:7; 1:10; 2:23; 3:5; 4:1; 4:6; 4:12; 5:4; 6:6; 7:10; 8:2; 8:6; 9:1; 9:8; 9:17; 11:9; 11:12; 12:3; 12:6; 12:9; 13:4; 13:16; 14:1; 14:3

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

Hosea References:

3:1; 4:17; 8:4; 10:5; 11:2; 13:2; 14:8

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

Hosea References:

2:8; 8:4

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

Hosea References:

2:7; 3:5; 4:13; 8:3; 10:1; 10:11; 14:2; 14:9

grain, grainfields

Definition:

The term “grain” usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word “corn” to refer to grain in general. In modern English however, “corn” only refers to one type of grain.

(See also: **head**, **wheat**)

Bible References:

- **Genesis 42:3**
- **Genesis 42:26-28**
- **Genesis 43:1-2**
- **Luke 6:2**
- **Mark 2:24**
- **Matthew 13:7-9**
- **Ruth 1:22**

Word Data:

- Strong’s: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G02480, G25900, G34500, G46210, G47190

Hosea References:

2:8; 2:9; 2:22; 7:14; 8:7; 9:1; 14:7

grape, grapevine

Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

- There are different colors of grapes, such as light green, purple, or red.
- Individual grapes can be around one to three centimeters in size.
- People grow grapes in gardens called vineyards. These normally consist of long rows of vines.
- Grapes were a very important food during Bible times and having vineyards was a sign of wealth.
- In order to keep grapes from rotting, people would often dry them. Dried grapes are called “raisins” and they were used to make raisin cakes.
- Jesus told a parable about a grape vineyard to teach his disciples about God’s kingdom.

(See also: vine, vineyard, wine)

Bible References:

- Deuteronomy 23:24
- Hosea 9:10
- Job 15:33
- Luke 6:43-44
- Matthew 7:15-17
- Matthew 21:33

Word Data:

- Strong’s: H0811, H0891, H1154, H1155, H1210, H3196, H5955, H6025, H6528, G02880, G47180

Hosea References:

3:1; 9:10

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

Hosea References:

10:2; 13:1

Hades, Sheol

Definition:

The terms “Hades” (in Greek) and “Sheol” (in Hebrew) are proper names for the place where the spirits of dead people would go after they had died.

- In these ancient cultures, people thought of this as an underground dwelling place where the spirits of dead people existed in a shadowy, semi-conscious form.
- Although these terms are place names, in the Bible they often mean the same thing as “death” or “the grave.”
- Throughout most of biblical history, “Sheol” and “Hades” refer to a neutral place where all of the dead go to await judgment, both the righteous and the unrighteous. In the New Testament, however, “Hades” begins to be seen as a place for only the unrighteous, in contrast with “Abraham’s side” (Luke 16:22) or “paradise” (Luke 23:43), which describe the place for the righteous.

Translation Suggestions

- Both “Sheol” and “Hades” can be translated in various ways, depending on the context. Some possibilities include: “place of the dead,” “place for dead spirits,” “the underworld,” “the pit,” “the grave,” or “death.”
- Some translations keep the proper names “Sheol” and “Hades,” spelling them to fit the sound patterns of the language of translation. (See: How to Translate Unknowns).
- A phrase could also be added to each term to explain it. Examples of doing this are, “Sheol, place where dead people are” and “Hades, place of death.”

(Translation suggestions: How to Translate Unknowns)

(See also: death, heaven, hell, tomb)

Bible References:

- Acts 2:31
- Genesis 44:29
- Jonah 2:2
- Luke 10:15
- Luke 16:23
- Matthew 11:23
- Matthew 16:18
- Revelation 1:18

Word Data:

- Strong's: H7585, G00860

Hosea References:

13:14

harvest, reap

Definition:

The term “harvest” refers to the gather the ripe fruits, vegetables, seeds, or grains from the plants on which they were growing. The term “reap” means to harvest crops.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In biblical times, reapers usually harvested crops by hand, either pulling up the plants or cutting them with a sharp cutting tool.

Translation Suggestions:

- It is best to translate the concept with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb to “harvest” could be translated as to “gather in” or to “pick up” or to “collect.”

(See also: **firstfruits**, **festival**, **good news**)

Bible References:

- **1 Corinthians 9:9-11**
- **2 Samuel 21:7-9**
- **Galatians 6:9-10**
- **Isaiah 17:11**
- **James 5:7-8**
- **Leviticus 19:9**
- **Matthew 9:38**
- **Ruth 1:22**
- **Galatians 6:9-10**
- **Matthew 6:25-26**
- **Matthew 13:30**
- **Matthew 13:36-39**

- **Matthew 25:24**

Word Data:

- Strong's: H2758, H4395, H4672 H7105, H7114, H7938, G02700, G23250, G23260, G23270

Hosea References:

6:11; 8:7; 10:12; 10:13

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we cannot directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.

Translation Suggestions:

- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: **kingdom of God**)

Bible References:

- **1 Kings 8:22-24**
- **1 Thessalonians 1:8-10**
- **1 Thessalonians 4:17**
- **Deuteronomy 9:1**
- **Ephesians 6:9**
- **Genesis 1:1**
- **Genesis 7:11**
- **John 3:12**
- **John 3:27**
- **Matthew 5:18**
- **Matthew 5:46-48**

Examples from the Bible stories:

- 4:2 They even began building a tall tower to reach **heaven**.
- 14:11 He (God) gave them bread from **heaven**, called “manna.”
- 23:7 Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- 29:9 Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- 37:9 Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- 42:11 Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

Hosea References:

2:18; 2:21; 4:3; 7:12

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

Hosea References:

1:1

high place

Definition:

The term “high places” refers to the altars and shrines that were used for worshiping idols. They were usually built on higher ground, such as on a hill or mountainside.

- Many of the kings of Israel sinned against God by building altars to false gods on these high places. This led the people to become deeply involved in worshiping idols.
- It often happened that when a God-fearing king started ruling in Israel or Judah, often he would remove the high places or altars in order to stop the worship of these idols.
- However, some of these good kings were careless and did not remove the high places, which resulted in the entire nation of Israel would continue to worship idols.

Translation Suggestions:

- Other ways to translate this term could include “elevated places for idol worship” or “hilltop idol shrines” or “idol altar mounds.”
- Make sure it is clear that this term refers to the idol altars, not just to the high place where those altars were located.

(See also: altar, false god, worship)

Bible References:

- 1 Samuel 9:12-13
- 2 Kings 16:4
- Amos 4:13
- Deuteronomy 33:29
- Ezekiel 6:1-3
- Habakkuk 3:19

Word Data:

- Strong’s: H1116, H1181, H1354, H2073, H4791, H7311, H7413

Hosea References:

10:8

Holy One

Definition:

The term “Holy One” is a title in the Bible that almost always refers to God.

- In the Old Testament, this title often occurs in the phrase “Holy One of Israel.”
- In the New Testament, Jesus is also referred to as the “Holy One.”
- The term “holy one” is sometimes used in the Bible to refer to an angel.

Translation Suggestions:

- The literal term is “the Holy” (with “One” being implied.) Many languages (like English) will translate this with the implied noun included (such as “One” or “God”).
- This term could also be translated as “God, who is holy” or “the Set Apart One.”
- The phrase “the Holy One of Israel” could be translated as “the Holy God whom Israel worships” or “the Holy One who rules Israel.”
- It is best to translate this term using the same word or phrase that is used to translate “holy.”

(See also: holy, God)

Bible References:

- 1 John 2:20
- 2 Kings 19:22
- Acts 2:27
- Acts 3:13-14
- Isaiah 5:15-17
- Isaiah 41:14
- Luke 4:33-34

Word Data:

- Strong’s: H2623, H0376, H6918, G00400, G37410

Hosea References:

11:12

Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

Definition:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as “the Spirit” and “Spirit of Yahweh” and “Spirit of truth.”
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God’s Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God’s will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate “holy” and “spirit.”
- Ways to translate this term could also include “Pure Spirit” or “Spirit who is Holy” or “God the Spirit.”

(See also: holy, spirit, God, Lord, God the Father, Son of God, gift)

Bible References:

- 1 Samuel 10:10
- 1 Thessalonians 4:7-8
- Acts 8:17
- Galatians 5:25
- Genesis 1:1-2
- Isaiah 63:10
- Job 33:4
- Matthew 12:31
- Matthew 28:18-19
- Psalms 51:10-11

Examples from the Bible stories:

- 1:1 But **God's Spirit** was there over the water.
- 24:8 When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- 26:1 After overcoming Satan's temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- 26:3 Jesus read, "God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed."
- 42:10 "So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you."
- 43:3 They were all filled with the **Holy Spirit** and they began to speak in other languages.
- 43:8 "And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are are now seeing and hearing."
- 43:11 Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit**."
- 45:1 He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

Word Data:

- Strong's: H3068, H6944, H7307, G00400, G41510

Hosea References:

9:7

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

Hosea References:

11:9; 11:12

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

Hosea References:

2:15

horror, horrible, object of horror

Definition:

The term “horror” refers to a very intense feeling of fear or terror. The person who is feeling horror is said to be “horrified.”

- Horror is more dramatic and intense than ordinary fear.
- Usually when someone is horrified they are also in shock or stunned.

(See also: fear, terror)

Bible References:

- Deuteronomy 28:37
- Ezekiel 23:33
- Jeremiah 2:12-13
- Job 21:4-6
- Psalms 55:5

Word Data:

- Strong’s: H1091, H1763, H2189, H4032, H4923, H5892, H6343, H6427, H7588, H8047, H8074, H8175, H8178, H8186

Hosea References:

6:10

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

Hosea References:

1:7; 14:3

Hosea

Definition:

Hosea was a prophet of Israel who lived and prophesied about 750 years before the time of Christ.

- His ministry lasted for many years through the reigns of several kings, such as Jeroboam, Zechariah, Jotham, Ahaz, Hoshea, Uzziah, and Hezekiah.
- Hosea was told by God to marry a prostitute named Gomer and to continue to love her, even though she was unfaithful to him.
- This was a picture of God's love for his unfaithful people, Israel.
- Hosea prophesied against the people of Israel because of their sin, warning them to turn away from worshipping idols.

(Translation suggestions: Translate Names)

(See also: Ahaz, Hezekiah, **Hoshea**, Jeroboam, Jotham, Uzziah, **Zechariah (OT)**)

Bible References:

- Hosea 1:1-2
- Hosea 1:3-5
- Hosea 1:6-7

Word Data:

- Strong's: H1954, G56170

Hosea References:

1:1; 1:2

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

Hosea References:

1:4; 1:7; 5:14; 9:15

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

Hosea References:

8:1; 9:4

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:

Hosea References:

1:4; 1:6; 5:1; 5:12; 6:10; 11:12

household, house

Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Used in this sense, the term “house” means “household” and refers to all the people who live together in one house or in a multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Managing a household would have involved directing the servants and also taking care of the property.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “family.”
- Depending on the context, the phrase “your household” could be translated as “those who live in your house” or “your family.”

(See also: house dwelling structure, house descendants nation)

Bible References:

Word Data:

- Strong’s: H1004, H1397, G36090, G36095, G36140, G36150, G36240

Hosea References:

5:1

I am Yahweh

Definition:

The statement “I am Yahweh” is used to mark out a command, historical event, promise, or prophecy as something that is particularly important, as something that happened by Yahweh’s power, or as something that will happen regardless of circumstances. This certainty is based on Yahweh’s character and strength as the all-powerful ruler over all things. At the same time, the statement is used to give Yahweh’s people understanding of who he is and what his name means. By reflecting on the command, historical event, promise, or prophecy so marked, the listener will understand more of who Yahweh is. Leviticus 11:44-45 makes it clear that by adhering to the holiness laws that follow, the people will become holy like Yahweh. There are four primary ways or forms in which this statement occurs:

1. As “I am Yahweh” or “I am Yahweh your God”
2. As the statement “[someone] will know that I am Yahweh” (often followed by “when [I do something]”). This is the most common use.
3. Followed by an example of what he is going to do or has done that validates his character and power
4. Followed by an attribute

These uses can be combined, such as in Leviticus 19:2

- 19:36, and 20:24.

Translation Suggestions:

- As much as possible, translate this statement fairly literally. This will probably not be difficult for the second and third forms above.
- Ezekiel 20:5 and Hebrews 6:13 indicate that in at least some instances (Genesis 28:13
- Exodus 6:2
- 6:6

- 6:8, etc.), “I am Yahweh” should be viewed as an oath formula. In these instances (primarily form one above) you may need to include an explanatory comment in your translation.
    - If Yahweh is making a promise, you may need to make this explicit, using an example such as: “I am Yahweh who swears to you.”
    - In Leviticus especially, the statement appears connected to many commands and you may need to make this explicit with a statement, such as: “I am Yahweh who commands this.” You could also use a slightly longer statement, such as: “I am Yahweh, and I bind you to this with an oath.” However, a statement this long may be tedious, so you could consider only using it the first (and possibly the last) time that “I am Yahweh” occurs in a series.
- Some languages will use “the Lord” in place of Yahweh; see Yahweh for more.

