unfoldingWord® Translation Notes

v91

Amos

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unfoldingWord® Translation Notes - Amos

Introduction to Amos

Part 1: General Introduction

Outline of Amos

1. Amos introduced (1:1)
2. Yahweh judges the surrounding nations (1:2–2:3), the southern kingdom of Israel (2:4–5), and the northern kingdom (2:6–16)
3. Yahweh condemns Israel's injustice and religious hypocrisy (3–6)
4. Yahweh warns of coming judgment through visions (7:1–9:10)
5. Yahweh promises restoration and renewal for his people (9:11–15)

What is the Book of Amos about?

The Book of Amos contains the words of Amos, a shepherd from Tekoa. Amos began to prophesy about 760 BC. He spoke Yahweh's messages against God's people behaving wickedly. He spoke messages to both the southern kingdom of Judah and the northern kingdom of Israel.

Yahweh gave Amos prophecies of judgment (Chapters 1–6) to proclaim to the people.

Three visions of Yahweh coming to judge the people are in the last part of the book (7:1–9:10). A final vision promises that Yahweh will restore Israel (9:11–15). He will restore the "tent of David." This means a descendant of David would once again be king over Israel.

How should the title of this book be translated?

The traditional title of this book is "The Book of Amos" or just "Amos." Translators may also call it the "The Book of the Sayings of Amos."

Who wrote the Book of Amos?

The prophet Amos probably wrote this book. He lived in the southern kingdom of Judah. Amos came from a poor family. They grew sycamore trees (7:14-15) and were shepherds (1:1). Though Amos was not trained as a prophet, he knew and understood the law of Moses.

Part 2: Important Religious and Cultural Concepts

How is justice described in Amos?

Justice is an important theme in the Book of Amos. Justice means people treating others fairly according to the law of Yahweh. People in Israel were oppressing and taking advantage of poor people, orphans, and widows. Amos explained that Yahweh would prefer that the people act justly rather than sacrifice to him. Truly obeying the law of Moses meant being just to other people.

What is a lawsuit?

Many cultures have a process for resolving disputes through the use of courts. These legal disputes are called lawsuits. Amos uses various legal terms. Part of the book presents events in a courtroom. The people are introduced, the problem is explained, the people are examined, witnesses speak, and a verdict is given.

Part 3: Important Translation Issues

What is the meaning of the term “Israel?”

The name “Israel” is used in many different ways in the Bible. Jacob was a son of Isaac. God changed Jacob’s name to Israel. The descendants of Jacob became a nation also called Israel. Eventually, the nation of Israel split into two kingdoms. The northern kingdom was named Israel. The southern kingdom was named Judah. In Amos, “Israel” almost always refers to the northern kingdom of Israel.

Where do the various narratives begin and end?

The structure of the Book of Amos may make it difficult to understand where Amos ends one thought and begins another. It may be helpful to solve these issues with carefully divided lines or paragraphs.

Amos 1

Amos 1 Chapter Introduction

Structure and Formatting

Yahweh announces judgment on the nations neighboring Israel.

1. Yahweh judges the nations for their violence and cruelty (3–5)
2. Yahweh judges the nations for their oppression and betrayal (6–10)
3. Yahweh judges the nations for their violence and hostility (11–15)

Religious and Cultural Concepts in This Chapter

Oracles against the nations

Each oracle repeats a fixed formula: a messenger formula, the count of the transgressions, the nation’s offense, and a sentence of fire on its fortresses. Translate these repeated phrases consistently.

Amos 1:1

ULT	UST
The words of Amos, who was among the sheepbreeders from Tekoa, which he saw concerning Israel in the days of Uzziah, the king of Judah, and in the days of Jeroboam son of Joash, the king of Israel, two years to the face of the earthquake.	*This is the message that Yahweh gave to {me,} Amos. I am a man who raises sheep, and I am from {the village of} Tekoa. Yahweh showed me in a vision this message about Israel during the time when Uzziah was the king of Judah and Jeroboam, the son of Jehoash, was the king of Israel. This was two years before the {great} earthquake.*

ULT **The words of Amos**
UST This is the message … {me,} Amos
(דִּבְרֵי עָמוֹס)

Amos is using the phrase **The words of Amos** to introduce this book. Use a word, phrase, or other method in your language that is natural for introducing a new account.

Support Reference: Introduction of a New Event

ULT **from Tekoa**
UST and I am from {the village of} Tekoa
(מִתְּקוֹעַ)

"Tekoa" is the name of a town south of Jerusalem.

Support Reference: How to Translate Names

ULT **which he saw**
UST Yahweh showed me in a vision this message
(אֲשֶׁר חָזָה)

The implication is that Amos received this message from Yahweh in a vision. You could include this information if that would be helpful to your readers. Alternate translation: [which he saw in a vision that Yahweh gave him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **two years to the face of the earthquake**
UST This was two years before the {great} earthquake
(שְׁנָתַיִם לִפְנֵי הָרַעַשׁ)

Amos is using the expression **to the face of** to mean "before" or "previous to." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [two years before the earthquake]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Amos	{me,} Amos
Israel	Israel
Uzziah	Uzziah
the king of	was the king of Judah
Judah	was the king of Judah
Jeroboam	Jeroboam
Joash	Jehoash
the king of	was the king of
Israel	Israel

Amos 1:2

ULT	UST
And he said, "Yahweh roars from Zion, and from Jerusalem he gives his voice, and the pastures of the shepherds mourn, and the head of Carmel dries up."	*This is the message: Yahweh is speaking powerfully, like the roar of a lion, from Zion, in {the middle of} Jerusalem. He is causing the pastures where shepherds take care of their sheep to dry up, and {even the forests on} the top of Mount Carmel will wither.*

ULT **And he said**
UST This is the message
(וַיֹּאמַר)

The pronoun **he** refers to Amos. It may be helpful to clarify that this is how he introduces his message for your readers. Alternate translation: [This is what Amos said]

Support Reference: Pronouns — When to Use Them

ULT **Yahweh roars from Zion, and from Jerusalem he gives his voice**
UST Yahweh is speaking powerfully, like the roar of a lion, from Zion, in {the middle of} Jerusalem
(יְהוָה מִצִּיּוֹן יִשְׁאָג וּמִירוּשָׁלַם יִתֵּן קוֹלוֹ)

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 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: [Yahweh roars from Zion, indeed, from Jerusalem he gives his voice]

Support Reference: Parallelism

ULT **Yahweh roars from Zion**
UST Yahweh … powerfully, like the roar of a lion, from Zion
(יְהוָה מִצִּיּוֹן יִשְׁאָג)

Amos is speaking of Yahweh as if he were a lion that **roars**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Yahweh thunders loudly from Zion]

Support Reference: Metaphor

ULT **he gives his voice**
UST is speaking
(יִתֵּן קוֹלוֹ)

Amos is using **gives his voice** as a common expression of the culture to mean “thunders.” 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 thunders]

Support Reference: Idiom

ULT **and the pastures of the shepherds mourn**
UST He is causing the pastures where shepherds take care of their sheep to dry up
(וְאָבְלוּ נְאוֹת הָרֹעִים)

Amos is speaking of **the pastures** becoming dry and desolate as if they were living things that could **mourn**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and the pastures of the shepherds become desolate]

Support Reference: Personification

ULT **the pastures of the shepherds**
UST the pastures where shepherds take care of their sheep
(נְאוֹת הָרֹעִים)

Amos is using this possessive form to mean that **the pastures** are the places where **the shepherds** feed their flocks. 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 pastures where the shepherds feed their flocks]

Support Reference: Possession

ULT **the head of Carmel**
UST {even the forests on} the top of Mount Carmel
(רֹאשׁ הַכַּרְמֶל)

Here, **the head** represents the top of the mountain called **Carmel**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the summit of Carmel]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
from Zion	from Zion
and from Jerusalem	in {the middle of} Jerusalem

ULT	UST
the shepherds	shepherds take care of their sheep
and … mourn	He is causing … to dry up
Carmel	Mount Carmel

Amos 1:3

ULT	UST
Thus says Yahweh, "For three transgressions of Damascus, and for four, I will not turn it back, because of their threshing the Gilead with the threshing sledges of iron.	*This is what Yahweh says, "The people of Damascus have sinned again and again, so I will certainly punish them and will not change my mind about it, because they cruelly attacked the people of the region of Gilead, destroying them as people crush grain with iron-toothed threshing tools.*

ULT **For three transgressions of Damascus, and for four**
UST The people of Damascus have sinned again and again
(עַל־שְׁלֹשָׁה פִּשְׁעֵי דַמֶּשֶׂק וְעַל־אַרְבָּעָה)

Yahweh is using the formula **For three transgressions of …, and for four** throughout this chapter as a traditional Hebrew poetic device meaning complete or overflowing guilt. It does not mean a literal count of four specific sins. The number three shows a full measure, and the fourth pushes past the limit to trigger God's judgment. If this would not be clear to your readers, your language may have another way of saying this. Alternate translation: [For all the many wrong things Damascus has done]

Support Reference: Poetry

ULT **Damascus**
UST The people of Damascus
(דַּמֶּשֶׂק)

Here, **Damascus** represents the people who live in that city. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the people who live in Damascus]

Support Reference: Metonymy

ULT **the Gilead**
UST the people of the region of Gilead
(אֶת־הַגִּלְעָד)

Here, **the Gilead** represents "the people who live in that region." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the inhabitants of Gilead]

Support Reference: Metonymy

ULT **I will not turn it back**
UST so I will certainly punish them and will not change my mind about it
(לְֹא אֲשִׁיבֶנּוּ)

The pronoun **it** refers to Yahweh's decision to punish. Alternate translation: [I will not reverse my decision to punish]

Support Reference: Pronouns — When to Use Them

ULT **their threshing the Gilead**
UST because they cruelly attacked the people of the region of Gilead
(דּוּשָׁם & אֶת־הַגִּלְעָד)

Yahweh is speaking of the way the people of Damascus attacked the people of Gilead as if they had been **threshing** them or crushing the grain they harvested. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [their savagely crushing the people of Gilead]

Support Reference: Metaphor

ULT **with the threshing sledges of iron**
UST destroying them as people crush grain with iron-toothed threshing tools
(בַּחֲרִצוֹת הַבַּרְזֶל)

The agricultural tools described here as **threshing sledges of iron** were heavy wooden boards studded with sharp iron points or stones dragged over grain to crush it. If your readers would not be familiar with what a threshing sledge 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: [with threshing instruments made of iron]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
transgressions of	have sinned
Damascus	The people of Damascus
their threshing	because they cruelly attacked
the Gilead	the people of the region of Gilead
the … iron	destroying them as people crush grain with iron-toothed threshing tools

Amos 1:4

ULT	UST
And I will send a fire into the house of Hazael, and it will devour the citadels of Ben Hadad.	*So I will send fire to {destroy} {that place, including} the palace that {their king} Hazael built, and it will burn down the fortresses where {his son, their king} Ben-Hadad, has his armies.*

ULT and it will devour the citadels of Ben Hadad
UST and it will burn down the fortresses where {his son, their king} Ben-Hadad, has his armies
(וְאָכְלָה אַרְמְנוֹת בֶּן־הֲדָד)

Yahweh is speaking of fire completely destroying Ben Hadad's citadels as if it would **devour** them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and it will completely destroy the citadels of Ben Hadad]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
into the house of	to {destroy} {that place, including} the palace that
and it will devour	and it will burn down
the citadels of	the fortresses where … has his armies

Amos 1:5

ULT	UST
And I will break the bar of Damascus, and I will cut off the seated {one} from the Valley of Aven and the one grasping the scepter from Beth Eden, and the people of Aram will go into exile to Kir," says Yahweh.	*I will smash the {gate} bars {that protect the city} of Damascus, and I will get rid of the one who sits {on the throne} in the Valley of Aven and the king who rules in {the region of} Beth Eden. The people of Aram will become captives and will go to the land of Kir," says Yahweh.*

ULT **And I will break the bar of Damascus**
UST I will smash the {gate} bars {that protect the city} of Damascus
(וְשָׁבַרְתִּי בְּרִיחַ דַּמֶּשֶׂק)

Here, **the bar of Damascus** represents "the defenses of that city." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And I will destroy the defenses of Damascus]

Support Reference: Metonymy

ULT **and I will cut off**
UST and I will get rid of
(וְהִכְרַתִּי)

Here Yahweh is speaking of removing rulers from power as if he **will cut off** the king from his kingdom, like a person would cut a branch off of a tree. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and I will remove]

Support Reference: Metaphor

ULT **the seated {one}**
UST the one who sits {on the throne}
(יוֹשֵׁב)

Here, **the seated one** represents "the king" or "the enthroned one." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the king]

Support Reference: Metonymy

ULT **and the one grasping the scepter**
UST and the king who rules
(וְתֹמֵךְ שֵׁבֶט)

Here, **the scepter** represents "royal authority." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and the one holding royal authority]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Damascus	{ … the city} of Damascus
the scepter	and the king who rules
Aram	Aram
and … will go into exile	will become captives and will go
Yahweh	Yahweh

Amos 1:6

ULT	UST
Thus says Yahweh, "For three transgressions of Gaza, and for four, I will not turn it back, because of their taking into exile a complete exile, to hand {them} over to Edom.	*This is what Yahweh says, "The people of the city of Gaza have sinned again and again, so I will certainly punish them and will not change my mind about it, because they captured whole people groups and took them away in order to sell them {as slaves} to the people of Edom.*

ULT **Gaza**
UST The people of the city of Gaza
(עַזָּה)

Here, **Gaza** represents "the people who live in that city." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the people who live in Gaza]

Support Reference: Metonymy

ULT **For three transgressions of Gaza, and for four**
UST The people of the city of Gaza have sinned again and again
(עַל־שְׁלֹשָׁה פִּשְׁעֵי עַזָּה וְעַל־אַרְבָּעָה)

See how you translated these same phrases in 1:3. Alternate translation: [For all the many wrong things Gaza has done]

Support Reference: Poetry

ULT **their taking into exile a complete exile**
UST they captured whole people groups and took them away
(הַגְלוֹתָם גָּלוּת שְׁלֵמָה)

Yahweh is using the expression **taking into exile a complete exile** as a common expression of the culture to mean "deporting an entire population." 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: [their deporting an entire population]

Support Reference: Idiom

ULT **I will not turn it back**
UST so I will certainly punish them and will not change my mind about it
(לְֹא אֲשִׁיבֶנּוּ)

See how you translated the phrase **I will not turn it back** in 1:3. Alternate translation: [I will not reverse my decision to punish]

Support Reference: Pronouns — When to Use Them

ULT **to hand {them} over**
UST in order to sell them {as slaves}
(לְהַסְגִּיר)

Yahweh is speaking of Gaza selling people to Edom as if they were objects and they could **hand them over**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to sell them] or [to deliver them]

Support Reference: Metaphor

ULT **to Edom**
UST to the people of Edom
(לֶאֱדוֹם)

Yahweh is using the term **Edom** to represent the people of Edom. Alternate translation: [to the people who live in Edom]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
transgressions of	have sinned
Gaza	The people of the city of Gaza
their taking into exile	they captured … and took them away
to hand {them} over	in order to sell them {as slaves}
to Edom	to the people of Edom

Amos 1:7

ULT	UST
And I will send a fire on the wall of Gaza, and it will devour her citadels.	*So I will send fire to {destroy} the walls of Gaza, and it will burn down the fortresses of that city.*

ULT and it will devour her citadels
UST and it will burn down the fortresses of that city
(וְאָכְלָה אַרְמְנוֹתֶיהָ)

Yahweh is speaking of fire completely destroying Gaza's citadels as if it would **devour** them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and it will completely destroy her citadels]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gaza	Gaza
and it will devour	and it will burn down
her citadels	the fortresses of that city

Amos 1:8

ULT	UST
And I will cut off the seated {one} from Ashdod, and the one grasping the scepter from Ashkelon, and I will turn back my hand against Ekron, and the remnant of the Philistines will perish," says my Lord Yahweh.	*I will get rid of the one who sits {on the throne} in the city of Ashdod and the king who rules in {the city of} Ashkelon. I will also powerfully punish the people of {the city of} Ekron, and all the people of {the region of} Philistia who are still alive will die," says my Lord Yahweh.*

ULT **And I will cut off the seated {one}**
UST I will get rid of the one who sits {on the throne}
(וְהַכְרַתִּי יוֹשֵׁב)

See how you translated this same phrase, "I will cut off the seated one," in 1:5. Alternate translation: [and I will remove their king]

Support Reference: Metaphor

ULT **and the one grasping the scepter**
UST and the king who rules
(וְתֹומֵךְ שֵׁבֶט)

See how you translated these same phrase, "the one grasping the scepter" in 1:5. Alternate translation: [and the one who has royal authority]

Support Reference: Metonymy

ULT **and I will turn back my hand against Ekron**
UST I will also powerfully punish the people of {the city of} Ekron
(וַהֲשִׁיבוֹתִי יָדִי עַל־עֶקְרוֹן)

Here, **my hand** represents "my power to punish." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and I will turn my punishing power against Ekron]

Support Reference: Metonymy

ULT **Ekron**
UST the people of {the city of} Ekron
(עֶקְרוֹן)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Ashdod	in the city of Ashdod
the scepter	and the king who rules
from Ashkelon	in {the city of} Ashkelon
Ekron	the people of {the city of} Ekron
the remnant of	all the people … who are still alive
the Philistines	of {the region of} Philistia
and … will perish	and … will die
my Lord Yahweh	my Lord Yahweh

Amos 1:9

ULT	UST
Thus says Yahweh, "For three transgressions of Tyre, and for four, I will not turn it back, because of their handing over a complete exile to Edom, and they did not remember the covenant of brothers.	*This is what Yahweh says, "The people of {the city of} Tyre have sinned again and again, so I will certainly punish them and will not change my mind about it, because they {also} captured whole people groups and took them away to Edom, and they ignored the treaty that they had made with another nation.*

ULT **For three transgressions of Tyre, and for four**
UST The people of {the city of} Tyre have sinned again and again
(עַל־שְׁלֹשָׁה פִּשְׁעֵי־צֹר וְעַל־אַרְבָּעָה)

See how you translated these same phrases in 1:3. Alternate translation: [For all the many wrong things Tyre has done]

Support Reference: Poetry

ULT **Tyre**
UST The people of {the city of} Tyre
(צֹר)

Here, **Tyre** represents "the people who live in that city." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the people who live in Tyre]

Support Reference: Metonymy

ULT **I will not turn it back**
UST so I will certainly punish them and will not change my mind about it
(לֹא אֲשִׁיבֶנּוּ)

See how you translated the phrase **I will not turn it back** in 1:3. Alternate translation: [I will not reverse my decision to punish]

Support Reference: Pronouns — When to Use Them

ULT **the covenant of brothers**
UST the treaty that they had made with another nation
(בְּרִית אַחִים)

Yahweh is speaking of the people of Tyre and the people with whom they had made a treaty as if they were **brothers**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the covenant they had made as close allies]

Support Reference: Metaphor

ULT **their handing over a complete exile**
UST they {also} captured whole people groups and took them away
(הַסְגִּירָם גָּלוּת שְׁלֵמָה)

See how you translated the very similar phrase, “taking into exile a complete exile, to hand {them} over” in 1:6. Alternate translation: [their deporting an entire population]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
transgressions of	have sinned again and again
Tyre	The people of {the city of} Tyre
their handing over	they {also} captured … and took them away
a … exile	people groups
to Edom	to Edom
the covenant of	the treaty that

Amos 1:10

ULT	UST
And I will send a fire on the wall of Tyre, and it will devour her citadels.”	*So I will send fire to {destroy} the walls of Tyre, and it will burn down the fortresses of that city.”*

ULT and it will devour her citadels
UST and it will burn down the fortresses of that city
(וְאָכְלָה אַרְמְנוֹתֶיהָ)

See how you translated the phrase **and it will devour her citadels** in 1:7. Alternate translation: [and it will completely destroy her citadels]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Tyre	Tyre
and it will devour	and it will burn down
her citadels	the fortresses of that city

Amos 1:11

ULT	UST
Thus says Yahweh, "For three transgressions of Edom, and for four, I will not turn it back, because of his pursuing his brother with the sword, and he destroyed his compassions, and his nose tore perpetually, and his fury, he kept it continually.	*This is what Yahweh says, "The people of Edom have sinned again and again, so I will certainly punish them and will not change my mind about it, because they attacked the people {of Israel,} who descended from Esau's brother Jacob, {and killed them} with swords. They did not act mercifully toward them at all. They were constantly wrathful {to the people of Israel}, and they kept encouraging each other to stay angry {with the people of Israel} always.*

ULT **For three transgressions of Edom, and for four**
UST The people of Edom have sinned again and again
(עַל־שְׁלֹשָׁה פִּשְׁעֵי אֱדוֹם וְעַל־אַרְבָּעָה)

See how you translated these same phrases in 1:3. Alternate translation: [For all the many wrong things Edom has done]

Support Reference: Poetry

ULT **Edom**
UST The people of Edom
(אֱדוֹם)

Edom is being used to represent the people of Edom. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the people who live in Edom]

Support Reference: Metonymy

ULT **I will not turn it back**
UST so I will certainly punish them and will not change my mind about it
(לֹא אֲשִׁיבֶנּוּ)

See how you translated the phrase **I will not turn it back** in 1:3. Alternate translation: [I will not reverse my decision to punish]

Support Reference: Pronouns — When to Use Them

ULT **his pursuing**
UST they attacked
(רָדְפוֹ)

The pronoun **his** refers to Edom, and the pronouns that follow in this verse refer to Edom as well. It may be helpful to clarify this for your readers. Alternate translation: [Edom's pursuing]

Support Reference: Pronouns — When to Use Them

ULT **his brother**
UST the people {of Israel,} who descended from Esau's brother Jacob
(אָחִיו)

Yahweh is speaking of the people of Israel, who were descended from Esau who was the twin brother of Judah from whom the Edomites descended, as if they were Edom's **brother**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [his kinsmen, the Israelites,]

Support Reference: Metaphor

ULT **with the sword**
UST {and killed them} with swords
(בֶּחָרֶב)

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

Support Reference: Metonymy

ULT **and he destroyed his compassions**
UST They did not act mercifully toward them at all
(וְשִׁחֵת רַחֲמָיו)

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: [and he refused to act compassionately]

Support Reference: Abstract Nouns

ULT **and his nose tore perpetually**
UST They were constantly wrathful {to the people of Israel}
(וַיִּטְרָ֥ף לָעַ֖ד אַפּֽוֹ)

Yahweh is using **his nose tore perpetually** as a common expression of the culture to mean "he continued to be very 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: [he kept raging with fury] or [he continued to be extremely angry]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
transgressions of	have sinned again and again
Edom	The people of Edom
with the sword	{and killed them} with swords
his compassions	They did not act mercifully toward them at all
and his fury	and … angry {with the people of Israel}

Amos 1:12

ULT	UST
And I will send a fire on Teman, and it will devour the citadels of Bozrah.”	*So I will send fire to {destroy} {the region of} Teman, and it will burn down the fortresses of {the city of} Bozrah.”*

ULT and it will devour the citadels of Bozrah
UST and it will burn down the fortresses of {the city of} Bozrah
(וְאָכְלָה אַרְמְנוֹת בָּצְרָה)

See how you translated the similar phrase **and it will devour her citadels** in 1:7. Alternate translation: [and it will completely destroy the citadels of Bozrah]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and it will devour	and it will burn down

Amos 1:13

ULT	UST
Thus says Yahweh, "For three transgressions of the sons of Ammon, and for four, I will not turn it back, because of their ripping open the pregnant women of the Gilead, in order to enlarge their border.	*This is what Yahweh says, "The people of Ammon have sinned again and again, so I will certainly punish them and will not change my mind about it, because their soldiers {even} ripped open the pregnant women of {the region of} Gilead {when they attacked it} in order to enlarge their own territory.*

ULT **For three transgressions of the sons of Ammon, and for four**
UST The people of Ammon have sinned again and again
(עַל־שְׁלֹשָׁה פִּשְׁעֵי בְנֵי־עַמּוֹן וְעַל־אַרְבָּעָה)

See how you translated these same phrases in 1:3. Alternate translation: [For all the many wrong things the sons of Ammon have done]

Support Reference: Poetry

ULT **the sons of Ammon**
UST The people of Ammon
(בְּנֵי־עַמּוֹן)

Yahweh is speaking as if the Ammonites, who were the descendants of Ammon, were actually the **sons of Ammon**. Alternate translation: [the Ammonites]

Support Reference: Metaphor

ULT **I will not turn it back**
UST so I will certainly punish them and will not change my mind about it
(לֹא אֲשִׁיבֶנּוּ)

See how you translated the phrase **I will not turn it back** in 1:3. Alternate translation: [I will not reverse my decision to punish]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
transgressions of	have sinned again and again
Ammon	The people of Ammon
the Gilead	{the region of} Gilead

Amos 1:14

ULT	UST
And I will kindle a fire in the wall of Rabbah, and it will devour her citadels, with a shout in the day of battle, with a tempest in the day of the whirlwind.	*So I will start a fire that will destroy the walls of the city of Rabbah, and it will burn down the fortresses of that city. During that battle, the enemies will shout loudly. They will come as quickly and violently as a strong windstorm.*

ULT **and it will devour her citadels**
UST and it will burn down the fortresses of that city
(וְאָכְלָה אַרְמְנוֹתֶיהָ)

See how you translated the phrase **and it will devour her citadels** in 1:7. Alternate translation: [and it will completely destroy her citadels]

Support Reference: Metaphor

ULT **with a shout in the day of battle, with a tempest in the day of the whirlwind**
UST During that battle, the enemies will shout loudly. They will come as quickly and violently as a strong windstorm
(בִּתְרוּעָה בְּיוֹם מִלְחָמָה בְּסַעַר בְּיוֹם סוּפָה)

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 the enemy will come with a shout in the day of battle, it will come with a tempest in the day of the whirlwind]

Support Reference: Ellipsis

ULT **with a tempest in the day of the whirlwind**
UST They will come as quickly and violently as a strong windstorm
(בְּסַעַר בְּיוֹם סוּפָה)

Yahweh is speaking of the violence with which the enemy army will attack as if it were **a tempest in the day of the whirlwind**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [with overwhelming violence on that day of destruction]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Rabbah	the city of Rabbah
and it will devour	and it will burn down

ULT	UST
her citadels	the fortresses of that city

Amos 1:15

ULT	UST
And their king will go into the exile, he and his officials together," says Yahweh.	*Then the king of Ammon will become a captive and will go to another country, and his officials will go with him," says Yahweh.*

ULT he and his officials together
UST and his officials will go with him
(הֻוא וְשָׂרָיו יַחְדָּו)

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: [he and his officials will go into the exile together]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their king	Then the king of Ammon
into the exile	will become a captive … to another country
Yahweh	says Yahweh

Amos 2

Amos 2 Chapter Introduction

Structure and Formatting

Yahweh judges the nations and Israel for sin.

1. Yahweh judges Judah and the nations for rebellion (1–5)
2. Yahweh condemns Israel for injustice and oppression (6–8)
3. Yahweh reminds Israel of his faithfulness and announces judgment (9–16)

Religious and Cultural Concepts in This Chapter

Prophets and Nazirites

Israel silenced the prophets Yahweh raised up and made the Nazirites break their vow.

Translation Issues in This Chapter

“For three transgressions … and for four”

This traditional Hebrew poetic device continues as in chapter 1 which means complete or overflowing guilt.

Amos 2:1

ULT	UST
Thus says Yahweh, "For three transgressions of Moab, and for four, I will not turn it back, because of his burning the bones of the king of Edom to lime.	*This is what Yahweh says, "The people of Moab have sinned again and again, so I will certainly punish them and will not change my mind about it, because they burned the bones of the king of Edom until only lime remained.*

ULT **For three transgressions of Moab, and for four**
UST The people of Moab have sinned again and again
(עַל־שְׁלֹשָׁה פִּשְׁעֵי מוֹאָב וְעַל־אַרְבָּעָה)

Yahweh is using the formula **For three transgressions of …, and for four** throughout this chapter as a traditional Hebrew poetic device meaning complete or overflowing guilt. It does not mean a literal count of four specific sins. The number three shows a full measure, and the fourth pushes past the limit to trigger God's judgment. If this would not be clear to your readers, your language may have another way of saying this. Alternate translation: [For all the many wrong things Moab has done]

Support Reference: Poetry

ULT **of Moab**
UST The people of Moab
(מוֹאָב)

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

Support Reference: Metonymy

ULT **I will not turn it back**
UST so I will certainly punish them and will not change my mind about it
(לֹא אֲשִׁיבֶנּוּ)

The pronoun **it** refers to Yahweh's decision to punish. Alternate translation: [I will not reverse my decision to punish]

Support Reference: Pronouns — When to Use Them

ULT **because of his burning**
UST because they burned
(עַל־שָׂרְפּוֹ)

The pronoun **his** refers to Moab, that is, to the people of Moab. It may be helpful to clarify this for your readers. Alternate translation: [because of Moab's burning]

Support Reference: Pronouns — When to Use Them

ULT **his burning the bones**
UST they burned the bones of
(שָׂרְפוֹ עַצְמוֹת)

In this culture, to burn someone's bones was a terrible insult to the person. It involved violating his grave, and the burning was thought to disturb the person's peace in the afterlife. You could include this information in a footnote if that would be helpful to your readers.