(See also: Lord

- Lord Yahweh
- Yahweh)

Bible References:

- Exodus 6:2
- Exodus 6:6
- Exodus 6:8
- Exodus 12:12
- Leviticus 18-26 throughout
- Numbers 3:13
- Exodus 7:17
- Exodus 8:18
- 14:4
- 1 Kings 20:13
- 1 Kings 20:28
- Ezekiel 6:7
- Ezekiel 6:13
- Ezekiel 12:15
- Ezekiel 28:22
- Exodus 6:6
- Exodus 20:2
- Leviticus 20:24
- Ezekiel 6:7 throughout

- **Ezekiel 6:13**
- **Ezekiel 12:15**
- **Ezekiel 17:24**
- **20:5-7**
- Hosea 12:10
- Hosea 13:4
- **Zechariah 10:6**
- **Psalm 81:11**
- **Isaiah 44:24**
- **Exodus 15:26**
- **Exodus 20:5**
- **Deuteronomy 5:9**
- **Isaiah 43:3**
- **Isaiah 43:15**
- **Jeremiah 9:23**

Word Data:

- Strong's: H0589, H3068, H3069, H3070, H3071, H3072, H3073, H3074, G06380, G33780

Hosea References:

13:4

image, carved image, cast metal image, figure, carved figure, statue

Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term “image” is a shortened form of “carved image.”

- A “carved image” or “carved figure” is a wooden object that has been made to look like an animal, person, or thing.
- A “cast metal figure” is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term “image” when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term “image” could also be translated as “statue” or “engraved idol” or “carved religious object.”
- It may be more clear in some languages to always use a descriptive word with this term, such as “carved image” or “cast metal figure,” even in places where only the term “image” or “figure” is in the original text.
- Make sure it is clear that this term is different than the term used to refer to being in the image of God.

(See also: false god, God, false god, image of God)

Bible References:

- 1 Kings 14:9-10
- Acts 7:43
- Isaiah 21:8-9
- Matthew 22:21
- Romans 1:23

Word Data:

- Strong’s: H0457, H1544, H2553, H4541, H4676, H4853, H4906, H5257, H5262, H5566, H6091, H6456, H6459, H6754, H6755, H6816, H8403, H8544, H8655, G15040, G51790

Hosea References:

13:2

incense

Definition:

The term “incense” refers to a mixture of fragrant spices that is burned to produce smoke that has a pleasant smell.

- God told the Israelites to burn incense as an offering to him.
- The incense had to be made by mixing equal amounts of five specific spices exactly as God directed. This was a sacred incense, so they were not allowed to use it for any other purpose.
- The “altar of incense” was a special altar that was only used for burning incense.
- The incense was offered at least four times a day, at each hour of prayer. It was also offered every time a burnt offering was made.
- The burning of incense represents prayer and worship rising up to God from his people.
- Other ways to translate “incense” could include “fragrant spices” or “good-smelling plants.”

(See also: **altar of incense**, **burnt offering**, **frankincense**)

Bible References:

- **1 Kings 3:1-3**
- **2 Chronicles 13:10-11**
- **2 Kings 14:4**
- **Exodus 25:3-7**
- **Luke 1:10**

Word Data:

- Strong’s: H2553, H3828, H4196, H4289, H5208, H6988, H6999, H7002, H7004, H7381, G23680, G23690, G23700, G23790, G30310

Hosea References:

2:13; 4:13

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

Hosea References:

4:8; 7:1; 8:13; 9:7; 9:9; 12:8; 12:11; 13:12; 14:1; 14:2

innocent

Definition:

The term “innocent” means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term “innocent” is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking “innocent people.”
- In the Bible, “blood” can represent “killing,” so “innocent blood” refers to “killing people who did not deserve to die.”

Translation Suggestions:

- In most contexts, the term “innocent” can be translated as “not guilty” or “not responsible” or “not to blame” for something.
- When referring in general to innocent people, this term could be translated as “who have done nothing wrong” or “who are not involved in evil.”
- “To shed innocent blood” can be translated as “to kill people who did not deserve to die.”

(See also: guilt)

Bible References:

- 1 Corinthians 4:4
- 1 Samuel 19:5
- Acts 20:26
- Exodus 23:7
- Jeremiah 22:17
- Job 9:23
- Romans 16:18

Examples from the Bible stories:

- 8:6 After two years, Joseph was still in prison, even though he was **innocent**.
- 40:4 One of them mocked Jesus, but the other said, “Do you have no fear of God? We are guilty, but this man is **innocent**.”

- 40:8 When the soldier guarding Jesus saw everything that happened, he said, “Certainly, this man was **innocent**. He was the Son of God.”

Word Data:

- Strong’s: H2136, H2600, H2643, H5352, H5355, H5356, G01210

Hosea References:

8:5

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

Hosea References:

4:12

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

Hosea References:

1:1; 1:5; 1:10; 1:11; 3:1; 3:4; 3:5; 4:1; 4:15; 4:16; 5:3; 5:5; 5:9; 6:10; 7:1; 7:10; 8:2; 8:3; 8:6; 8:8; 8:14; 9:1; 9:7; 9:10; 10:1; 10:6; 10:8; 10:9; 10:15; 11:1; 11:8; 12:13; 13:1; 13:9; 14:1; 14:5

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

Hosea References:

10:11; 12:2; 12:12

Jehu

Definition:

Jehu was the name of two men in the Old Testament.

- Jehu son of Hanani was a prophet during the reigns of King Ahab of Israel and King Jehoshaphat of Judah.
- Jehu son (or descendant) of Jehoshaphat was a general in the Israelite army who was anointed king by order of the prophet Elisha.
- King Jehu killed two evil kings, King Joram of Israel and King Ahaziah of Judah.
- King Jehu also killed all the relatives of the former King Ahab and had the evil queen Jezebel killed.
- King Jehu destroyed all the places of Baal worship in Samaria and killed all the prophets of Baal.
- King Jehu served the only true God, Yahweh, and was king over Israel for twenty-eight years.

(Translation suggestions: Translate Names)

(See also: **Ahab**, **Ahaziah**, Baal, **Elisha**, **Jehoshaphat**, Jehu, **Jezebel**, **Joram**, Judah, Samaria)

Bible References:

- **1 Chronicles 4:35**
- **1 Kings 16:2**
- **2 Chronicles 19:1-3**
- **2 Kings 10:9**
- Hosea 1:4

Word Data:

- Strong's: H3058

Hosea References:

1:4

Jeroboam

Definition:

Jeroboam son of Nebat was the first king of the northern kingdom of Israel around 900-910 BC. Another Jeroboam, son of King Jehoash, ruled over Israel about 120 years later.

- Yahweh gave Jeroboam son of Nebat a prophecy that he would become king after Solomon and that he would rule ten tribes of Israel.
- When Solomon died, the ten northern tribes of Israel rebelled against Solomon's son Rehoboam and instead made Jeroboam their king, leaving Rehoboam as king of only the southern two tribes, Judah and Benjamin.
- Jeroboam became a wicked king who led the people away from worshiping Yahweh and instead set up idols for them to worship. All the other kings of Israel followed Jeroboam's example and were evil like he was.
- Almost 120 years later, another King Jeroboam began ruling the northern kingdom of Israel. This Jeroboam was the son of King Jehoash and was wicked like all the previous kings of Israel had been.
- In spite of the Israelite's wickedness, God had mercy on them and helped this King Jeroboam to gain land and establish boundaries for their territory.

(Translation suggestions: Translate Names)

(See also: false god, **kingdom of Israel**, Judah, **Solomon**)

Bible References:

- **1 Chronicles 5:16-17**
- **1 Kings 12:2**
- **2 Chronicles 9:29**
- **2 Kings 3:1-3**
- **Amos 1:1**

Examples from the Bible stories:

- **18:8** The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named **Jeroboam** to be their king.
- **18:9** **Jeroboam** rebelled against God and caused the people to sin. He built two idols for his people to worship instead of worshiping God at the Temple in the kingdom of Judah.

Word Data:

- Strong's: H3379

Hosea References:

1:1

Jezreel, Jezreelite

Definition:

Jezreel was an important Israelite city in the territory of the Issachar tribe, located southwest of the Salt Sea. The name means “God scatters.”

- The city of Jezreel is one of the western points in the Plain of Megiddo, which is also called the “Valley of Jezreel.”
- Several kings of Israel had their palaces in the city of Jezreel.
- Naboth’s vineyard was located near King Ahab’s palace in Jezreel. The prophet Elijah prophesied against Ahab there.
- Ahab’s evil wife Jezebel was killed in Jezreel.
- Jehu slaughtered Joram king of Israel, Ahaziah king of Judah, their families, and their supporters at Jezreel.
- Many other significant events happened in this city, including several battles.

(See also: Ahab, Elijah, Issachar, Jezebel, palace, Salt Sea)

Bible References:

- 1 Kings 4:12
- 1 Samuel 25:43-44
- 2 Kings 8:28-29
- 2 Kings 9:30
- 2 Samuel 2:1-3
- Judges 6:33
- Hosea 1:4

Word Data:

- Strong’s: H3157, H3158, H3159

Hosea References:

1:4; 1:5; 1:11; 2:22

Joash

Definition:

Joash was the name of several men in the Old Testament.

- One Joash was the father of the Israelite deliverer Gideon.
- Another man named Joash was a descendant of Jacob's youngest son, Benjamin.
- The most well-known Joash became king of Judah at the age of seven. He was the son of Ahaziah, king of Judah, who had been murdered.
- When Joash was a very young child, his aunt saved him from being killed by hiding him away until he was old enough to be crowned king.
- King Joash was a good king who at first obeyed God. But he did not remove the high places, and the Israelites started worshiping idols again.
- King Joash ruled Judah during some of the years that King Jehoash was ruling Israel. They were two distinct kings.

(Translation suggestions: Translate Names)

(See also: Ahaziah, altar, Benjamin, false god, Gideon, high places, false god)

Bible References:

- 1 Chronicles 3:10-12
- 2 Chronicles 18:25-27
- 2 Kings 11:3
- Amos 1:1
- Judges 6:11-12

Word Data:

- Strong's: H3101, H3135

Hosea References:

1:1

Jotham

Definition:

In the Old Testament, there were three men with the name Jotham.

- One man named Jotham was the youngest son of Gideon. Jotham helped defeat his older brother Abimelech, who had killed all the rest of their brothers.
- Another man named Jotham was a king over Judah for sixteen years following the death of his father Uzziah (Azariah).
- Like his father, King Jotham obeyed God and was a good king.
- However, by not removing the places of idol worship he caused the people of Judah to later turn away from God again.
- Jotham is also one of the ancestors listed in the genealogy of Jesus Christ in the book of Matthew.

(See also: Abimelech, Ahaz, Gideon, Uzziah)

Bible References:

- 2 Chronicles 26:21
- 2 Kings 15:5
- Isaiah 1:1
- Judges 9:5-6

Word Data:

- Strong's: H3147

Hosea References:

1:1

joy, joyful, rejoice, glad

Definition:

joy

The term “joy” refers to a feeling of delight or deep satisfaction. The related term “joyful” describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

rejoice

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”
- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: metonymy)

Bible References:

- Nehemiah 8:10
- Psalm 48:2

- Isaiah 56:6-7
- Jeremiah 15:15-16
- Matthew 2:9-10
- Luke 15:7
- Luke 19:37-38
- John 3:29
- Acts 16:32-34
- Romans 5:1-2
- Romans 15:30-32
- Galatians 5:23
- Philippians 4:10-13
- 1 Thessalonians 1:6-7
- 1 Thessalonians 5:16
- Philemon 1:4-7
- James 1:2
- 3 John 1:1-4

Examples from the Bible stories:

- 33:7 "The rocky ground is a person who hears God's word and accepts it with **joy**."
- 34:4 "The kingdom of God is also like hidden treasure that someone hid in a field… Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field."
- 41:7 The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong's: H1523, H1524, H1525, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

Hosea References:

2:11; 7:3; 9:1

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

Hosea References:

1:7; 5:13; 6:11; 10:11; 11:12; 12:2

Judah, kingdom of Judah

Definition:

The tribe of Judah was the largest of the twelve tribes of Israel. The kingdom of Judah was made up of the tribes of Judah and Benjamin.

- After King Solomon died, the nation of Israel was divided into two kingdoms: Israel and Judah. The kingdom of Judah was the southern kingdom, located west of the Salt Sea.
- The capital city of the kingdom of Judah was Jerusalem.
- Eight kings of Judah obeyed Yahweh and led the people to worship him. The other kings of Judah were evil and led the people to worship idols.
- Over 120 years after Assyria defeated Israel (the northern kingdom), Judah was conquered by the nation of Babylon. The Babylonians destroyed the city and the temple, and took most of the people of Judah to Babylon as captives.

(See also: Judah, Salt Sea)

Bible References:

- 1 Samuel 30:26-28
- 2 Samuel 12:8
- Hosea 5:14
- Jeremiah 7:33
- Judges 1:16-17

Examples from the Bible stories:

- 18:7 Only two tribes remained faithful to him (Rehoboam). These two tribes became the **kingdom of Judah**.
- 18:10 The **kingdoms of Judah** and Israel became enemies and often fought against each other.
- 18:13 The **kings of Judah** were descendants of David. Some of these kings were good men who ruled justly and worshiped God. But most of **Judah's** kings were evil, corrupt, and they worshiped idols.
- 20:1 The **kingdoms of Israel and Judah** both sinned against God.
- 20:5 The people in the **kingdom of Judah** saw how God had punished the people of the kingdom of Israel for not believing and obeying him. But they still worshiped idols, including the gods of the Canaanites.
- 20:6 About 100 years after the Assyrians destroyed the kingdom of Israel, God sent Nebuchadnezzar, king of the Babylonians, to attack the **kingdom of Judah**.

- 20:9 Nebuchadnezzar and his army took almost all of the people of **the kingdom of Judah** to Babylon, leaving only the poorest people behind to plant the fields.

Word Data:

- Strong's: H4438, H3063

Hosea References:

1:1

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

Hosea References:

1:11; 4:15; 5:5; 5:10; 5:12; 5:14; 6:4; 8:14

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

Hosea References:

7:7; 13:10

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

Hosea References:

2:19; 5:11; 10:4

just, justice, unjust, injustice, justify, justification

Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

The terms "unjust" and "unjustly" refer to treating people in an unfair and often harmful manner.

- An "injustice" is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being "partial" or "prejudiced" because he is not treating people equally.

The terms "justify" and "justification" refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- "Justification" refers to what God does when he forgives a person's sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."
- In some contexts, "just" could be translated as "righteous" or "upright."

- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”
- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”
- The term “unjustly” could be translated as “in an unfair manner” or “wrongly” or “unfairly.”
- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: abstractnouns)
- Other ways to translate “justify” could include “declare (someone) to be righteous” or “cause (someone) to be righteous.”
- The term “justification” could be translated as “being declared righteous” or “becoming righteous” or “causing people to be righteous.”
- The phrase “resulting in justification” could be translated as “so that God justified many people” or “which resulted in God causing people to be righteous.”
- The phrase “for our justification” could be translated as “in order that we could be made righteous by God.”

(See also: forgive, guilt, judge, righteous, righteous)

Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 4:3-4
- Jeremiah 22:3
- Ezekiel 18:16-17
- Micah 3:8
- Matthew 5:43-45
- Matthew 11:19
- Matthew 23:23-24
- Luke 18:3
- Luke 18:8

- Luke 18:13-14
- Luke 21:20-22
- Luke 23:41
- Acts 13:38-39
- Acts 28:4
- Romans 4:1-3
- Galatians 3:6-9
- Galatians 3:11
- Galatians 5:3-4
- Titus 3:6-7
- Hebrews 6:10
- James 2:24
- Revelation 15:3-4

Examples from the Bible stories:

- 17:9 David ruled with **justice** and faithfulness for many years, and God blessed him.
- 18:13 Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- 19:16 They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- 50:17 Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Word Data:

- Strong's: H0205, H2555, H3477, H4941, H5765, H5766, H5767, H6662, H6663, H6664, H6666, H8003, H8264, H8636, G00910, G00930, G00940, G13420, G13440, G13450, G13460, G13470, G17380

Hosea References:

10:9; 10:13

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

Hosea References:

1:1; 3:4; 3:5; 5:1; 5:13; 7:3; 7:5; 7:7; 8:4; 8:10; 10:3; 10:6; 10:7; 10:15; 11:5; 13:10; 13:11

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

Hosea References:

1:4

kiss

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression to "kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

- 1 Thessalonians 5:25-28
- Genesis 27:26-27
- Genesis 29:11
- Genesis 31:28
- Genesis 45:15
- Genesis 48:10
- Luke 22:48
- Mark 14:45
- Matthew 26:48

Word Data:

- Strong's: H5390, H5401, G27050, G53680, G53700

Hosea References:

13:2

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

Hosea References:

4:6; 5:3; 5:9; 7:9; 8:4; 11:3; 14:9

know, knew, knowledge, unknown

Definition:

Used in this sense the term “know” and “knowledge” and “knew” mean to be in relationship with a person.

- To “know” God means to have a relationship with him. This also applies to knowing people.
- Jesus said in Matthew 7:23 that on the day when he judges everyone, he will say to some people, “I never knew you.” By saying “I never knew you,” he means that he was never in a personal relationship with them.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”
- When used of a man and a woman to “know” is often an euphemism that refers to having sexual intercourse.

Translation Suggestions

- Depending on the context, ways to translate this meaning of “know” could include “be acquainted with” or “be familiar with” or “be in relationship with.”
- Some languages have two different words for “know,” one for knowing facts and one for knowing a person and having a relationship with that person. The word for knowing a person and having a relationship with that person should be used when translating this sense of the word “know.”

(See also: know-information,reveal)

Bible References:

Word Data:

- Strong’s:

Hosea References:

2:20; 4:1; 5:4; 6:3; 6:6; 8:2; 13:4; 13:5

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

Hosea References:

12:8; 13:2

lamb, Lamb of God

Definition:

The term “lamb” refers to a young sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is called the “Lamb of God” because he was sacrificed to pay for people’s sins.

- These animals are easily led astray and need protecting. God compares human beings to sheep.
- God instructed his people to sacrifice physically perfect sheep and lambs to him.
- Jesus is called the “Lamb of God” who was sacrificed to pay for people’s sins. He was a perfect, unblemished sacrifice because he was completely without sin.

Translation Suggestions:

- If sheep are known in the language area, the name for their young should be used to translate the terms “lamb” and “Lamb of God.”
- “Lamb of God” could be translated as “God’s (sacrificial) Lamb,” or “Lamb sacrificed to God” or “(sacrificial) Lamb from God.”
- If sheep are not known, this term could be translated as “a young sheep” with a footnote that describes what sheep are like. The note could also compare sheep and lambs to an animal from that area that lives in herds, that is timid and defenseless, and that often wanders away.
- Also consider how this term is translated in a Bible translation of a nearby local or national language.

(See: How to Translate Unknowns)

(See also: sheep, shepherd)

Bible References:

- 2 Samuel 12:3
- Ezra 8:35-36
- Isaiah 66:3
- Jeremiah 11:19
- John 1:29
- John 1:36
- Leviticus 14:21-23
- Leviticus 17:1-4

- Luke 10:3
- Revelation 15:3-4

Examples from the Bible stories:

- 5:7 As Abraham and Isaac walked to the place of the sacrifice Isaac asked, “Father, we have wood for the sacrifice, but where is the **lamb**?”
- 11:2 God provided a way to save the firstborn son of anyone who believed in him. Each family had to choose a perfect **lamb** or goat and kill it.
- 24:6 The next day, Jesus came to be baptized by John. When John saw him, he said, “Look! There is the **Lamb of God** who will take away the sin of the world.”
- 45:8 He read, “They led him like a **lamb** to be killed, and as a **lamb** is silent, he did not say a word.”
- 48:8 When God told Abraham to offer his son, Isaac, as a sacrifice, God provided a **lamb** for the sacrifice instead of his son, Isaac. We all deserve to die for our sins! But God provided Jesus, the **Lamb** of God, as a sacrifice to die in our place.
- 48:9 When God sent the last plague on Egypt, he told each Israelite family to kill a perfect **lamb** and spread its blood around the tops and sides of their door frames.

Word Data:

- Strong’s: H7716, G07210, G23160

Hosea References:

4:16

last day, last days, latter days

Definition:

The term “the last days” refers generally to the time which begins with the first coming of Jesus and ends with his second coming and the final day of judgement. The Bible also calls the final day of judgement “the last day.” The phrase “the latter days” is sometimes used in the Bible with the same meaning as the phrase “the last days” but other times it can refer only to a time that is after the time in which the speaker is speaking but before the second coming of Jesus. The term “the last day” refers to the day of final judgement.

- This time period of “the last days” will have an unknown duration.
- “The last day” is a time of judgment upon those who have turned away from God.

Translation Suggestions:

- The term “the last days” can also be translated as “the final days” or “the end times.”
- The term “the last day” can also be translated as “the final day.”
- In some contexts, this could be translated as “end of the world” or “when this world ends.”

(See also: day of the Lord, judge, turn, world)

Bible References:

- 2 Peter 3:3-4
- Daniel 10:14-15
- Hebrews 1:2
- Isaiah 2:2
- James 5:3
- Jeremiah 23:19-20
- John 11:24-26
- Micah 4:1

Word Data:

- Strong’s: H0319, H3117, G20780, G22500

Hosea References:

3:5

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

Hosea References:

4:6; 8:1; 8:12

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

Hosea References:

14:5; 14:6; 14:7

leopard

Definition:

A leopard is a large, cat-like, wild animal that is brown with black spots.

- A leopard is a kind of animal which catches other animals and eats them.
- In the Bible, the suddenness of disaster is compared to a leopard, which pounces suddenly on its prey.
- The prophet Daniel and the apostle John tell about visions in which they saw a beast that looked like a leopard.

(See also: How to Translate Unknowns)

(Translation suggestions: Translate Names)

(See also: beast, Daniel, prey, vision)

Bible References:

- Daniel 7:6
- Hosea 13:7
- Revelation 13:1-2
- Song of Songs 4:8

Word Data:

- Strong's: H5245, H5246

Hosea References:

13:7

lion, lioness

Definition:

A lion is a large, cat-like, that has animal, with powerful teeth and claws for killing and tearing apart its prey.

- Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can be dangerous to human beings.
- When King David was a boy, he killed lions that tried to attack the sheep he was caring for.
- Samson also killed a lion, with his bare hands.

(See also: How to Translate Unknowns)

(See also: David, leopard, Samson, sheep)

Bible References:

- 1 Chronicles 11:22-23
- 1 Kings 7:29
- Proverbs 19:12
- Psalms 17:12
- Revelation 5:5

Word Data:

- Strong's: H0738, H0739, H0744, H3715, H3833, H3918, H7826, H7830, G30230

Hosea References:

5:14; 11:10; 13:7; 13:8

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

Hosea References:

12:14

love, beloved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for “love” some languages may express using different words:

1. The kind of love that comes from God is focused on the good of others even when it does not benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.
    - Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
    - When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
    - In the ULT, the word “love” refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.
2. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
    - This term refers to natural human love between friends or relatives.
    - The term can also be used in such contexts as, “They love to sit in the most important seats at a banquet.” This means that they “like very much” or “greatly desire” to do that.
3. The word “love” can also refer to romantic love between a man and a woman.

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word “love” in the ULT refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, “devoted, faithful caring” or “care for unselfishly” or “love from God.” Make sure that the word used to translate God’s love can include giving up one’s own interests to benefit others and loving others no matter what they do.
- Sometimes the English word “love” describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means “like very much” or “care for” or “have strong affection for.”
- In contexts where the word “love” is used to express a strong preference for something, this could be translated by “strongly prefer” or “like very much” or “greatly desire.”

- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
- Many languages must express "love" as an action. So for example, they might translate "love is patient, love is kind" as, "when a person loves someone, he is patient with him and kind to him."

(See also: covenant, death, sacrifice, save, sin)

Bible References:

- 1 Corinthians 13:7
- 1 John 3:2
- 1 Thessalonians 4:10
- Galatians 5:23
- Genesis 29:18
- Isaiah 56:6
- Jeremiah 2:2
- John 3:16
- Matthew 10:37
- Nehemiah 9:32-34
- Philippians 1:9
- Song of Songs 1:2

Examples from the Bible stories:

- 27:2 The law expert replied that God's law says, "**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself."
- 33:8 "The thorny ground is a person who hears God's word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God."
- 36:5 As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, "This is my Son whom I **love**."
- 39:10 "Everyone who **loves** the truth listens to me."
- 47:1 She (Lydia) **loved** and worshiped God.
- 48:1 When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- 49:3 He (Jesus) taught that you need to **love** other people the same way you love yourself.
- 49:4 He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- 49:7 Jesus taught that God **loves** sinners very much.