Support Reference: Assumed Knowledge and Implicit Information

ULT **to lime**
UST until only lime remained
(לַשִּׂיד)

By **to lime**, Yahweh means that the king of Edom's bones were burned so completely that they turned to white ashes. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [to white ashes]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
transgressions	have sinned again and again
of Moab	The people of Moab
of the king	the king of
of Edom	Edom

Amos 2:2

ULT	UST
And I will send a fire into Moab, and it will devour the citadels of Kerioth, and Moab will die in an uproar, with a war cry, with the sound of the shofar.	*So I will send a fire to {destroy} {the nation of} Moab, and it will burn down the fortresses of {the city of} Kerioth. Many people of Moab will die while soldiers shout, blow the ram's horn, and destroy Moab.*

ULT **and it will devour the citadels of Kerioth**
UST and it will burn down the fortresses of {the city of} Kerioth
(וְאָכְלָה אַרְמְנוֹת הַקְּרִיּוֹת)

Yahweh is speaking of fire completely destroying the citadels in Moab's capital city, Kerioth, as if it would **devour** them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and it will completely destroy the citadels of Kerioth]

Support Reference: Metaphor

ULT **and Moab will die**
UST Many people of Moab will die
(וּמֵת & מוֹאָב)

Moab represents the people of Moab. Alternate translation: [and the people who live in Moab will die]

Support Reference: Metonymy

ULT **with the sound of the shofar**
UST blow the ram's horn
(בְּקוֹל שׁוֹפָר)

A **shofar** is a kind of horn, made from the horn of a ram, that people blew to give signals in battle. 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: [with the blast of a signal horn]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
into Moab	{the nation of} Moab
and it will devour	and it will burn down
the citadels of	the fortresses of
with a war cry	while soldiers shout

ULT	UST
the shofar	blow the ram’s horn

Amos 2:3

ULT	UST
And I will cut off the judge from her midst, and all of her officials I will kill with him," says Yahweh.	*I will get rid of the ruler of Moab, and I will kill all of Moab's leaders along with him. That is what I, Yahweh, say."*

ULT **And I will cut off the judge**
UST I will get rid of the ruler of Moab
(וְהִכְרַתִּי שֹׁפֵט)

Here Yahweh is speaking of removing this ruling judge of Moab as if he **will cut off** this ruler like a person would cut a branch off of a tree. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And I will remove the judge]

Support Reference: Metaphor

ULT **from her midst**
UST the ruler of Moab
(מִקִּרְבָּהּ)

The pronoun **her** refers to Moab. It may be helpful to clarify this for your readers. Alternate translation: [from the midst of Moab]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the judge	the ruler of Moab
I will kill	I will kill
Yahweh	Yahweh

Amos 2:4

ULT	UST
Thus says Yahweh, "For three transgressions of Judah, and for four, I will not turn it back, because of their rejecting the law of Yahweh, and they did not keep his statutes, and their lies led them astray, which their fathers walked after them.	*This is what Yahweh says, "The people of Judah have sinned again and again, so I will certainly punish them and will not change my mind about it, because they have rejected the instructions that I, Yahweh, gave them, and they have not obeyed my commands. The false gods that they worship have deceived them, the same false gods that their ancestors chose to worship.*

ULT **For three transgressions of Judah, and for four**
UST The people of Judah have sinned again and again
(עַל־שְׁלֹשָׁה פִּשְׁעֵי יְהוּדָה וְעַל־אַרְבָּעָה)

See how you translated these same phrases in 2:1. Alternate translation: [For all the many wrong things Judah has done]

Support Reference: Poetry

ULT **of Judah**
UST The people of Judah
(יְהוּדָה)

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

Support Reference: Metonymy

ULT **I will not turn it back**
UST so I will certainly punish them and will not change my mind about it
(לְֹא אֲשִׁיבֶנּוּ)

See how you translated the phrase **I will not turn it back** in 2:1. Alternate translation: [I will not reverse my decision to punish]

Support Reference: Pronouns — When to Use Them

ULT **the law of Yahweh**
UST the instructions that I, Yahweh, gave them
(אֶת־תּוֹרַת יְהוָה)

Yahweh is using this possessive form to mean the **law of Yahweh** since he himself gave it to the people of Judah. 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 law that Yahweh commanded them]

Support Reference: Possession

ULT **the law of Yahweh, and they did not keep his statutes**
UST the instructions that I, Yahweh, gave them, and they have not obeyed my commands
(אֶת־תּוֹרַת יְהוָה וְחֻקָּיו לֹא שָׁמָרוּ)

Yahweh is speaking of himself in the third person as **Yahweh** and **his**. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [my law, and they did not keep my statutes]

Support Reference: First, Second or Third Person

ULT **and their lies**
UST The false gods that they worship
(כִּזְבֵיהֶם)

Yahweh is speaking of the false gods that the people of Judah worshiped as if they were **lies**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [their idols]

Support Reference: Metaphor

ULT **led them astray**
UST have deceived them
(וַיַּתְעוּם)

Yahweh is speaking of their being deceived into disobeying God's laws as if they were being physically **led** to go the wrong way or **astray**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [deceived them]

Support Reference: Metaphor

ULT **which their fathers walked after them**
UST the same false gods that their ancestors chose to worship
(אֲשֶׁר־הָלְכוּ אֲבוֹתָם אַחֲרֵיהֶם)

It might seem that the expression **which their fathers walked after them** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [which their fathers walked after]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **which**
UST the same false gods that … chose to worship
(אֲשֶׁר)

The pronoun **which** refers to the **lies**, or the false gods that Judah followed, that were mentioned in the previous line. It may be helpful to clarify this for your readers. Alternate translation: [and the false gods]

Support Reference: Pronouns — When to Use Them

ULT **their fathers**
UST their ancestors
(אֲבוֹתָם)

Here, **fathers** represents "ancestors." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [their forefathers]

Support Reference: Metonymy

ULT **walked after them**
UST the same false gods that … chose to worship
(הָלְכוּ & אַחֲרֵיהֶם)

Yahweh is speaking of Judah's devotion and service to idols as if they physically **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: [had faithfully served]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh says
transgressions	have sinned again and again
of Judah	The people of Judah
their rejecting	they have rejected
the law of Yahweh	the instructions that I, Yahweh, gave them
and … his statutes	and … my commands

ULT	UST
and their lies	The false gods that they worship

Amos 2:5

ULT	UST
And I will send a fire into Judah, and it will devour the citadels of Jerusalem.”	*So I will send a fire to {destroy} {the nation of} Judah, and it will completely burn down the fortresses of {the city of} Jerusalem.”*

ULT and it will devour
UST and it will completely burn down
(וְאָכְלָה)

Yahweh is speaking of fire completely destroying the citadels in the capital of Judah, Jerusalem, as if it would **devour** them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and it will completely destroy the citadels of Jerusalem]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
into Judah	{the nation of} Judah
and it will devour	and it will completely burn down
the citadels of	the fortresses of {the city of}
Jerusalem	Jerusalem

Amos 2:6

ULT	UST
Thus says Yahweh, "For three transgressions of Israel, and for four, I will not turn it back, because of their selling the righteous for silver, and the needy in exchange for a pair of sandals,	*This is what Yahweh says, "The people of Israel have sinned again and again, so I will certainly punish them and will not change my mind about it, because they sell good people in order to get silver, and {they sell} needy people to get a pair of sandals.*

ULT **For three transgressions of Israel, and for four**
UST The people of Israel have sinned again and again
(עַל־שְׁלֹשָׁה פִּשְׁעֵי יִשְׂרָאֵל וְעַל־אַרְבָּעָה)

See how you translated these same phrases in 2:1. Alternate translation: [For all the many wrong things Israel has done]

Support Reference: Poetry

ULT **of Israel**
UST The people of Israel
(יִשְׂרָאֵל)

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

Support Reference: Metonymy

ULT **says Yahweh … I will not turn it back**
UST Yahweh says … so I will certainly punish them and will not change my mind about it
(אָמַר יְהוָה & לְֹא אֲשִׁיבֶנּוּ)

See how you translated the phrase **I will not turn it back** in 2:1. Alternate translation: [I will not reverse my decision to punish]

Support Reference: Pronouns — When to Use Them

ULT **the righteous**
UST good people
(צַדִּיק)

Yahweh 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: [those people who are righteous]

Support Reference: Nominal Adjectives

ULT **and the needy**
UST and {they sell} needy people
(וְאֶבְיוֹן)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. He means that people in Israel are also selling **the needy** for a pair of sandals. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and their selling the needy]

Support Reference: Ellipsis

ULT **and the needy**
UST and {they sell} needy people
(וְאֶבְיוֹן)

Yahweh is using the adjective **needy** 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 those people who are in need]

Support Reference: Nominal Adjectives

ULT **in exchange for a pair of sandals**
UST to get a pair of sandals
(בַּעֲבוּר נַעֲלָיִם)

Yahweh assumes that readers will know that **a pair of sandals** would only cost a very small amount. This means that they sold needy people into slavery for a price as low as the price of a pair of sandals. You could say that explicitly if that would be helpful to your readers. Alternate translation: [for as little as the price of a pair of sandals]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
transgressions	have sinned again and again
of Israel	The people of Israel
the righteous	good people
for silver	in order to get silver
a pair of sandals	to get a pair of sandals

Amos 2:7

ULT	UST
the ones trampling on the head of the poor to the dust of the earth, and they turn aside the way of the afflicted, and a man and his father go to the girl, in order to profane the name of my holiness.	*They oppress poor people as though they are crushing them into the dirt, and they are unjust to people who are suffering. A man and his father both have sexual relations with the same {servant} girl, and so they dishonor me, the holy God.*

ULT **the ones trampling on the head of the poor to the dust of the earth**
UST They oppress poor people as though they are crushing them into the dirt
(הַשֹּׁאֲפִים עַל־עֲפַר־אֶרֶץ בְּרֹאשׁ דַּלִּים)

Here Yahweh is speaking of the people of Israel oppressing and mistreating the poor as if they were **trampling on the head of the poor to the dust of the earth**, crushing them underfoot into the ground. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [cruelly oppressing the poor as if they are crushing their heads into the dust]

Support Reference: Metaphor

ULT **and they turn aside the way of the afflicted**
UST and they are unjust to people who are suffering
(וְדֶרֶךְ עֲנָוִים יַטּוּ)

Yahweh is speaking of the denying justice to afflicted people as if they would **turn aside** from the **way** along which they should walk. 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 deny justice to the afflicted]

Support Reference: Metaphor

ULT **and a man and his father go to the girl**
UST A man and his father both have sexual relations with the same {servant} girl
(וְאִישׁ וְאָבִיו יֵלְכוּ אֶל־הַנַּעֲרָה)

Yahweh is referring to sexual relations in a polite way by using the phrase **go to**. 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 a man and his father have sexual relations with the same girl]

Support Reference: Euphemism

ULT **the afflicted**
UST and they are unjust to people who are suffering
(עֲנִיִּים)

Yahweh is using the adjective **afflicted** 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: [afflicted people]

Support Reference: Nominal Adjectives

ULT **the name of my holiness**
UST me, the holy God
(אֶת־שֵׁם קָדְשִׁי)

Yahweh is using the possessive form to describe a **name** that is characterized by **holiness**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [my holy name]

Support Reference: Possession

ULT **the name of my holiness**
UST me, the holy God
(אֶת־שֵׁם קָדְשִׁי)

Here, **the name of my holiness** represents Yahweh himself, who is holy. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [me, Yahweh, who is holy]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the ones trampling	They oppress poor people as though they are crushing them into the dirt
the earth	They oppress poor people as though they are crushing them into the dirt
the afflicted	and they are unjust to people who are suffering
to profane	and so they dishonor
my holiness	me, the holy God

Amos 2:8

ULT	UST
And on garments taken in pledge they stretch out beside every altar, and the wine of the fined {ones} they drink in the house of their God.	*They take the cloaks from poor people {as a guarantee that those people would repay what they had borrowed}. Then{, instead of returning them at the end of the day,} they lie down on them beside the altars {where they worship}. They force people to pay fines to them, and then {use the money to} buy wine that they drink in the temple of their God.*

ULT **garments taken in pledge**
UST They take the cloaks from poor people {as a guarantee that those people would repay what they had borrowed}
(בְּגָדִים חֲבֻלִים)

The expression **taken** 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: [garments that they took as pledges]

Support Reference: Active or Passive

ULT **in the house of their God**
UST in the temple of their God
(בֵּית אֱלֹהֵיהֶם)

Yahweh is speaking of the temple as if it were a **house** in which he lived. Alternate translation: [in the temple]

Support Reference: Metaphor

ULT **their God**
UST in the temple of 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 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
taken in pledge	They take the cloaks from poor people {as a guarantee that those people would repay what they had borrowed}
altar	the altars {where they worship}

ULT	UST
and the wine of	and then {use the money to} buy wine
in the house of	in the temple of their God
their God	in the temple of their God

Amos 2:9

ULT	UST
But I, I destroyed the Amorite from their faces, who like the height of cedars {was} his height, and he {was} strong as the oaks, and I destroyed his fruit from above and his roots from beneath.	*But I am the one who destroyed the Amorite people group on behalf of your ancestors, even though those people were very tall like cedar trees and very strong like oak trees. I destroyed them completely.*

ULT **But I, I destroyed**
UST But I am the one who destroyed
(וְאָנֹכִי הִשְׁמַדְתִּי)

Yahweh is stating the pronoun **I** separately, even though the verb translated as **I destroyed** already includes this meaning. He is doing that to emphasize that the Israelites could not have destroyed the Amorites without him but rather, he was the one who did 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: [It was I who destroyed]

Support Reference: Pronouns — When to Use Them

ULT **the Amorite**
UST the Amorite people group
(אֶת־הָאֱמֹרִי)

Yahweh is not referring to a specific **Amorite**. He means the Amorite people group in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [the Amorites]

Support Reference: Generic Noun Phrases

ULT **from their faces**
UST on behalf of your ancestors
(מִפְּנֵיהֶם)

Yahweh is using **from their faces** as a common expression of the culture to mean “on behalf 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: [on their behalf]

Support Reference: Idiom

ULT **who like the height of cedars {was} his height**
UST even though those people were very tall like cedar trees
(אֲשֶׁר כְּגֹבַהּ אֲרָזִים גָּבְהֹו)

The point of this comparison is that just as **cedars** are very tall, so the Amorite people were very tall. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [who was extremely tall, as cedar trees are]

Support Reference: Simile

ULT **and he {was} strong as the oaks**
UST and very strong like oak trees
(וְחָסֹן הוּא כָּאַלֹּונִים)

The point of this comparison is that just as **the oaks** are very strong, so the Amorite people were very strong. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and he was very strong, as oak trees are]

Support Reference: Simile

ULT **his fruit from above and his roots from beneath**
UST I destroyed them completely
(פִּרְיֹו מִמַּעַל וְשָׁרָשָׁיו מִתָּחַת)

Yahweh is continuing the comparison of the Amorites to trees and referring to all of the Amorite people by naming two extremes, **fruit from above** and **roots from beneath**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [them entirely, leaving no survivors]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I destroyed	who destroyed
the Amorite	the Amorite people group
of cedars	even though those people were very tall like cedar trees
as the oaks	and very strong like oak trees
his fruit	I destroyed them completely

Amos 2:10

ULT	UST
And I, I brought you up from the land of Egypt, and I led you in the wilderness forty years, to possess the land of the Amorite.	*I am the one who brought you Israelite people from {being slaves in} the land of Egypt, and then I led your ancestors through the wilderness for forty years, so that I could give you the land of the Amorite people as your own.*

ULT **And I, I brought you up**
UST I am the one who brought you Israelite people
(וְאָנֹכִי הֶעֱלֵיתִי אֶתְכֶם)

Yahweh is stating the pronoun **I** separately, even though the verb translated as **I brought** already includes this meaning. He is doing that to emphasize that he was the one who brought the people of Israel up from Egypt. 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: [It was I who brought you]

Support Reference: Pronouns — When to Use Them

ULT **I brought you up**
UST who brought you Israelite people
(הֶעֱלֵיתִי אֶתְכֶם)

Even though Yahweh has been speaking about the people of Israel with third person pronouns, here he switches to speaking directly to them much more personally in the second person as **you**. This is a plural pronoun if your language marks that distinction. If it would be helpful in your language, you could make that clear. Alternate translation: [I brought you Israelites up]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the land of	from {being slaves in} the land of
Egypt	Egypt
in the wilderness	through the wilderness
to possess	so that I could give you … as your own
the Amorite	the Amorite people

Amos 2:11

ULT	UST
And I raised up from your sons as prophets, and from your young men as Nazirites. Is it not even so, sons of Israel?"—the declaration of Yahweh.	*{Over the years,} I chose some of your young men to become prophets, and others to be Nazirites. You Israelite people certainly know that this is true! This is what I, Yahweh, declare.*

ULT **And I raised up**
UST {Over the years,} I chose
(וָאָקִים)

Yahweh is speaking of choosing certain young men to become prophets and Nazirites as if they were objects that he would physically lift or **raise up** into a high position. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And I chose]

Support Reference: Metaphor

ULT **from your sons**
UST some of your young men
(מִבְּנֵיכֶם)

The word **your** is plural here and throughout this passage because Yahweh is addressing the people of Israel, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of You

ULT **and from your young men as Nazirites**
UST and others to be Nazirites
(וּמִבַּחוּרֵיכֶם לִנְזִרִים)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and I raised up from your young men as Nazirites]

Support Reference: Ellipsis

ULT **Is it not even so, sons of Israel**
UST You Israelite people certainly know that this is true
(הֲלֹא־אַתֶּם בְּנֵי יִשְׂרָאֵל)

Yahweh is using the question form to emphasize that what he has just said is true. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [This is surely so, sons of Israel!]

Support Reference: Rhetorical Question

ULT **the declaration of Yahweh**
UST This is what I, Yahweh, declare
(נְאֻם־יְהוָה)

Amos is interjecting the phrase **the declaration of Yahweh** to indicate that what has been said is a direct quotation from Yahweh and comes with Yahweh's authority. In your translation, use a natural way of indicating direct quotations in your language.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
as prophets	to become prophets
as Nazirites	to be Nazirites
Israel	You Israelite people
of Yahweh	I, Yahweh

Amos 2:12

ULT	UST
“But you made the Nazirites drink wine, and on the prophets you commanded, saying, ‘You shall not prophesy!’	*But you forced the Nazirites to drink wine, and you commanded the prophets to not tell people the messages that I, Yahweh, give to them!*

ULT **But you made the Nazirites drink wine**
UST But you forced the Nazirites to drink wine
(וַתַּשְׁקוּ אֶת־הַנְּזִרִים יָיִן)

Yahweh assumes that readers will know that a Nazirite would have vowed not to drink wine according to rules laid out in Numbers 6:2-4. You could say that explicitly if that would be helpful to your readers. Alternate translation: [But you made the Nazirites break their vows and drink wine]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you commanded, saying, ‘You shall not prophesy**
UST you commanded … to not tell people the messages that I, Yahweh, give to them
(צִוִּיתֶם לֵאמֹר לֹא תִנָּבְאוּ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [you commanded them that they should not prophesy]

Support Reference: Quotes within Quotes

ULT **you commanded, saying, ‘You shall not prophesy**
UST you commanded … to not tell people the messages that I, Yahweh, give to them
(צִוִּיתֶם לֵאמֹר לֹא תִנָּבְאוּ)

The term **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly since **commanded** already includes that information.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Nazirites	the Nazirites … wine
But you made … drink	But you forced … to drink
wine	wine
the prophets	and … the prophets

Amos 2:13

ULT	UST
Behold, I am pressing down in your place, just as the cart presses down, the one that is full of sheaves for it.	*So now I will make you unable to escape what will happen to you right where you are, just as a cart loaded with too much grain cannot move from where it is.*

ULT **Behold**
UST So now
(הִנֵּה)

Yahweh is using the term **Behold** to focus the Israelites' attention on what he is about to say. Your language may have a comparable expression that you could use in your translation. Alternate translation: [Consequently]

Support Reference: Foreground Information

ULT **am pressing down in your place, just as the cart presses down, the one that is full of sheaves for it**
UST will make you unable to escape what will happen to you right where you are, just as a cart loaded with too much grain cannot move from where it is
(מֵעִיק תַּחְתֵּיכֶם כַּאֲשֶׁר תָּעִיק הָעֲגָלָה הַמְלֵאָה לָהּ עָמִיר)

The point of this comparison is that just as load of sheaves of grain is heavy and presses down a cart so it can barely move, so Yahweh will press down heavily on the people of Israel. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [am pressing down on you heavily so you cannot escape just as a cart is pressed down and cannot move when its load of sheaves is too heavy]

Support Reference: Simile

Amos 2:14

ULT	UST
And retreat will perish from the swift, and the strong will not strengthen his power, and the mighty will not save his life,	*{At that time,} {even} people who can run quickly will not be able to escape, and {even} strong people will not be strong enough, and {even} warriors will not be able to rescue themselves.*

ULT And retreat will perish from the swift
UST {At that time,} {even} people who can run quickly will not be able to escape
(וְאָבַד מָנוֹס מִקָּל)

If your language does not use an abstract noun for the idea of **retreat**, you could express the same idea in another way. Alternate translation: [And the swift will not be able to flee]

Support Reference: Abstract Nouns

ULT from the swift, and the strong
UST {even} people who can run quickly … and {even} strong people
(מִקָּל וְחָזָק)

Yahweh is using the adjectives **swift** and **strong** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these adjectives with a equivalent phrases. Alternate translation: [from the swift person and the strong person]

Support Reference: Nominal Adjectives

ULT and the mighty
UST and {even} warriors
(וְגִבּוֹר)

Yahweh is using the adjective **mighty** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [and the mighty person]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … will perish	At that time … will not be able
and the mighty	and {even} warriors
will … save	will … be able to rescue

Amos 2:15

ULT	UST
and the one grasping the bow will not stand, and the swift on his feet will not save {himself}, and the one riding the horse will not save his life.	*{Even} those who shoot arrows will not be able to stand {and do so}, and {even} those who can run quickly will not be able to escape, and {even} those who have a horse to ride will not be able to save themselves.*

ULT and the one grasping the bow
UST {Even} those who shoot arrows
(וְתֹפֵשׂ הַקָּשֶׁת)

Yahweh is not referring to a specific person described as **the one grasping the bow**. He means archers in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [and archers]

Support Reference: Generic Noun Phrases

ULT and the swift on his feet
UST and {even} those who can run quickly
(וְקַל בְּרַגְלָיו)

Yahweh is using the adjective **swift** 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 the one who is swift on his feet]

Support Reference: Nominal Adjectives

ULT and the one riding the horse
UST and {even} those who have a horse to ride
(וְרֹכֵב הַסּוּס)

Yahweh is not referring to a specific person described as **the one riding the horse**. He means horsemen in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [and those riding horses]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the bow	{Even} those who shoot arrows
will … save {himself}	will … be able to escape
the horse	a horse

Amos 2:16

ULT	UST
And the strong of his heart among the mighty, naked he will flee in that day”—the declaration of Yahweh.	*At that time, {even} the bravest of the mighty men will run away naked. This is what I, Yahweh, declare.”*

ULT And the strong of his heart
UST {even} the bravest
(וְאַמִּ֥יץ לִבּ֖וֹ)

Yahweh is using **the strong of his heart** as a common expression of the culture to mean “courageous.” 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 the most courageous]

Support Reference: Idiom

ULT among the mighty
UST of the mighty men
(בַּגִּבּוֹרִ֔ים)

Yahweh is using the adjective **mighty** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [among the mighty warriors]

Support Reference: Nominal Adjectives

ULT naked he will flee
UST will run away naked
(עָר֥וֹם יָנ֖וּס)

In this context, **naked will he flee**, means that this mighty warrior ran away without any of his weapons and armor. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [he will flee stripped of his weapons and armor]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in that day**
UST At that time
(בַּיּוֹם־הַהוּא)

The phrase **in that day** refers to that time when Yahweh will punish them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [at the time when I punish you]

Support Reference: Metonymy

ULT **the declaration of Yahweh**
UST This is what I, Yahweh, declare
(נְאֻם־יְהוָה)

See how you translated the phrase **the declaration of Yahweh** in 2:11.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
among the mighty	of the mighty men
of Yahweh	I, Yahweh

Amos 3

Amos 3 Chapter Introduction

Structure and Formatting

Yahweh holds Israel accountable for rejecting him.

1. Yahweh declares Israel accountable because he chose them (1–2)
2. Yahweh warns of coming judgment and calls his people to listen (3–10)
3. Yahweh announces the destruction of Israel's wealth and false security (11–15)

Religious and Cultural Concepts in This Chapter

The horns of the altar

These projections at the corners of an altar were grasped for refuge; cutting them off (verse 14) means there is no refuge.

Rhetorical questions

The prophet Amos uses a chain of rhetorical questions to illustrate that God's judgment on Israel is the expected outcome. Just as everyday causes naturally produce predictable effects, Israel's persistent sin makes divine disaster an absolute certainty.

Amos 3:1

ULT	UST
Hear this word that Yahweh has spoken against you, sons of Israel, against all of the family that I brought up from the land of Egypt, saying,	*You people of Israel, listen to this message that Yahweh has spoken against you. He is speaking against all of the descendants of the people whom he brought up out of the land of Egypt. He says this:*

ULT **against you, sons of Israel**
UST You people of Israel … against you
(עֲלֵיכֶם בְּנֵי יִשְׂרָאֵל)

Amos is speaking of the people of Israel as if they were the **sons** of their ancestor Israel. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [against you Israelites]

Support Reference: Metaphor

ULT **all of the family**
UST all of the descendants of the people
(כָּל־הַמִּשְׁפָּחָה)

Here, **all of the family** represents all of the descendants of those who were captive in Egypt. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all of you descendants of those]

Support Reference: Metonymy

ULT **that I brought up**
UST whom he brought up
(אֲשֶׁר הֶעֱלֵיתִי)

Amos first refers to **Yahweh** and then he uses the first person **I** to describe what Yahweh had done. If it would be helpful in your language, you could use the second person throughout this verse as in the UST.

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Israel	Israel
the family	the descendants of the people
from the land of	out of the land of
Egypt	Egypt

Amos 3:2

ULT	UST
“Only you have I known from all of the families of the ground. Therefore I will visit upon you all of your iniquities.	*“From among all of the families of people on the earth, I chose only you to belong to me. That is why I must now punish you for all of the ways that you have sinned.”*

ULT **Only you have I known**
UST I chose only you to belong to me
(רַק אֶתְכֶם יָדַעְתִּי)

The implication is that when Yahweh says that he has **known** Israel, he means that he chose this people to belong to him in a special covenant relationship. You could include this information if that would be helpful to your readers. Alternate translation: [Only you have I chosen to be in a covenant relationship with me]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the families of the ground**
UST all of the families of people on the earth
(מִשְׁפְּחוֹת הָאֲדָמָה)

Yahweh is using this possessive form to mean the nations or people groups that live on the earth. 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 people groups that live on the earth]

Support Reference: Possession

ULT **all of your iniquities**
UST for all of the ways that you have sinned
(אֵת כָּל־עֲוֹנֹתֵיכֶם)

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

Support Reference: Abstract Nouns

ULT **I will visit upon you**
UST I must now punish you
(אֶפְקֹד עֲלֵיכֶם)

Yahweh is using **I will visit upon you** as a common expression of the culture to mean "I will punish you." 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 you for]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
have I known	I chose
the families of	all of the families
your iniquities	the ways that you have sinned

Amos 3:3

ULT	UST
Will two walk together, unless they have agreed?	*Two people do not travel together unless they have agreed to do that.*

ULT Will two walk together, unless they have agreed
UST Two people do not travel together unless they have agreed to do that
(הֲיֵלְכוּ שְׁנַיִם יַחְדָּו בִּלְתִּי אִם־נוֹעָדוּ)

Yahweh, through Amos, is using the question form to emphasize the certainty of the fact that two people do not travel together unless they have arranged to do so. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Certainly two will not walk together, unless they have agreed!]

Support Reference: Rhetorical Question

ULT unless they have agreed
UST unless they have agreed to do that
(בִּלְתִּי אִם־נוֹעָדוּ)

The pronoun **they** refers to the two people who agreed to walk together. It may be helpful to clarify this for your readers. Alternate translation: [unless the two of them have agreed]

Support Reference: Pronouns — When to Use Them

Amos 3:4

ULT	UST
Will a lion roar in the forest when there is no prey for him? Will a young lion give his voice from his den, unless he has caught {something}?	*A lion does not roar in the forest unless it has caught an animal to eat, and a young lion does not growl in its den unless it has caught something.*

ULT **Will a lion roar in the forest when there is no prey for him**
UST A lion does not roar in the forest unless it has caught an animal to eat
(הֲיִשְׁאַג אַרְיֵה בַּיַּעַר וְטֶרֶף אֵין לוֹ)

Yahweh is using the question form to emphasize the certainty of the fact that a lion would certainly only roar if it were attacking its prey to catch and eat. 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: [A lion never roars in the forest when there is no prey for him]

Support Reference: Rhetorical Question

ULT **Will a young lion give his voice from his den, unless he has caught {something … }**
UST and a young lion does not growl in its den unless it has caught something
(הֲיִתֵּן כְּפִיר קוֹלוֹ מִמְּעֹנָתוֹ בִּלְתִּי אִם־לָכָד)

Yahweh is using the question form to emphasize the certainty of the fact that a young lion growls in its den only when it has caught something. 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: [A young lion never gives his voice from his den unless he has caught something!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a lion	A lion
when … prey	unless it has caught an animal to eat

Amos 3:5

ULT	UST
Will a bird fall into a snare {on} the ground when there is no trap for it? Will a snare spring up from the ground, when capturing, it will not capture?	*A bird does not get caught in a trap on the ground unless someone has set a trap for it, and a trap does not spring up to catch {an animal} if there is nothing to catch.*

ULT **Will a bird fall into a snare {on} the ground when there is no trap for it**
UST A bird does not get caught in a trap on the ground unless someone has set a trap for it
(הֲתִפֹּל צִפּוֹר עַל־פַּח הָאָרֶץ וּמוֹקֵשׁ אֵין לָהּ)

Yahweh is using the question form to emphasize the certainty of the fact that a bird is caught only when someone has set a trap for it. 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: [A bird will certainly not fall into a snare on the ground when there is no trap for it!]

Support Reference: Rhetorical Question

ULT **Will a snare spring up from the ground, when capturing, it will not capture**
UST and a trap does not spring up to catch {an animal} if there is nothing to catch
(הֲיַעֲלֶה־פַּח מִן־הָאֲדָמָה וְלָכֹד לֹא יִלְכֹּד)

Yahweh is using the question form to emphasize the certainty of the fact that a trap springs up only when it has caught something. 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: [A snare will certainly not spring up from the ground unless it has something to capture!]

Support Reference: Rhetorical Question

ULT **when capturing, it will not capture**
UST if there is nothing to catch
(וְלָכֹד לֹא יִלְכֹּד)

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: [when it has nothing to capture]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a snare	in a trap
{on} the ground	on the ground
when … trap	unless someone has set a trap for it

ULT	UST
when capturing	if there is

Amos 3:6

ULT	UST
Or a shofar is blown in a city, and the people do not tremble? Or disaster happens in a city, and Yahweh has not done {it}?	*If someone blows {an alarm} on a ram's horn in a city, the people there become afraid, and if something terrible happens in a city, then Yahweh has done it.*

ULT **Or a shofar is blown in a city, and the people do not tremble**
UST If someone blows {an alarm} on a ram's horn in a city, the people there become afraid
(אִם־יִתָּקַע שׁוֹפָר בְּעִיר וְעָם לֹא יֶחֱרָדוּ)

Yahweh is using the question form to emphasize the certainty of the fact that people will be afraid when they hear a warning that an enemy is attacking. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Certainly the people will tremble when a shofar is blown in a city!]

Support Reference: Rhetorical Question

ULT **a shofar is blown in a city**
UST someone blows {an alarm} on a ram's horn in a city
(יִתָּקַע שׁוֹפָר בְּעִיר)

Yahweh assumes that readers will know that **a shofar is blown in a city** it is to warn the people of that city that enemies are attacking. You could say that explicitly if that would be helpful to your readers. Alternate translation: [an alarm is sounded in a city to warn of attacking enemies]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a shofar is blown**
UST someone blows {an alarm} on a ram's horn
(יִתָּקַע שׁוֹפָר)

The expression **a shofar is blown** 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: [someone blows a shofar]

Support Reference: Active or Passive

ULT **a shofar**
UST on a ram's horn
(שׁוֹפָר)

A **shofar** is a kind of horn that people made from the horn of a ram and blew as a signal. 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 warning horn]

Support Reference: Translate Unknowns

ULT **disaster happens in a city, and Yahweh has not done {it … }**
UST something terrible happens in a city, then Yahweh has done it
(תִּהְיֶה רָעָה בְּעִיר וַיהוָה לֹא עָשָׂה)

Yahweh is using the question form to emphasize the certainty of the fact that Yahweh can cause disasters to happen as punishment. 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: [when disaster happens in a city, it is Yahweh who has done it!]

Support Reference: Rhetorical Question

ULT **and Yahweh has not done {it}**
UST then Yahweh has done it
(וַיהוָה לֹא עָשָׂה)

Here and in the next couple of verses, it could be that: (1) Amos is speaking about Yahweh as modeled in the UST (end Yahweh's quote at the end of verse 2) or (2) Yahweh is speaking of himself in the third person. If it would be helpful in your language, you could translate this in the first person throughout these verses. Alternate translation: [and I, Yahweh have not done it]

Support Reference: First, Second or Third Person

ULT **and Yahweh has not done {it}**
UST then Yahweh has done it
(וַיהוָה לֹא עָשָׂה)

The pronoun **it** refers to the disaster that happens in the city. It may be helpful to clarify this for your readers. Alternate translation: [and Yahweh has not caused that disaster]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a shofar	on a ram's horn

ULT	UST
do … tremble	become afraid
and Yahweh	then Yahweh

Amos 3:7

ULT	UST
For the Lord Yahweh will not do a thing unless he has revealed his secret counsel to his servants the prophets.	*In the same way, the Lord Yahweh does not do something unless he has first revealed his plans to his servants the prophets.*

ULT **will not do a thing**
UST does not do something
(לֹא יַעֲשֶׂה & דָּבָר)

By **Lord Yahweh will not do a thing**, means Yahweh will not bring any judgment to those he has a covenant relationship with, without first telling his prophets who serve him so they can warn the people what will happen if they do not turn from their sinful acts. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [will not bring judgment]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Lord Yahweh**
UST the Lord Yahweh
(אֲדֹנָי יְהוִה)

Here and in the next verse, it could be that: (1) Amos is speaking about Yahweh as modeled in the UST (end Yahweh's quote at the end of verse 2) or (2) Yahweh is speaking of himself in the third person. If it would be helpful in your language, you could translate this in the first person throughout these verses. Alternate translation: [I, the Lord Yahweh]

Support Reference: First, Second or Third Person

ULT **his secret counsel**
UST his plans
(סוֹדוֹ)

Yahweh is using this possessive form to mean the secret plans that he himself has made. 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 secret plans that he has made] or [the secret plans the I have made]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord Yahweh	the Lord Yahweh
his secret counsel	his plans
his servants	his servants

ULT	UST
the prophets	the prophets

Amos 3:8

ULT	UST
The lion has roared; who will not fear? The Lord Yahweh has spoken; who will not prophesy?	*When a lion roars, everyone is afraid; similarly, when the Lord Yahweh speaks, the prophets must proclaim what he says.*

ULT **The lion has roared**
UST When a lion roars
(אַרְיֵה שָׁאָג)

Yahweh is speaking of the message he's giving to the people through Amos as if it were the roar of a **lion** that everyone who hears it must fear (see 1:2). Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Yahweh has roared like a lion]

Support Reference: Metaphor

ULT **who will not fear**
UST everyone is afraid
(מִי לֹא יִירָא)

Yahweh is using the question form to state emphatically that everyone who hears a lion roar will be afraid. 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 it would make anyone afraid!]

Support Reference: Rhetorical Question

ULT **who will not prophesy**
UST the prophets must proclaim what he says
(מִי לֹא יִנָּבֵא)

Yahweh is using the question form to emphasize the fact that when Lord Yahweh has spoken to his prophet, that prophet must proclaim his message. 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 the one who hears him is compelled to prophesy!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The lion	When a lion roars
will … fear	everyone is afraid
The Lord	similarly, when the Lord

ULT	UST
will … prophesy	the prophets must proclaim what he says

Amos 3:9

ULT	UST
Cause {people} to hear on the citadels in Ashdod, and on the citadels in the land of Egypt, and say, 'Be gathered on the mountains of Samaria, and see the great uproars in her midst, and the oppressed within her.'	*{Yahweh says,} "Announce this to the rulers who live in the fortresses in the city of Ashdod and to the rulers who live in the fortresses in the land of Egypt. Say to them, 'Gather together on the hills around the city of Samaria, and see how the people there are panicking, and how the powerful people are oppressing the other people there.'"*

ULT Cause {people} to hear
UST {Yahweh says,} "Announce this
(הַשְׁמִיעוּ)

The implication is that the messengers are to make this proclamation to the people who live in **the citadels in Ashdod** and in **the citadels in the land of Egypt.** You could include this information if that would be helpful to your readers. Alternate translation: [Proclaim to the people]

Support Reference: Assumed Knowledge and Implicit Information

ULT Cause {people} to hear on the citadels in Ashdod, and on the citadels
UST { … Yahweh says,} "Announce this to the rulers who live in the fortresses in the city of Ashdod and to the rulers who live in the fortresses
(הַשְׁמִיעוּ עַל־אַרְמְנוֹת בְּאַשְׁדּוֹד וְעַל־אַרְמְנוֹת)

Here, **on the citadels** represents the rulers and other powerful people who live in those citadels. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Tell those who are Ashdod's rulers and who rule]

Support Reference: Metonymy

ULT and say, 'Be gathered
UST Say to them, 'Gather together
(וְאִמְרוּ הֵאָסְפוּ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and tell them to gather]

Support Reference: Quotes within Quotes

ULT **Be gathered**
UST Gather together
(הֵאָסְפוּ)

The expression **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. Alternate translation: [Gather yourselves]

Support Reference: Active or Passive

ULT **the great uproars in her midst**
UST how the people there are panicking
(מְהוּמֹת רַבּוֹת בְּתוֹכָהּ)

If your language does not use an abstract noun for the idea of **uproars**, you could express the same idea in another way. Alternate translation: [how greatly the people in her midst are rioting]

Support Reference: Abstract Nouns

ULT **in her midst**
UST there
(בְּתוֹכָהּ)

The pronoun **her** refers to the city of Samaria. It may be helpful to clarify this for your readers. Alternate translation: [in Samaria]

Support Reference: Pronouns — When to Use Them

ULT **and the oppressed within her**
UST and how the powerful people are oppressing the other people there
(וַעֲשֻׁקִים בְּקִרְבָּהּ)

Yahweh is using the adjective **oppressed** 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 the oppressed people within her]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the citadels	to the rulers who live in the fortresses
in Ashdod	in the city of Ashdod
in the land of	in the land of
Egypt	Egypt
Be gathered	Gather together

ULT	UST
Samaria	the city of Samaria

Amos 3:10

ULT	UST
And they do not know to do right”—the declaration of Yahweh— “those storing up violence and destruction in their citadels.”	*Yahweh declares, “The people who live in Samaria do not know how to do what is right. They violently rob other people, and they fill their fortresses with the things that they steal.”*

ULT **And they do not know to do right**
UST The people who live in Samaria do not know how to do what is right
(וְלֹא־יָדְעוּ עֲשׂוֹת־נְכֹחָה)

The pronoun **they** refers to the people who live in Samaria. It may be helpful to clarify this for your readers. Alternate translation: [And the inhabitants of Samaria do not know to do right]

Support Reference: Pronouns — When to Use Them

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

Amos, who is conveying Yahweh’s words, is interjecting **the declaration of Yahweh** to emphasize that what has been said is a direct quotation from Yahweh and comes with Yahweh’s authority. In your translation, use a natural way of indicating direct quotations in your language.

Support Reference: Quotations and Quote Margins

ULT **violence and destruction**
UST They violently rob other people
(חָמָס וָשֹׁד)

If your language does not use abstract nouns for the ideas of **violence** and **destruction**, you could express the same idea in another way. Alternate translation: [what they have violently and destructively seized]

Support Reference: Abstract Nouns

ULT **violence and destruction**
UST They violently rob other people
(חָמָס וְשֹׁד)

Here, **violence and destruction** represents the wealth that was attained and stored up as a result of the nation's acting violently and destructively toward others. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [wealth gained through violence and destruction]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they do … know	The people who live in Samaria do not know
right	how to do what is right
Yahweh	Yahweh declares
and destruction	They violently rob other people
in their citadels	and they fill their fortresses with the things that they steal

Amos 3:11

ULT	UST
Therefore, thus says the Lord Yahweh, "An adversary—and around the land! And he will bring down from you your strength, and your citadels will be plundered."	*So this is what the Lord Yahweh says {to them}, "An enemy army will come and surround your land. They will tear down your fortifications, and they will carry away the valuable things in your fortresses."*

ULT **Therefore**
UST So
(לָכֵן)

The word translated as **Therefore** indicates that what follows is a result of what came before. Use a connector in your language that makes it clear that what follows is a result of what came before. Alternate translation: [Because they have done these things]

Support Reference: Connect — Reason-and-Result Relationship

ULT **An adversary—and around the land**
UST An enemy army will come and surround your land
(צַר וּסְבִיב הָאָרֶץ)

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: [An adversary will come, and he will be all around the land]

Support Reference: Ellipsis

ULT **An adversary—and around the land**
UST An enemy army will come and surround your land
(צַר וּסְבִיב הָאָרֶץ)

The implication is that **An adversary** is an enemy army that will surround the land and attack its cities. You could include this information if that would be helpful to your readers. Alternate translation: [The army of the adversary will besiege the land on every side]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And he will bring down from you your strength**
UST They will tear down your fortifications
(וְהוֹרֵד מִמֵּךְ עֻזֵּךְ)

The pronoun **he** refers to the adversary, and the pronoun **you** refers to the land of Israel around Samaria and the people who live there. It may be helpful to clarify this for your readers. Alternate translation: [And that adversary will bring down from you Israelites your strength]

Support Reference: Pronouns — When to Use Them

ULT **And he will bring down from you your strength**
UST They will tear down your fortifications
(וְהוֹרֵד מִמֵּךְ עֻזֵּךְ)

Here, **your strength** represents the fortifications that the people of Israel trusted to protect them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And he will bring down your strong defenses]

Support Reference: Metonymy

ULT **and your citadels will be plundered**
UST and they will carry away the valuable things in your fortresses
(וְנָבַזּוּ אַרְמְנוֹתָיִךְ)

The expression **be plundered** 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. The adversary would be the one doing this. Alternate translation: [and he will plunder your citadels]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord Yahweh	the Lord Yahweh
An adversary	An enemy army will come
the land	your land
your citadels	the valuable things in your fortresses
and … will be plundered	and they will carry away

Amos 3:12

ULT	UST
Thus says Yahweh: "As the shepherd rescues from the mouth of the lion two legs or a piece of an ear, thus will the sons of Israel be rescued, the ones dwelling in Samaria, with a side of a bed and with a cover of a couch.	*This is what Yahweh says, "When a lion attacks a sheep, sometimes a shepherd can grab from the lion only two legs of the sheep or a piece of its ear. Similarly, only a few of you people of Israel who live in Samaria will survive, along with only a side of a bed or a piece of a couch."*

ULT **As the shepherd rescues from the mouth of the lion two legs or a piece of an ear, thus will the sons of Israel be rescued**
UST When a lion attacks a sheep, sometimes a shepherd can grab from the lion only two legs of the sheep or a piece of its ear. Similarly, only a few of you people of Israel … will survive
(כַּאֲשֶׁר־יַצִּיל הָרֹעֶה מִפִּי הָאַרְיֵ שְׁתֵּי כְרָעַיִם אוֹ בְדַל־אֹזֶן כֵּן יִנָּצְלוּ בְּנֵי יִשְׂרָאֵל)

The point of this comparison is that just as **the shepherd** can save only **two legs or a piece of an ear** from a lion that has attacked a sheep, so only a small remnant of the people of Israel will survive. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [Just as the shepherd can recover only parts of a sheep from the mouth of the lion, so only a small remnant of the sons of Israel will be rescued]

Support Reference: Simile

ULT **thus will the sons of Israel be rescued**
UST Similarly, only a few of you people of Israel … will survive
(כֵּן יִנָּצְלוּ בְּנֵי יִשְׂרָאֵל)

The expression **be rescued** 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: [thus I will only be able to rescue a few of the sons of Israel]

Support Reference: Active or Passive

ULT **with a side of a bed and with a cover of a couch**
UST along with only a side of a bed or a piece of a couch
(בְּפְאַת מִטָּה וּבְדַמֶּשֶׂק עָרֶשׂ)

The implication is that these scraps of expensive furniture are all that will be left of the luxury that the people of Samaria now enjoy. You could include this information if that would be helpful to your readers. Alternate translation: [with only a broken-off side of a bed and a torn piece of a couch left of all their luxury]

Support Reference: Assumed Knowledge and Implicit Information

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

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

Support Reference: Metaphor

ULT **and with a cover of a couch**
UST or a piece of a couch
(וּבְדִמֶּשֶׂק עֶרֶשׂ)

Scholars are not sure what the word translated as **cover** actually means. It could be: (1) an unknown piece of a couch, as in the UST, or (2) a type of cloth, such as the city of Damascus was known for at a later time. Alternate translation: [and on a damask of a couch] or (3) the word “Damascus,” although spelled a little differently than usual. Alternate translation: [and on a Damascus couch]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the shepherd	sometimes a shepherd
rescues	can grab
the lion	When a lion attacks a sheep … from the lion
Israel	Israel
in Samaria	Samaria

Amos 3:13

ULT	UST
Hear, and testify against the house of Jacob”—the declaration of the Lord Yahweh, the God of Armies—	*The Lord Yahweh, the God who commands the armies of angels, declares, “Listen, and warn the descendants of Jacob:*

ULT against the house of Jacob
UST the descendants of Jacob
(בְּבֵית יַעֲקֹב)

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 Jacob** means all the people descended from the patriarch Jacob, who was also known as Israel. Alternate translation: [against the people descended from Jacob]

Support Reference: Metaphor

ULT the declaration of the Lord Yahweh, the God of Armies
UST The Lord Yahweh, the God who commands the armies of angels, declares
(נְאֻם־אֲדֹנָי יְהוִה אֱלֹהֵי הַצְּבָאוֹת)

Amos is interjecting the phrase **the declaration of Yahweh** into what Yahweh is saying to emphasize that what is about to be said is a direct quotation from Yahweh and comes with Yahweh’s authority. In your translation, use a natural way of indicating direct quotations in your language.

Support Reference: Quotations and Quote Margins

ULT the God of Armies
UST the God who commands the armies of angels
(אֱלֹהֵי הַצְּבָאוֹת)

Yahweh is using this possessive form to mean the God who commands the armies of angels. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [God, the commander of the angel armies]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and testify	and warn
against the house of	the descendants of Jacob
Jacob	the descendants of Jacob
the Lord Yahweh	The Lord Yahweh

ULT	UST
the God of Armies	the God who commands the armies of angels

Amos 3:14

ULT	UST
“for in the day of my visiting the transgressions of Israel upon him, I will also visit upon the altars of Bethel, and the horns of the altar will be cut off, and they will fall to the ground.	*Be aware that when I punish the people of Israel for the sins that they have committed, I will also destroy the altars at Bethel. I will cut off the horns that are on {the corners of} the {main} altar, and they will fall to the ground.*

ULT **in the day of**
UST when
(בְּיֹום)

Yahweh is using the term **in the day** to refer to at a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when the time comes for]

Support Reference: Metonymy

ULT **my visiting the transgressions of Israel upon him**
UST I punish the people of Israel for the sins that they have committed
(פָּקְדִי פִּשְׁעֵי־יִשְׂרָאֵל עָלָיו)

Yahweh is using **my visiting the transgressions of Israel upon him** as a common expression of the culture to mean “my punishing the people of Israel for their transgressions.” 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 punishing Israel for their transgressions]

Support Reference: Idiom

ULT **the transgressions of Israel**
UST the people of Israel for the sins that they have committed
(פִּשְׁעֵי־יִשְׂרָאֵל)

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

Support Reference: Abstract Nouns

ULT **upon him**
UST I punish
(עָלָ֑יו)

The pronoun **him** refers to the nation of Israel. It may be helpful to clarify this for your readers. Alternate translation: [upon that nation]

Support Reference: Pronouns — When to Use Them

ULT **I will also visit upon**
UST I will also destroy
(וּפָקַדְתִּי֙ עַל)

Yahweh is using **I will also visit upon** as a common expression of the culture to mean "to come against" or "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 also come against]

Support Reference: Idiom

ULT **and the horns of the altar will be cut off**
UST I will cut off the horns that are on {the corners of} the {main} altar
(וְנִגְדְּעוּ֙ קַרְנ֣וֹת הַמִּזְבֵּ֔חַ)

Here, **the horns of the altar** represents the protection that people superstitiously sought when they took hold of those horns. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and the horns of the altar that people grasped for safety will be cut off]

Support Reference: Metonymy

ULT **and the horns of the altar will be cut off**
UST I will cut off the horns that are on {the corners of} the {main} altar
(וְנִגְדְּעוּ֙ קַרְנ֣וֹת הַמִּזְבֵּ֔חַ)

The expression **will 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. Yahweh is the one who would do this. Alternate translation: [and I will cut off the horns of the altar]

Support Reference: Active or Passive

ULT **the horns of the altar**
UST the horns that are on {the corners of} the {main} altar
(קַרְנוֹת הַמִּזְבֵּחַ)

The top corners of the central altar at Bethel (and others) were shaped like bull horns. These horns were a symbol of the strength of the god that was worshiped there. The horns were considered the most sacred and powerful part of the altar. You could include this information in a footnote if it would be helpful to your readers.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and they will fall to the ground**
UST and they will fall to the ground
(וְנָפְלוּ לָאָרֶץ)

The pronoun **they** refers to the horns of the altar. It may be helpful to clarify this for your readers. Alternate translation: [and those horns will fall to the ground]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the transgressions of	for the sins that they have committed
Israel	the people of Israel
the altars of	the altars at
Bethel	Bethel
the horns of	the horns
the altar	that are on {the corners of} the {main} altar

Amos 3:15

ULT	UST
And I will strike the winter house with the summer house, and the houses of ivory will perish, and great houses will come to an end”—the declaration of Yahweh.	*I will tear down the houses where people live in the winter and the houses where they live in the summer. I will destroy the {beautiful} houses that they have decorated with ivory. I will destroy the mansions. This will surely happen, because I, Yahweh, have said it.”*

ULT **the winter house with the summer house**
UST the houses where people live in the winter and the houses where they live in the summer
(בֵּית־הַחֹרֶף עַל־בֵּית הַקָּיִץ)

Yahweh is referring to all of the houses of the wealthy people of Israel by naming two extremes, **the winter house** and **the summer house**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all of their many houses]

Support Reference: Merism

ULT **the houses of ivory**
UST the {beautiful} houses that they have decorated with ivory
(בָּתֵּי הַשֵּׁן)

Yahweh is using the possessive form to describe **houses** that are characterized by decorations of **ivory**. 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 houses decorated with ivory]

Support Reference: Possession

ULT **and great houses will come to an end**
UST I will destroy the mansions
(וְסָפּוּ בָּתִּים רַבִּים)

The implication is that these **great houses** are the large and costly homes that wealthy people had built for themselves. You could include this information if that would be helpful to your readers. Alternate translation: [and the large, costly houses of the wealthy will come to an end]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the declaration of Yahweh**
UST This will surely happen, because I, Yahweh, have said it
(נְאֻם־יְהוָה)

See how you translated this same phrase, **the declaration of Yahweh**, in 3:10.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … house	the houses
and … will perish	I will destroy
Yahweh	This will surely happen, because I, Yahweh, have said it

Amos 4

Amos 4 Chapter Introduction

Structure and Formatting

Yahweh calls Israel to repentance.

1. Yahweh condemns Israel's oppression and indulgence (1–3)
2. Israel refuses to return to Yahweh despite his warnings (4–11)
3. Yahweh warns Israel to prepare to meet him (12–13)

Religious and Cultural Concepts in This Chapter

"return" to Yahweh

Each disaster in verses 6–11 closes with the refrain "yet you did not return as far as me." To "return" is to repent and come back to a right relationship with Yahweh.

Amos 4:1

ULT	UST
Listen to this word, cows of Bashan, who are in the mountain of Samaria, the ones oppressing the poor, the ones crushing the needy, the ones saying to their masters, "Bring, and let us drink."	*Listen to this message, you {wealthy} women of {the city of} Samaria! You have indulged yourselves and grown fat, just as the cattle in {the region of} Bashan grow fat. You oppress poor people, and you cause needy people to suffer. Then you say to your husbands, "Bring us {more wine} to drink!"*

ULT **Listen to this word, cows of Bashan**
UST Listen to this message, you {wealthy} women … You have indulged yourselves and grown fat, just as the cattle in {the region of} Bashan grow fat
(שִׁמְעוּ הַדָּבָר הַזֶּה פָּרוֹת הַבָּשָׁן)

Amos is speaking to the wealthy women of Samaria, whom he calls **cows of Bashan**, although he knows that they cannot hear him. He is doing this to show his listeners in a strong way how he feels about the way these women oppress the poor. If it would be helpful in your language, you could translate these words as if he were speaking directly to the people about these women. Alternate translation: [Hear this word about the cows of Bashan]

Support Reference: Apostrophe

ULT **cows of Bashan**
UST you {wealthy} women … You have indulged yourselves and grown fat, just as the cattle in {the region of} Bashan grow fat
(פָּרוֹת הַבָּשָׁן)

Amos is speaking of the wealthy women of Samaria as if they were **cows of Bashan**, that is, well-fed cattle grazing in rich pasture on the hillsides overlooking Samaria. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [you well-fed, pampered women]

Support Reference: Metaphor

ULT **the ones crushing**
UST and you cause … to suffer
(הָרֹצְצוֹת)

Amos is speaking of the cruel way that these wealthy women are mistreating the needy people as if they were cattle **crushing** them underfoot. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the ones mistreating the needy]

Support Reference: Metaphor

ULT **the poor**
UST poor people
(דַּלִּים)

Amos is using the adjective **poor** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [those who are poor]

Support Reference: Nominal Adjectives

ULT **the needy**
UST needy people
(אֶבְיוֹנִים)

Amos is using the adjective **needy** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [people who are needy]

Support Reference: Nominal Adjectives

ULT **the ones saying to their masters**
UST Then you say to your husbands
(הָאֹמְרֹת לַאֲדֹנֵיהֶם)

The implication is that the **masters** of these women are their husbands whom they should be serving. You could include this information if that would be helpful to your readers. Alternate translation: [the ones saying to their husbands]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to their masters, Bring, and let us drink**
> UST to your husbands, Bring us {more wine} to drink
> (לַאֲדֹנֵיהֶם הָבִיאָה וְנִשְׁתֶּה)

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: [to their masters that they should bring them something to drink]

Support Reference: Direct and Indirect Quotations

> ULT **Bring, and let us drink**
> UST Bring us {more wine} to drink
> (הָבִיאָה וְנִשְׁתֶּה)

The women are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [Bring drinks to us]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cows of	you {wealthy} women … You have indulged yourselves and grown fat, just as the cattle in … grow fat
Bashan	{the region of} Bashan
Samaria	of {the city of} Samaria
to their masters	to your husbands

Amos 4:2

ULT	UST
The Lord Yahweh has sworn by his holiness that, behold, the days are coming upon you when he will lift you up with hooks, and the last of you with hooks of fishery.	*{But} Yahweh our Lord says, "Because I am holy, I solemnly promise this: Indeed the time is coming when your enemies will capture you and take you away, {as easily} as someone catches fish with hooks. They will do this to every last one of you.*

ULT **The Lord Yahweh has sworn by his holiness**
UST {But} Yahweh our Lord says, "Because I am holy, I solemnly promise
(נִשְׁבַּע אֲדֹנָי יְהוִה בְּקָדְשׁוֹ)

Following the custom of the culture, the Lord Yahweh is swearing an oath and guaranteeing it by something sacred, his own **holiness**. Use a natural way in your language to express an oath. Alternate translation: [The Lord Yahweh has solemnly promised, as surely as he is holy]

Support Reference: Oath Formulas

ULT **by his holiness**
UST Because I am holy
(בְּקָדְשׁוֹ)

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

Support Reference: Abstract Nouns

ULT **that, behold, the days**
UST this: Indeed the time is coming when
(כִּי הִנֵּה יָמִים)

Amos did not always say who was speaking or who was being addressed. Here, it seems to be the beginning of what Yahweh said but the ULT shows it as Amos telling us what Yahweh said (no quote marks). If it would be helpful to your readers, you could mark this as a direct quote of Yahweh as in the UST.

Support Reference: Quotations and Quote Margins

ULT **that, behold, the days**
UST this: Indeed the time is coming when
(כִּֽי הִנֵּה יָמִים)

Yahweh 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: [and you should take notice that the days]

Support Reference: Foreground Information

ULT **when he will lift you up**
UST your enemies will capture you and take you away, {as easily} as someone catches fish with hooks
(וְנָשָׂא אֶתְכֶם)

The pronoun **he** refers to their enemies and **you** to the women of Samaria. It may be helpful to clarify this for your readers. Alternate translation: [when your enemies will lift you women up]

Support Reference: Pronouns — When to Use Them

ULT **when he will lift you up with hooks, and the last of you with hooks of fishery**
UST your enemies will capture you and take you away, {as easily} as someone catches fish with hooks. They will do this to every last one of you
(וְנָשָׂא אֶתְכֶם בְּצִנּוֹת וְאַחֲרִיתְכֶן בְּסִירוֹת דּוּגָה)

Amos is speaking of the women being carried away as captives as if they were fish that someone catches **with hooks** or **hooks of fishery.** If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [when he will carry you away as captives, every last one of you, as easily as a fisherman uses hooks to catch fish]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The Lord Yahweh	{But} Yahweh our Lord
has sworn	says … I solemnly promise
by his holiness	Because I am holy

Amos 4:3

ULT	UST
And {through} the breaches you will go out, a woman in front of her, and you will throw {yourselves} out toward Harmon —the declaration of Yahweh.	*The enemies will break through your city walls, and then each of you women will go straight out through the gap in front of her. Each of you will flee toward Harmon. I, Yahweh, declare that this will happen.*

ULT **a woman**
UST and then each of you women
(אִשָּׁה)

Amos is using the phrase **a woman** as a common expression of the culture to mean "each woman." 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 woman]

Support Reference: Idiom

ULT **in front of her**
UST in front of her
(נֶגְדָּהּ)

Amos 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: [going out through the break in the wall that is in front of her]

Support Reference: Ellipsis

ULT **the declaration of Yahweh**
UST I, Yahweh, declare that this will happen
(נְאֻם־יְהוָה)

Amos is interjecting the phrase **the declaration of Yahweh** to indicate that what is being said comes with Yahweh's authority.