- 49:9 But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- 49:13 God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

Word Data:

- Strong's: H0157, H0158, H0159, H0160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G00250, G00260, G53600, G53610, G53620, G53630, G53650, G53670, G53680, G53690, G53770, G53810, G53820, G53830, G53880

Hosea References:

3:1; 9:15; 11:1; 11:4; 14:4

lover

Definition:

The term “lover” literally means “person who loves.” Usually this refers to people who are in a sexual relationship with each other.

- When the term “lover” is used in the Bible, it usually refers to a person who is involved in a sexual relationship with someone he or she is not married to.
- This wrong sexual relationship is often used in the Bible to refer to Israel’s disobedience to God in worshiping idols. So the term “lovers” is also used in a figurative way to refer to the idols that the people of Israel worshiped. In these contexts, this term could possibly be translated by “immoral partners” or “partners in adultery” or “idols.” [See Metaphor]
- A “lover” of money is someone who puts too much importance on getting money and being rich.
- In the Old Testament book Song of Songs, the term “lover” is used in a positive way.

(See also: adultery, false god, false god, love)

Bible References:

- Hosea 2:5
- **Jeremiah 3:2**
- **Lamentations 1:2**
- **Luke 16:14**

Word Data:

- Strong’s: H0157, H0158, H0868, H5689, H7453, H8566, G08650, G08660, G53660, G53670, G53690, G53770

Hosea References:

2:5; 2:7; 2:10; 2:12; 2:13; 8:9

Maker

Definition:

In general, a “maker” is someone who creates or makes things.

- In the Bible, the term “Maker” is sometimes used as a name or title for Yahweh, because he created everything.
- Usually this term is combined with “his” or “my” or “your.”

Translation Suggestions:

- The term “Maker” can be translated as “the Creator” or “God who creates” or “the One who made everything.”
- The phrase “his Maker” could also be translated as “the One who created him” or “God, who created him.”
- The phrases “your Maker” and “my Maker” could be translated in a similar way.

(See also: How to Translate Names)

(See also: create, Yahweh)

Bible References:

- Hosea 8:13-14

Word Data:

- Strong’s: H3335, H6213, H6466

Hosea References:

8:14

memorial, memorial offering

Definition:

The term “memorial” refers to an action or object that causes someone or something to be remembered.

- This word is also used as an adjective to describe something that is to remind them of something, as in a “memorial offering,” a “memorial portion” of a sacrifice or “memorial stones.”
- In the Old Testament memorial offerings were made so the Israelites would remember what God had done for them.
- God told the Israelite priests to wear special clothing that had memorial stones. These stones had the names of the twelve tribes of Israel engraved on them. These were perhaps to remind them of God’s faithfulness to them.
- In the New Testament, God honored a man named Cornelius because of his charitable deeds for the poor. These deeds were said to be a “memorial” before God.

Translation Suggestions:

- This could also be translated as “lasting reminder.”
- A “memorial stone” could be translated as a “stone to remind them (of something).”

Bible References:

- Acts 10:4
- Exodus 12:12-14
- Isaiah 66:3
- Joshua 4:6-7
- Leviticus 23:23-25

Word Data:

- Strong’s: H2142, H2146, G34220

Hosea References:

12:5

Memphis

Definition:

Memphis was an ancient capital city in Egypt, along the Nile River.

- Memphis was located in Lower Egypt, just south of the Nile River delta, where the soil was very fertile and crops were plentiful.
- Its fertile soil and important location between Upper and Lower Egypt caused Memphis to become a major city of trade and commerce.

(Translation suggestions: Translating Names)

(See also: Egypt, Nile River)

Bible References:

- Hosea 9:6

Word Data:

- Strong's: H4644, H5297

Hosea References:

9:6

mercy, merciful

Definition:

The terms “mercy” and “merciful” refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term “mercy” can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as “merciful” when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as “treat kindly” or “be compassionate toward.”

(See also: compassion, forgive)

Bible References:

- 1 Peter 1:3-5
- 1 Timothy 1:13
- Daniel 9:17
- Exodus 34:6
- Genesis 19:16
- Hebrews 10:28-29
- James 2:13
- Luke 6:35-36
- Matthew 9:27
- Philippians 2:25-27
- Psalms 41:4-6

- Romans 12:1

Examples from the Bible stories:

- 19:16 They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.
- 19:17 He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- 20:12 The Persian Empire was strong but **merciful** to the people it conquered.
- 27:11 Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, “The one who was **merciful** to him.”
- 32:11 But Jesus said to him, “No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”
- 34:9 “But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be **merciful** to me because I am a sinner.’”

Word Data:

- Strong’s: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G16530, G16550, G16560, G24330, G24360, G36280, G36290, G37410, G46980

Hosea References:

2:19

messenger

Definition:

The term “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: **angel**, **apostle**, **John (the Baptist)**)

Bible References:

- **1 Kings 19:1-3**
- **1 Samuel 6:21**
- **2 Kings 1:1-2**
- **Luke 7:27**
- **Matthew 11:10**

Word Data:

- Strong’s: H1319, H4397, H4398, H5046, H5894, H6735, H6737, H7323, H7971, G00320, G06520

Hosea References:

12:4

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

Hosea References:

10:13

Mizpah

Definition:

Mizpah is the name of several towns mentioned in the Old Testament. It means “look-out point” or “watchtower.”

- When David was being pursued by Saul, he left his parents in Mizpah, under the protection of the king of Moab.
- One city called Mizpah was located on the border between the kingdoms of Judah and Israel. It was a major military center.

(Translation suggestions: Translate Names)

(See also: David, Judah, **kingdom of Israel**, **Moab**, **Saul (OT)**)

Bible References:

- **1 Kings 15:20-22**
- **1 Samuel 7:5-6**
- **1 Samuel 7:10-11**
- **Jeremiah 40:5-6**
- **Judges 10:17-18**

Word Data:

- Strong’s: H4708, H4709

Hosea References:

5:1

mock, mocker, mockery, ridicule, scoff at, laughingstock

Definition:

The terms “mock,” “ridicule,” and “scoff at” all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people’s words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term “scoff at” can also refer to ridiculing an idea that is not considered believable or important.
- A “mocker” is someone who mocks and ridicules consistently.

Bible References:

- 2 Peter 3:4
- Acts 2:12-13
- Galatians 6:6-8
- Genesis 39:13-15
- Luke 22:63-65
- Mark 10:34
- Matthew 9:23-24
- Matthew 20:19
- Matthew 27:29

Examples from the Bible stories:

- 21:12 Isaiah prophesied that people would spit on, **mock**, and beat the Messiah.
- 39:5 The Jewish leaders all answered the high priest, “He deserves to die!” Then they blindfolded Jesus, spit on him, hit him, and **mocked** him.
- 39:12 The soldiers whipped Jesus, and put a royal robe and a crown made of thorns on him. Then they **mocked** him by saying, “Look, the King of the Jews!”
- 40:4 Jesus was crucified between two robbers. One of them **mocked** Jesus, but the other said, “Do you have no fear of God?”

- 40:5 The Jewish leaders and the other people in the crowd **mocked** Jesus. They said to him, “If you are the Son of God, come down from the cross and save yourself! Then we will believe you.”

Word Data:

- Strong’s: H1422, H2048, H2049, H2778, H2781, H3213, H3887, H3931, H3932, H3933, H3934, H3944, H3945, H4167, H4485, H4912, H5058, H5607, H6026, H6711, H7046, H7048, H7814, H7832, H8103, H8148, H8437, H8595, G15920, G17010, G17020, G17030, G23010, G26060, G34560, G55120

Hosea References:

7:5

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

Hosea References:

4:3; 9:4; 10:5

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

Hosea References:

2:8; 4:7; 8:11; 8:14; 12:1; 12:10

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

Hosea References:

8:8; 8:10; 9:17

new moon

Definition:

The term “new moon” refers to the moon when it looks like a small, crescent-shaped sliver of light. This is the beginning phase of the moon as it moves in its orbit around the planet Earth at sunset. It also refers to the first day a new moon should be visible after the moon has been dark for a few days.

- In ancient times, new moons marked the beginnings of certain time periods, such as months.
- The Israelites celebrated a new moon festival that was marked by the blowing of a ram’s horn.
- The Bible also refers to this time as the “beginning of the month.”

(See also: month, earth, festival, horn, sheep)

Bible References:

- 1 Chronicles 23:31
- 1 Samuel 20:5
- 2 Kings 4:23-24
- Ezekiel 45:16-17
- Isaiah 1:12-13

Word Data:

- Strong’s: H2320, G33760, G35610

Hosea References:

2:11; 5:7

oak

Definition:

An oak, or oak tree, is a tall shade tree with a large trunk and wide spreading branches.

- Oak trees have strong, hard wood that was used to build ships and to make farming plows, oxen yokes and walking sticks.
- The seed of an oak tree is called an acorn.
- The trunks of certain oak trees could be measured up to 6 meters around.
- Oak trees were symbolic of long life and had other spiritual meanings. In the Bible, they were often associated with holy places.

Translation Suggestions:

- Many translations will find it important to use the term “oak tree” rather than just the word “oak.”
- If oak trees are not known in the receptor area, “an oak” could be translated as “an oak, which is a large shade tree like…,” then give the name of a local tree that has similar characteristics.

(See: How to Translate Unknowns)

(See also: holy)

Bible References:

- 1 Samuel 10:3-4
- Genesis 13:18
- Genesis 14:13-14
- Genesis 35:4-5
- Judges 6:11-12

Word Data:

- Strong’s: H0352, H0424, H0427, H0436, H0437, H0438

Hosea References:

4:13

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

Hosea References:

4:2; 4:15; 10:4

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

Hosea References:

2:8; 2:22; 12:1

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
- Olive oil was used for cooking in lamps and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: **lamp**, **the sea**, **Mount of Olives**)

Bible References:

- **1 Chronicles 27:28-29**
- **Deuteronomy 6:10-12**
- **Exodus 23:10-11**
- **Genesis 8:11**
- **James 3:12**
- **Luke 16:6**
- **Psalms 52:8**

Word Data:

- Strong's: H2132, H3323, H8081, G00650, G16360, G16370, G25650

Hosea References:

2:5; 14:6

overtake

Definition:

The term “overtake” and “overtook” refer to gaining control over someone or something. It usually includes the idea of catching up to something after pursuing it.

- When military troops “overtake” an enemy, it means they defeat that enemy in battle.
- When a predator overtakes its prey, it means that it pursues and catches its prey.
- If a curse “overtakes” someone, it means that whatever was said in that curse happens to the person
- If blessings “overtake” people, it means that those people experience those blessings.
- Depending on the context, “overtake” could be translated as “conquer” or “capture” or “defeat” or “catch up to” or “completely affect.”
- The past action “overtook” can be translated as “caught up to” or “came alongside of” or “conquered” or “defeated” or “caused harm to.”
- When used in a warning that darkness or punishment or terrors will overtake people because of their sin, it means that those people will experience these negative things if they do not repent.
- The phrase “My words have overtaken your fathers” means that the teachings that Yahweh gave to their ancestors will now cause the ancestors to receive punishment because they failed to obey those teachings.

(See also: bless, curse, prey, punish)

Bible References:

- 2 Kings 25:4-5
- John 12:35

Word Data:

- Strong’s: H0579, H0935, H1692, H4672, H5066, H5381, G26380, G29830

Hosea References:

2:7; 10:9

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

Hosea References:

8:14

parable

Definition:

The term “parable” usually refers to a short story or object lesson that is used to explain or teach a moral truth.

- Jesus used parables to teach his disciples. Although he also told parables to the crowds of people, he did not always explain the parable.
- A parable could be used to reveal truth to his disciples while hiding that truth from people like the Pharisees who did not believe in Jesus.
- The prophet Nathan told David a parable to show the king his terrible sin.
- The story of the Good Samaritan is an example of a parable that is a story. Jesus’ comparison of old and new wineskins is an example of a parable that was an object lesson to help the disciples understand Jesus’ teachings.

(See also: Samaria)

Bible References:

- Luke 5:36
- Luke 6:39
- Luke 8:4
- Luke 8:9-10
- Mark 4:1
- Matthew 13:3
- Matthew 13:10
- Matthew 13:13

Word Data:

- Strong’s: H1819, H4912, G38500, G39420

Hosea References:

12:10

Peor, Mount Peor, Baal Peor

Definition:

The terms “Peor” and “Mount Peor” refer to a mountain located northeast of the Salt Sea, in the region of Moab.

- The name “Beth Peor” was the name of a city, probably located on that mountain or near it. This was where Moses died after God showed him the Promised Land.
- “Baal Peor” was a false god of the Moabites that they worshiped at Mount Peor. The Israelites also started worshiping this idol and God punished them for it.

(Translation suggestions: How to Translate Names)

(See also: Baal, false god, Moab, Salt Sea, worship)

Bible References:

- Numbers 23:28-30
- Numbers 31:16-17
- Psalms 106:28-29

Word Data:

- Strong’s: H1047, H1187, H6465

Hosea References:

9:10

plague

Definition:

Plagues are events which cause suffering or death to a large number of people. Often a plague is a disease that spreads quickly and causes many people to die before it can be stopped.