Support Reference: Quotations and Quote Margins

ULT **and you will throw {yourselves} out toward Harmon**
UST Each of you will flee toward Harmon
(וְהִשְׁלַכְתֶּנָה הַהַרְמֹונָה)

The word translated as **toward Harmon** could be: (1) the name of a place that is now unknown. (2) a word that means “rule”or “dominion.” Alternate translation: [and you will cast away dominion] or [and you will let go of your rule]

Support Reference: Alternative Readings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	I, Yahweh

Amos 4:4

ULT	UST
Go to Bethel and transgress, to Gilgal and multiply to transgress, and bring your sacrifices in the morning, your tithes every three days.	*{You act like I am telling you this:} Go to {the town of} Bethel and sin! Go to {the town of} Gilgal and sin even more! Bring your animal sacrifices {to the altars there} every morning, and bring a tenth of your crops every third day!*

ULT **Go to Bethel and transgress, to Gilgal and multiply to transgress**
UST { … You act like I am telling you this:} Go to {the town of} Bethel and sin! Go to {the town of} Gilgal and sin even more
(בְּאוּ בֵית־אֵל֙ וּפִשְׁעוּ֔ הַגִּלְגָּ֖ל הַרְבּ֣וּ לְפְשֹׁ֑עַ)

Yahweh actually means to communicate the opposite of the literal meaning of what he is saying here and throughout the next verse. He is telling them that they are doing these rituals with the wrong motives and thus sinning. If a speaker of your language would not do that, you could translate the meaning plainly. Alternate translation: [You should not go to Bethel and sin there, nor to Gilgal and sin even more]

Support Reference: Irony

ULT **and transgress**
UST and sin
(וּפִשְׁעוּ֔)

If your language does not use an abstract noun for the idea of **transgress**, you could express the same idea in another way. Alternate translation: [and go against Yahweh's commands]

Support Reference: Abstract Nouns

ULT **your tithes every three days**
UST and bring a tenth of your crops every third day
(לִשְׁלֹ֥שֶׁת יָמִ֖ים מַעְשְׂרֹתֵיכֶֽם)

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 bring your tithes every three days]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Bethel	{the town of} Bethel
and transgress	and sin
to Gilgal	Go to {the town of} Gilgal

ULT	UST
and multiply	and sin even more
your sacrifices	your animal sacrifices
your tithes	a tenth of your crops

Amos 4:5

ULT	UST
And make a thank offering smoke from what is leavened, and call out freewill offerings; make {people} hear! For thus you have loved, sons of Israel —the declaration of the Lord Yahweh.	*Burn bread that contains yeast as an offering to thank me, and announce the offerings that you bring willingly! Make sure to loudly brag {about them}! I say these things because that is what you Israelite people love to do. I, Yahweh your Lord, declare this.*

ULT **And make a thank offering smoke from what is leavened, and call out freewill offerings; make {people} hear**
UST Burn bread that contains yeast as an offering to thank me, and announce the offerings that you bring willingly! Make sure to loudly brag {about them … }
(וְקַטֵּר מֵחָמֵץ תּוֹדָה וְקִרְאוּ נְדָבוֹת הַשְׁמִיעוּ)

Yahweh actually means to communicate the opposite of the literal meaning of what he is saying here. If a speaker of your language would not do that, you could translate the meaning plainly. Alternate translation: [I take no pleasure when you make a thank offering from what is leavened, and loudly announce your freewill offerings]

Support Reference: Irony

ULT **And make a thank offering smoke from what is leavened**
UST Burn bread that contains yeast as an offering to thank me
(וְקַטֵּר מֵחָמֵץ תּוֹדָה)

Amos assumes that readers will know that Yahweh had forbidden any burning of bread that contains yeast as a sacrifice to him (Leviticus 2:11). 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 call out freewill offerings**
UST and announce the offerings that you bring willingly
(וְקִרְאוּ נְדָבוֹת)

The phrase **call out freewill offerings** could mean: (1) that people were to publicly announce when they brought a gift to Yahweh. This would be against the purpose of these offerings which were to be given whenever someone wanted to give something to Yahweh, Alternate translation: [and announce that you are bringing a freewill offering] or (2) that people would be required to bring freewill offerings. This would be the opposite of the meaning of freewill offerings, but perhaps what the people were doing. Alternate translation: [and announce that I require freewill offerings]

Support Reference: Assumed Knowledge and Implicit Information

ULT **For thus you have loved, sons of Israel**
UST I say these things because that is what you Israelite people love to do
(כִּי כֵן אֲהַבְתֶּם בְּנֵי יִשְׂרָאֵל)

If it would be more natural in your language, you could move this phrase to the beginning of verse 4, since **For thus you have loved** gives the reason for these instructions that Yahweh is giving the people that are contradictory to what he has actually commanded them to do. Alternate translation: [Since you so love to do these things, sons of Israel, go ahead to Bethel]

Support Reference: Connect — Reason-and-Result Relationship

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

Amos is speaking as if the Israelites were actually the **sons** of the patriarch **Israel**, who was also known as Jacob. Alternate translation: [you people of Israel]

Support Reference: Metaphor

ULT **the declaration of the Lord Yahweh**
UST I, Yahweh your Lord, declare this
(נְאֻם אֲדֹנָי יְהוִה)

See how you translated the very similar phrase “the declaration of Yahweh” in verse 3.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a thank offering	as an offering to thank me
from what is leavened	bread that contains yeast
and call out	and announce
freewill offerings	the offerings that you bring willingly
Israel	Israelite
the Lord Yahweh	I, Yahweh your Lord

Amos 4:6

ULT	UST
And even I, I gave to you cleanness of teeth in all your cities, and lack of bread in all your places, yet you did not return as far as me — the declaration of Yahweh.	*I am also the one who caused you to have no food at all in any of your cities and towns, yet you did not stop sinning and become loyal to me again. I, Yahweh, declare this.*

ULT **And even I, I gave to you**
UST I am also the one who caused you
(וְגַם־אֲנִי֙ נָתַ֣תִּי לָכֶ֔ם)

Yahweh 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 himself is the one who sent the famine. 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 even I myself gave to you]

Support Reference: Pronouns — When to Use Them

ULT **I gave to you cleanness of teeth**
UST who caused you to have no food at all
(נָתַ֣תִּי לָכֶ֔ם נְקִיּ֥וֹן שִׁנַּ֖יִם)

Yahweh is using **cleanness of teeth** as a common expression of the culture to mean "famine," since people who have nothing to eat do not dirty their teeth. 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 caused you to have famine]

Support Reference: Idiom

ULT **cleanness of teeth in all your cities, and lack of bread in all your places**
UST to have no food at all in any of your cities and towns
(נְקִיּ֥וֹן שִׁנַּ֖יִם בְּכָל־עָרֵיכֶ֑ם וְחֹ֣סֶר לֶ֔חֶם בְּכֹ֖ל מְקוֹמֹתֵיכֶֽם)

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: [cleanness of teeth in all your cities, indeed I gave to you lack of bread in all your places]

Support Reference: Parallelism

ULT **and lack of bread**
UST to have no food at all
(וְחֹסֶר לֶחֶם)

Yahweh is using one kind of food, **bread**, to mean food in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and lack of any food]

Support Reference: Synecdoche

ULT **yet you did not return as far as me**
UST yet you did not stop sinning and become loyal to me again
(וְלֹא־שַׁבְתֶּם עָדַי)

Yahweh is speaking of the people repenting and giving him their loyalty again as if they would **return** to him along a road they were traveling on. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [yet you did not repent and give me your full allegiance]

Support Reference: Metaphor

ULT **yet you did not return**
UST yet you did not stop sinning and become loyal … again
(וְלֹא־שַׁבְתֶּם)

Yahweh uses the word **yet** here to indicate a contrast between the famine that he sent and the response that he expected from the people. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [but in spite of that, you did not return]

Support Reference: Connect — Contrast Relationship

ULT **the declaration of Yahweh**
UST I, Yahweh, declare this
(נְאֻם־יְהוָה)

See how you translated the same phrase in verse 3.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	to have no food at all
Yahweh	I, Yahweh

Amos 4:7

ULT	UST
And also I, I withheld from you the rain with still three months to the harvest. And I made it rain on one city, and on one city I did not make it rain; one portion was rained on, and a portion which it did not rain on it dried up.	*I am also the one who kept you from getting rain when there were still three months before {your crops were ready to} harvest. {Sometimes} I sent rain on one town and held it back from another town. I made it rain on some fields, but I gave no rain to other fields, so the crops there dried up.*

ULT **And also I, I withheld from you**
UST I am also the one who kept you from getting
(וְגַם אָנֹכִי מָנַעְתִּי מִכֶּם)

Yahweh is stating the pronoun **I** separately, even though the verb translated as **I withheld** already includes this meaning. He is doing that to emphasize that he himself is the one who sent the drought. 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 also I myself withheld from you]

Support Reference: Pronouns — When to Use Them

ULT **And I made it rain on one city, and on one city I did not make it rain; one portion was rained on, and a portion**
UST { … Sometimes} I sent rain on one town and held it back from another town. I made it rain on some fields, but … to … fields
(וְהִמְטַרְתִּי עַל־עִיר אֶחָת וְעַל־עִיר אַחַת לֹא אַמְטִיר חֶלְקָה אַחַת תִּמָּטֵר וְחֶלְקָה)

Yahweh uses the word **and** here to indicate a contrast between the city on which he made it rain and the city on which he did not make it rain. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [And I made it rain on one city, but on another city I did not make it rain; one portion was rained on, but another portion]

Support Reference: Connect — Contrast Relationship

ULT **one portion was rained on**
UST I made it rain on some fields
(חֶלְקָה אַחַת תִּמָּטֵר)

The expression **was rained on** 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 sent rain on one portion]

Support Reference: Active or Passive

ULT **and a portion which it did not rain on it**
UST but I gave no rain to other fields, so the crops there
(וְחֶלְקָה אֲשֶׁר־לֹא־תַמְטִיר עָלֶיהָ)

It might seem that the expression **a portion which it did not rain on it** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [and another portion that received no rain]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the harvest	before {your crops were ready to} harvest
dried up	dried up

Amos 4:8

ULT	UST
And two–three cities staggered to one city to drink water, but they were not satisfied, yet you did not return as far as me —the declaration of Yahweh.	*People from towns without water would stagger to a town that did have water, but they could not get enough water to drink. But even so you did not stop sinning and become loyal to me again. I, Yahweh, declare this.*

ULT **And two–three cities staggered**
UST People from towns without water would stagger
(וְנָעֲו֣וּ שְׁתַּ֤יִם שָׁלֹשׁ֙ עָרִ֔ים)

Yahweh is using **two–three cities** as a common expression of the culture to mean a small but indefinite number of cities. 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 a few cities staggered]

Support Reference: Idiom

ULT **two–three cities**
UST from towns without water
(שְׁתַּ֤יִם שָׁלֹשׁ֙ עָרִ֔ים)

Here, **cities** represents the people living in the cities that were suffering from lack of water. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the people from a few cities]

Support Reference: Metonymy

ULT **yet you did not return as far as me**
UST But even so you did not stop sinning and become loyal to me again
(וְלֹא־שַׁבְתֶּ֥ם עָדַ֖י)

See how you translated this in 4:6.

Support Reference: Metaphor

ULT **the declaration of Yahweh**
UST I, Yahweh, declare this
(נְאֻם־יְהוָֽה)

See how you translated the same phrase in verse 3.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	I, Yahweh

Amos 4:9

ULT	UST
I struck you with blight and with mildew; the multitude of your gardens and your vineyards and your fig trees and your olive trees the locust devoured, yet you did not return as far as me —the declaration of Yahweh.	*I made your crops dry up and have disease. Locusts ate up everything in your many gardens and vineyards and on your fig trees and olive trees, yet you did not stop sinning and become loyal to me again. I, Yahweh, declare this.*

ULT **I struck you with blight and with mildew**
UST I made your crops dry up and have disease
(הִכֵּיתִי אֶתְכֶם בַּשִּׁדָּפוֹן וּבַיֵּרָקוֹן)

Yahweh is speaking of afflicting their crops with blight and mildew as if he had physically **struck** them with a blow. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I afflicted your crops with blight and mildew]

Support Reference: Metaphor

ULT **yet you did not return as far as me**
UST yet you did not stop sinning and become loyal to me again
(וְלֹא־שַׁבְתֶּם עָדַי)

See how you translated this in 4:6.

Support Reference: Metaphor

ULT **the declaration of Yahweh**
UST I, Yahweh, declare this
(נְאֻם־יְהוָה)

See how you translated the same phrase in verse 3.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and your vineyards	and vineyards
and your fig trees	and on your fig trees
and your olive trees	and olive trees
the locust	Locusts
devoured	ate up everything
of Yahweh	I, Yahweh

Amos 4:10

ULT	UST
I sent among you a plague in the way of Egypt; I killed your young men with the sword, along with the captivity of your horses, and I made the stench of your camp come up, and into your nostrils, yet you did not return as far as me —the declaration of Yahweh.	*I made many of you become diseased, just as I had done to {the people of} Egypt {long ago}. I caused your enemies to kill your young men in wars, and I let your enemies capture your horses. I made you smell the stench {of their corpses} in the camps {where they died}, yet you did not stop sinning and become loyal to me again. I, Yahweh, declare this.*

ULT **a plague in the way of Egypt**
UST become diseased, just as I had done to {the people of} Egypt {long ago}
(דֶּבֶר בְּדֶרֶךְ מִצְרַיִם)

Yahweh is using **a plague in the way of Egypt** to mean a plague like the ones that he sent on the Egyptians. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [a plague like the ones I sent on the Egyptians]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I killed your young men with the sword**
UST I caused your enemies to kill your young men in wars
(הָרַגְתִּי בַחֶרֶב בַּחוּרֵיכֶם)

Here, **the sword** represents "warfare." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I allowed your enemies to kill your young men in warfare]

Support Reference: Metonymy

ULT **the stench of your camp**
UST the stench {of their corpses} in the camps {where they died}
(בְּאַשׁ מַחֲנֵיכֶם)

Amos is leaving out some of the words that in many languages a sentence would need in order to be complete. He means that Yahweh caused the stench of the corpses of those killed to rise from where the Israelites were camped. You can supply these words from the context if that would be clearer in your language. Alternate translation: [the stench of the corpses in your camp]

Support Reference: Ellipsis

ULT **yet you did not return as far as me**
UST yet you did not stop sinning and become loyal to me again
(וְלֹא־שַׁבְתֶּם עָדַי)

See how you translated this in 4:6.

Support Reference: Metaphor

ULT **the declaration of Yahweh**
UST I, Yahweh, declare this
(נְאֻם־יְהוָה)

See how you translated the same phrase in verse 3.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a plague	become diseased
Egypt	just as I had done to {the people of} Egypt {long ago}
I killed	I caused your enemies to kill
with the sword	in wars
the captivity	and I let your enemies capture
of your horses	your horses
of Yahweh	I, Yahweh, declare this

Amos 4:11

ULT	UST
I overthrew among you as God overthrew Sodom and Gomorrah, and you were like a firebrand snatched from a burning, yet you did not return as far as me —the declaration of Yahweh.	*I destroyed some of you, just as I destroyed {the cities of} Sodom and Gomorrah {long ago}. {Those of} you {who survived} were like a burning stick that someone grabs out of a fire {before it burns up completely}, yet you did not stop sinning and become loyal to me again. I, Yahweh, declare this.*

ULT **I overthrew among you as God overthrew Sodom and Gomorrah**
UST I destroyed some of you, just as I destroyed {the cities of} Sodom and Gomorrah {long ago}
(הָפַכְתִּי בָכֶם כְּמַהְפֵּכַת אֱלֹהִים אֶת־סְדֹם וְאֶת־עֲמֹרָה)

The point of this comparison is that just as **God overthrew Sodom and Gomorrah** so completely that nothing was left of them, so the destruction that Yahweh brought on the Israelites was devastating. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [I brought devastating destruction among you, just as God so completely destroyed Sodom and Gomorrah that nothing was left of them]

Support Reference: Simile

ULT **and you were like a firebrand snatched from a burning**
UST Those of} you {who survived} were like a burning stick that someone grabs out of a fire {before it burns up completely}
(וַתִּהְיוּ כְּאוּד מֻצָּל מִשְּׂרֵפָה)

The point of this comparison is that just as **a firebrand snatched from a burning** is charred and barely saved, so the Israelites who survived were rescued only barely and at great cost. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and some of you barely survived, as though you had been pulled out of a fire at the last moment]

Support Reference: Simile

ULT **like a firebrand snatched**
UST like a burning stick that someone grabs out of
(כְּאוּד מֻצָּל)

The expression **snatched from a burning** 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: [like a firebrand that someone snatched]

Support Reference: Active or Passive

ULT **yet you did not return as far as me**
UST yet you did not stop sinning and become loyal to me again
(וְלֹא־שַׁבְתֶּם עָדַי)

See how you translated this in 4:6.

Support Reference: Metaphor

ULT **the declaration of Yahweh**
UST I, Yahweh, declare this
(נְאֻם־יְהוָה)

See how you translated the same phrase in verse 3.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	I
Sodom	{the cities of} Sodom
and Gomorrah	and Gomorrah
Yahweh	I, Yahweh

Amos 4:12

ULT	UST
Therefore, thus I will do to you, Israel; for the reason that I will do this to you, prepare to meet your God, Israel!	*Because of that, you people of Israel, this is what I am going to do to you. And because I am going to do this to you, prepare to {truly} meet me, your God, people of Israel!"*

ULT Therefore, thus I will do to you, Israel
UST Because of that, you people of Israel, this is what I am going to do to you
(לָכֵן כֹּה אֶעֱשֶׂה־לְּךָ יִשְׂרָאֵל)

The word translated as **Therefore** indicates that what follows is a result of what came before. Use a connector in your language that makes it clear that what follows is a result of what came before. Alternate translation: [Because you would not return to me, this is what I will do to you, Israel]

Support Reference: Connect — Reason-and-Result Relationship

ULT to you, Israel
UST you people of Israel … to you
(לְּךָ יִשְׂרָאֵל)

Israel represents the people of Israel. Alternate translation: [to you Israelites]

Support Reference: Metonymy

ULT for the reason that I will do this to you, prepare to meet your God, Israel
UST And because I am going to do this to you, prepare to {truly} meet me, your God, people of Israel
(עֵקֶב כִּי־זֹאת אֶעֱשֶׂה־לָּךְ הִכּוֹן לִקְרַאת־אֱלֹהֶיךָ יִשְׂרָאֵל)

The words translated as **for the reason that** indicate that what follows is a reason for the command that comes after it. Use a connector in your language that makes it clear that what follows is a reason. Alternate translation: [and since I will do this to you, prepare to meet your God, Israel]

Support Reference: Connect — Reason-and-Result Relationship

ULT prepare to meet your God
UST prepare to {truly} meet me, your God
(הִכּוֹן לִקְרַאת־אֱלֹהֶיךָ)

The word translated as **prepare** is an imperative, but it communicates a solemn warning rather than a command. Use a form in your language that communicates a warning. Alternate translation: [be prepared to meet your God]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	you people of Israel
your God	me, your God
Israel	people of Israel

Amos 4:13

ULT	UST
For behold, the {one} forming the mountains and creating the wind, and declaring to man what {is} his thought, making dawn darkness, and treading on the high places of the earth—Yahweh, God of Armies, {is} his name.	*Prepare yourselves, because this is who he is: he is the one who formed the mountains and who creates the wind. He reveals to people what they are thinking. He makes the morning light and the darkness. Even the highest mountains are small things to him. He is Yahweh, God who commands the heavenly armies; that is his name!*

ULT **For behold**
UST Prepare yourselves, because this is who he is
(כִּ֣י הִנֵּה֮)

The word translated as **For** connects this description of Yahweh to what he has just said, that they should "prepare to meet" their God, and the word **behold** calls attention to what follows. If the connection between this statement and the previous one is not clear, you may want to use a different connecting word to show how this statement relates to what comes before it. Alternate translation: [In fact, you will need to prepare to meet your God by carefully considering that he is]

Support Reference: Connecting Words and Phrases

ULT **and declaring to man what {is} his thought**
UST He reveals to people what they are thinking
(וּמַגִּ֤יד לְאָדָם֙ מַה־שֵּׂחֹ֔ו)

This could mean: (1) God declares to people their own inward thoughts and motivations, as in the UST. (2) God reveals to people what he, God, is thinking. Alternate translation: [and declaring to man God's own plans]

Support Reference: Pronouns — When to Use Them

ULT **what {is} his thought**
UST what they are thinking
(מַה־שֵּׂחֹ֔ו)

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

Support Reference: Abstract Nouns

ULT **making dawn darkness**
UST He makes the morning light and the darkness
(עֹשֵׂה שַׁחַר֙ עֵיפָ֔ה)

This could mean: (1) God makes everything from morning light to the darkness of night. Alternate translation: [making all times of light and darkness] or (2) God causes morning to become night. Alternate translation: [making dawn into darkness]

Support Reference: Merism

ULT **and treading on the high places of the earth**
UST Even the highest mountains are small things to him
(וְדֹרֵ֖ךְ עַל־בָּמֳתֵ֥י אָֽרֶץ)

Amos is speaking of Yahweh ruling over the whole earth as if he were **treading on the high places of the earth**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and ruling over the whole earth]

Support Reference: Metaphor

ULT **God of Armies**
UST God who commands the heavenly armies
(אֱלֹהֵי־צְבָאֽוֹת)

Amos is using this possessive form to mean the God who commands the armies of heaven. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [God who commands the armies of heaven]

Support Reference: Possession

ULT **{is} his name**
UST that is his name
(שְׁמֽוֹ)

Amos is using the term **name** to represent who Yahweh is or to refer to the Yahweh's reputation. Alternate translation: [this is who he is]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and creating	and who creates
and declaring	He reveals
the earth	Even the highest mountains are small things to him
Yahweh	He is Yahweh
God of Armies	God who commands the heavenly armies

Amos 5

Amos 5 Chapter Introduction

Structure and Formatting

1. Yahweh mourns Israel's coming downfall (1–3)
2. Yahweh calls Israel to seek him and reject injustice (4–17)
3. Yahweh warns of the coming day of Yahweh (18–20)
4. Yahweh rejects empty worship and demands justice (21–27)

Religious and Cultural Concepts in This Chapter

The gate

Elders decided legal cases at the city gate, so the wrongs in 5:10 and 5:12 are abuses of the courts.

The day of Yahweh

Israel expected this "day of Yahweh" to bring victory, but it will bring judgment.

Amos 5:1

ULT	UST
Hear this word that I am lifting up over you, a lamentation, house of Israel:	*You people of Israel, listen to this sad funeral song that I am singing about you:*

ULT **this word**
UST this sad funeral song
(אֶת־הַדָּבָר הַזֶּה)

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

Support Reference: Metonymy

ULT **I am lifting up over you**
UST I am singing about you
(אָנֹכִי נֹשֵׂא עֲלֵיכֶם)

Amos is speaking as if the song of mourning that he is singing were a heavy object that he was **lifting up over** the people of 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 am singing about you]

Support Reference: Metaphor

ULT **a lamentation**
UST sad funeral song
(קִינָה)

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

Support Reference: Abstract Nouns

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** means all the people descended from the patriarch Jacob, who was also known as Israel. Alternate translation: [all you Israelites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a lamentation	sad funeral song
house of Israel	You people of Israel

Amos 5:2

ULT	UST
She has fallen; she will not repeat to rise, the virgin Israel. She is forsaken on her land; there is no one raising her up.	*Enemies have devastated my dear people of Israel, and they are unable to defend themselves. The enemies have come into their land and can do to them whatever they want to do there. There is no one to help them.*

ULT **She is forsaken on her land**
UST The enemies have come into their land and can do to them whatever they want to do there
(נִטְּשָׁה עַל־אַדְמָתָהּ)

The expression **is forsaken** 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: [Her enemies have left her lying on her land]

Support Reference: Active or Passive

ULT **She has fallen; she will not repeat to rise, the virgin Israel**
UST Enemies have devastated my dear people of Israel, and they are unable to defend themselves
(נָפְלָה לֹא־תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל)

Amos is speaking of the nation of Israel being vulnerable as if it were a young **virgin** woman who **has fallen** down and who will never **rise** again. 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 has been defeated; she will never regain her power]

Support Reference: Metaphor

ULT **She has fallen**
UST Enemies have devastated
(נָפְלָה)

The pronoun **She** refers to the nation of Israel, whom Amos names as **the virgin Israel** later in this verse. It may be helpful to clarify this for your readers. Alternate translation: [The nation of Israel has fallen]

Support Reference: Pronouns — When to Use Them

ULT **there is no one raising her up**
UST There is no one to help them
(אֵין מְקִימָה)

Here Amos is speaking of there being no one to help Israel as if it were a woman who had physically “fallen” and no one is **raising her up.** If it would be helpful in your language, you could state the meaning plainly or use a comparable expression. Alternate translation: [there is no one to help her recover]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the virgin	my dear people of
Israel	Israel
She is forsaken	and can do to them whatever they want to do
her land	their land … there

Amos 5:3

ULT	UST
For thus says the Lord Yahweh, "The city going out a thousand will leave a hundred remaining, and the one going out a hundred will leave ten remaining for the house of Israel."	*You will need this sad funeral song because Yahweh our Lord says this about Israel, "When your enemies attack you, a town that sends out a thousand soldiers to fight will have only a hundred who survive, and a town that sends out a hundred soldiers will have only ten who survive."*

ULT **The city going out a thousand**
UST When your enemies attack you, a town that sends out a thousand soldiers to fight
(הָעִיר הַיֹּצֵאת אֶלֶף)

Here, **The city** represents "the fighting men who march out from the city." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [A thousand fighting men marching out from a city]

Support Reference: Metonymy

ULT **going out a thousand will leave a hundred remaining**
UST that sends out a thousand soldiers to fight will have only a hundred who survive
(הַיֹּצֵאת אֶלֶף תַּשְׁאִיר מֵאָה)

Here, **a thousand** and **a hundred** represent groups of soldiers. 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 **for the house of Israel**
UST about Israel
(לְבֵית יִשְׂרָאֵל)

See how you translated these same phrases in 5:1.

Support Reference: Metaphor

ULT **for the house of Israel**
UST about Israel
(לְבֵית יִשְׂרָאֵל)

Amos is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [to defend the people of Israel]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord Yahweh	Yahweh our Lord
for the house of Israel	about Israel

Amos 5:4

ULT	UST
For thus says Yahweh to the house of Israel, "Seek me and live,	*But Yahweh also says this to you people of Israel, "Sincerely worship me again, and then you will live.*

ULT **Seek me and live**
UST Sincerely worship me again, and then you will live
(דִּרְשׁוּנִי וְחָיוּ)

Yahweh is speaking as if the people could **Seek** him, as though he were something lost that they could look for and find. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Devote yourselves to me and live]

Support Reference: Metaphor

ULT **to the house of Israel**
UST to you people of Israel
(לְבֵית יִשְׂרָאֵל)

See how you translated the same phrase "house of Israel" in 5:1.

Support Reference: Metaphor

ULT **Seek me and live**
UST Sincerely worship me again, and then you will live
(דִּרְשׁוּנִי וְחָיוּ)

The word translated as **Seek** is an imperative, but it communicates a condition rather than a command. If the imperative does not communicate a condition for your readers, then use a form in your language that communicates a condition. Alternate translation: [If you seek me, then you will live]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
to the house of Israel	to you people of Israel
Seek me	Sincerely worship me again

Amos 5:5

ULT	UST
and do not seek Bethel, and do not go to Gilgal, and do not cross over to Beersheba; for Gilgal, going into exile, will go into exile, and Bethel will become iniquity.”	*Do not go to the town of Bethel {to worship anything there}, and do not go to the town of Gilgal, and do not travel to the town of Beersheba {to worship there, either}. Your enemies will certainly take the people of Gilgal away to a foreign country, and the people of Bethel will experience evil things because they worship evil things.”*

ULT **and do not seek Bethel, and do not go to Gilgal, and do not cross over to Beersheba; for Gilgal, going into exile, will go into exile, and Bethel will become iniquity**
UST Do not go to the town of Bethel {to worship anything there}, and do not go to the town of Gilgal, and do not travel to the town of Beersheba {to worship there, either}. Your enemies will certainly take the people of Gilgal away to a foreign country, and the people of Bethel will experience evil things because they worship evil things
(וְאַל־תִּדְרְשׁוּ בֵּית־אֵל וְהַגִּלְגָּל לֹא תָבֹאוּ וּבְאֵר שֶׁבַע לֹא תַעֲבֹרוּ כִּי הַגִּלְגָּל גָּלֹה יִגְלֶה וּבֵית־אֵל יִהְיֶה לְאָוֶן)

Yahweh uses the word **and** here to indicate a contrast between seeking him and seeking the shrines at Bethel, Gilgal, and Beersheba. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [but do not seek Bethel; instead of going to Gilgal or crossing over to Beersheba, remember that Gilgal will surely go into exile, and Bethel will become iniquity.]

Support Reference: Connect — Contrast Relationship

ULT **and do not seek Bethel**
UST Do not go to the town of Bethel {to worship anything there}
(וְאַל־תִּדְרְשׁוּ בֵּית־אֵל)

Yahweh is speaking of devoting themselves and worshiping at Bethel as if the people could **seek** and find something that had been lost. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and do not devote yourselves to worshiping at Bethel]

Support Reference: Metaphor

ULT **Bethel**
UST the town of Bethel {to worship anything there}
(בֵּית־אֵֽל)

Here, **Bethel** represents "the shrine at Bethel where the people worshiped." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the shrine at Bethel]

Support Reference: Metonymy

ULT **Gilgal, going into exile, will go into exile**
UST Your enemies will certainly take the people of Gilgal away to a foreign country
(הַגִּלְגָּל֙ גָּלֹ֣ה יִגְלֶ֔ה)

The words translated as **going into exile, will go into exile** sound like the name of the town, **Gilgal**. If it would be helpful to your readers, you could put this information in a footnote.