- Many plagues have natural causes, but some were sent by God to punish people for sin.
- In the time of Moses, God sent ten plagues against Egypt to force Pharaoh to let Israel leave Egypt. These plagues included water turning into blood, physical diseases, destruction of crops by insects and hail, three days of complete darkness, and death of the firstborn sons.
- This could also be translated as “widespread disasters” or “widespread disease,” depending on the context.

(See also: **hail**, Israel, **Moses**, **Pharaoh**)

Bible References:

- **2 Samuel 24:13-14**
- **Exodus 9:14**
- **Genesis 12:17-20**
- **Luke 21:11**
- **Revelation 9:18**

Word Data:

- Strong’s: H1698, H4046, H4194, H4347, H5061, H5062, H5063, G30610, G41270

Hosea References:

13:14

plea, plead, please, beg, implore

Definition:

The terms “plead” and “pleading” refer to urgently asking someone to do something. A “plea” is an urgent request.

- Pleading often implies that the person feels in very great need or strongly desires help.
- People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.
- Other ways to translate this could include “beg” or “implore” or “urgently ask.”
- The term “plea” could also be translated as “urgent request” or “strong urging.”
- Make sure it is clear in the context that this term does not refer to begging for money.

Bible References:

- 2 Corinthians 8:3-5
- Judges 6:31
- Luke 4:39
- Proverbs 18:17

Word Data:

- Strong’s: H1777, H2603, H3198, H4941, H4994, H6279, H6293, H6664, H6419, H7378, H7379, H7775, H8199, H8467, H8469, G11890, G17930, G20650, G38700

Hosea References:

12:4

plow, plower, plowman, plowmen, plowshare, unplowed

Definition:

A “plow” is a farm tool that is used for breaking up soil to prepare a field for planting.

- Plows have sharp, pointed prongs that dig into the soil. They usually have handles that the farmer uses to guide the plow.
- In Bible times, plows were usually pulled by a pair of oxen or other work animals.
- Most plows were made of hard wood, except for the sharp points which were made of a metal, such as bronze or iron.

(See also: bronze, ox)

Bible References:

- 1 Samuel 8:10-12
- Deuteronomy 21:4
- Luke 9:62
- Luke 17:7
- Psalm 141:5-7

Word Data:

- Strong’s: H0406, H0855, H2758, H2790, H5215, H5647, H5656, H5674, H6213, H6398, G07220, G07230

Hosea References:

10:11; 10:13

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

Hosea References:

13:15

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

Hosea References:

9:6

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: **Aaron**, **high priest**, **mediator**, sacrifice)

Bible References:

- **2 Chronicles 6:41**
- **Genesis 14:17-18**

- Genesis 47:22
- John 1:19-21
- Luke 10:31
- Mark 1:44
- Mark 2:25-26
- Matthew 8:4
- Matthew 12:4
- Micah 3:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 1:6

Examples from the Bible stories:

- 4:7 "Melchizedek, the **priest** of God Most High"
- 13:9 Anyone who disobeyed God's law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person's sin and made that person clean in God's sight. God chose Moses' brother, Aaron, and Aaron's descendants to be his **priests**.
- 19:7 So the **priests** of Baal prepared a sacrifice but did not light the fire.
- 21:7 An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

Word Data:

- Strong's: H3547, H3548, H3549, H3550, G07480, G07490, G24050, G24060, G24070, G24090, G24200

Hosea References:

4:4; 4:6; 4:9; 5:1; 6:9; 10:5

prince, princess, governor, provincial governor, official, nobleman, noblemen, nobility

Definition:

A “prince” is the son of a king. A “princess” is a daughter of a king.

- The term “prince” is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham’s wealth and importance, he was referred to as a “prince” by the Hittites he was living among.
- In the book of Daniel, the term “prince” is used in the expressions “prince of Persia” and “prince of Greece,” which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a “prince” in the book of Daniel.
- Sometimes in the Bible Satan is referred to as “the prince of this world.”
- Jesus is called the “Prince of Peace” and the “Prince of Life.”
- In Acts 2:36, Jesus is referred to as “Lord and Christ” and in Acts 5:31 he is referred to as “Prince and Savior,” showing the parallel meaning of “Lord” and “Prince.”

Translation Suggestions:

- Ways to translate “prince” could include, “king’s son” or “ruler” or “leader” or “chieftain” or “captain.”
- When referring to angels, this could also be translated as “spirit ruler” or “leading angel.”
- When referring to Satan or other evil spirits, this term could also be translated as “evil spirit ruler” or “powerful spirit leader” or “ruling spirit,” depending on the context.

(See also: angel, authority, Christ, demon, lord, power, ruler, Satan, Savior, spirit)

Bible References:

- Acts 5:29-32
- Genesis 12:15
- Genesis 49:26
- Luke 1:52

Word Data:

- Strong's: H0001, H0117, H0324, H2831, H3548, H4502, H5057, H5081, H5139, H5257, H5387, H5633, H5993, H6579, H7261, H7333, H7786, H8269, H8282, H8323, G07470, G07580, G14130, G31750

Hosea References:

5:10; 7:3; 7:5; 7:16; 8:4; 8:10; 9:15

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

Hosea References:

4:5; 6:5; 9:7; 9:8; 12:10; 12:13

prostitute, harlot, whored

Definition:

The terms “prostitute” and “harlot” both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word “prostitute” is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression “play the harlot” means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To “prostitute oneself” to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this. (See: euphemism)

(See also: adultery, false god, sexual immorality, false god)

Bible References:

- Genesis 34:31
- Genesis 38:21
- Luke 15:30
- Matthew 21:31

Word Data:

- Strong’s: H2154, H2181, H2183, H2185, H6945, H6948, H8457, G42040

Hosea References:

1:2; 2:2; 2:4; 2:5; 3:3; 4:10; 4:11; 4:12; 4:13; 4:14; 4:15; 4:18; 5:3; 5:4; 9:1

proud, pride, prideful, boast, boastful, boasting

Definition:

The terms “proud” and “pride,” in this sense, refer to a person thinking too highly of themself, and especially, thinking that he is better than other people. The term “boast,” when used with this sense, means to talk proudly about something or someone. Often it means to brag about oneself.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The term “prideful” is always negative, with the meaning of being “arrogant” or “conceited” or “self-important.”
- The term “boastful” is always negative, and refers to a person who brags about themself or what they possess or have done or can do.
- Someone who is “boastful” frequently talks about himself in a proud way.
- God rebuked the Israelites for “boasting in” their idols. They arrogantly worshiped false gods instead of the true God.
- The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.

Translation Suggestions:

- The noun “pride” could be translated as “arrogance” or “conceit” or “self-importance.”
- Other ways to translate “boast” could include “brag” or “talk proudly” or “be proud.”
- The term “boastful” could be translated by a word or phrase that means “full of prideful talk” or “prideful” or “talking proudly about oneself.”

(See also: **arrogant**, **humble**, **proud positive sense**)

Bible References:

Examples from the Bible stories:

- **4:2** They were very **proud**, and they did not care about what God said.
- **34:10** Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

Word Data:

- Strong's: H1343, H1344, H1346, H1347, H1364, H1431, H2087, H2102, H3093, H4994, G51870, G52430, G52440, G53080, G53090, G54260, G54500

Hosea References:

5:5; 7:10

provoke, provoked, provocation

Definition:

The term “provoke” means to cause someone to experience a negative reaction or feeling.

- To provoke someone to anger means to do something that causes that person to be angry. This could also be translated as to “cause to become angry” or to “anger.”
- When used in a phrase such as, “do not provoke him,” this could be translated as “do not anger him” or “do not cause him to be angry” or “do not make him angry with you.”

Bible References:

- Ezekiel 20:27-29

Word Data:

- Strong’s: H3707, H3708, H4784, H4843, H5006, H7065, H7069, H7107, H7264, G20420, G38630, G39470, G39490, G42920

Hosea References:

12:14

punish, punished, punishment, unpunished

Definition:

The term “punish” means to cause someone to suffer a negative consequence for doing something wrong. The term “punishment” refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person’s punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expressions “go unpunished” and “leave unpunished” mean to decide not to punish people for their wrongdoing. God often allows sin to go unpunished as he waits for people to repent.

(See also: just, repent, righteous, sin)

Bible References:

- 1 John 4:18
- 2 Thessalonians 1:9
- Acts 4:21
- Acts 7:59-60
- Genesis 4:15
- Luke 23:16
- Matthew 25:46

Examples from the Bible stories:

- 13:7 God also gave many other laws and rules to follow. If the people obeyed these laws, God promised that he would bless and protect them. If they disobeyed them, God would **punish** them.
- 16:2 Because the Israelites kept disobeying God, he **punished** them by allowing their enemies to defeat them.
- 19:16 The prophets warned the people that if they did not stop doing evil and start obeying God, then God would judge them as guilty, and he would **punish** them.

- 48:6 Jesus was the perfect high priest because he took the **punishment** for every sin that anyone has ever committed.
- 48:10 When anyone believes in Jesus, the blood of Jesus takes away that person's sin, and God's **punishment** passes over him.
- 49:9 But God loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be **punished** for his sins, but will live with God forever.
- 49:11 Jesus never sinned, but he chose to be **punished** and die as the perfect sacrifice to take away your sins and the sins of every person in the world.

Word Data:

- Strong's: H3027, H3256, H4148, H4941, H5221, H5414, H6031, H6064, H6213, H6485, H7999, H8011, H8199, G13490, G15560, G15570, G28490, G38110, G50970

Hosea References:

9:7; 9:9; 12:2

Ramah

Definition:

Ramah was an ancient Israelite city located about 8 kilometers from Jerusalem. It was in the region where the tribe of Benjamin lived.

- Ramah was where Rachel died after giving birth to Benjamin.
- When the Israelites were taken captive to Babylon, they were first brought to Ramah before being moved to Babylon.
- Ramah was the home of Samuel's mother and father.

(Translation suggestions: How to Translate Names)

(See also: Benjamin, twelve tribes of Israel)

Bible References:

- 1 Chronicles 27:27
- 1 Samuel 2:11
- 2 Chronicles 16:1
- Jeremiah 31:15
- Joshua 18:25-28
- Matthew 2:17-18

Word Data:

- Strong's: H7414, G44710

Hosea References:

5:8

ransom, ransomed

Definition:

The term “ransom” refers to a sum of money or other payment that is demanded or paid for the release of a person who is held captive.

- As a verb, to “ransom” means to make a payment or to do something self-sacrificially in order to rescue someone who has been captured, enslaved or imprisoned. This meaning of “buy back” is similar to the meaning of “redeem.”
- Jesus allowed himself to be killed as a ransom to free sinful people from their enslavement to sin. This act of God buying back his people through paying the penalty of their sin is also called “redemption” in the Bible.

Translation Suggestions:

- The term to “ransom” could also be translated as to “pay to release” or to “pay a price to free” or to “buy back.”
- The phrase to “pay a ransom” could be translated as to “pay the price (of freedom)” or to “pay the penalty (to free people)” or to “make the required payment.”
- The noun “ransom” could be translated as “a buying back” or “a penalty paid” or “the price paid” (to free or buy back people or land).
- The terms a “ransom” and a “redemption” have the same meaning in English but are sometimes used slightly differently. Other languages may have only one term for this concept.
- Make sure this is translated differently from “atonement.”

(See also: atonement, redeem)

Bible References:

- 1 Timothy 2:6
- Isaiah 43:3
- Job 6:23
- Leviticus 19:20
- Matthew 20:28
- Psalms 49:7

Word Data:

- Strong’s: H1350, H3724, H6299, H6306, G04870, G30830

Hosea References:

13:14

rebel, rebellion, rebellious, rebelliousness

Definition:

The term “rebel” means to refuse to submit to someone’s authority. A “rebellious” person often disobeys and does evil things. This kind of person is called “a rebel.”

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term to “rebel” could also be translated as to “disobey” or to “revolt,” depending on the context.
- “Rebellious” could also be translated as “continually disobedient” or “refusing to obey.”
- The term “rebellion” means “refusal to obey” or “disobedience” or “law-breaking.”
- The phrase “the rebellion” or “a rebellion” can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

(See also: **authority**, **governor**)

Bible References:

- **1 Kings 12:18-19**
- **1 Samuel 12:14**
- **1 Timothy 1:9-11**
- **2 Chronicles 10:17-19**
- **Acts 21:38**
- **Luke 23:19**

Examples from the Bible stories:

- **14:14** After the Israelites had wandered in the wilderness for forty years, all of them who had **rebelled** against God were dead.
- **18:7** Ten of the tribes of the nation of Israel **rebelled** against Rehoboam.
- **18:9** Jeroboam **rebelled** against God and caused the people to sin.
- **18:13** Most of the people of Judah also **rebelled** against God and worshiped other gods.

- 20:7 But after a few years, the king of Judah **rebelled** against Babylon.
- 45:3 Then he (Stephen) said, “You stubborn and **rebellious** people always reject the Holy Spirit, just as your ancestors always rejected God and killed his prophets.”

Word Data:

- Strong’s: H4775, H4776, H4777, H4779, H4780, H4784, H4805, H5327, H5627, H5637, H6586, H6588, H7846, G38930, G49550

Hosea References:

8:1; 9:15; 13:16

rebuke, reprove

Definition:

The term “rebuke” refers to correcting someone verbally, usually with sternness or force.

- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
- This could be translated by “sternly correct” or “admonish.”
- The phrase “a rebuke” could be translated by “a stern correction” or “a strong criticism.”
- “Without rebuke” could be translated as “without admonishing” or “without criticism.”

(See also **admonish**, **disobey**)

Bible References:

- **Genesis 21:25**
- **Mark 1:23-26**
- **Mark 16:14**
- **Matthew 8:26-27**
- **Matthew 17:17-18**

Word Data:

- Strong’s: H1605, H1606, H2778, H2781, H3198, H4045, H4148, H8156, H8433, G16490, G16510, G19690, G20080, G36790

Hosea References:

4:4; 5:9

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

Hosea References:

10:6

redeem, redeemer, redemption

Definition:

The term “redeem” refers to buying back something or someone that has been previously owned or held captive. A “redeemer” is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things. For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word “ransom” also refers to this practice.
- If someone’s land had been sold, a relative of that person could “redeem” or “buy back” that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people’s sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term “redeem” could also be translated as “buy back” or “pay to free (someone)” or “ransom.”
- The term “redemption” could be translated as “ransom” or “freedom payment” or “buying back.”
- The words “ransom” and “redeem” have basically the same meaning, so some languages may have only one term to translate both these words. The word “ransom,” however, can also mean the payment necessary to “redeem” something or someone. The term “redeem” never refers to the actual payment itself.

(See also: free, ransom)

Bible References:

- Colossians 1:13-14
- Ephesians 1:7-8
- Ephesians 5:16
- Galatians 3:13-14
- Galatians 4:5
- Luke 2:38
- Ruth 2:20

Word Data:

- Strong's: H1350, H1353, H6299, H6302, H6304, H6306, H6561, H7069, G00590, G06290, G18050, G30840, G30850

Hosea References:

7:13; 13:14

reject, rejected, rejection

Definition:

To “reject” someone or something means to refuse to accept that person or thing.

- The term “reject” can also mean to “refuse to believe in” something.
- To reject God also means to refuse to obey him.
- When the Israelites rejected Moses’ leadership, it means that they were rebelling against his authority. They did not want to obey him.
- The Israelites showed that they were rejecting God when they worshiped false gods.
- The term “push away” is the literal meaning of this word. Other languages may have a similar expression that means to reject or refuse to believe someone or something.

Translation Suggestions

- Depending on the context, the term “reject” could also be translated by “not accept” or “stop helping” or “refuse to obey” or “stop obeying.”
- In the expression “stone that the builders rejected,” the term “rejected” could be translated as “refused to use” or “did not accept” or “threw away” or “got rid of as worthless.”
- In the context of people who rejected God’s commandments, rejected could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: **command**, **disobey**, **obey**, **stiff-necked**)

Bible References:

- **Galatians 4:12-14**
- Hosea 4:6-7
- **Isaiah 41:9**
- **John 12:48-50**
- **Mark 7:9**

Word Data:

- Strong’s: H0947, H0959, H2186, H2310, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G01140, G04830, G05500, G05790, G05800, G05930, G06830, G07200, G16090, G38680

Hosea References:

4:6; 8:3; 8:5; 9:17

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

Hosea References:

7:12

restore, restoration

Definition:

The terms “restore” and “restoration” refer to causing something to return to its original place or condition.

- When a diseased body part is restored, this means it has been “healed.”
- A broken relationship that is restored has been “reconciled.” God restores sinful people and brings them back to himself.
- If people have been restored to their home country, they have been “brought back” or “returned” to that country.

Translation Suggestions:

- Depending on the context, ways to translate “restore” could include “renew” or “repay” or “return” or “heal” or “bring back.”
- Other expressions for this term could be “make new” or “make like new again.”
- When property is “restored,” it has been “repaired” or “replaced” or “given back” to its owner.
- Depending on the context, “restoration” could be translated as “renewal” or “healing” or “reconciliation.”

Bible References:

- 2 Kings 5:10
- Acts 3:21
- Acts 15:15-18
- Isaiah 49:5-6
- Jeremiah 15:19-21
- Lamentations 5:22
- Leviticus 6:5-7
- Luke 19:8
- Matthew 12:13
- Psalm 80:1-3

Word Data:

- Strong’s: H7725, H7999, H8421, G06000, G26750

Hosea References:

5:4; 6:11; 11:5; 12:14

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

Hosea References:

2:19; 10:12

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

Hosea References:

3:4; 13:10

Sabbath

Definition:

The term “Sabbath” refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to “keep the Sabbath holy” is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called “Sabbath day” rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as “resting day” or “day for resting” or “day of not working” or “God’s day of rest.”
- Some translations capitalize this term to show that it is a special day, as in “Sabbath Day” or “Resting Day.”
- Consider how this term is translated in a local or national language.

(See also: How to Translate Unknowns)

(See also: rest)

Bible References:

- 2 Chronicles 31:2-3
- Acts 13:26-27
- Exodus 31:14
- Isaiah 56:6-7
- Lamentations 2:6
- Leviticus 19:3
- Luke 13:14
- Mark 2:27
- Matthew 12:2
- Nehemiah 10:32-33

Examples from the Bible stories:

- 13:5 “Always be sure to keep the **Sabbath day** holy. That is, do all your work in six days, for the seventh day is a day for you to rest and to honor me.”
- 26:2 Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- 41:3 The day after Jesus was buried was a **Sabbath** day, and the Jews were not permitted to go to the tomb on that day.

Word Data:

- Strong’s: H4868, H7676, H7677, G43150, G45210

Hosea References:

2:11

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

Hosea References:

3:4; 4:13; 4:14; 4:19; 6:6; 8:13; 9:4; 11:2; 12:11; 13:2

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

Hosea References:

7:1; 8:5; 8:6; 10:5; 10:7; 13:16

save, saved, safe, salvation, rescue

Definition:

The term “save” refers to keeping someone from experiencing something bad or harmful. To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” then God, through Jesus’ death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term “salvation” refers to being saved or rescued from evil and danger.

- In the Bible, “salvation” usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate “save” could include “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”
- In the expression “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”
- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”
- The term “salvation” could also be translated using words related to “save” or “rescue,” as in “God’s saving people (from being punished for their sins)” or “God’s rescuing his people (from their enemies).”
- “God is my salvation” could be translated as “God is the one who saves me.”
- “You will draw water from the wells of salvation” could be translated as “You will be refreshed as with water because God is rescuing you.”

(See also: cross, deliver, punish, sin, Savior)

Bible References:

- Genesis 49:18
- Genesis 47:25-26
- Psalms 80:3
- Jeremiah 16:19-21
- Micah 6:3-5
- Luke 2:30
- Luke 8:36-37
- Acts 4:12
- Acts 28:28
- Acts 2:21
- Romans 1:16
- Romans 10:10
- Ephesians 6:17
- Philippians 1:28
- 1 Timothy 1:15-17
- Revelation 19:1-2

Examples from the Bible stories:

- 9:8 Moses tried to **save** his fellow Israelite.
- 11:2 God provided a way to **save** the firstborn son of anyone who believed in him.
- 12:5 Moses told the Israelites, “Stop being afraid! God will fight for you today and **save** you.”
- 12:13 The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.
- 16:17 This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- 44:8 “You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!”
- 47:11 The jailer trembled as he came to Paul and Silas and asked, “What must I do to be **saved**?” Paul answered, “Believe in Jesus, the Master, and you and your family will be **saved**.”
- 49:12 Good works cannot **save** you.
- 49:13 God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

Word Data:

- Strong's: H0983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4931, H5338, H6308, H6403, H7682, H7951, H7965, H8104, H8199, H8668, G08030, G08040, G08060, G12950, G15080, G49820, G49910, G49920, G51980

Hosea References:

1:7; 14:3

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

Hosea References:

2:7; 3:5; 5:6; 5:15; 7:10; 10:12

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

Hosea References:

12:12

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

Hosea References:

4:19; 9:10; 10:6; 12:14

Shechem

Definition:

Shechem was a town in Canaan located about 40 miles north of Jerusalem. Shechem was also the name of a man in the Old Testament.

- The town of Shechem was where Jacob settled after being reconciled to his brother Esau.
- Jacob bought land from the sons of Hamor the Hivite in Shechem. This land later became his family burial ground and the place where his sons buried him.
- Hamor's son Shechem raped Jacob's daughter Dinah, resulting in Jacob's sons killing all the men in the town of Shechem.

(Translation suggestions: Hamor)

(See also: Canaan, Esau, Hamor, Hivite, Jacob)

Bible References:

- Acts 7:14-16
- Genesis 12:6-7
- Genesis 33:19
- Genesis 37:13

Word Data:

- Strong's: H7928, H7930

Hosea References:

6:9

shield

Definition:

A shield was an object held by a soldier in battle to protect himself from being injured by the enemy's weapons. To "shield" someone means to protect that person from harm.

- Shields were often circular or oval, were made of materials such as leather, wood, or metal, and were sturdy and thick enough to keep a sword or arrow from piercing them.
- Using this term as a metaphor, the Bible refers to God as a protective shield for his people. (See: Metaphor)
- Paul talked about the "shield of faith," which is a figurative way of saying that having faith in Jesus and living out that faith in obedience to God will protect believers from the spiritual attacks of Satan.

(See also: faith, obey, Satan, spirit)

Bible References:

- 1 Kings 14:26
- 2 Chronicles 23:8-9
- 2 Samuel 22:36
- Deuteronomy 33:29
- Psalms 18:35

Word Data:

- Strong's: H2653, H3591, H4043, H5437, H5526, H6793, H7982, G23750

Hosea References:

4:18

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

Hosea References:

2:8; 3:2; 8:4; 9:6; 13:2

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

Hosea References:

4:7; 4:8; 5:5; 8:11; 8:13; 9:9; 10:8; 10:9; 12:8; 13:2; 13:12

slay, slain, slaughter, kill, murder

Definition:

To “slay” a person or animal means to kill it. Often it means to kill it in a forceful or violent way. If a man has killed an animal he has “slain” it.

- When referring to an animal or to a large number of people, the term “slaughter” is another term that is often used.
- An act of slaughtering is also called a “slaughter.”
- The phrase “the slain” could also be translated as “the slain people” or “the people who were killed.”

(See also: **slaughter**)

Bible References:

- **Ezekiel 28:23**
- **Isaiah 26:21**

Word Data:

- Strong’s: H2026, H2076, H2491, H2717, H2763, H2873, H2874, H4191, H4194, H5221, H6991, H6992, H7523, H7819, G03370, G06150, G13150, G23800, G26950, G49680, G49690, G54070

Hosea References:

2:3; 4:2; 5:2; 6:5; 6:9; 9:13; 9:16

snare, ensnare, entrap, trap, trapped, pitfall

Definition:

The terms “snare” and “trap” refer to devices that are used to catch animals and keep them from escaping. To “snare” or “ensnare” is to catch with a snare, and to “trap” or “entrap” is to catch with a trap. In the Bible, these terms were also used figuratively to talk about how sin and temptation are like hidden traps that catch people and harm them.

- A “snare” is a loop of rope or wire that suddenly pulls tight when an animal steps into it, ensnaring its leg.
- A “trap” is usually made of metal or wood and has two parts that suddenly and powerfully close together, catching an animal so it can not get away. Sometimes a trap can be a deep hole that has been made in order to get something to fall into it.
- Usually the snare or trap is hidden so that its prey is taken by surprise.
- The phrase “set a trap” means to get a trap ready to capture something.
- To “fall into a trap” refers to falling into a deep hole or pit that was dug and hidden in order to catch an animal.
- A person who is starts sinning and cannot stop can be described as “ensnared by sin” in a figurative reference to the way an animal can be ensnared and cannot escape.
- Just as an animal is endangered and hurt by being in a trap, so a person caught in the trap of sin is being harmed by that sin and needs to be set free.