Support Reference: How to Translate Names

ULT **going into exile, will go into exile**
UST Your enemies will certainly take … away to a foreign country
(גָּלֹ֣ה יִגְלֶ֔ה)

Yahweh is repeating forms of the verb **go into exile** 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: [for Gilgal will certainly go into exile]

Support Reference: Reduplication

ULT **and Bethel will become iniquity**
UST and the people of Bethel will experience evil things because they worship evil things
(וּבֵֽית־אֵ֖ל יִהְיֶ֥ה לְאָֽוֶן)

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: [and Bethel will become an evil place]

Support Reference: Abstract Nouns

ULT and Bethel will become iniquity
UST and the people of Bethel will experience evil things because they worship evil things
(וּבֵית־אֵל יִהְיֶה לְאָוֶן)

Here, **Bethel** represents "the worship that the people offer at Bethel." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and the worship at Bethel will become iniquity]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … seek	Do … go to
Bethel	the town of Bethel {to worship anything there}
and … to Gilgal	and … to the town of Gilgal
and … Beersheba	and … the town of Beersheba
going into exile	Your enemies will certainly take … away to a foreign country
iniquity	evil things because they worship evil things

Amos 5:6

ULT	UST
Seek Yahweh and live, lest he break out like fire {in} the house of Joseph, and it consumes, and there is no extinguisher for Bethel,	*Sincerely worship Yahweh again, and then you will live. If you do not do that, Yahweh will punish you descendants of Joseph as suddenly and fiercely as a fire spreads. Yahweh will punish you like a fire that destroys everything, and that no one in Bethel will be able to stop.*

ULT **Seek Yahweh and live**
UST Sincerely worship Yahweh again, and then you will live
(דִּרְשׁוּ אֶת־יְהוָה וְחְיָוּ)

Amos is speaking as if the people could **Seek** Yahweh, as though he were something lost that they could look for and find. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Devote yourselves to Yahweh and live]

Support Reference: Metaphor

ULT **lest he break out**
UST If you do not do that, Yahweh will punish
(פֶּן־יִצְלַח)

Amos is using the word translated as **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the people of Israel an instruction to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [otherwise, he will break out]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **lest he break out like fire {in} the house of Joseph**
UST If you do not do that, Yahweh will punish you descendants of Joseph as suddenly and fiercely as a fire spreads
(פֶּן־יִצְלַח כָּאֵשׁ בֵּית יוֹסֵף)

The point of this comparison is that just as **fire** spreads swiftly and destroys everything in its path, so Yahweh's judgment will come swiftly and destroy the descendants of Joseph. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [lest he break out against the house of Joseph like a fire that spreads swiftly and destroys everything in its path]

Support Reference: Simile

ULT **{in} the house of Joseph**
UST you descendants of Joseph
(בֵּ֖ית יוֹסֵֽף)

Here the term **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 Joseph** means all the people descended from the patriarch Joseph. By this time, those descendants had become the tribes of Ephraim and Manasseh. Alternate translation: [among the descendants of Joseph] or [among the people of the tribes of Ephraim and Manasseh]

Support Reference: Metaphor

ULT **and it consumes, and there is no extinguisher for Bethel**
UST Yahweh will punish you like a fire that destroys everything, and that no one in Bethel will be able to stop
(וְאָכְלָ֔ה וְאֵין־מְכַבֶּ֖ה לְבֵ֥ית־אֵֽל)

is speaking as if Yahweh's judgment against them were a **fire** that **consumes** them. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and his judgment will destroy Bethel, and no one will be able to stop it]

Support Reference: Metaphor

ULT **and it consumes**
UST Yahweh will punish you like a fire that destroys everything
(וְאָכְלָ֔ה)

The pronoun **it** refers to the **fire** that Yahweh will send. It may be helpful to clarify this for your readers. Alternate translation: [and the fire consumes]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Seek	Sincerely worship … again
Yahweh	Yahweh
{in} the house of	you descendants of
Joseph	Joseph
and it consumes	Yahweh will punish you like a fire that destroys everything
for Bethel	in Bethel

Amos 5:7

ULT	UST
the {ones} turning justice into wormwood, and they cast righteousness to the ground!	*{I am talking to you} people who do not decide things fairly. Instead, you make life {as bitter as the taste of} wormwood for people. You consider that living in the right way is {as worthless as trash} on the ground.*

ULT **the {ones} turning justice into wormwood**
UST {I am talking to you} people who do not decide things fairly. Instead, you make life {as bitter as the taste of} wormwood for people
(הַהֹפְכִים לְלַעֲנָה מִשְׁפָּט)

Amos is speaking to those who have distorted justice as if **justice** were something that they could change into **wormwood**, a poisonous plant with a very bitter taste. 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 have distorted justice for people]

Support Reference: Metaphor

ULT **the {ones} turning justice into wormwood**
UST {I am talking to you} people who do not decide things fairly. Instead, you make life {as bitter as the taste of} wormwood for people
(הַהֹפְכִים לְלַעֲנָה מִשְׁפָּט)

If your language does not use an abstract noun for the idea of **justice**, you could express the same idea in another way. Alternate translation: [the ones turning what is just into something bitter]

Support Reference: Abstract Nouns

ULT **and they cast righteousness to the ground**
UST You consider that living in the right way is {as worthless as trash} on the ground
(וּצְדָקָה לָאָרֶץ הִנִּיחוּ)

Amos is speaking of rejecting righteousness as if **righteousness** were an object that these people could **cast** down **to the ground** and leave there. 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 completely reject righteousness]

Support Reference: Metaphor

ULT and they cast righteousness to the ground
UST You consider that living in the right way is {as worthless as trash} on the ground
(וּצְדָקָה לָאָרֶץ הִנִּיחוּ)

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 they cast what is right to the ground]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
justice	who do not decide things fairly. Instead, you make life {as bitter as the taste of} wormwood for people
and … righteousness	living in the right way

Amos 5:8

ULT	UST
The maker of the Pleiades and Orion, turning deep darkness into morning; he darkens day into night; calling for the waters of the sea, he pours them out on the face of the earth— Yahweh is his name—	*There is one who created {the star groups that people call} the Pleiades and Orion. {Every morning} he turns the darkness into daylight, and {every evening} he turns the daylight into darkness. He summons the waters in the sea and pours them out {as rain} on the surface of the earth. The name of that one is Yahweh!*

ULT **The maker of the Pleiades and Orion, turning deep darkness into morning; he darkens day into night; calling for the waters of the sea, he pours them out on the face of the earth— Yahweh is his name**

UST There is one who created {the star groups that people call} the Pleiades and Orion. Every morning} he turns the darkness into daylight, and {every evening} he turns the daylight into darkness. He summons the waters in the sea and pours them out {as rain} on the surface of the earth. The name of that one is Yahweh

(עֹשֵׂה כִימָה וּכְסִיל וְהֹפֵךְ לַבֹּקֶר צַלְמָוֶת וְיוֹם לַיְלָה הַקּוֹרֵא לְמֵי־הַיָּם וַיִּשְׁפְּכֵם עַל־פְּנֵי הָאָרֶץ יְהוָה שְׁמוֹ)

Amos describes Yahweh as the one with power over all he created by a series of phrases and only names him at the end of the verse. If it would be more natural in your language, you may want to put the information about who Yahweh is before the information about what he does. Alternate translation: [Yahweh is the maker of the Pleiades and Orion, turning deep darkness into morning; he darkens day into night; calling for the waters of the sea, he pours them out on the face of the earth.]

Support Reference: Information Structure

ULT **the Pleiades and Orion**

UST {the star groups that people call} the Pleiades and Orion

(כִימָה וּכְסִיל)

The terms **Pleiades** and **Orion** are the names of groups of stars in the night sky. If your readers would not be familiar with what these are, you could use the names of star groups that your readers would recognize, or you could use a more general term. Alternate translation: [the groups of stars in the sky]

Support Reference: Translate Unknowns

ULT **turning deep darkness into morning; he darkens day into night**
UST { … Every morning} he turns the darkness into daylight, and {every evening} he turns the daylight into darkness
(וְהֹפֵךְ לַבֹּקֶר צַלְמָוֶת וְיוֹם לַיְלָה הֶחְשִׁיךְ)

Amos is referring to all of time by naming the two major components, **morning** and **night**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [governing the passing of all time, from morning until night]

Support Reference: Merism

ULT **on the face of the earth**
UST on the surface of the earth
(עַל־פְּנֵי הָאָרֶץ)

Amos is using **the face of the earth** as a common expression of the culture to mean "the surface of the earth." 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: [everywhere on the earth]

Support Reference: Idiom

ULT **Yahweh is his name**
UST The name of that one is Yahweh
(יְהוָה שְׁמוֹ)

Amos is using the term **name** to represent who the Yahweh is or to refer to the Yahweh's reputation. Alternate translation: [This is Yahweh himself]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The maker of	There is one who created
calling	He summons
the earth	the earth
Yahweh	Yahweh

Amos 5:9

ULT	UST
the one making destruction flash against the strong, and destruction comes against the fortress.	*He suddenly destroys strong people, and destroys the strong walls of cities.*

ULT **the one making destruction flash against the strong**
UST He suddenly destroys strong people
(הַמַּבְלִיג שֹׁד עַל־עָז)

Amos is speaking destroying the strong as if **destruction** were lightning that Yahweh could make **flash** suddenly against strong people. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the one bringing sudden ruin upon the strong]

Support Reference: Metaphor

ULT **the one making destruction flash against the strong, and destruction comes against**
UST He suddenly destroys strong people, and destroys
(הַמַּבְלִיג שֹׁד עַל־עָז וְשֹׁד עַל & יָבוֹא)

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: [the one suddenly destroying the strong, and he destroys]

Support Reference: Abstract Nouns

ULT **against the strong**
UST destroys strong people
(עַל־עָז)

Amos is using the adjective **strong** 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: [against those who are strong]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
destruction	destroys
the fortress	the strong walls of cities

Amos 5:10

ULT	UST
They hate the reprover in the gate, and they abhor the one speaking blamelessly.	*You people hate any leader who officially corrects people who do wrong, and you hate anyone who tells the truth.*

ULT They hate the reprover in the gate
UST You people hate any leader who officially corrects people who do wrong
(שָׂנְאוּ בַשַּׁעַר מוֹכִיחַ)

The pronoun **They** refers to the strong referred to in the previous verse, or those who are influential people of Israel whom Amos is condemning. It may be helpful to clarify this for your readers. Alternate translation: [Those of you who are strong hate the reprover in the gate]

Support Reference: Pronouns — When to Use Them

ULT the reprover in the gate
UST any leader who officially corrects people who do wrong
(בַּשַּׁעַר מוֹכִיחַ)

Here, **the gate** represents "the place where the leaders of a city decided legal cases." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the reprover at the place of judgment]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the reprover	who … corrects people who do wrong
in the gate	any leader … officially
blamelessly	the truth

Amos 5:11

ULT	UST
Therefore, because of your trampling on the poor and you take a tax of grain from him: you have built houses of hewn stone, but you will not dwell in them; you have planted vineyards of desire, but you will not drink their wine.	*So, because you oppress poor people and force them to give you part of their grain, this is what will happen: Although you have built large mansions out of cut stone, you will not live in them. Although you have planted pleasant vineyards, you will not drink the wine that comes from them.*

ULT **because of your trampling on the poor**
UST because you oppress poor people
(יַעַן בּוֹשַׁסְכֶּם עַל־דָּל)

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

Support Reference: Abstract Nouns

ULT **vineyards of desire**
UST pleasant vineyards
(כַּרְמֵי־חֶמֶד)

The implication is that these are **vineyards** that are pleasant and desirable. You could include this information if that would be helpful to your readers. Alternate translation: [delightful vineyards]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of your trampling on the poor**
UST you oppress poor people
(בּוֹשַׁסְכֶּם עַל־דָּל)

Amos is speaking those who are mistreating poor people as if these people were **trampling on the poor** beneath their feet. 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 mistreating the poor]

Support Reference: Metaphor

ULT **the poor**
UST poor people
(דָּל)

Amos is using the adjective **poor** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [those who are poor]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of your trampling	you oppress
and … a tax of	and … part of
grain	their grain
houses of	large mansions
hewn stone	out of cut stone
you have planted	Although you have planted
vineyards of	vineyards
their wine	the wine that comes from them

Amos 5:12

ULT	UST
For I know your transgressions {are} many, and your sins {are} mighty— oppressors of the righteous, takers of a bribe, and they turn aside the needy in the gate.	*This will happen because I know that you have sinned very many times, and that the things that you have done are terrible. You oppress people who do what is right, and you accept bribes {to do what is wrong}, and at the city gate {where leaders decide legal matters} you treat poor people unjustly and send them away.*

ULT **your transgressions {are} many, and your sins {are} mighty**
UST you have sinned very many times, and that the things that you have done are terrible
(רַבִּים פִּשְׁעֵיכֶם וַעֲצֻמִים חַטֹּאתֵיכֶם)

If your language does not use abstract nouns for the ideas of **transgressions** and **sins**, you could express the same ideas in another way. Alternate translation: [that you have done many bad things and that you have sinned greatly]

Support Reference: Abstract Nouns

ULT **your transgressions {are} many, and your sins {are} mighty**
UST you have sinned very many times, and that the things that you have done are terrible
(רַבִּים פִּשְׁעֵיכֶם וַעֲצֻמִים חַטֹּאתֵיכֶם)

The terms **transgressions** and **sins** mean similar things. Yahweh is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [your sins are very many and very great]

Support Reference: Doublet

ULT **the righteous**
UST people who do what is right
(צַדִּיק)

Yahweh 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: [righteous people]

Support Reference: Nominal Adjectives

ULT **and they turn aside the needy**
UST and … you treat poor people unjustly and send them away
(וְאֶבְיוֹנִים & הִטּוּ)

Yahweh is speaking of those who deny justice to poor people as if they physically **turn aside the needy** so that they cannot reach the **gate**, the place where legal cases are decided. 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 deny justice to the needy]

Support Reference: Metaphor

ULT **the needy**
UST poor people
(וְאֶבְיוֹנִים)

Amos is using the adjective **needy** 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: [needy people]

Support Reference: Nominal Adjectives

ULT **in the gate**
UST at the city gate {where leaders decide legal matters}
(בַּשָּׁעַר)

Here, **the gate** represents "the place where the leaders of a city decided legal cases." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [at the place where legal cases are decided]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I know	I know that
your transgressions	you have sinned
your sins	the things that you have done
the righteous	people who do what is right
a bribe	bribes {to do what is wrong}
in the gate	at the city gate {where leaders decide legal matters}

Amos 5:13

ULT	UST
Therefore the prudent will be still in that time, for it {is} an evil time.	*So at that time, wise people will be quiet, because it will be customary in that time for people to do evil things.*

ULT **the prudent**
UST wise people
(הַמַּשְׂכִּיל)

Amos is using the adjective **prudent** 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: [those who are wise]

Support Reference: Nominal Adjectives

ULT **will be still**
UST will be quiet
(יִדֹּם)

The word translated as **will be still** could mean: (1) "will be quiet." That is, prudent people will avoid criticizing people who do evil because doing so would be futile. Alternate translation: [will be silent] or (2) "will cease." This would mean that prudent people will cease, that is, that there will be no more prudent people. Alternate translation: [will cease] or [will not be found]

Support Reference: Alternative Readings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the prudent	wise people
evil	it will be customary … for people to do evil things
an … time	in … time

Amos 5:14

ULT	UST
Seek good, and not evil, so that you may live; and thus may Yahweh, God of Armies, be with you, just as you have said.	*Start doing what is good, and stop doing what is evil, in order that you may stay alive. If you do that, Yahweh, God {the commander} of the heavenly armies, will help you, just as you claim that he does.*

ULT **Seek good, and not evil**
UST Start doing what is good, and stop doing what is evil
(דִּרְשׁוּ־טוֹב וְאַל־רָע)

Amos is speaking of trying to do something good or evil as if **good** and **evil** were objects someone would actually go search for or **seek**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Try to do what is good, and not what is evil]

Support Reference: Metaphor

ULT **thus**
UST If you do that
(כֵּן)

The word translated as **thus** indicates that what follows is a result of what came before. Use a connector in your language that makes it clear that what follows is a result of what came before. Alternate translation: [as a result,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **God of Armies**
UST God {the commander} of the heavenly armies
(אֱלֹהֵי־צְבָאוֹת)

Amos is using this possessive form to mean the God who commands the armies of heaven. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [God who commands the armies of heaven]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Seek	Start doing
good	what is good
evil	what is evil
Yahweh	Yahweh

ULT	UST
God of Armies	God {the commander} of the heavenly armies

Amos 5:15

ULT	UST
Hate evil, and love good, and establish justice in the gate; perhaps Yahweh, God of Armies, will be gracious to the remnant of Joseph.	*Hate what is evil, and love what is good, and make sure that people decide things fairly at the city gate{where leaders decide legal matters}. If you do that, maybe Yahweh, God {the commander} of the heavenly armies, will act kindly toward you descendants of Joseph who are still alive.*

ULT **and establish justice in the gate**
UST and make sure that people decide things fairly at the city gate{where leaders decide legal matters}
(וְהַצִּיגוּ בַשַּׁעַר מִשְׁפָּט)

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

Support Reference: Abstract Nouns

ULT **and establish justice in the gate**
UST and make sure that people decide things fairly at the city gate{where leaders decide legal matters}
(וְהַצִּיגוּ בַשַּׁעַר מִשְׁפָּט)

Here, **the gate** represents “the place where the leaders of a city decided legal cases.” If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and establish justice in the place where the city leaders judge legal cases]

Support Reference: Metonymy

ULT **perhaps Yahweh**
UST If you do that, maybe Yahweh
(אוּלַי & יְהוָה)

This part of the verse introduces the possible consequence of fulfilling the condition proposed in the previous part. Use a natural form in your language for introducing the possible consequence of fulfilling this condition. Alternate translation: [if you do all those things, then perhaps, Yahweh]

Support Reference: Connect — Hypothetical Conditions

ULT **God of Armies**
UST God {the commander} of the heavenly armies
(אֱלֹהֵי־צְבָאוֹת)

See how you translated this same phrase, “God of Armies,” in 5:14.

Support Reference: Possession

ULT **perhaps Yahweh, God of Armies, will be gracious**
UST If you do that, maybe Yahweh, God {the commander} of the heavenly armies, will act kindly toward
(אוּלַי יְחֻנֵּן יְהוָה אֱלֹהֵי־צְבָאוֹת)

Amos is presenting a possible situation, that Yahweh **will be gracious** to the survivors of the northern kingdom if the people hate evil, love good, and establish justice. Use a natural form in your language for introducing a condition that could happen. Alternate translation: [if you do these things, then perhaps Yahweh, God of Armies, may be gracious]

Support Reference: Connect — Hypothetical Conditions

ULT **to the remnant of Joseph**
UST you descendants of Joseph who are still alive
(שְׁאֵרִית יוֹסֵף)

Amos is using the possessive form to describe a **remnant** that is made up of the remaining descendants of **Joseph**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [to those who survive among the descendants of Joseph]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	what is evil
and love	and love
good	what is good
justice	decide things fairly
in the gate	at the city gate{where leaders decide legal matters}
God of Armies	God {the commander} of the heavenly armies
will be gracious	will act kindly toward
to the remnant of	who are still alive
Joseph	you descendants of Joseph

Amos 5:16

ULT	UST
Therefore thus says Yahweh, God of Armies, the Lord, "In all plazas {there will be} wailing, and in all streets they will say, 'Alas! Alas!' And they will call the farmer to mourning, and wailing to those knowing a lament.	*So this is what Yahweh, God {the commander} of the heavenly armies, our Lord, says, "People will be weeping loudly in all the public squares, and in all the streets people will cry out, 'This is terrible! This is terrible!' People will summon the farmers to come and mourn, and they will summon those who lament at funerals to wail.*

ULT God of Armies
UST God {the commander} of the heavenly armies
(אֱלֹהֵי צְבָאוֹת)

See how you translated this same phrase, "God of Armies," in 5:14.

Support Reference: Possession

ULT Alas! Alas
UST This is terrible! This is terrible
(הוֹי־הוֹי)

Yahweh is describing people using a word, **Alas**, that expresses a strong feeling of dismay and distress. There may be an equivalent word or phrase in your language that you can use in your translation to convey this feeling. Alternate translation: [Oh no! Oh no!] or [What a disaster!]

Support Reference: Exclamations

ULT and wailing to those knowing a lament
UST and they will summon those who lament at funerals to wail
(וּמִסְפֵּד אֶל־יוֹדְעֵי נֶהִי)

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 previous phrase if that would be clearer in your language. Alternate translation: [and they will call those knowing a lament to wailing]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
God of Armies	God {the commander} of the heavenly armies
the Lord	our Lord
And they will call	People will summon

ULT	UST
mourning	to come and mourn
a lament	lament at funerals

Amos 5:17

ULT	UST
And in all the vineyards {there will be} wailing, for I will pass through your midst," says Yahweh.	*People will be weeping in all the vineyards, because I will come and punish you." That is what Yahweh says.*

ULT I will pass through your midst
UST I will come and punish you
(אֶעֱבֹר בְּקִרְבֵּךְ)

Yahweh assumes that readers would understand that the words **pass through** meant that he would be coming among them to punish them. You could say that explicitly if that would be helpful to your readers. Alternate translation: [I will come among you and punish you]

Support Reference: Assumed Knowledge and Implicit Information

ULT says Yahweh
UST That is what Yahweh says
(אָמַר יְהוָה)

Amos is using the phrase **says Yahweh** to indicate that what has been said is a direct quotation from Yahweh and comes with Yahweh's authority. In your translation, use a natural way of indicating direct quotations in your language.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the vineyards	the vineyards
Yahweh	Yahweh

Amos 5:18

ULT	UST
Woe to the ones desiring the day of Yahweh! What {is} this to you, the day of Yahweh? It {is} darkness and not light.	*Terrible things will happen to you people who long for the day when Yahweh comes! You should not think that the day when Yahweh comes will be good for you. On that day Yahweh will punish you severely, and nothing good will happen to you.*

ULT **Woe to the ones desiring**
UST Terrible things will happen to you people who long for
(הֹוי הַמִּתְאַוִּים)

Amos is using a phrase, **Woe to**, that expresses a strong feeling of grief and warning about coming 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: [How dreadful it will be for those desiring]

Support Reference: Exclamations

ULT **the day of Yahweh**
UST the day when Yahweh comes
(אֶת־יֹום יְהוָה)

Amos knows that his readers thought of **the day of Yahweh** as a time when Yahweh will come to bring justice but they thought it was to judge their enemies, not themselves. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the time when Yahweh will come to bring justice]

Support Reference: Assumed Knowledge and Implicit Information

ULT **What {is} this to you, the day of Yahweh**
UST You should not think that the day when Yahweh comes will be good for you
(לָמָּה־זֶּה לָכֶם יֹום יְהוָה)

Amos is using the question form to rebuke his hearers for wanting **the day of Yahweh** to come. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [The day of Yahweh will bring you no benefit!]

Support Reference: Rhetorical Question

ULT **It {is} darkness and not light**
UST On that day Yahweh will punish you severely, and nothing good will happen to you
(הוּא־חֹשֶׁךְ וְלֹא־אוֹר)

Amos is speaking as if disaster were **darkness** and deliverance were **light**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [It is a day of disaster and not of deliverance]

Support Reference: Metaphor

ULT **It {is} darkness and not light**
UST On that day Yahweh will punish you severely, and nothing good will happen to you
(הוּא־חֹשֶׁךְ וְלֹא־אוֹר)

The pronoun **It** refers to **the day of Yahweh**. It may be helpful to clarify this for your readers. Alternate translation: [That day is darkness and not light]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Woe	Terrible things will happen to
the day of Yahweh	the day when Yahweh comes

Amos 5:19

ULT	UST
As when a man flees from the face of the lion, and the bear meets him; or goes into the house and rests his hand on the wall, and the snake bites him.	*On that day, you will be like a man who runs away from a lion but then meets a bear; or who flees into his house and rests his hand on the wall, and a snake bites him.*

ULT **As when a man flees from the face of the lion**
UST On that day, you will be like a man who runs away from a lion
(כַּאֲשֶׁר יָנוּס אִישׁ מִפְּנֵי הָאַרְיֵה)

The point of this comparison is that just as **a man** who escapes one deadly danger runs straight into another, so the people of Israel will find no escape when Yahweh judges them. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [You will be as unable to escape as a man who flees from the face of the lion]

Support Reference: Simile

ULT **from the face of the lion**
UST from a lion
(מִפְּנֵי הָאַרְיֵה)

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

Support Reference: Metonymy

ULT **and the bear meets him**
UST but then meets a bear
(וּפְגָעוֹ הַדֹּב)

The pronoun **him** refers to the man who is fleeing from the lion. It may be helpful to clarify this for your readers. Alternate translation: [and the bear meets that man]

Support Reference: Pronouns — When to Use Them

ULT **or goes into the house**
UST or who flees into his house
(וּבָא הַבַּיִת)

Amos is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [or as when a man goes into the house]

Support Reference: Ellipsis

ULT **and rests his hand on the wall, and the snake bites him**
UST and rests his hand on the wall, and a snake bites him
(וְסָמַךְ יָדוֹ עַל־הַקִּיר וּנְשָׁכוֹ הַנָּחָשׁ)

The implication is that the man goes **into the house** in order to be safe, but that even there he meets deadly danger. You could include this information if that would be helpful to your readers. Alternate translation: [rests his hand on the wall, thinking he is now safe, and the snake bites him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the lion	a lion
the bear	a bear
the house	his house
the snake	a snake

Amos 5:20

ULT	UST
{Is} not the day of Yahweh darkness, and not light? Even gloom, with no brightness in it?	*On the day when Yahweh judges people, he will surely punish you severely and nothing good will happen to you. Yes, it will be a time when you are deeply sad; you will not be happy at all.*

ULT **{ … Is} not the day of Yahweh darkness, and not light? Even gloom, with no brightness in it**
UST On the day when Yahweh judges people, he will surely punish you severely and nothing good will happen to you. Yes, it will be a time when you are deeply sad; you will not be happy at all
(הֲלֹא־חֹשֶׁךְ יוֹם יְהוָה וְלֹא־אוֹר וְאָפֵל וְלֹא־נֹגַהּ לוֹ)

Amos is using the question form to emphasize that **the day of Yahweh** will certainly bring disaster and nothing good. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [The day of Yahweh is darkness, and not light, and gloom, with no brightness in it!]

Support Reference: Rhetorical Question

ULT **the day of Yahweh**
UST On the day when Yahweh judges people
(יוֹם יְהוָה)

See how you translated the similar expression in 5:18.

Support Reference: Metonymy

ULT **darkness, and not light? Even gloom, with no brightness**
UST he will surely punish you severely and nothing good will happen to you. Yes, it will be a time when you are deeply sad; you will not be happy at all
(חֹשֶׁךְ & וְלֹא־אוֹר וְאָפֵל וְלֹא־נֹגַהּ)

Amos is speaking as if disaster were **darkness** and **gloom** and as if deliverance were **light** and **brightness**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [disaster, and not deliverance? Even sorrow, with no relief]

Support Reference: Metaphor

ULT **Even gloom, with no brightness in it**
UST Yes, it will be a time when you are deeply sad; you will not be happy at all
(וְאֲפֵל וְלֹא־נֹגַהּ לוֹ)

Amos is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [Is the day of Yahweh not even gloom, with no brightness in it]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the day of Yahweh	On the day when Yahweh judges people

Amos 5:21

ULT	UST
“I hate, I reject your feasts, and I will not smell in your assemblies.	*{Yahweh says,} “I hate your religious celebrations; I completely reject them, and your assemblies {when you gather to worship} do not please me at all.*

ULT I hate, I reject your feasts
UST { … Yahweh says,} “I hate your religious celebrations; I completely reject them
(שָׂנֵאתִי מָאַסְתִּי חַגֵּיכֶם)

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 in the UST.

Support Reference: Quotations and Quote Margins

ULT I hate, I reject
UST {Yahweh says,} “I hate … I completely reject them
(שָׂנֵאתִי מָאַסְתִּי)

The terms **hate** and **reject** mean similar things. Yahweh is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [I reject with utter hatred]

Support Reference: Doublet

ULT and I will not smell in your assemblies
UST and your assemblies {when you gather to worship} do not please me at all
(וְלֹא אָרִיחַ בְּעַצְּרֹתֵיכֶם)

Here, Yahweh uses **smell** to represent his accepting the pleasing aroma of the smoke that ascended from the burnt sacrifices. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and I will take no pleasure in the sacrifices you offer at your assemblies]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I reject	I completely reject them
your feasts	your religious celebrations
in your assemblies	your assemblies {when you gather to worship}

Amos 5:22

ULT	UST
For if you offer up to me burnt offerings and your grain offerings, I will not accept {them}; and the peace offering of your fattened animals, I will not look at.	*Even if you offer to me animals that you completely burn on the altar, and offerings of grain, I will not accept them. Even if you offer me your best animals as fellowship sacrifices, I will pay no attention to them.*

ULT **For if you offer up to me burnt offerings**
UST Even if you offer to me animals that you completely burn on the altar
(כִּי אִם־תַּעֲלוּ־לִי עֹלוֹת)

Yahweh is presenting a possible situation, that the people might **offer up** to him **burnt offerings** and grain offerings. Use a natural form in your language for introducing a condition that could happen. Alternate translation: [For suppose you offer up to me burnt offerings]

Support Reference: Connect — Hypothetical Conditions

ULT **and the peace offering of your fattened animals**
UST Even if you offer me your best animals as fellowship sacrifices
(וְשֶׁלֶם מְרִיאֵיכֶם)

Yahweh is using the possessive form to describe a **peace offering** that is made from **your fattened animals**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [and the peace offering that you make from your fattened animals]

Support Reference: Possession

ULT **I will not look at**
UST I will pay no attention to them
(לֹא אַבִּיט)

Here, **look at** represents regarding something with favor. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I will not regard with favor]

Support Reference: Metonymy

ULT **I will not look at**
UST I will pay no attention to them
(לֹא אַבִּיט)

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: [I will not look at your peace offerings]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
burnt offerings	animals that you completely burn on the altar
and your grain offerings	and offerings of grain
and the peace offering of	as fellowship sacrifices

Amos 5:23

ULT	UST
Remove from me the noise of your songs; and the music of your harps I will not hear.	*Your songs are just noise to me; stop singing them. I refuse to listen to the music that you play on your harps.*

ULT **the noise of your songs**
UST Your songs are just noise
(הֲמוֹן שִׁרֶיךָ)

Here, **your songs and the music of your harps** represent "the worship that you offer to me." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the noise of the worship you offer me]

Support Reference: Metonymy

ULT **I will not hear**
UST I refuse to listen to
(לֹא אֶשְׁמָע)

Here, **hear** represents "accept" or "pay attention to." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I will not accept as worship]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your harps	on your harps

Amos 5:24

ULT	UST
But let justice roll down like waters, and righteousness like an ever-flowing stream.	*Instead, you should be treating people justly, and you should always be doing what is right. You should be doing these things continually, like a stream of water that flows and never stops.*

ULT **But let justice roll down like waters**
UST Instead, you should be treating people justly … You should be doing these things continually, like a stream of water
(וְיִגַּל כַּמַּיִם מִשְׁפָּט)

The point of this comparison is that just as **waters** flow abundantly and spread everywhere, so **justice** should be abundant and spread everywhere among the people. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [But let justice spread everywhere like waters]

Support Reference: Simile

ULT **justice**
UST Instead, you should be treating people justly
(מִשְׁפָּט)

If your language does not use an abstract noun for the idea of **justice**, you could express the same idea in another way. Alternate translation: [people treating each other justly]

Support Reference: Abstract Nouns

ULT **and righteousness like an ever-flowing stream**
UST and you should always be doing what is right. You should be doing these things continually, like a stream of water that flows and never stops
(וּצְדָקָה כְּנַחַל אֵיתָן)

The point of this comparison is that just as **an ever-flowing stream** never stops, so **righteousness** should be constantly among the people. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and righteousness flowing constantly like a stream that never stops]

Support Reference: Simile

> ULT **and righteousness**
> UST and you should always be doing what is right
> (וּצְדָקָה)

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 doing what is right]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
justice	Instead, you should be treating people justly
and righteousness	and you should always be doing what is right

Amos 5:25

ULT	UST
Did you bring near to me sacrifices and a grain offering in the wilderness forty years, house of Israel?	*You people of Israel, when your ancestors traveled through the wilderness for forty years, they did not bring animal sacrifices and grain offerings to me.*

ULT **Did you bring near to me sacrifices and a grain offering in the wilderness forty years**

UST when your ancestors traveled through the wilderness for forty years, they did not bring animal sacrifices and grain offerings to me

(הַזְּבָחִים וּמִנְחָה הִגַּשְׁתֶּם־לִי בַּמִּדְבָּר אַרְבָּעִים שָׁנָה)

Yahweh is using the question form to challenge the assumption of the people that sacrifices are all that he requires of them when actually, what he wants is their love and obedience. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You did not bring near to me sacrifices and grain offerings in the wilderness forty years, house of Israel.]