(See also: free, prey, Satan, tempt)

Bible References:

- Ecclesiastes 7:26
- Luke 21:34
- Mark 12:13
- Psalms 18:5

Word Data:

- Strong’s: H2256, H3353, H3369, H3920, H3921, H4170, H4204, H4434, H4685, H4686, H4889, H5367, H5914, H6341, H6351, H6354, H6679, H6983, H7639, H7845, H8610, G00640, G23390, G23400, G38020, G38030, G39850, G46250

Hosea References:

5:1; 9:8

soul, self

Definition:

The term “soul” can either refer generally to the non-physical part of a person or refer specifically to a person’s awareness of themselves as a person distinct from others.

- In the Bible, the terms “soul” and “spirit” may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- In contrast to the body, the “soul” can be spoken of as the part of a person that “relates to God.”

Translation Suggestions:

- The term “soul” could also be translated as “inner self” or “inner person.”
- In some contexts, “my soul” could be translated as “I” or “me.”
- Usually the phrase “the soul” can be translated as “the person” or “he” or “him,” depending on the context.
- Some languages might only have one word for the concepts “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase “dividing soul and spirit” could mean “deeply discerning or exposing the inner person.”

(See also: spirit)

Bible References:

- 2 Peter 2:8
- Acts 2:27-28
- Acts 2:41
- Genesis 49:6
- Isaiah 53:10-11
- James 1:21
- Jeremiah 6:16-19
- Jonah 2:7-8
- Luke 1:47
- Matthew 22:37
- Psalms 19:7
- Revelation 20:4

Word Data:

- Strong's: H5082, H5315, H5397, G55900

Hosea References:

4:8

sow, sower, plant, planted, replanted, transplanted

Definition:

To “sow” means to put seeds on top of or in the ground in order to grow plants. A “sower” is a person who sows or plants seeds. A “plant” is generally something that grows and is attached to the ground.

- One method of sowing or planting seeds during biblical times was to take handfuls of seeds and scatter them on the ground.
- Farmers would often plow the ground on which they had sown seeds after they had sown the seeds. The reason farmers would plow the ground after they had sown the seed is so that the seed would be covered with soil.
- Sometimes farmers may have plowed the field that they sowed seeds in both before and after sowing seeds.

Translations Suggestions

- The term to “sow” could also be translated as to “plant.” Make sure the word or phrase you use to translate this term refers to, or can include, planting seeds by scattering them because this is the method of sowing that Jesus was referring to in his parable in Matthew 13:3-23, Mark 4:2-20, and Luke 8:4-8 where he describes a sower who sowed seeds.
- Other ways to translate “sower” could include “planter” or “farmer” or “person who plants seeds.”
- In English, “sow” is only used for planting seeds, but the English word “plant” can be used for planting seeds as well as larger things, such as trees. Other languages may also use different words, depending on what is being planted.

(See also: harvest)

Bible References:

- Luke 8:5
- Matthew 6:25-26
- Matthew 13:4
- Matthew 13:19
- Matthew 25:24

Word Data:

- Strong’s: H2221, H2232, H2233, H2236, H4218, H4302, H5193, H7971, H8362, G46870, G47030, G54520

Hosea References:

2:23; 8:7; 9:13; 10:12

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

Hosea References:

4:12; 5:4

splendor

Definition:

The term “splendor” refers to the extreme beauty and elegance that is often associated with wealth and a magnificent appearance.

- Often splendor is used to describe the wealth that a king has, or how he looks in his expensive, beautiful finery.
- The word “splendor” can also be used to describe the beauty of trees, mountains, and other things that God has created.
- Certain cities are said to have splendor because of o their natural resources, elaborate buildings and roads, and the wealth of their people, which includes rich clothing, gold, and silver.
- Depending on the context, this word could be translated as “magnificent beauty” or “amazing majesty” or “kingly greatness.”

(See also: glory, king, majesty)

Bible References:

- 1 Chronicles 16:27
- Exodus 28:1-3
- Ezekiel 28:7
- Luke 4:7
- Psalms 89:44-45
- Revelation 21:26-27

Word Data:

- Strong’s: H1925, H1926, H1927, H1935, H2091, H2122, H2892, H3314, H3519, H6643, H7613, H8597

Hosea References:

14:6

staff, clubs

Definition:

A staff is a long wooden stick or rod, often used as a walking stick.

- When Jacob was old, he used a staff to help him walk.
- God turned Moses' staff into a snake to show his power to Pharaoh.
- Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered.
- The shepherd's staff had a hook on the end, so it differed from the shepherd's rod, which was straight and was used to kill wild animals that were trying to attack the sheep.

(See also: **Pharaoh**, **power**, sheep, **shepherd**)

Bible References:

- **Exodus 4:1-3**
- **Exodus 7:9**
- **Luke 9:3**
- **Mark 6:7-9**
- **Matthew 10:8-10**
- **Matthew 27:29**

Word Data:

- Strong's: H4132, H4294, H4731, H4938, H6086, H6418, H7626, G25630, G35860, G44640

Hosea References:

4:12

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

Hosea References:

6:5

storehouse

Definition:

A “storehouse” is a large building that is used for keeping food or other things, often for a long time.

- In the Bible a “storehouse” was usually used to store extra grain and other food to be used later when there was a famine.
- This term was also used figuratively to refer to all the good things that God wants to give to his people.
- The storehouses of the temple and tent of meeting (sometimes called “the tabernacle”)contained valuable things that had been dedicated to Yahweh, such as gold and silver. Some of these things used to repair and maintain the temple were also kept there.
- Other ways to translate “storehouse” could include “a building for storing grain” or “place for keeping food” or “room for keeping valuable things safe.”
- When referring to the place where valuable things were kept for the tent of meeting or temple, another way to translate the word “storehouse” is “treasury.”

(See also: consecrate, dedicate, famine, gold, grain, silver, temple)

Bible References:

- 2 Chronicles 16:2-3
- Luke 3:17
- Matthew 3:12
- Psalms 33:7

Word Data:

- Strong’s: H0214, H0618, H0624, H4035, H4200, H4543, G05960

Hosea References:

13:15

strife, disputes, quarrel, arguing, conflict

Definition:

The term “strife” refers to physical or emotional conflict between people.

- A person who causes strife does things that result in strong disagreements between people and in hurt feelings.
- Sometimes the use of the word “strife” implies that strong emotions are involved, such as anger or bitterness.
- Other ways to translate this term could include “disagreement” or “dispute” or “conflict.”

Bible References:

- 1 Corinthians 3:3-5
- Habakkuk 1:3
- Philippians 1:17
- Proverbs 17:1
- Psalms 55:8-9
- Romans 13:13

Word Data:

- Strong’s: H1777, H1779, H4066, H4090, H4683, H4808, H7379, H7701, G04850, G20520, G20540, G30550, G31630, G53790

Hosea References:

4:4

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

Hosea References:

8:14; 10:14

stumble, reeling

Definition:

The term “stumble” means “almost fall” when walking or running. Usually it involves tripping over something.

- Figuratively, to “stumble” can mean to “sin” or to “falter” in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.

Translation Suggestions

- In contexts where the term “stumble” means to physically trip over something, it should be translated with a term that means “almost fall” or “trip over.”
- This literal meaning could also be used in a figurative context, if it communicates the correct meaning in that context.
- For figurative uses where the literal meaning would not make sense in the project language, “stumble” could be translated as “sin” or “falter” or “stop believing” or “become weak,” depending on the context.
- Another way to translate this term could be, “stumble by sinning” or “stumble by not believing.”
- The phrase “made to stumble” could be translated as “caused to become weak” or “caused to falter.”

(See also: believe, persecute, sin, stumbling block)

Bible References:

- 1 Peter 2:8
- Hosea 4:5
- Isaiah 31:3
- Matthew 11:4-6
- Matthew 18:8

Word Data:

- Strong’s: H1762, H3782, H4383, H5062, H5063, H5307, H6328, H6761, H8058, G06790, G43480, G43500, G44170, G46240, G46250

Hosea References:

4:5; 5:5; 14:1; 14:9

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

Hosea References:

1:7; 2:18; 7:16; 11:6; 13:16

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

Hosea References:

4:14; 9:8

tent, tentmaker

Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

- Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in.
- For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents constructed from sturdy cloth made of goat hair.
- The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai.
- The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
- When the apostle Paul traveled to different cities to share the gospel, he supported himself by making tents.
- The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses" or even "bodies." (See: synecdoche)

(See also: **Abraham**, **Canaan**, **curtain**, **Paul**, **Sinai**, **tabernacle**, **tent of meeting**)

Bible References:

- **1 Chronicles 5:10**
- **Daniel 11:45**
- **Exodus 16:18**
- **Genesis 12:9**

Word Data:

- Strong's: H0167, H0168, H2583, H3407, H6898

Hosea References:

9:6; 12:9

testimony, testify, witness, eyewitness, evidence

Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- In some places in the Old Testament, “Testimony” refers specifically to the tablets of stone on which Yahweh wrote his ten commandments. From that use it came to refer to God’s law more broadly.
- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- To “witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”

- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”

- Ways to translate “Testimony” could include, “the stone slabs on which I wrote my commands” or “God’s law” or “God’s commands” or “the record of the agreement between Yahweh and Israel.”
- The phrase, “as a testimony to them” could be translated as to “show them what is true” or to “prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”
- The term “witness” or “eyewitness” could be translated with a word or phrase that means “person seeing it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as “guarantee” or “sign of our promise” or “something that testifies that this is true.”
- The phrase “you will be my witnesses” could also be translated as “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- To “witness to” could be translated as to “tell what was seen” or to “testify” or to “state what happened.”
- To “witness” something could be translated as to “see something” or to “experience something happen.”

(See also: **ark of the covenant**, guilt, judge, prophet, **true**)

Bible References:

- **Deuteronomy 31:28**
- **Micah 6:3**
- **Matthew 26:60**
- **Mark 1:44**
- **John 1:7**
- **John 3:33**

- Acts 4:32-33
- Acts 7:44
- Acts 13:31
- Romans 1:9
- 1 Thessalonians 2:10-12
- 1 Timothy 5:19-20
- 2 Timothy 1:8
- 2 Peter 1:16-18
- 1 John 5:6-8
- 3 John 1:12
- Revelation 12:11

Examples from the Bible stories:

- 39:2 Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- 39:4 The high priest tore his clothes in anger and shouted, “We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?”
- 42:8 “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things.”
- 43:7 “We are **witnesses** to the fact that God raised Jesus to life again.”

Word Data:

- Strong’s: H5707, H5713, H5715, H5749, H6030, H8584, G02670, G12630, G19570, G26490, G31400, G31410, G31420, G31430, G31440, G43030, G48280, G49010, G55750, G55760, G55770, G60200

Hosea References:

5:5; 7:10

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

Hosea References:

11:10

thief, thieves, rob, robber, robbery, bandit

Definition:

The term “thief” refers to a person who steals money or property from other people. The plural of “thief” is “thieves.” The term “robber” often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a Jewish man who had been attacked by robbers. The robbers had beaten the Jewish man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan’s plan is to try to get God’s people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.

(See also: **bless**, **crime**, **crucify**, **darkness**, destroyer, **power**, Samaria, **Satan**)

Bible References:

- **2 Peter 3:10**
- **Luke 12:33**
- **Mark 14:48**
- **Proverbs 6:30**
- **Revelation 3:3**

Word Data:

- Strong’s: H1214, H1215, H1416, H1589, H1590, H1980, H6530, H7703, G07270, G24170, G28120, G30270

Hosea References:

6:9; 7:1

thorn, thorn bush, thistle

Definition:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A “thorn” is a hard, sharp growth on the branch or stem of a plant. A “thornbush” is a type of small tree or shrub that has many thorns on its branches.
- A “thistle” is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus’ head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: crown, fruit, spirit)

Bible References:

- Hebrews 6:7-8
- Matthew 13:7
- Matthew 13:22
- Numbers 33:55

Word Data:

- Strong’s: H0329, H1863, H2312, H2336, H4534, H5285, H5518, H5544, H6791, H6796, H6975, H7063, H7898, G01730, G01740, G46470, G51460

Hosea References:

2:6; 9:6; 10:8

thresh

Definition:

The terms “thresh” and “threshing” refer to the first part of the process of separating grain from the rest of the plant.

- Threshing a crop loosens the grain from the stalk. Afterwards the grain is “winnowed” to completely separate the seed from all unwanted materials, leaving only the part the grain that can be eaten.
- In Bible times, a “threshing floor” was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
- A “threshing cart” or “threshing wheel” was sometimes used to crush the grain and help separate it from the straw and chaff.
- A “threshing sledge” or “threshing board” was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.

(See also: chaff, grain, winnow)

Bible References:

- 2 Chronicles 3:1-3
- 2 Kings 13:7
- 2 Samuel 24:16
- Daniel 2:35
- Luke 3:17
- Matthew 3:12
- Ruth 3:1-2

Word Data:

- Strong’s: H0212, H4173, H1637, H1758, H1786, H1869, H2251, G02480

Hosea References:

9:1; 9:2; 10:11; 13:3

tongue, language

Definition:

The term “tongue” refers to the organ inside a person’s mouth that is used to speak. The term is often used figuratively to mean “language” or “speaking.” There also several other figurative meanings as well.