Support Reference: Rhetorical Question

ULT **Did you bring near to me**

UST they did not bring … to me

(הִגַּשְׁתֶּם־לִי)

The pronoun **you** refers to the ancestors of the Israelites being addressed who lived during the years **in the wilderness**. It may be helpful to clarify this for your readers. Alternate translation: [Did your ancestors bring near to me]

Support Reference: Pronouns — When to Use Them

ULT **house of Israel**

UST You people of Israel

(בֵּית יִשְׂרָאֵל)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sacrifices	animal sacrifices
and a grain offering	and grain offerings
in the wilderness	when your ancestors traveled through the wilderness

ULT	UST
house of Israel	You people of Israel

Amos 5:26

ULT	UST
But you carried Sikkuth your king, and Kiyyun your images, the star of your gods, which you made for yourselves.	*Instead, you have carried the idols that you made for yourselves: Sikkuth, the god you treated as your king, and Kiyyun, the star-god that you worshiped.*

ULT **Sikkuth your king, and Kiyyun your images, the star of your gods**
UST the idols … Sikkuth, the god you treated as your king, and Kiyyun, the star-god that you worshiped
(אֵת סִכּוּת מַלְכְּכֶם וְאֵת כִּיּוּן צַלְמֵיכֶם כּוֹכַב אֱלֹהֵיכֶם)

Sikkuth and **Kiyyun** are the names of gods that the people of other nations worshiped that the Israelites also worshiped. If your readers would not be familiar with what these are, you could use a more general term. Alternate translation: [the statue of the god you called your king, and the image of another star-god you worshiped]

Support Reference: Translate Unknowns

ULT **which you made for yourselves**
UST that you made for yourselves
(אֲשֶׁר עֲשִׂיתֶם לָכֶם)

The pronoun **which** refers to the images of the gods that the people carried. It may be helpful to clarify this for your readers. Alternate translation: [which images of your gods you made for yourselves]

Support Reference: Pronouns — When to Use Them

ULT **the star of your gods**
UST the star-god that you worshiped
(כּוֹכַב אֱלֹהֵיכֶם)

By **the star of your gods**, Yahweh is further clarifying that **Kiyyun** is the false god that they worshiped that is represented by a star. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the god that you worship that is represented by a star]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your king	the god you treated as your king
your images	the idols
your gods	that you worshiped

Amos 5:27

ULT	UST
So I will exile you from farther than Damascus," says Yahweh, God of Armies {is} his name.	*So I will force you to go far away, beyond the city of Damascus, into exile." That is what the one whose name is Yahweh, God {the commander} of the heavenly armies, says.*

ULT So I will exile you
UST So I will force you to go far away … into exile
(וְהִגְלֵיתִי אֶתְכֶם)

The word translated as **So** indicates that what follows is a result of what came before. Use a connector in your language that makes it clear that what follows is a result of what came before. Alternate translation: [Because you did those things, I will exile you]

Support Reference: Connect — Reason-and-Result Relationship

ULT from farther than Damascus
UST beyond the city of Damascus
(מֵהָלְאָה לְדַמָּשֶׂק)

Yahweh assumes that readers would have known that **farther than Damascus** represented all the lands far to the north and east, where Assyria rules. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the distant lands ruled by Assyria]

Support Reference: Assumed Knowledge and Implicit Information

ULT God of Armies
UST God {the commander} of the heavenly armies
(אֱלֹהֵי־צְבָאוֹת)

See how you translated this same phrase, "Yahweh, God of Armies is his name" in 4:13. Alternate translation: [Yahweh, who is God of Armies]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
So I will exile	So I will force you to go far away
than Damascus	the city of Damascus
Yahweh	Yahweh
God of Armies	God {the commander} of the heavenly armies

Amos 6

Amos 6 Chapter Introduction

Structure and Formatting

This chapter is a woe oracle against Israel's complacent leaders (verses 1-7) and Yahweh's sworn judgment (verses 8-14).

1. Yahweh warns the complacent and self-confident (1–7)
2. Yahweh rejects Israel's pride and luxury (8–11)
3. Yahweh brings judgment on Israel for its injustice (12–14)

Religious and Cultural Concepts in This Chapter

Woe

A woe oracle announces coming disaster in the tone of a funeral lament.

Oath

In verse 8 Yahweh swears by his own soul, since there is no one greater.

Translation Issues in This Chapter

Chains of participles

The dashes in verses 3-6 and 13 mark phrases describing the people of verse 1.

Amos 6:1

ULT	UST
Woe to the ones at ease in Zion, and {to} the ones trusting in the mountain of Samaria, designated {ones} of the first of the nations — and to them the house of Israel comes!	*Terrible things will happen to you people in Zion who do not worry about anything, and also to you leaders in the city of Samaria who think that you are safe there. You are the prominent men of {Israel,} the nation that thinks it is the most important nation of all. You are the men to whom the people of Israel come {for you to help them}.*

ULT **Woe to the ones at ease in Zion, and {to} the ones trusting in the mountain of Samaria**
UST Terrible things will happen to you people in Zion who do not worry about anything, and also to you leaders in the city of Samaria who think that you are safe there
(הוֹי הַשַּׁאֲנַנִּים בְּצִיּוֹן וְהַבֹּטְחִים בְּהַר שֹׁמְרוֹן)

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: [Woe to the ones who feel completely secure in Zion and in Samaria]

Support Reference: Parallelism

ULT **Woe to**
UST Terrible things will happen to
(הוֹי)

Amos is using the word **Woe** to express a strong feeling of grief and to warn of coming 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]

Support Reference: Exclamations

ULT **in the mountain of Samaria**
UST in the city of Samaria
(בְּהַר שֹׁמְרוֹן)

Here, **the mountain of Samaria** refers to the fortified capital city that was built on that mountain, and so it represents the security that its leaders believed they had. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the defenses of the city of Samaria to keep them safe]

Support Reference: Metonymy

ULT **the first of the nations**
UST {Israel,} the nation that thinks it is the most important nation of all
(רֵאשִׁית הַגּוֹיִם)

The implication of the phrase **the first of the nations** is that these leaders regarded Israel as the elite of all the nations. You could include this information if that would be helpful to your readers. Alternate translation: [the nation that they consider foremost among all nations]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to them**
UST You are the men to whom
(לָהֶם)

The pronoun **them** refers to the complacent leaders in Zion and Samaria whom Amos has just described. It may be helpful to clarify this for your readers. Alternate translation: [to these leaders]

Support Reference: Pronouns — When to Use Them

ULT **the house of Israel**
UST 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. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the nation of Israel]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Woe to	Terrible things will happen to
in Zion	in Zion
and {to} the ones trusting	and also to you leaders … who think that you are safe there
Samaria	Samaria
the nations	{Israel,} the nation that thinks it is the most important nation of all
the house of Israel	the people of Israel

Amos 6:2

ULT	UST
Cross over to Calneh and see, and go from there to Hamath Rabbah, and go down to Gath of the Philistines. {Are} they better than these kingdoms? Or {is} their border greater than your border?	*Go and look at the city of Calneh. Then go on to the city of Hamath Rabbah, and then go down to the city of Gath in Philistia. Those cities are not better than your kingdoms, and their territory is not larger than yours.*

ULT **{Are} they better than these kingdoms**
UST Those cities are not better than your kingdoms
(הֲטוֹבִים מִן־הַמַּמְלָכוֹת הָאֵלֶּה)

The kingdoms of Judah (represented by Zion) and Israel (represented by Samaria) are being compared to the kingdoms represented by the cities named in this verse. Because of the parallel structure of the two questions in this verse, it is most likely that **they** refers to the cities that have just been named, and that **these kingdoms** refers to Judah and Israel. Alternate translation: [Are those cities better than your kingdoms]

Support Reference: Pronouns — When to Use Them

ULT **{ … Are} they better than these kingdoms? Or {is} their border greater than your border**
UST Those cities are not better than your kingdoms, and their territory is not larger than yours
(הֲטוֹבִים מִן־הַמַּמְלָכוֹת הָאֵלֶּה אִם־רַב גְּבוּלָם מִגְּבֻלְכֶם)

The expected answer to these questions is “No.” The speaker is using the question form to emphasize that Judah and Israel are **better** in the sense that they are larger and more prosperous than the nations around them. It is possible that Amos is quoting these words from the “designated ones” who are boasting about their kingdoms. But since he refers to **your border**, it seems more likely that Amos is speaking to the “designated ones” and pointing out that, although God has made their kingdoms great, he will also destroy them because they are not better in the way that they should be. If a speaker of your language would not use the question form for that purpose, you could translate these questions as exclamations or as statements, as in the UST.

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Hamath Rabbah	Hamath Rabbah
to Gath of	to the city of Gath
the Philistines	in Philistia
{Are} they better	Those cities are not better

ULT	UST
kingdoms	your kingdoms

Amos 6:3

ULT	UST
—the ones putting far off the evil day, but you bring near a seat of violence;	*{Terrible things will happen to} you who refuse to think about the day when Yahweh will punish you, but by your own actions you are shortening the time before violent people will come and rule over you.*

ULT **the ones putting far off the evil day, but you bring near**
UST { … Terrible things will happen to} you who refuse to think about the day when Yahweh will punish you, but by your own actions you are shortening the time before
(הַמְנַדִּים לְיוֹם רָע וַתַּגִּישׁוּן)

Amos begins by speaking about these people in the third person as **the ones putting**, and then he addresses them directly in the second person with **you bring near**. If it would be helpful in your language, you could use the second person throughout. Alternate translation: [you who put far off the evil day, but bring near]

Support Reference: First, Second or Third Person

ULT **the ones putting far off the evil day**
UST {Terrible things will happen to} you who refuse to think about the day when Yahweh will punish you
(הַמְנַדִּים לְיוֹם רָע)

This phrase resumes the description of the people whom Amos pronounced disaster or "woe" upon in 6:1, and that description continues through verse 6. If it would be more natural in your language, you may want to repeat the statement about the woe together with the information about these people and beginning a new sentence here. Alternate translation: [Woe to you! You put far off the evil day]

Support Reference: Information Structure

ULT **the ones putting far off the evil day**
UST {Terrible things will happen to} you who refuse to think about the day when Yahweh will punish you
(הַמְנַדִּים לְיוֹם רָע)

Amos is speaking of these people refusing to think about the coming day of judgment as if that day were an object that they were **putting far off**, or physically pushing away from themselves. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the ones pushing away the thought of the evil day] or [the ones refusing to think about the coming day of disaster]

Support Reference: Metaphor

ULT **the evil day**
UST the day when Yahweh will punish you
(לְיוֹם רָע)

Here, Amos is referring to "the day of Yahweh" mentioned in 5:18 as **the evil day** since it was the time when Yahweh will bring justice by punishing them. Alternate translation: [the day of disaster that Yahweh will bring]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but you bring near**
UST but by your own actions you are shortening the time before
(וַתַּגִּישׁוּן)

Here Amos is speaking hastening the coming time of violent rule as if that time were an object that could be **brought** physically **near**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [but you are hastening the arrival of a time of violence] or [but you are making the time when violent people will rule come sooner]

Support Reference: Metaphor

ULT **a seat of violence**
UST violent people will come and rule over you
(שֶׁבֶת חָמָס)

Here, **a seat of** represents "a throne" or "a reign of." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [a reign of violence]

Support Reference: Metonymy

ULT **a seat of violence**
UST violent people will come and rule over you
(שֶׁבֶת חָמָס)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	when Yahweh will punish you
the … day	the day

Amos 6:4

ULT	UST
—the ones lying on beds of ivory, and sprawling on their couches, and eating young rams from the flock, and calves from the midst of the stall;	*{Terrible things will happen to} you who lie on expensive beds and lounge on your couches, eating the meat of the most special sheep from your flocks and of the {fattened} calves from your stalls.*

ULT **beds of ivory**
UST expensive beds
(מִטּוֹת שֵׁן)

Amos is using the possessive form to describe **beds** that are inlaid with **ivory**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [beds decorated with ivory]

Support Reference: Possession

ULT **and calves from the midst of the stall**
UST and of the {fattened} calves from your stalls
(וַעֲגָלִים מִתּוֹךְ מַרְבֵּק)

Amos 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 eating calves from the midst of the stall]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
young rams	the meat of the most special sheep
from the flock	from your flocks
and calves	and of the {fattened} calves

Amos 6:5

ULT	UST
—the ones improvising on the mouth of the harp; like David they devised for themselves instruments of song;	*{Terrible things will happen to} you who sing idly to the sound of your harps and try to be like King David by inventing musical instruments for yourselves.*

ULT **on the mouth of the harp**
UST to the sound of your harps
(עַל־פִּ֣י הַנָּ֔בֶל)

Amos is using **on the mouth of the harp** as a common expression of the culture that means “to the sound of the harp.” If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [to the music of the harp]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the harp	your harps
like David	and try to be like King David

Amos 6:6

ULT	UST
—the ones drinking from bowls of wine, and they anoint {themselves} with the first of oils, but they are not grieved over the breaking of Joseph.	*{Terrible things will happen to}you who drink wine by the bowlful and rub the finest oils on your skin, but who do not grieve at all that the descendants of Joseph are destroying themselves.*

ULT **with the first of oils**
UST and … the finest oils
(וְרֹאשִׁית שְׁמָנִים)

Amos is using **the first of oils** as a common expression of the culture to mean "the finest oils." 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: [with the choicest oils]

Support Reference: Idiom

ULT **the breaking of Joseph**
UST the descendants of Joseph are destroying themselves
(שֶׁבֶר יוֹסֵף)

Amos is speaking as if the coming ruin of the nation were the **breaking** of an object. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the destruction that is coming upon the descendants of Joseph]

Support Reference: Metaphor

ULT **Joseph**
UST the descendants of Joseph
(יוֹסֵף)

Here, **Joseph** represents the people of the northern kingdom of Israel, who were descended from his sons, Ephraim and Manasseh. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the people of Israel]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wine	wine
and they anoint {themselves}	rub … on your skin
oils	oils

ULT	UST
Joseph	the descendants of Joseph

Amos 6:7

ULT	UST
Therefore, now they will go into exile at the head of the exiles, and the revelry of the sprawling ones will depart.	*Because of all of that, soon you will be among the first ones whom your enemies will force to go into exile, and your feasting and lounging on couches will come to an end.*

ULT **Therefore**
UST Because of all of that
(לָכֵן)

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

ULT **at the head of the exiles**
UST among the first ones whom your enemies will force
(בְּרֹאשׁ גֹּלִים)

Amos is using **at the head of the exiles** as a common expression of the culture to mean "first among those who are taken away into exile." 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: [as the first ones to be taken away]

Support Reference: Idiom

ULT **and the revelry of the sprawling ones will depart**
UST and your feasting and lounging on couches will come to an end
(וְסָר מִרְזַח סְרוּחִים)

If your language does not use an abstract noun for the idea of **revelry**, you could express the same idea in another way. Alternate translation: [and the ones sprawling out will no longer celebrate loudly]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the exiles	whom your enemies will force

Amos 6:8

ULT	UST
The Lord Yahweh has sworn by his soul—the declaration of Yahweh, the God of Armies—"I am abhorring the pride of Jacob, and his citadels I hate, and I will give over a city and its fullness."	*The Lord Yahweh has solemnly sworn this on his own life. Yes, Yahweh, {the commander} of the heavenly armies, declares it, "I despise {the nation} of which the descendants of Jacob are so proud, and I hate their fortresses. So I will deliver each city and everyone in it {to their enemies}."*

ULT **The Lord Yahweh has sworn by his soul**
UST The Lord Yahweh has solemnly sworn this on his own life
(נִשְׁבַּע֩ אֲדֹנָ֨י יְהוִ֜ה בְּנַפְשׁ֗וֹ)

Following the custom of the culture, Yahweh is swearing an oath and guaranteeing it by something that he holds sacred, in this case by **his soul** or his own life, since there is no one greater by whom he could swear. Use a natural way in your language to express an oath. Alternate translation: [The Lord Yahweh has taken an oath, swearing by his own life]

Support Reference: Oath Formulas

ULT **the pride of Jacob**
UST {the nation} of which the descendants of Jacob are so proud
(אֶת־גְּא֥וֹן יַעֲקֹ֖ב)

The **pride of Jacob** could refer to: (1) the land of Israel, which would include their strong cities and their luxuries that are mentioned here. See Psalm 47:4. Alternate translation: [this land that Jacob's people are so proud of] or (2) the fact that the people of Jacob are so proud of themselves. Alternate translation: [that the people of Jacob are so proud]

Support Reference: Metonymy

ULT **by his soul**
UST on his own life
(בְּנַפְשׁ֗וֹ)

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

Support Reference: Metonymy

ULT **the declaration of Yahweh, the God of Armies**
UST Yes, Yahweh, {the commander} of the heavenly armies, declares it
(נְאֻם־יְהוָה אֱלֹהֵי צְבָאוֹת)

See how you translated the similar phrases, “the declaration of the Lord Yahweh, the God of Armies” in 3:13.

Support Reference: Quotations and Quote Margins

ULT **the pride of Jacob**
UST {the nation} of which the descendants of Jacob are so proud
(אֶת־גְּאוֹן יַעֲקֹב)

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: [this nation that Jacob’s people are so proud of]

Support Reference: Abstract Nouns

ULT **Jacob**
UST the descendants of Jacob
(יַעֲקֹב)

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

Support Reference: Metonymy

ULT **and its fullness**
UST and everyone in it
(וּמְלֹאָהּ)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The Lord Yahweh	The Lord Yahweh
has sworn	has solemnly sworn this
by his soul	on his own life
Yahweh	Yes, Yahweh
the God of Armies	{the commander} of the heavenly armies
the pride of	{the nation} of which … are so proud
Jacob	the descendants of Jacob

ULT	UST
and his citadels	and … their fortresses

Amos 6:9

ULT	UST
And it will happen, if ten men remain in one house, then they will die.	*When that happens, even if only ten men remain in a single house, they will all die.*

ULT **And it will happen**
UST When that happens
(וְהָיָה)

Amos assumes that readers will know that what follows in these two verses are examples of the kinds of things that will happen when Yahweh punishes them. Use a natural way in your language to express examples of things that will happen.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in … house	in a … house

Amos 6:10

ULT	UST
And his kinsman and the one burning him will lift him up to bring out the bones from the house, and he will say to the one who {is} in the innermost parts of the house, "Is there yet {anyone} with you?" and he will say, "None." Then he will say, "Hush! For not to make mention of the name of Yahweh."	*A dead man's relative, the one who will burn his corpse, will carry the dead body out of the house. He will call to anyone still {hiding} in the farthest corner of the house, "Is anyone else there with you?" That person will answer, "No one." Then the relative will say, "Say no more! Especially we must not mention Yahweh's name!"*

> ULT **And his kinsman and the one burning him will lift him up**
> UST A dead man's relative, the one who will burn his corpse, will carry
> (וּנְשָׂאוֹ דּוֹדוֹ וּמְסָרְפוֹ)

The pronoun **his** refers to a man who has died in the house mentioned in the previous verse, and the pronoun **him** refers to that same dead man. It may be helpful to clarify this for your readers. Alternate translation: [And a dead man's kinsman, the one burning that dead man's body, will lift him up]

Support Reference: Pronouns — When to Use Them

> ULT **and the one burning him**
> UST the one who will burn his corpse
> (וּמְסָרְפוֹ)

The implication is that this relative will burn the body of the man who has died rather than bury it, since so many people will have died that the usual custom of burial will not be possible. You could include this information if that would be helpful to your readers. Alternate translation: [and the one who will cremate his body instead of burying it]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to bring out the bones**
> UST the dead body out
> (לְהוֹצִיא עֲצָמִים)

Here, **the bones** represents the dead body of the man. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to bring out the corpse]

Support Reference: Metonymy

ULT **and he will say to the one who {is} in the innermost parts of the house, “Is there yet {anyone} with you?” and he will say, “None**
UST He will call to anyone still {hiding} in the farthest corner of the house, “Is anyone else there with you?” That person will answer, “No one
(וְאָמַר לַאֲשֶׁר בְּיַרְכְתֵי הַבַּיִת הַעוֹד עִמָּךְ וְאָמַר אָפֶס)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and he will ask the one who is in the innermost parts of the house whether anyone else is still there with him. That man will tell him that there is no one else in the house.]

Support Reference: Quotes within Quotes

ULT **Hush**
UST Say no more
(הָס)

The relative is using a word that expresses a strong feeling of alarm. There may be an equivalent word or phrase in your language that you can use in your translation to convey this feeling. Alternate translation: [Silence]

Support Reference: Exclamations

ULT **For not to make mention of the name of Yahweh**
UST Especially we must not mention Yahweh’s name
(כִּי לֹא לְהַזְכִּיר בְּשֵׁם יְהוָה)

The relative 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 we are not allowed to make mention of the name of Yahweh]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his kinsman	A dead man’s relative
the house	the house
Yahweh	Yahweh’s

Amos 6:11

ULT	UST
For, behold, Yahweh is commanding, and he will strike the great house into fragments, and the small house into fissures.	*The reason is this: Yahweh is about to command {the enemy soldiers to attack you}, and they will shatter all the houses, from large to small ones, into little pieces.*

ULT **the great house into fragments, and the small house**
UST all the houses, from large to small ones, into little pieces
(הַבַּ֣יִת הַגָּד֗וֹל רְסִיסִים֙ וְהַבַּ֣יִת הַקָּטֹ֔ן)

Amos is referring to all of the houses in the land by naming two extremes, **the great house** and **the small house**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [every house]

Support Reference: Merism

ULT **and the small house into fissures**
UST all the houses … to small ones, into little pieces
(וְהַבַּ֣יִת הַקָּטֹ֔ן בְּקָעִֽים)

Amos is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and he will strike the small house into fissures]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the … house	all the houses

Amos 6:12

ULT	UST
Do horses run on the cliff? Or does one plow {it} with oxen? For you have turned justice into poisonweed, and the fruit of righteousness into wormwood;	*Horses do not gallop on rocky cliffs, and no one plows there with oxen. Yet you have done something {even more absurd}: instead of treating people justly, you kill them, and instead of doing good things for each other, you make each other angry and resentful.*

ULT **Do horses run on the cliff? Or does one plow {it} with oxen**
UST Horses do not gallop on rocky cliffs, and no one plows there with oxen
(הֲיָרֻצוּן בַּסָּלַע סוּסִים אִם־יַחֲרוֹשׁ בַּבְּקָרִים)

Amos is using the question form to show that what the people of Israel have done is even more absurd than **horses** running or **oxen** plowing on a **cliff**. 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: [Horses certainly do not run on the cliff! No one plows it with oxen!]

Support Reference: Rhetorical Question

ULT **you have turned justice into poisonweed, and the fruit of righteousness into wormwood**
UST instead of treating people justly, you kill them, and instead of doing good things for each other, you make each other angry and resentful
(הַפְכְתֶּם לְרֹאשׁ מִשְׁפָּט וּפְרִי צְדָקָה לְלַעֲנָה)

Amos is speaking as if justice and righteousness were crops that these people had turned into the bitter and poisonous plants **poisonweed** and **wormwood**. 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 made justice something deadly, and the results of right behavior something bitter]

Support Reference: Metaphor

ULT **you have turned justice into poisonweed**
UST instead of treating people justly, you kill them
(הַפְכְתֶּם לְרֹאשׁ מִשְׁפָּט)

If your language does not use an abstract noun for the idea of **justice**, you could express the same idea in another way. Alternate translation: [you have turned judging people justly into poisonweed]

Support Reference: Abstract Nouns

ULT **into poisonweed**
UST you kill them
(לְרֹאשׁ)

The term **poisonweed** refers to a kind of plant that is bitter and poisonous. If your readers would not be familiar with this plant is, you could use the name of a similar plant that your readers would recognize, or you could use a more general term. Alternate translation: [into something bitter and poisonous]

Support Reference: Translate Unknowns

ULT **and the fruit of righteousness into wormwood**
UST and instead of doing good things for each other, you make each other angry and resentful
(וּפְרִי צְדָקָה לְלַעֲנָה)

Amos 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 have turned the fruit of righteousness into bitter wormwood]

Support Reference: Ellipsis

ULT **and the fruit of righteousness**
UST and instead of doing good things for each other
(וּפְרִי צְדָקָה)

Amos is speaking of **righteousness** as if it were a plant that could bear **fruit**, meaning the good results that come from acting righteously. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and the good results from acting righteously]

Support Reference: Metaphor

ULT **into wormwood**
UST you make each other angry and resentful
(לְלַעֲנָה)

The term **wormwood** refers to a kind of plant that has a very bitter taste. If your readers would not be familiar with what wormwood is, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. See how you translated the similar phrase “turning justice into wormwood” in 5:17. Alternate translation: [into a bitter plant]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
horses	Horses
does one plow {it}	no one plows there
with oxen	with oxen
justice	treating people justly
and the fruit of	and instead of doing good things for each other
righteousness	and instead of doing good things for each other

Amos 6:13

ULT	UST
—the ones rejoicing over Lo Debar, the ones saying, “Have we not by our strength taken Karnaim for ourselves?”	*You are proud because you captured the town of Lo Debar, and you boast, “We captured the town of Karnaim for ourselves because we are so strong!”*

ULT over Lo Debar
UST you captured the town of Lo Debar
(לֹ֥א דָבָֽר)

Lo Debar is the name of a town. It means, “not a thing.” So although this was a real town that Israel had captured, Amos is also saying that they are rejoicing over nothing. If it would be helpful to your readers, you could include this information in a footnote.

Support Reference: How to Translate Names

ULT Have we not by our strength taken Karnaim for ourselves
UST We captured the town of Karnaim for ourselves because we are so strong
(הֲלֹ֥וא בְחָזְקֵ֖נוּ לָ֥קַחְנוּ לָ֛נוּ קַרְנָֽיִם)

These people are using the question form to boast about their own strength. 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: [Indeed, by our own strength we have taken Karnaim for ourselves!]

Support Reference: Rhetorical Question

ULT Karnaim
UST the town of Karnaim
(קַרְנָֽיִם)

Karnaim is the name of a town. It means, “a pair of horns,” which is a symbol of strength. Amos is implying that just as the strength of Karnaim did not help them, neither should Israel trust in their own strength. Only Yahweh is truly strong. If it would be helpful to your readers, you could include this information in a footnote.

Support Reference: How to Translate Names

ULT **the ones saying, “Have we not by our strength taken Karnaim for ourselves**
UST and you boast, “We captured the town of Karnaim for ourselves because we are so strong
(הָאֹמְרִים הֲלֹוא בְחָזְקֵנוּ לָקַחְנוּ לָנוּ קַרְנָיִם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [the ones saying that by their strength they have taken Karnaim for themselves]

Support Reference: Quotes within Quotes

Amos 6:14

ULT	UST
“For behold me raising up against you, house of Israel”—the declaration of Yahweh, the God of Armies— “a nation, and they will oppress you, from Lebo Hamath to the brook of the Arabah.”	*But this is what Yahweh, {the commander} of the heavenly armies, declares, “Listen, you people of Israel! I am about to bring a foreign nation to attack you. Its army will oppress you {throughout your entire land,} from Lebo Hamath {in the far north} to the brook of the Arabah {in the far south}.”*

ULT **behold me raising up**
UST Listen … I am about to bring
(הִנְנִי֙ מֵקִ֣ים)

Yahweh is using **behold me** as a common expression of the culture to mean that the person is about to do something. 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 am about to raise up]

Support Reference: Idiom

ULT **house of Israel**
UST you people of Israel
(בֵּ֣ית יִשְׂרָאֵ֔ל)

See how you translated the similar expression in 6:1.

Support Reference: Metaphor

ULT **the declaration of Yahweh, the God of Armies**
UST this is what Yahweh, {the commander} of the heavenly armies, declares
(נְאֻם־יְהוָ֥ה אֱלֹהֵ֖י הַצְּבָאֽוֹת)

See how you translated the similar phrases, “the declaration of the Lord Yahweh, the God of Armies” in 3:13.

Support Reference: Direct and Indirect Quotations

ULT **a nation, and they will oppress you**
UST a foreign nation … Its army will oppress you {throughout your entire land … }
(גּוֹי וְלָחֲצוּ אֶתְכֶם)

In this verse, the word **nation** is singular in form, but it refers to all of the people of that nation as a group. That is why Yahweh then speaks of that nation with the plural pronoun **they**. If it would be helpful, you could use a more natural way to express this in your language. Alternate translation: [people of another nation will oppress you]

Support Reference: Collective Nouns

ULT **from Lebo Hamath to the brook of the Arabah**
UST from Lebo Hamath {in the far north} to the brook of the Arabah {in the far south}
(מִלְּבוֹא חֲמָת עַד־נַחַל הָעֲרָבָה)

Yahweh is referring to all of that region by naming two extremes, **Lebo Hamath** in the far north and **the brook of the Arabah** in the far south. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [throughout the whole region]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house of Israel	you people of Israel
Yahweh	Yahweh
the God of Armies	{the commander} of the heavenly armies
a nation	a foreign nation
from Lebo Hamath	from Lebo Hamath {in the far north}
the Arabah	to the brook of the Arabah {in the far south}

Amos 7

Amos 7 Chapter Introduction

Structure and Formatting

Three vision reports, each opening with the same formula, are followed by the narrative of Amaziah's confrontation with Amos at Bethel (verses 10-17).

1. Yahweh shows mercy through Amos's intercession (1–6)
2. Yahweh measures Israel's faithfulness and announces judgment (7–9)
3. Amos faces opposition for proclaiming Yahweh's word (10–17)

Religious and Cultural Concepts in This Chapter

Prophetic intercession

Amos pleads for Israel after the first two visions and Yahweh relents; after the third vision he does not plead.

The royal sanctuary at Bethel

Bethel was the king's own sanctuary, so Amaziah treats the message of Amos as a crime against Jeroboam.

Translation Issues in This Chapter

Visions

Each vision repeats some form of this formula: "Thus the Lord Yahweh made me see, and behold…." Notice that in this context, "behold" quite literally means "and see" or "I saw that" since it is a vision that Yahweh is showing Amos. Translate these repeated phrases consistently.

Amos 7:1

ULT	UST
Thus the Lord Yahweh made me see, and behold, {he} was forming a locust swarm at the beginning of the coming up of the latter growth. And behold, the latter growth {was} after the mowings of the king.	*Yahweh our Lord showed me a vision. In the vision, he was forming a swarm of locusts {to destroy our crops}. This was happening right after the workers had harvested the king's share of the hay, when the second crop of the season was just starting to grow.*

ULT **And behold**
UST This was happening
(וְהִנֵּה)

Amos 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: [It was significant that]

Support Reference: Foreground Information

ULT **{was} after the mowings of the king**
UST right after the workers had harvested the king's share of the hay
(אַחַר גִּזֵּי הַמֶּלֶךְ)

The phrase **after the mowings of the king** means that the king had the right to take the first cutting of hay from the fields for his own use, so the crop that the locusts were about to eat was all that was left for the people to use for themselves and their animals. You could include this information if that would be helpful to your readers. Alternate translation: [after the king's men had cut the first hay for him, so it was the crop the people needed for themselves and their animals]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord Yahweh	Yahweh our Lord
a locust swarm	a swarm of locusts {to destroy our crops}
the king	the king's

Amos 7:2

ULT	UST
And it happened, when it had finished eating the vegetation of the land, that I said, "Lord Yahweh, please forgive! How will Jacob stand? For he {is} small."	*In the vision, when the locusts had finished eating everything green in the land, I cried out, "Yahweh our Lord, please forgive {us}! We people of Jacob are weak and helpless; we will not be able to survive this!"*

ULT **it had finished**
UST the locusts had finished
(כָּלָה)

The pronoun **it** refers to the locust swarm mentioned in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [the locust swarm had finished]

Support Reference: Pronouns — When to Use Them

ULT **How will Jacob stand**
UST We people of Jacob … we will not be able to survive this
(מִי יָקוּם יַעֲקֹב)

Amos is using the question form for emphasis, to express his conviction that the people of Jacob will not be able to survive such a disaster. 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: [Jacob will surely not be able to stand!]

Support Reference: Rhetorical Question

ULT **Jacob**
UST We people of Jacob
(יַעֲקֹב)

Here, Amos is using the name **Jacob** to refer to the people of Israel who were all descendants of the patriarch Jacob, who was also known as Israel. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [the nation of Israel]

Support Reference: Metonymy

ULT **small**
UST are weak and helpless
(קָטֹן)

Amos is speaking of Jacob as if he were physically **small**. He means that the people of Jacob are weak and would be unable to survive this locust plague. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he is weak]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord Yahweh	Yahweh our Lord
please	please
forgive	forgive {us}
Jacob	We people of Jacob

Amos 7:3

ULT	UST
Yahweh relented concerning this. “It will not be,” said Yahweh.	*So Yahweh changed his mind about this. Yahweh said, “This will not happen.”*

> ULT **Yahweh relented concerning this**
> UST So Yahweh changed his mind about this
> (נִחַם יְהוָה עַל־זֹאת)

The pronoun **this** refers to the destruction by locusts that Yahweh had shown Amos in the vision. It may be helpful to clarify this for your readers. Alternate translation: [Yahweh relented concerning this locust plague]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

Amos 7:4

ULT	UST
Thus the Lord Yahweh made me see, and behold, the Lord Yahweh was calling to contend by fire. And it devoured the great deep and was devouring the portion.	*Then Yahweh our Lord showed me another vision. In it, Yahweh our Lord was summoning fire to punish {his people}. The fire dried up the great deep waters and then was burning up the land.*

ULT **And it devoured the great deep and was devouring the portion**
UST The fire dried up the great deep waters and then was burning up the land
(וַתֹּאכַל֙ אֶת־תְּהֹ֔ום רַבָּ֖ה וְאָכְלָ֥ה אֶת־הַחֶלֶֽק)

Amos is speaking of the fire as if it were a creature that **devoured** the waters and the land. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And it destroyed the great deep and was destroying the portion]

Support Reference: Metaphor

ULT **the great deep**
UST the great deep waters
(אֶת־תְּהֹ֔ום רַבָּ֖ה)

By **the great deep**, Amos means the ocean. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the ocean]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the portion**
UST the land
(אֶת־הַחֶלֶֽק)

The implication is that **the portion** is the land that Yahweh had assigned to the Israelites as their own share. You could include this information if that would be helpful to your readers. Alternate translation: [the land Yahweh had allotted to his people]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord Yahweh	Then Yahweh our Lord
was calling	was summoning
And it devoured	The fire dried up
and was devouring	and then was burning up

Amos 7:5

ULT	UST
And I said, "Lord Yahweh, please cease! How will Jacob stand? For he {is} small."	*Then I cried out, "Yahweh our Lord, please stop! We people of Jacob will not be able to survive this, because we are weak and helpless!"*

ULT How will Jacob stand? For he {is} small

UST We people of Jacob will not be able to survive this, because we are weak and helpless
(מִי יָקוּם יַעֲקֹב כִּי קָטֹן הוּא)

See how you translated these same phrases in verse 2.

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord Yahweh	Yahweh our Lord
please	please
Jacob	We people of Jacob

Amos 7:6

ULT	UST
Yahweh relented concerning this. "This also will not be," said the Lord Yahweh.	*So Yahweh changed his mind about this also. Lord Yahweh said, "This will not happen, either."*

ULT **this**
UST this also
(זֹאת)

The pronoun **this** refers to the destruction by fire that Yahweh had shown Amos in the vision. It may be helpful to clarify this for your readers. Alternate translation: [Yahweh relented concerning this judgment by fire]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord Yahweh	Lord Yahweh

Amos 7:7

ULT	UST
Thus he made me see, and behold, the Lord was standing beside a wall of a plumb line, and in his hand {was} a plumb line.	*Then Yahweh showed me another vision. In it, I saw the Lord standing beside a wall. Someone had built the wall very straight, using a plumb line. Yahweh was holding a plumb line in his hand.*

ULT **the Lord was standing beside a wall of a plumb line**
UST the Lord standing beside a wall. Someone had built the wall very straight, using a plumb line
(אֲדֹנָי נִצָּב עַל־חוֹמַת אָנָךְ)

Here, **the Lord was standing beside a wall of a plumb line** represents Yahweh coming to examine his people to see whether they measure up to his standard, just as a builder examines a wall to see whether it is straight. If it would be helpful to your readers, you could include this information in a footnote. Alternate translation: [the Lord was standing beside a wall to inspect it, ready to test his people against his standard]

Support Reference: Symbolic Language

ULT **{ … a wall of a plumb line, and in his hand was} a plumb line**
UST a wall. Someone had built the wall very straight, using a plumb line. Yahweh was holding a plumb line in his hand
(חוֹמַת אָנָךְ וּבְיָדוֹ אָנָךְ)

The word translated as **plumb line** could mean: (1) a plumb line, as in the ULT and UST or (2) a type of metal called “tin.” Alternate translation: [a tin wall and in his hand was tin]

Support Reference: Alternative Readings

ULT **a wall of a plumb line**
UST a wall. Someone had built the wall very straight, using a plumb line
(חוֹמַת אָנָךְ)

Amos is using the possessive form to describe a **wall** that is characterized by being made perfectly straight by using **a plumb line**, a builder’s tool made of a string with a heavy weight at the end that hangs straight down, used to check if a wall or structure is completely vertical. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [a wall that had been made straight by using a plumb line]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord	the Lord

Amos 7:8

ULT	UST
And Yahweh said to me, "What are you seeing, Amos?" And I said, "A plumb line." And the Lord said, "Behold me placing a plumb line in the midst of my people Israel. I will not again repeat to pass over him.	*Yahweh asked me, "Amos, what do you see?" I replied, "A plumb line." Then the Lord said, "Look, I am about to test my people the Israelites to see if they are living rightly, just as a builder uses a plumb line to see if a wall is straight. I will no longer hold back from punishing them {for their sin}.*

ULT **my people Israel. I will not again repeat to pass over him**
UST my people the Israelites … I will no longer hold back from punishing them {for their sin}
(עַמִּי יִשְׂרָאֵל לֹא־אוֹסִיף עוֹד עֲבֹר לוֹ)

In this verse, the word **him** is singular in form, but it refers to all of the Israelites as a group. If it would be helpful in your language, you could use the plural form of "him." Alternate translation: [my people Israel. I will not again repeat to pass over them]

Support Reference: Collective Nouns

ULT **A plumb line … a plumb line**
UST A plumb line … to see if they are living rightly, just as a builder uses a plumb line to see if a wall is straight
(אֲנָךְ & אֲנָךְ)

As in verse 7, also in this verse the word translated as **plumb line** could mean: (1) a plumb line, as in the ULT and UST or (2) a type of metal called "tin." Alternate translation: [Tin … tin]

Support Reference: Alternative Readings

ULT **Behold me placing a plumb line in the midst of my people Israel**
UST Look, I am about to test my people the Israelites to see if they are living rightly, just as a builder uses a plumb line to see if a wall is straight
(הִנְנִי שָׂם אֲנָךְ בְּקֶרֶב עַמִּי יִשְׂרָאֵל)

Yahweh holding **a plumb line** was a symbolic action by which he showed that he was going to measure his people's behavior. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [Behold me setting a standard by which I will measure my people Israel]

Support Reference: Symbolic Action

ULT **Behold me placing**
UST Look, I am about to test
(הִנֵּנִי שָׂם)

Yahweh is using **Behold me** as a common expression of the culture to mean that he is about to do something. 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 am about to place]

Support Reference: Idiom

ULT **I will not again repeat to pass over him**
UST I will no longer hold back from punishing them {for their sin}
(לֹא־אוֹסִיף עוֹד עֲבוֹר לוֹ)

Yahweh is using **pass over** as a common expression of the culture to mean "overlook their sin." 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 no longer forgive their sins]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Amos	Amos
the Lord	the Lord
Israel	the Israelites

Amos 7:9

ULT	UST
And the high places of Isaac will be deserted, and the sanctuaries of Israel will be desolate, and I will rise against the house of Jeroboam with the sword."	*I will destroy the hilltop shrines where the descendants of Isaac worship {idols}, and I will demolish the other holy places in Israel, and I will send men with swords to end the dynasty of King Jeroboam."*

ULT **And the high places of Isaac will be deserted, and the sanctuaries of Israel will be desolate**

UST I will destroy the hilltop shrines where the descendants of Isaac worship {idols}, and I will demolish the other holy places in Israel

(וְנָשַׁמּוּ בָּמוֹת יִשְׂחָק וּמִקְדְּשֵׁי יִשְׂרָאֵל יֶחֱרָבוּ)

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: [And all the worship places of the Israelites will surely be left in ruins]

Support Reference: Parallelism

ULT **And the high places of Isaac will be deserted**

UST I will destroy the hilltop shrines where the descendants of Isaac worship {idols}

(וְנָשַׁמּוּ בָּמוֹת יִשְׂחָק)

The expression **will be deserted** 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 will destroy the high places of Isaac so they will be deserted]

Support Reference: Active or Passive

ULT **the high places of Isaac**

UST the hilltop shrines where the descendants of Isaac worship {idols}

(בָּמוֹת יִשְׂחָק)

Here, **the high places** represent the shrines that the Israelites built on hilltops for worshiping idols. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the idolatrous places where the Israelites worshiped]

Support Reference: Metonymy

ULT **Isaac**
UST where the descendants of Isaac worship {idols}
(יִשְׂחָק)

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

Support Reference: Metonymy

ULT **and I will rise against**
UST and I will send … to end
(וְקַמְתִּי עַל)

Here Yahweh is speaking of sending enemies to fight against them as if he would physically **rise**. 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 attack]

Support Reference: Metaphor

ULT **the house of Jeroboam**
UST the dynasty of King Jeroboam
(בֵּית יָרָבְעָם)

Here, **the house of Jeroboam** represents "the royal family descended from Jeroboam." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the royal line of those descended from Jeroboam]

Support Reference: Metonymy

ULT **with the sword**
UST men with swords
(בְּחָרֶב)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Isaac	where the descendants of Isaac worship {idols}
And … will be deserted	I will destroy
and the sanctuaries of	and … the other holy places
Israel	in Israel
the house of	the dynasty of
Jeroboam	King Jeroboam

ULT	UST
with the sword	men with swords

Amos 7:10

ULT	UST
Then Amaziah, the priest of Bethel, sent to Jeroboam, king of Israel, saying, "Amos has conspired against you in the midst of the house of Israel. The land is not able to contain all of his words.	*Then Amaziah, the priest at Bethel, sent {a message} to Jeroboam, the king of Israel. {In the message} he said, "Amos is plotting against you {right here} among the people of Israel. He is saying so much against you that the people of this land cannot bear to hear it.*

ULT **Then Amaziah, the priest of Bethel, sent to Jeroboam, king of Israel**
UST Then Amaziah, the priest at Bethel, sent {a message} to Jeroboam, the king of Israel
(וַיִּשְׁלַח אֲמַצְיָה כֹהֵן בֵּית־אֵל אֶל־יָרָבְעָם מֶלֶךְ־יִשְׂרָאֵל)

Amos is introducing **Amaziah, the priest of Bethel** as a new participant in the story. Your language may have its own way of introducing new participants that you can use in your translation.

Support Reference: Introduction of New and Old Participants

ULT **Then Amaziah, the priest of Bethel, sent to Jeroboam**
UST Then Amaziah, the priest at Bethel, sent {a message} to Jeroboam
(וַיִּשְׁלַח אֲמַצְיָה כֹהֵן בֵּית־אֵל אֶל־יָרָבְעָם)

Amos 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: [Then Amaziah, the priest of Bethel, sent a message to Jeroboam]

Support Reference: Ellipsis

ULT **the house of Israel**
UST 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 **The land is not able to contain all of his words**
UST He is saying so much against you that the people of this land cannot bear to hear it
(לֹא־תוּכַ֥ל הָאָ֖רֶץ לְהָכִ֑יל אֶת־כָּל־דְּבָרָֽיו)

Amaziah says **The land is not able to contain all of his words** 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: [The people of this land cannot endure everything he is saying]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Amaziah	Amaziah
the priest of	the priest at
Bethel	Bethel
Bethel	Bethel
Jeroboam	Jeroboam
king of	the king of
Israel	Israel
Amos	Amos
the house of Israel	the people of Israel

Amos 7:11

ULT	UST
For thus Amos says, ‘By the sword Jeroboam will die, and Israel, going into exile, will go into exile from upon his ground.’”	*In fact, this is what Amos keeps saying, ‘Someone will kill Jeroboam with a sword, and an army will force the people of Israel to leave their own land and become exiles in a foreign country.’”*

ULT For thus Amos says, ‘By the sword Jeroboam will die
UST In fact, this is what Amos keeps saying, ‘Someone will kill Jeroboam with a sword
(כִּי־כֹה אָמַר עָמוֹס בַּחֶרֶב יָמוּת יָרָבְעָם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [For Amos says that Jeroboam will die by the sword]

Support Reference: Quotes within Quotes

ULT By the sword Jeroboam will die
UST Someone will kill Jeroboam with a sword
(בַּחֶרֶב יָמוּת יָרָבְעָם)

Here, **the sword** represents violent death in battle. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Jeroboam will die violently in battle]

Support Reference: Metonymy

ULT and Israel
UST and … the people of Israel
(וְיִשְׂרָאֵל)

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

Support Reference: Metonymy

ULT **going into exile, will go into exile**
UST an army will force … and become exiles in a foreign country
(גָּלֹה יִגְלֶה)

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

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Amos	Amos
By the sword	with a sword
Jeroboam	Jeroboam
and Israel	and … the people of Israel
going into exile	an army will force … and become exiles in a foreign country

Amos 7:12

ULT	UST
And Amaziah said to Amos, "Seer, go, flee for yourself to the land of Judah, and eat bread there, and there you shall prophesy.	*Then Amaziah said to Amos, "You seer, get out of here! Run away to the country of Judah! Earn your living there, and do your prophesying there!*

ULT **and eat bread there**
UST Earn your living there
(וֶאֱכָל־שָׁם לֶחֶם)

Amaziah is using **eat bread there** as a common expression of the culture to mean to earn what one needs to be able to eat. 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 make your living there]

Support Reference: Idiom

ULT **And Amaziah said to Amos**
UST Then Amaziah said to Amos
(וַיֹּאמֶר אֲמַצְיָה אֶל־עָמוֹס)

Even though Amos has been speaking of himself in the first person as "I" and "me", here he switches to speaking of himself in the third person as **Amos** to recount the exchange with Amaziah. If it would be helpful in your language, you could translate this in the first person for consistency. Alternate translation: [And Amaziah said to me]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Amaziah	Amaziah
Amos	Amos
Seer	You seer
the land of	the country of
Judah	Judah
bread	Earn your living
you shall prophesy	do your prophesying

Amos 7:13

ULT	UST
But {at} Bethel you shall not repeat to prophesy again, for it {is} a sanctuary of the king, and it {is} a house of a kingdom."	*But you have prophesied {here} at Bethel for the last time, because this is the king's holy place; it is a royal temple."*

ULT **But {at} Bethel you shall not repeat to prophesy again, for it {is} a sanctuary of the king, and it {is} a house of a kingdom**

UST But you have prophesied {here} at Bethel for the last time, because this is the king's holy place; it is a royal temple

(וּבֵית־אֵל לְֹא־תוֹסִיף עוֹד לְהִנָּבֵא כִּי מִקְדַּשׁ־מֶלֶךְ הוּא וּבֵית מַמְלָכָה הִוא)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [But because it is a sanctuary of the king and it is a house of a kingdom, at Bethel you shall not repeat to prophesy again]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you shall not repeat to prophesy again**

UST you have prophesied … for the last time

(לְֹא־תוֹסִיף עוֹד לְהִנָּבֵא)

Amaziah is using **you shall not repeat to prophesy again** as a common expression of the culture to mean "you must not prophesy any more." 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: [you must never prophesy any more]

Support Reference: Idiom

ULT **and it {is} a house of a kingdom**

UST it is a royal temple

(וּבֵית מַמְלָכָה הִוא)

The implication is that by using the phrase**a house of a kingdom** which implies a royal temple, Amaziah is claiming that Bethel is a temple of the northern kingdom of Israel. You could include this information if that would be helpful to your readers. Alternate translation: [and it is the royal temple of the northern kingdom of Israel]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
But {at} Bethel	But … {here} at Bethel
to prophesy	you have prophesied

ULT	UST
a sanctuary of	holy place
the king	the king’s
and … a house of	a … temple
a kingdom	royal

Amos 7:14

ULT	UST
And Amos answered and said to Amaziah, "I {am} not a prophet, and I {am} not a son of a prophet, for I {am} a herdsman, and a tender of sycamore figs.	*Then Amos replied to Amaziah, "I am not a {professional} prophet, and I do not belong to any group of prophets. Instead, I take care of sheep, and I also take care of sycamore-fig trees.*

ULT **And Amos answered and said to Amaziah**
UST Then Amos replied to Amaziah
(וַיַּעַן עָמוֹס וַיֹּאמֶר אֶל־אַמַצְיָה)

As in verse 12, Amos is speaking of himself in the third person as **Amos**. If you chose to translate it in the first person there, you should do so here as well. Alternate translation: [And I answered and said to Amaziah]

Support Reference: First, Second or Third Person

ULT **And Amos answered and said**
UST Then Amos replied
(וַיַּעַן עָמוֹס וַיֹּאמֶר)

The terms **answered and said** together introduce a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent both terms explicitly as modeled in the UST.

Support Reference: Quotations and Quote Margins

ULT **I {am} not a prophet, and I {am} not a son of a prophet, for I {am} a herdsman**
UST I am not a {professional} prophet, and I do not belong to any group of prophets. Instead, I take care of sheep
(לֹא־נָבִיא אָנֹכִי וְלֹא בֶן־נָבִיא אָנֹכִי כִּי־בוֹקֵר אָנֹכִי)

Since this verse has no verbs in the original, this could mean: (1) that Amos is not currently a professional prophet or part of a group of prophets but a herdsman, as modeled in the UST and UST or (2) that Amos was a herdsman and not a prophet before Yahweh called him to prophesy. Alternate translation: [I was not a prophet, and I was not a son of a prophet, for I was a herdsman]

ULT **I {am} not a prophet, and I {am} not a son of a prophet**
UST I am not a {professional} prophet, and I do not belong to any group of prophets
(לֹא־נָבִיא אָנֹכִי וְלֹא בֶן־נָבִיא אָנֹכִי)

Amos is using **a son of a prophet** as a common expression of the culture to mean "a disciple of a prophet." He is making a point that he did not make his living as a prophet as those who were considered part of the official group of prophets did. 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 as modeled in the UST.

Support Reference: Idiom

ULT **sycamore figs**
UST sycamore-fig trees
(שִׁקְמִים)

The term **sycamore figs** describes a kind of fruit that grows on a large tree that was common in the warm, low-lying areas of that region. If your readers would not be familiar with what sycamore figs are, you could use the name of a similar fruit that your readers would recognize, or you could use a more general term. Alternate translation: [a kind of fig]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Amos	Amos
Amaziah	Amaziah
a prophet	a {professional} prophet
sycamore figs	sycamore-fig trees

Amos 7:15

ULT	UST
But Yahweh took me from after the flock, and Yahweh said to me, 'Go, prophesy to my people Israel.'	*But Yahweh took me away from tending the flock, and Yahweh said to me, 'Go, prophesy to my people in Israel.'*

ULT **But Yahweh took me from after the flock**
UST But Yahweh took me away from tending the flock
(וַיִּקָּחֵנִי יְהוָה מֵאַחֲרֵי הַצֹּאן)

Amos is using **took me from after the flock** as a common expression of the culture to mean "took me away from tending sheep." 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: [But Yahweh took me away from my work of caring for the sheep]

Support Reference: Idiom

ULT **and Yahweh said to me, 'Go, prophesy to my people Israel**
UST and Yahweh said to me, 'Go, prophesy to my people in Israel
(וַיֹּאמֶר אֵלַי יְהוָה לֵךְ הִנָּבֵא אֶל־עַמִּי יִשְׂרָאֵל)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and Yahweh told me to go prophesy to his people Israel]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the flock	the flock
prophesy	prophesy
Israel	in Israel

Amos 7:16

ULT	UST
And now, hear the word of Yahweh. You are saying, 'You shall not prophesy against Israel, and you shall not drip against the house of Isaac.'	*So now listen to what Yahweh has to say {to you}. You keep telling me, 'Do not prophesy against the people of Israel, and stop preaching against the descendants of Isaac!'*

ULT **the word of Yahweh**
UST what Yahweh has to say {to you}
(דְּבַר־יְהוָה)

Here, **the word of Yahweh** represents the message that Yahweh is speaking through Amos. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the message that Yahweh has for me to give you]

Support Reference: Metonymy

ULT **and you shall not drip**
UST and stop preaching
(וְלֹא תַטִּיף)

Amaziah is speaking of prophesying or preaching as if it were words that **drip** from the prophet's mouth, letting words fall like rain. 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 shall not preach]

Support Reference: Metaphor

ULT **the house of Isaac**
UST the descendants of Isaac
(בֵּית יִשְׂחָק)

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 Isaac** means all the people descended from the patriarch Isaac which is all the people of Israel. Alternate translation: [the people of Israel]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the word of Yahweh	what Yahweh has to say {to you}
You shall … prophesy	Do … prophesy
Israel	the people of Israel
the house of	the descendants of

ULT	UST
Isaac	Isaac

Amos 7:17

ULT	UST
Therefore, thus says Yahweh, 'Your wife will prostitute herself in the city, and your sons and your daughters will fall by the sword, and your ground will be divided by the measuring line, and you, you will die on unclean ground, and Israel, going into exile, will go into exile from upon his ground.'"	*Therefore, this is what Yahweh says {to you}, '{When your enemies come,} your wife will become a prostitute in this city, and they will kill your sons and your daughters with their swords, and they will measure your land with a rope and divide it up {among themselves}. As for you, you will die in a foreign, pagan country, and your enemies will certainly force the people of Israel to become exiles, far from their own land.'"*

ULT **Your wife will prostitute herself in the city**
UST {When your enemies come,} your wife will become a prostitute in this city
(אִשְׁתְּךָ֥ בָּעִ֖יר תִּזְנֶ֑ה)

The implication is that enemy soldiers will capture the city and force Amaziah's wife to become a prostitute. You could include this information if that would be helpful to your readers. Alternate translation: [Your wife will be forced to become a prostitute in the city when enemy soldiers capture it]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and your ground will be divided by the measuring line**
UST and they will measure your land with a rope and divide it up {among themselves}
(וְאַדָמָתְךָ֥ בַּחֶ֖בֶל תֵּחָלֵ֑ק)

The expression **will be divided** 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 enemies will divide your ground with the measuring line]

Support Reference: Active or Passive

ULT **by the measuring line**
UST and they will measure your land with a rope
(בַּחֶ֖בֶל)

Here, **the measuring line** represents "the parceling out of land to new owners," since people used such a line to mark off the boundaries of property. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [into parcels for new owners]

Support Reference: Metonymy

ULT **and you, you will die on unclean ground**
UST As for you, you will die in a foreign, pagan country
(וְאַתָּה עַל־אֲדָמָה טְמֵאָה תָּמוּת)

The implication is that **unclean ground** is a foreign land where people worship other gods, so that it is not a fit place for a worshiper of Yahweh to live. You could include this information if that would be helpful to your readers. Alternate translation: [and you, you will die in a foreign land that is defiled by the worship of other gods]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and you, you will die**
UST As for you, you will die
(וְאַתָּה & תָּמוּת)

Amos is stating the pronoun **you** separately, even though the verb translated as **you will die** already includes this meaning. He is doing that to emphasize that he is now address Amaziah's own fate. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [and you, yourself will die]

Support Reference: Pronouns — When to Use Them

ULT **going into exile, will go into exile**
UST your enemies will certainly force … to become exiles
(גָּלֹה יִגְלֶה)

See how you translated the similar expression in 7:11.

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
will prostitute herself	will become a prostitute
by the sword	with their swords
and Israel	and … the people of Israel
going into exile	your enemies will certainly force

Amos 8

Amos 8 Chapter Introduction

Structure and Formatting

1. Yahweh announces the end of Israel (1–3)
2. Yahweh condemns Israel's greed and injustice (4–8)
3. Yahweh brings darkness and famine for his word (9–14)

Religious and Cultural Concepts in This Chapter

The new moon and the Sabbath

Israelites did not trade on these holy days, so the merchants in verse 5 are impatient for them to end.

Translation Issues in This Chapter

A famine of Yahweh's words

In verses 11-13, hunger and thirst are used figuratively for Yahweh withholding his word.

Vision

This chapter begins with another vision. Be sure use language consistent with introducing the visions in the previous chapter, "Thus the Lord Yahweh made me see, and behold…." Notice that in this context, "behold" quite literally means "and see" or "I saw that" since it is a vision that Yahweh is showing Amos.

Amos 8:1

ULT	UST
Thus the Lord Yahweh made me see, and behold, a basket of summer fruit!	*Yahweh, my Lord, showed me a vision. I looked, and in the vision I saw a basket of ripe fruit.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord Yahweh	Yahweh, my Lord

Amos 8:2

ULT	UST
And he said, "What are you seeing, Amos?" And I said, "A basket of summer fruit." And Yahweh said to me, "The end has come to my people Israel; I will not repeat again to pass over him.	*He said to me, "Amos, what do you see?" I replied, "I see a basket of ripe fruit." Then Yahweh said to me, "It is time for me to put an end to my people, the Israelites! I will no longer hold back from punishing them {for their sin}.*

ULT **summer fruit**
UST ripe fruit
(קָ֫יִץ)

The word translated as **summer fruit** sounds very much like the word for **end**. Yahweh's purpose in showing Amos summer fruit was to give him a prophecy of the end of his people. If it would be helpful to your readers, you could put this information in a footnote.

Support Reference: Assumed Knowledge and Implicit Information

ULT **I will not repeat again to pass over him**
UST I will no longer hold back from punishing them {for their sin}
(לֹא־אוֹסִיף עוֹד עֲבֹר לוֹ)

See how you translated this same phrase in 7:8.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Amos	Amos
summer fruit	ripe fruit
Yahweh	Yahweh
Israel	the Israelites

Amos 8:3

ULT	UST
And the songs of the temple will wail in that day”—the declaration of the Lord Yahweh—“many {are} the corpses; in every place one has thrown {them}. Hush!”	*At that time, the people who sing songs in the temple will wail loudly instead of singing. There will be so many corpses that people will throw them everywhere. {Everyone,} be silent!” This is what Yahweh, my Lord, declares.*

ULT **And the songs of the temple will wail**
UST the people who sing songs in the temple will wail loudly instead of singing
(וְהֵילִ֖ילוּ שִׁירוֹת֙ הֵיכָ֔ל)

Here, **the songs of the temple** represents “the people who sing the songs in the temple.” If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the singers in the temple will wail]

Support Reference: Metonymy

ULT **in that day**
UST At that time
(בַּיּ֣וֹם הַה֗וּא)

The phrase **in that day** refers to that time when Yahweh will punish them, also referred to as “the day of Yahweh” in chapter 5. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [at the time when I punish you]

Support Reference: Metonymy

ULT **the declaration of the Lord Yahweh**
UST This is what Yahweh, my Lord, declares
(נְאֻ֖ם אֲדֹנָ֣י יְהוִ֑ה)

Amos, who is conveying Yahweh’s words here, is interjecting **the declaration of the Lord Yahweh** to emphasize that what has been said is a direct quotation from Yahweh and comes with Yahweh’s authority. In your translation, use a natural way of indicating direct quotations in your language.