- In the Bible, the most common figurative meaning for this term is “language” or “speech.”
- Sometimes “tongue” may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the “gifts of the Spirit.”
- In the book of Acts, the expression “tongues” of fire refers to “flames” of fire, presumably shaped like tongues.

Translation Suggestions

- Depending on the context, the term “tongue” can be translated as “language” or “supernatural language.” If it is not clear which one it is referring to, it is better to translate it as “language.”
- When referring to fire, this term could be translated as “flames.”
- The expression “my tongue rejoices” could be translated as “I rejoice and praise God” or “I am joyfully praising God.”
- The phrase, “tongue that lies” could be translated as “person who tell lies” or “people who lie.”
- Phrases such as “with their tongues” could be translated as “with what they say” or “by their words.”

(See also: gift, Holy Spirit, joy, praise, rejoice, spirit)

Bible References:

- 1 Corinthians 12:10
- 1 John 3:18
- 2 Samuel 23:2
- Acts 2:26
- Ezekiel 36:3
- Philippians 2:11

Word Data:

- Strong's: H3956, G11000, G12580, G20840

Hosea References:

7:16

transgress, transgression

Definition:

The term “transgress” means to cross a line or to violate a boundary. The term is often used figuratively, meaning to break a command, rule, or moral code.

- This term is very similar to the word “trespass,” but is generally used more often to describe violations against God than against other people.
- To “transgress” can also be described as to “cross a line,” that is, to go beyond a limit or boundary that has been set for the good of the person and others.

Translation Suggestions:

- To “transgress” could be translated as to “sin” or to “disobey” or to “rebel.”
- If a verse or passage uses two terms that mean “sin” or “transgress” or “trespass,” it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance.

(See: parallelism)

(See also: disobey, sin, trespass, iniquity)

Bible References:

- 1 Thessalonians 4:6
- Daniel 9:24-25
- Galatians 3:19-20
- Galatians 6:1-2
- Numbers 14:17-19
- Psalm 32:1

Word Data:

- Strong’s: H0898, H4603, H4604, H6586, H6588, G04580, G04590, G38450, G38470, G38480, G39280

Hosea References:

6:7; 8:1

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

Hosea References:

3:5; 11:10; 11:11; 13:1

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

Hosea References:

5:9

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

Hosea References:

10:6

trouble, disturb, stir up, distress, hardship, calamity

Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Do not trouble her” could also be translated as “do not bother her” or “do not criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: **afflict**, **persecute**)

Bible References:

- **1 Kings 18:18-19**
- **2 Chronicles 25:19**
- **Luke 24:38**
- **Matthew 24:6**
- **Matthew 26:36-38**

Word Data:

- Strong's: H0205, H0926, H0927, H1204, H1607, H1644, H1804, H2000, H4103, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G03870, G16130, G17760, G23460, G23470, G23500, G23600, G28730, G36360, G39260, G39300, G39860, G44230, G46600, G50150, G51820

Hosea References:

5:15

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

Hosea References:

5:8; 8:1

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

Hosea References:

10:13

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

Hosea References:

9:13

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

Hosea References:

4:14; 14:9

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

Hosea References:

1:1

vine

Definition:

The term “vine” refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word “vine” in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word “vine” almost always means “grapevine.”
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the “vine” and called his people the “branches.” In this context, the word “vine” could also be translated as “grapevine stem” or “grape plant stem.” (See: Metaphor)

(See also: grape, vineyard)

Bible References:

- Genesis 40:9
- Genesis 49:11
- John 15:1
- Luke 22:18
- Mark 12:3
- Matthew 21:35-37

Word Data:

- Strong’s: H5139, H1612, H8321, G02880, G02900, G10090, G10920

Hosea References:

2:12; 10:1; 14:7

vineyard

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: Metaphor)
- Vineyard could be also translated as “grapevine garden” or “grape plantation.”

(See also: grape, Israel, vine)

Bible References:

- Genesis 9:20-21
- Luke 13:6
- Luke 20:15
- Matthew 20:2
- Matthew 21:40-41

Word Data:

- Strong’s: H1612, H3754, H3755, H8284, G02900

Hosea References:

2:15

vision, envision

Definition:

The term “vision” refers to something that a person sees. It especially refers to something unusual or supernatural that God shows people in order to give them a message.

- Usually, visions are seen while the person is awake. However, sometimes a vision is something a person sees in a dream while asleep.
- God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

Translation Suggestion

- The phrase “saw a vision” could be translated as “saw something unusual from God” or “God showed him something special.”
- Some languages may not have separate words for “vision” and “dream.” So a sentence such as “Daniel had dreams and visions in his mind” could be translated as something like “Daniel was dreaming while asleep and God caused him to see unusual things.”

(See also: dream)

Bible References:

- Acts 9:10-12
- Acts 10:3-6
- Acts 10:11
- Acts 12:9-10
- Luke 1:22
- Luke 24:23
- Matthew 17:9-10

Word Data:

- Strong’s: H2376, H2377, H2378, H2380, H2384, H4236, H4758, H4759, H7203, H7723, H8602, G37010, G37050, G37060

Hosea References:

12:10

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

Hosea References:

2:8; 2:9; 2:22; 4:11; 7:5; 7:14; 9:2; 9:4; 14:7

winepress

Definition:

During Bible times, a “winepress” was a large container or open place where the juice of grapes was extracted in order to make wine.

- In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.
- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.
- The term “winepress” is also used figuratively in the Bible as a picture of God’s wrath being poured out on wicked people. (See: Metaphor)

(See also: grape, wrath)

Bible References:

- Isaiah 63:2
- Mark 12:1
- Matthew 21:33
- Revelation 14:20

Word Data:

- Strong’s: H1660, H3342, H6333, G30250, G52760

Hosea References:

9:2

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See also: obey, fruit)

Bible References:

- Acts 6:3
- Colossians 3:15-17
- Exodus 31:6
- Genesis 3:6
- Isaiah 19:12
- Jeremiah 18:18
- Matthew 7:24

Examples from the Bible stories:

- 2:5 She also wanted to be **wise**, so she picked some of the fruit and ate it.
- 18:1 When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.

- 23:9 Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- 45:1 He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

Word Data:

- Strong's: H0998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G46780, G46790, G46800, G49200, G54280, G54290, G54300

Hosea References:

13:13; 14:9

woe

Definition:

The term “woe” refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression “woe to” is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word “woe” is repeated, to emphasize an especially terrible judgment.
- A person who says “woe is me” or “woe to me” is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term “woe” could also be translated as “great sorrow” or “sadness” or “calamity” or “disaster.”
- Other ways to translate the expression “Woe to (name of city)” could include, “How terrible it will be for (name of city)” or “The people in (that city) will be severely punished” or “Those people will suffer greatly.”
- The expression, “Woe is me!” or “Woe to me!” could be translated as “How sad I am!” or “I am so sad!” or “How terrible this is for me!”
- The expression “Woe to you” could also be translated as “You will suffer terribly” or “You will experience terrible troubles.”

Bible References:

- Ezekiel 13:17-18
- Habakkuk 2:12
- Isaiah 31:1-2
- Jeremiah 45:1-3
- Jude 1:9-11
- Luke 6:24
- Luke 17:1-2
- Matthew 23:23

Word Data:

- Strong’s: H0188, H0190, H0337, H0480, H1929, H1945, H1958, G37590

Hosea References:

7:13; 9:12

womb

Definition:

The term “womb” refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct. (See: euphemism)
- A more modern term for womb is “uterus.”
- Some languages use a word like “belly” to refer to a woman’s womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.

Bible References:

- Genesis 25:23
- Genesis 25:24-26
- Genesis 38:27-28
- Genesis 49:25
- Luke 2:21
- Luke 11:27
- Luke 23:29
- Matthew 19:12

Word Data:

- Strong’s: H0990, H4578, H7356, H7358, G10640, G28360, G33880

Hosea References:

9:11; 9:14; 9:16; 12:3; 13:13

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

Hosea References:

1:1; 4:1

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

Hosea References:

11:9; 13:11

Yahweh of hosts, Yahweh of armies, God of armies, God of hosts, host of heaven, host of the heavens, Lord of hosts

Definition:

The terms “Yahweh of hosts” and “God of hosts” are titles that express God’s authority over the thousands of angels who obey him.

- The term “host” or “hosts” is a word that refers to a large number of something, such as an army of people or the massive number of stars. It can also refer to all the many spirit beings, including evil spirits. The context makes it clear what is being referred to.
- Phrases similar to “host of the heavens” refer to all the stars, planets and other heavenly bodies.
- In the New Testament, the phrase, “Lord of hosts” means the same as “Yahweh of hosts” but it cannot be translated that way since the Hebrew word “Yahweh” is not used in the New Testament.

Translation Suggestions:

- Ways to translate “Yahweh of hosts” could include, “Yahweh, who rules all the angels” or “Yahweh, the ruler over armies of angels” or “Yahweh, the ruler of all creation.”
- The phrase “of hosts” in the terms “God of hosts” and “Lord of hosts” would be translated the same way as in the phrase “Yahweh of hosts” above.
- Certain churches do not accept the literal term “Yahweh” and prefer to use the capitalized word, “LORD” instead, following the tradition of many Bible versions. For these churches, a translation of the term “LORD of hosts” would be used in the Old Testament for “Yahweh of hosts.”

(See also: angel, authority, God, lord, Lord, Lord Yahweh, Yahweh)

Bible References:

- Zechariah 13:2

Word Data:

- Strong’s: H0430, H3068, H6635, G29620, G45190

Hosea References:

12:5

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

Hosea References:

1:2; 1:4; 1:7; 2:13; 2:16; 2:20; 2:21; 3:1; 3:5; 4:1; 4:10; 4:15; 4:16; 5:4; 5:6; 5:7; 6:1; 6:3; 7:10; 8:13; 9:3; 9:4; 9:5; 9:14; 10:3; 10:12; 11:10; 11:11; 12:2; 12:5; 12:9; 12:13; 13:15; 14:1; 14:2; 14:9

yeast, leaven, unleavened

Definition:

"Leaven" is a general term for a substance that causes bread dough to expand and rise.

"Yeast" is a specific kind of leaven.

- In some English translations, the word for leaven is translated as "yeast," which is a modern leavening agent that fills the bread dough with gas bubbles, making the dough expand before baking it. The yeast is kneaded into the dough so that it spreads throughout the entire lump of dough.
- In Old Testament times, the leavening or rising agent was produced by allowing the dough to sit for awhile. Small amounts of dough from a previous batch of dough were saved as leavening for the next batch.
- When the Israelites escaped from Egypt, they did not have time to wait for bread dough to rise, so they made bread without leaven to take with them on their journey. As a reminder of this, every year the Jewish people celebrate Passover by eating bread that has no leaven in it.
- The term "leaven" or "yeast" is used figuratively in the Bible as a picture of how sin spreads through a person's life or how sin can influence other people.
- It can also refer to false teaching which often spreads to many people and influences them.
- The term "leaven" is also used in a positive way to explain how the influence of God's kingdom spreads from person to person.

Translation Suggestions

- This could be translated as "leaven" or "substance that causes dough to rise" or "expanding agent." The word "rise" could be expressed as "expand" or "get bigger" or "puff up."
- If a local leavening agent is used for making bread dough rise, that term can be used. If the language has a well-known, general term that means "leavening," this would be the best term to use.

(See also: Egypt, **Passover**, **unleavened bread**)

Bible References:

- **Exodus 12:8**
- **Galatians 5:9-10**
- **Luke 12:1**
- **Luke 13:21**
- **Matthew 13:33**

- Matthew 16:8

Word Data:

- Strong's: H2556, H2557, H4682, H7603, G01060, G22190, G22200

Hosea References:

7:4

yoke, yoked, tied

Definition:

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

- The term “yoke” is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus.
- Paul used the term “yokefellow” to refer to someone who was serving Christ as he was. This could also be translated as “fellow worker” or “fellow servant” or “coworker.”
- The term “yoke” is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution.
- In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming.
- Other ways to translate the figurative use of this term could be, “oppressive burden” or “heavy load” or “bond,” depending on the context.

(See also: bind, burden, oppress, persecute, servant)

Bible References:

- Acts 15:10
- Galatians 5:1
- Genesis 27:40
- Isaiah 9:4
- Jeremiah 27:4
- Matthew 11:30
- Philippians 4:3

Word Data:

- Strong’s: H3627, H4132, H4133, H5674, H5923, H6776, G20860, G22180

Hosea References:

11:4