Support Reference: Quotations and Quote Margins

ULT **Hush**
UST {Everyone,} be silent
(הָס)

Yahweh is using a word that expresses a strong feeling of dread. There may be an equivalent word or phrase in your language that you can use in your translation to convey this feeling. Alternate translation: [Say nothing, for the dread is too great]

Support Reference: Exclamations

ULT **one has thrown {them}**
UST that people will throw them
(הִשְׁלִיךְ)

The pronoun **one** does not refer to any particular person. It refers to people in general. It may be helpful to clarify this for your readers. Alternate translation: [people have thrown]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the temple	in the temple
the Lord Yahweh	Yahweh, my Lord

Amos 8:4

ULT	UST
Hear this, the ones trampling the needy and to cause the afflicted of the land to cease,	*Listen to this, you people who oppress needy people and get rid of the poor people in the land!*

ULT **the ones trampling the needy**
UST you people who oppress needy people
(הַשֹּׁאֲפִים אֶבְיוֹן)

Amos is speaking of these people oppressing needy people as if they were **trampling** them underfoot. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the ones oppressing the needy]

Support Reference: Metaphor

ULT **the needy**
UST needy people
(אֶבְיוֹן)

Amos is using the adjective **needy** 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: [those who are needy people]

Support Reference: Nominal Adjectives

ULT **and to cause the afflicted of the land to cease**
UST and get rid of the poor people in the land
(וְלַשְׁבִּית עניו־אָרֶץ)

By **cause the afflicted of the land to cease**, Amos means that they brought about the ruin of the poor because of their unfair treatment which **afflicted** them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and bring to ruin the afflicted of the land]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the afflicted of the land**
UST the poor people in the land
(עֲנִיֵּי־אָרֶץ)

Amos is using the adjective **afflicted** 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 afflicted people of the land]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the ones trampling	you people who oppress
the afflicted of	the poor people in
the land	the land

Amos 8:5

ULT	UST
saying, "When will the new moon pass, that we may sell grain, and the Sabbath, that we may open wheat, to make the ephah small and to make the shekel great, and to pervert balances of deceit,	*You say to yourselves, "We wish the new moon festival would be over, so that we could start selling our grain again! We wish the Sabbath day would be over, so that we could start selling our wheat again! Then we can cheat people by making the baskets that we measure our grain in smaller than standard, and by making the weights for measuring the buyer's silver heavier than standard, and we can also make our scales weigh dishonestly.*

ULT **When will the new moon pass, that we may sell grain, and the Sabbath, that we may open wheat**

UST We wish the new moon festival would be over, so that we could start selling our grain again! We wish the Sabbath day would be over, so that we could start selling our wheat again

(מָתַי יַעֲבֹר הַחֹדֶשׁ וְנַשְׁבִּירָה שֶּׁבֶר וְהַשַּׁבָּת וְנִפְתְּחָה־בֶּר)

The implication is that the Israelites were not permitted to buy and sell on the festival of **the new moon** or on **the Sabbath**, and so these merchants were impatient for those days to end. You could include this information if that would be helpful to your readers. Alternate translation: [When will the new moon festival, on which we are not allowed to trade, be over, so that we may sell grain, and when will the Sabbath, on which we are also forbidden to trade, be over, so that we may open our bins of wheat]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to make the ephah small and to make the shekel great**

UST Then we can cheat people by making the baskets that we measure our grain in smaller than standard, and by making the weights for measuring the buyer's silver heavier than standard

(לְהַקְטִין אֵיפָה וּלְהַגְדִּיל שָׁקֶל)

The implication is that these merchants would measure out grain in a container smaller than a standard **ephah** and weigh their customers' silver with a weight heavier than a standard **shekel**, so that they cheated the people who bought from them. You could include this information if that would be helpful to your readers. Alternate translation: [to use an undersized ephah measure for grain and an oversized shekel weight for silver]

Support Reference: Assumed Knowledge and Implicit Information

ULT **balances of deceit**
UST our scales … dishonestly
(מֹאזְנֵי מִרְמָה)

Amos is using the possessive form to describe **balances** that are characterized by **deceit**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [deceitful balances]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the new moon	the new moon festival
grain	our grain again
and the Sabbath	We wish the Sabbath day would be over
wheat	our wheat again
and to pervert	and we can also make … weigh

Amos 8:6

ULT	UST
to buy the poor with silver and the needy in exchange for a pair of sandals, and the refuse of grain we will sell?”	*Then we can use our silver to buy poor people {to be our slaves}. We can buy needy people for {only} a pair of sandals. We can even sell the worthless chaff mixed in with the wheat!”*

ULT **to buy the poor with silver and the needy in exchange for a pair of sandals**
UST Then we can use our silver to buy poor people {to be our slaves}. We can buy needy people for {only} a pair of sandals
(לִקְנוֹת בַּכֶּסֶף דַּלִּים וְאֶבְיוֹן בַּעֲבוּר נַעֲלָיִם)

The merchants are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [to buy the poor as slaves with silver and to buy the needy as slaves in exchange for a pair of sandals]

Support Reference: Ellipsis

ULT **the poor with silver and the needy**
UST Then we can use our silver … poor people {to be our slaves}. We can buy needy people
(בַּכֶּסֶף דַּלִּים וְאֶבְיוֹן)

The merchants are using the adjectives **poor** and **needy** as nouns to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate these adjectives with equivalent phrases. Alternate translation: [poor people with silver and needy people]

Support Reference: Nominal Adjectives

ULT **and the needy in exchange for a pair of sandals**
UST We can buy needy people for {only} a pair of sandals
(וְאֶבְיוֹן בַּעֲבוּר נַעֲלָיִם)

The implication is that **a pair of sandals** would only cost a very small amount. This means that they were buying needy people as slaves for a price as low as the price of a pair of sandals. You could say that explicitly if that would be helpful to your readers. Alternate translation: [and the needy for as little as the price of a pair of sandals]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with silver	Then we can use our silver

ULT	UST
a pair of sandals	a pair of sandals
grain	the wheat

Amos 8:7

ULT	UST
Yahweh has sworn by the pride of Jacob, "If I ever forget all of their deeds.	*Yahweh has solemnly sworn by the very land that he gave to you descendants of Jacob, "I will certainly never forget any of the {evil} things that you have done.*

ULT by the pride of Jacob
UST by the very land that he gave to you descendants of Jacob
(בִּגְאוֹן יַעֲקֹב)

As in 6:8, **the pride of Jacob** could refer to: (1) the land of Israel, since that is its meaning elsewhere, and it would make no sense to swear by something negative, such as sinful pride. Alternate translation: [by this land that Jacob's people are so proud of] or (2) Yahweh himself. This would then be equivalent to the phrase in 6:8, "The Lord Yahweh has sworn by his soul." Alternate translation: [by himself, of whom Jacob's people are so proud]

Support Reference: Metonymy

ULT Jacob
UST you descendants of Jacob
(יַעֲקֹב)

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

Support Reference: Metonymy

ULT If I ever forget all of their deeds
UST I will certainly never forget any of the {evil} things that you have done
(אִם־אֶשְׁכַּח לָנֶצַח כָּל־מַעֲשֵׂיהֶם)

Following the custom of the culture, Yahweh is swearing an oath by stating the first part of a condition ("if") but not the second part ("then"), which would be the penalty for not telling the truth. Normally the penalty would be understood to be something general such as "may Yahweh punish me severely," yielding something like, "If I ever forget…, then may Yahweh punish me severely…" But since Yahweh is speaking, stating this would not make sense. It may be clearest to translate the oath as a positive statement, as in the UST.

Support Reference: Oath Formulas

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
has sworn	has solemnly sworn

ULT	UST
by the pride of Jacob	by the very land that he gave to you descendants of Jacob

Amos 8:8

ULT	UST
Will not the land tremble over this, and everyone dwelling in it mourn? And all of it will rise like the Nile, and be cast up and sunk, like the Nile of Egypt.	*Because of the evil things that you have done, {it will be as though} the land itself will writhe, and everyone who lives in the land will mourn. {It will be as though} the whole land will heave up and down, just as the Nile River in Egypt floods and then sinks back down again."*

ULT **Will not the land tremble over this, and everyone dwelling in it mourn**
UST Because of the evil things that you have done, {it will be as though} the land itself will writhe, and everyone who lives in the land will mourn
(הֲעַל זֹאת לֹא־תִרְגַּז הָאָרֶץ וְאָבַל כָּל־יוֹשֵׁב בָּהּ)

Yahweh is using the question form to emphasize that the land will certainly tremble and that everyone living in it will certainly mourn. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [The land will surely tremble over this, and everyone dwelling in it will mourn!]

Support Reference: Rhetorical Question

ULT **this**
UST the evil things that you have done
(זֹאת)

The pronoun **this** refers to the deeds of the people that Yahweh mentioned in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [will not the land tremble over the evil deeds that the people have done]

Support Reference: Pronouns — When to Use Them

ULT **And all of it will rise like the Nile, and be cast up and sunk, like the Nile of Egypt**
UST { … It will be as though} the whole land will heave up and down, just as the Nile River in Egypt floods and then sinks back down again
(וְעָלְתָה כָאֹר יְאֹרָה וְנִגְרְשָׁה ונשקה כִּיאוֹר מִצְרָיִם)

The point of this comparison is that just as **the Nile of Egypt** rises in flood and then sinks back down again, so the whole land of Israel will heave up and down. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [And the whole land will heave upward and then settle back down, just as the Nile of Egypt rises in flood and then recedes]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	the land itself
Will … tremble	it will be as though … will writhe
and … mourn	and … will mourn
like the Nile	just as the Nile River
Egypt	in Egypt

Amos 8:9

ULT	UST
And it will happen in that day"—the declaration of the Lord Yahweh— "that I will make the sun set at noon, and I will darken the land in a day of light.	*Yahweh, my Lord, declares this, "At that time, {when I punish you,} I will make the sun go down at noon. Yes, I will make the earth become dark during the daytime.*

ULT **in that day**
UST At that time, {when I punish you … }
(בַּיּוֹם הַהוּא)

The phrase **in that day** refers to that time when Yahweh will punish them. See how you translated this same phrase in verse 3.

Support Reference: Metonymy

ULT **the declaration of the Lord**
UST my Lord, declares
(נְאֻם אֲדֹנָי)

Amos, who is conveying Yahweh's words here, is interjecting **the declaration of the Lord** to emphasize that what has been said is a direct quotation from Yahweh and comes with Yahweh's authority. In your translation, use a natural way of indicating direct quotations in your language.

Support Reference: Quotations and Quote Margins

ULT **that I will make the sun set at noon, and I will darken the land in a day of light**
UST I will make the sun go down at noon. Yes, I will make the earth become dark during the daytime
(וְהֵבֵאתִי הַשֶּׁמֶשׁ בַּצָּהֳרָיִם וְהַחְשַׁכְתִּי לָאָרֶץ בְּיוֹם אוֹר)

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 connect the phrases with a word that shows that the second phrase is repeating the first one, not saying something additional as in the UST. Another approach would be to combine them and express the emphasis in another way. Alternate translation: [that I will make the sunlight completely disappear in the middle of the day]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord Yahweh	Yahweh, my Lord

ULT	UST
the land	the earth

Amos 8:10

ULT	UST
And I will turn your feasts into mourning and all of your songs into a lament. And I will bring up sackcloth on all loins, and baldness on every head. And I will make it like the mourning for an only child, and its end like a bitter day.	*Because of what I will do, your {religious} festivals will become times when you mourn, and instead of singing joyful songs you will wail funeral dirges. All of you will wear rough sackcloth and shave your heads {to show that you are grieving}. Because of what I will do, you will be as sorrowful as when parents grieve for their only son who has died. By the time I stop punishing you, you will be grieving bitterly."*

ULT **And I will bring up sackcloth on all loins, and baldness on every head**
UST All of you will wear rough sackcloth and shave your heads {to show that you are grieving … }
(וְהַעֲלֵיתִי עַל־כָּל־מָתְנַיִם שָׂק וְעַל־כָּל־רֹאשׁ קָרְחָה)

Wearing **sackcloth** and shaving the head were a symbolic actions by which Yahweh's people would show that they were mourning and grieving. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [And I will cause everyone to put on sackcloth around their waists and to shave their heads bald to show their grief]

Support Reference: Symbolic Action

ULT **And I will make it like the mourning for an only child, and its end like a bitter day**
UST Because of what I will do, you will be as sorrowful as when parents grieve for their only son who has died. By the time I stop punishing you, you will be grieving bitterly
(וְשַׂמְתִּיהָ כְּאֵבֶל יָחִיד וְאַחֲרִיתָהּ כְּיוֹם מָר)

The point of these comparisons is that just as the death of an **only child** brings parents the deepest possible grief, and just as **a bitter day** brings the greatest sorrow, so the people of Israel will grieve when Yahweh punishes them. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [And I will cause you to grieve as deeply as parents who mourn the death of their only child, and everything will end in the most bitter sorrow]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your feasts	your {religious} festivals
into mourning	will become times when you mourn
into a lament	you will wail funeral dirges
sackcloth	rough sackcloth

ULT	UST
loins	All of you will wear

Amos 8:11

ULT	UST
Behold, days are coming”—the declaration of the Lord Yahweh— “when I will send a famine in the land, not a famine for bread, and not a thirst for water, but rather to hear the words of Yahweh.	*Yahweh, my Lord, declares this, “Listen! There will soon be a time when I will cause something to become very scarce in the land. It will not be a time when people lack food or thirst for water. Instead, it will be a time when people will not be able to hear any message from me, Yahweh.*

ULT **Behold**
UST Listen
(הִנֵּה)

Yahweh 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: [Pay attention, for]

Support Reference: Foreground Information

ULT **the declaration of the Lord Yahweh**
UST Yahweh, my Lord, declares this
(נְאֻם אֲדֹנָי יְהוִֹה)

Amos is interjecting the phrase **the declaration of the Lord Yahweh** to indicate that what has been said is a direct quotation from Yahweh and comes with Yahweh’s authority. In your translation, use a natural way of indicating direct quotations in your language.

Support Reference: Quotations and Quote Margins

ULT **a famine in the land, not a famine for bread, and not a thirst for water, but rather to hear the words of Yahweh**
UST something to become very scarce in the land. It will not be a time when people lack food or thirst for water. Instead, it will be a time when people will not be able to hear any message from me, Yahweh
(רָעָב בָּאָרֶץ לֹא־רָעָב לַלֶּחֶם וְלֹא־צָמָא לַמָּיִם כִּי אִם־לִשְׁמֹעַ אֵת דִּבְרֵי יְהוָֹה)

Amos is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [it will not be a famine for food and it will not be a thirst for water, but rather I will send a thirst to hear the words of Yahweh]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord Yahweh	Yahweh, my Lord

ULT	UST
a famine	something to become very scarce
in the land	in the land
a famine	It will … be a time when people lack
for bread	food
the words of Yahweh	any message from me, Yahweh

Amos 8:12

ULT	UST
And they will stagger from sea to sea, and from the north and to the sunrise; they will rove about to seek the word of Yahweh, but they will not find it.	*People will wander everywhere, staggering from one coastline to another and from the north to the east. They will roam around, searching for a message from me, Yahweh, but they will not get one.*

ULT **from sea to sea, and from the north and to the sunrise**
UST from one coastline to another and from the north to the east
(מִיָּם עַד־יָם וּמִצָּפוֹן וְעַד־מִזְרָח)

Yahweh is referring to all of the land by naming the extremes, **from sea to sea** and **from the north and to the sunrise**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in every direction throughout the whole land]

Support Reference: Merism

ULT **the sunrise**
UST the east
(מִזְרָח)

Here, **the sunrise** represents "east." If it would be helpful in your language, you could use an equivalent expression or plain language as in the UST.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to seek	searching for
the word of Yahweh	a message from me, Yahweh

Amos 8:13

ULT	UST
In that day, the beautiful virgins will faint, and the young men, from thirst—	*At that time, even the beautiful young women and the strong young men will faint because they are so thirsty.*

ULT In that day
UST At that time
(בַּיּוֹם הַהוּא)

See how you translated the same phrase, “in that day,” in verse 3. Alternate translation: [At the time when I punish you]

Support Reference: Metonymy

ULT the beautiful virgins will faint, and the young men
UST even the beautiful young women and the strong young men will faint
(תִּתְעַלַּפְנָה הַבְּתוּלֹת הַיָּפוֹת וְהַבַּחוּרִים)

Yahweh is using **the beautiful virgins** and **the young men**, to represent the strongest and healthiest of the people of Israel. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [even the strongest among the people, will faint]

Support Reference: Synecdoche

ULT and the young men, from thirst
UST and the strong young men … because they are so thirsty
(וְהַבַּחוּרִים בַּצָּמָא)

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 the young men will faint from thirst]

Support Reference: Ellipsis

Amos 8:14

ULT	UST
the ones swearing by the guilt of Samaria, and they say, ‘By the life of your god, Dan!’ and, ‘By the life of the way of Beersheba!’— and they will fall, and they will not rise again.”	*These are the people who make solemn promises using the name of the shameful idol in Samaria. Some of them make promises using the name of the god that people worship in Dan, and others make promises using the name of the god that people travel to worship in Beersheba. All of those people will fall down and die, and they will never get up again.”*

ULT **by the guilt of Samaria**
UST the shameful idol in Samaria
(בְּאַשְׁמַת שֹׁמְרוֹן)

Here, **the guilt of Samaria** represents the sin of idolatry practiced by the people there. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [by the idolatry in Samaria that made the people guilty]

Support Reference: Metonymy

ULT **by the guilt of Samaria**
UST the shameful idol in Samaria
(בְּאַשְׁמַת שֹׁמְרוֹן)

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: [by what makes Samaria guilty]

Support Reference: Abstract Nouns

ULT **and they say, ‘By the life of your god, Dan!’ and, ‘By the life of the way of Beersheba**
UST Some of them make promises using the name of the god that people worship in Dan, and others make promises using the name of the god that people travel to worship in Beersheba
(וְאָמְרוּ חֵי אֱלֹהֶיךָ דָּן וְחֵי דֶּרֶךְ בְּאֵר־שָׁבַע)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation as modeled in the UST.

Support Reference: Quotes within Quotes

ULT **By the life of your god, Dan**
UST the god that people worship in Dan
(חַי אֱלֹהֶיךָ דָּן)

Following the custom of the culture, these people are swearing an oath by naming something that they hold sacred when they say **By the life of your god, Dan**. Use a natural way in your language to express an oath. Alternate translation: [As surely as your god lives, Dan]

Support Reference: Oath Formulas

ULT **and, 'By the life of the way of Beersheba**
UST and others make promises using the name of the god that people travel to worship in Beersheba
(וְחַי דֶּרֶךְ בְּאֵר־שָׁבַע)

Here, **by the life of the way of Beersheba** represents the god that people traveled to worship at Beersheba. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and, 'As surely as the god lives that people go on pilgrimage to worship at Beersheba]

Support Reference: Metonymy

ULT **and they will fall, and they will not rise again**
UST All of those people will fall down and die, and they will never get up again
(וְנָפְלוּ וְלֹא־יָקוּמוּ עוֹד)

Yahweh is speaking of these people being destroyed with no hope of recovery as if they would **fall** down and never **rise** again. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and they will be destroyed, and they will never recover]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the ones swearing	These are the people who make solemn promises using the name of
by the guilt of	the shameful idol
Samaria	in Samaria
your god	that people worship
Dan	in Dan
Beersheba	in Beersheba

Amos 9

Amos 9 Chapter Introduction

Structure and Formatting

1. Yahweh brings judgment on Israel (1–6)
2. Yahweh judges Israel among the nations (7–10)
3. Yahweh restores David’s fallen house and blesses his people (11–15)

Religious and Cultural Concepts in This Chapter

The booth of David

The fallen booth of David in 9:11 pictures his ruined dynasty, which Yahweh will rebuild.

Amos 9:1

ULT	UST
I saw the Lord standing by the altar, and he said, "Strike the capital so that the thresholds shake, and cut them off on the head of all of them, and their end I will kill with the sword. A fleeing one will not flee for them, and a fugitive will not escape for them.	*{In another vision,} I saw the Lord standing beside the altar, and he said, "Strike the tops of the pillars {of the temple} so hard that the thresholds shake, and shatter them so that the pieces fall down on all the people there {and crush them}. I will cause enemies to kill with swords anyone who survives. None of them will be able to run away and escape.*

ULT I saw the Lord standing by the altar
UST {In another vision,} I saw the Lord standing beside the altar
(רָאִ֤יתִי אֶת־אֲדֹנָי֙ נִצָּ֣ב עַל־הַמִּזְבֵּ֔חַ)

Amos is using the words translated as **I saw the Lord standing by the altar** to introduce a new vision that Yahweh showed him. Use a word or phrase in your language to make that clear.

Support Reference: Introduction of a New Event

ULT the capital
UST the tops of the pillars {of the temple}
(הַכַּפְתּ֔וֹר)

A **capital** is the block of stone at the top of a column or pillar, on which the roof of a building rests. If your readers would not be familiar with what a capital is, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [the top of the temple columns]

Support Reference: Translate Unknowns

ULT and cut them off on the head of all of them
UST and shatter them so that the pieces fall down on all the people there {and crush them}
(וּבְצַעֵ֖ם בְּרֹ֣אשׁ כֻּלָּ֑ם)

The pronoun **them** refers to the pillars and thresholds, while the phrase **all of them** refers to the people who are worshiping in the temple. It may be helpful to clarify this for your readers. Alternate translation: [and make the pieces of the pillars fall on the heads of all the worshipers]

Support Reference: Pronouns — When to Use Them

ULT **and their end**
UST anyone who survives
(וְאַחֲרִיתָם)

Here, **their end** represents all the rest of the people who were not killed by the collapse of the temple. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and all who are left]

Support Reference: Metonymy

ULT **I will kill with the sword**
UST I will cause enemies to kill with swords
(בַּחֶרֶב אֶהֱרֹג)

Here, **the sword** represents warfare, that is, attack by an enemy army. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I will direct their enemies to kill them]

Support Reference: Metonymy

ULT **A fleeing one will not flee for them, and a fugitive will not escape for them**
UST None of them will be able to run away and escape
(לֹא־יָנוּס לָהֶם נָס וְלֹא־יִמָּלֵט לָהֶם פָּלִיט)

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: [A fleeing one will not flee for them, indeed a fugitive will not escape for them]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord	the Lord
the altar	the altar
the thresholds	the thresholds
so that … shake	so hard that … shake
I will kill	I will cause … to kill
with the sword	enemies … with swords

Amos 9:2

ULT	UST
If they dig into Sheol, from there my hand will take them. And if they go up to the heavens, from there I will bring them down.	*Even if they dig down to the place where dead people go {as they try to escape from me}, I will reach down there and seize them. Even if they climb up to the sky, I will bring them down from there.*

ULT **my hand will take them**
UST I will reach … and seize them
(יָדִי תִקָּחֵם)

Here, **my hand** represents the power of the Lord to act. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I will powerfully take them]

Support Reference: Metonymy

ULT **If they dig into Sheol, from there my hand will take them**
UST Even if they dig down to the place where dead people go {as they try to escape from me}, I will reach down there and seize them
(אִם־יַחְתְּרוּ בִשְׁאוֹל מִשָּׁם יָדִי תִקָּחֵם)

Here and in the next verse, Amos lists a series of an unreal, hypothetical situations that make the point that no matter where the people would try to hide themselves in order to escape Yahweh's judgment, Yahweh will still find and punish them. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [Even if they could dig way down into Sheol, from there my hand would take them]

Support Reference: Hypothetical Situations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
into Sheol	to the place where dead people go {as they try to escape from me}
to the heavens	to the sky

Amos 9:3

ULT	UST
And if they hide themselves in the head of Carmel, from there I will search out and take them. And if they are hidden from before my eyes in the floor of the sea, from there I will command the serpent and it will bite them.	*Even if they hide themselves on the top of Mount Carmel, I will search for them there and capture them. Even if they hide from me at the bottom of the sea, I will command the {sea} snake there to bite them.*

ULT **in the head of Carmel**
UST on the top of Mount Carmel
(בְּרֹאשׁ הַכַּרְמֶל)

Here, **the head** represents the top of the mountain called **Carmel**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [at the summit of Carmel]

Support Reference: Metonymy

ULT **And if they are hidden from before my eyes in the floor of the sea**
UST Even if they hide from me at the bottom of the sea
(וְאִם־יִסָּתְרוּ מִנֶּגֶד עֵינַי בְּקַרְקָע הַיָּם)

The expression **are 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 if they hide themselves from before my eyes in the floor of the sea]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Carmel	Mount Carmel
I will search out	I will search for them
the serpent	the {sea} snake

Amos 9:4

ULT	UST
And if they go in captivity to the face of their enemies, from there I will command the sword and it will kill them. And I will set my eye on them for evil and not for good."	*Even if their enemies capture them and force them to march away as exiles, I will command those enemies to kill them there with their swords. I will continually do things to harm them, not to help them."*

ULT **And if they go in captivity to the face of their enemies**
UST Even if their enemies capture them and force them to march away as exiles
(וְאִם־יֵלְכוּ בַשְּׁבִי לִפְנֵי אֹיְבֵיהֶם)

If your language does not use an abstract noun for the idea of **captivity**, you could express the same idea in another way. Alternate translation: [And if their enemies capture them and carry them off]

Support Reference: Abstract Nouns

ULT **to the face of their enemies**
UST their enemies capture them
(לִפְנֵי אֹיְבֵיהֶם)

Here, **to the face of** represents being in the presence of or in front of those enemies. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in front of their enemies]

Support Reference: Metonymy

ULT **I will command the sword and it will kill them**
UST I will command those enemies to kill them … with their swords
(אֲצַוֶּה אֶת־הַחֶרֶב וְהָרָגָתַם)

Here, **the sword** represents the enemies who would use swords to kill them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I will command their enemies and they will kill them]

Support Reference: Metonymy

ULT **And I will set my eye on them**
UST I will continually do things
(וְשַׂמְתִּי עֵינִי עֲלֵיהֶם)

The Lord is using **I will set my eye on them** as a common expression of the culture to mean "I will watch them closely," usually in a positive sense of caring for them but here it is reversed in that it means he is watching them in order to harm them and not to help 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: [And I will watch them closely]

Support Reference: Idiom

ULT **for evil and not for good**
UST to harm them, not to help them
(לְרָעָה וְלֹא לְטוֹבָה)

If your language does not use abstract nouns for the ideas of **evil** and **good**, you could express the same ideas in other ways. Alternate translation: [to punish them and not to benefit them]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in captivity	as exiles
their enemies	their enemies
the sword	those enemies … with their swords
and it will kill them	to kill them
for evil	to harm them
for good	to help them

Amos 9:5

ULT	UST
And the Lord Yahweh of Armies, the one touching the earth and it melts, and all of the dwellers in it mourn, and all of it goes up like the Nile, and it sinks like the Nile of Egypt;	*Yahweh our Lord, {the commander} of the heavenly armies, is the one who can make the earth melt by touching it, so that everyone who lives in it mourns. He can make the whole land rise up and then sink down again, just as the Nile River in Egypt rises and falls.*

ULT **And the Lord Yahweh of Armies**
UST Yahweh our Lord, {the commander} of the heavenly armies
(וַאדֹנָי יְהוִה צְבָאוֹת)

Amos is using the possessive form **the Lord Yahweh of Armies** to describe Yahweh as the one who commands the armies of heaven. It may be helpful to clarify this for your readers. Alternate translation: [And the Lord Yahweh, who commands the armies of heaven]

Support Reference: Possession

ULT **and all of it goes up like the Nile, and it sinks like the Nile of Egypt**
UST He can make the whole land rise up and then sink down again, just as the Nile River in Egypt rises and falls
(וְעָלְתָה כַיְאֹר כֻּלָּהּ וְשָׁקְעָה כִּיאֹר מִצְרָיִם)

See how you translated the very similar phrases in Amos 8:8.

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the Lord Yahweh of	Yahweh our Lord
the earth	the earth
and … mourn	so that … mourns
like the Nile	just as the Nile River … rises and falls
Egypt	in Egypt

Amos 9:6

ULT	UST
the one building his stairs in the heavens, and his vault, over the earth he founded it, the one calling to the waters of the sea, and he pours them out upon the face of the earth— Yahweh {is} his name.	*He made the stairway {to his palace} in the sky, and he set his dome {of the sky} firmly in place above the earth. He gathers up the water from the sea and pours it out {as rain} on the surface of the ground. The name of the one who does all this is Yahweh!*

ULT **his stairs**
UST the stairway {to his palace}
(מעלותו)

The word translated as **stairs** represents the standard written Hebrew text as we have it today. Some scholars have proposed, however, that a scribe may have added an extra letter to this word. Without the extra letter, it would say “upper rooms,” which is how some modern versions translate. You may want to follow the major translation in your area. Alternate translation: [his upper rooms]

Support Reference: Alternative Readings

ULT **and his vault**
UST and … his dome {of the sky}
(וַאֲגֻדָּתוֹ)

A **vault** is a kind of arched or domed roof. Amos uses the term to describe the sky as a dome stretched over the earth. If your readers would not be familiar with what a vault 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: [and the sky]

Support Reference: Translate Unknowns

ULT **the one calling to the waters of the sea, and he pours them out upon the face of the earth— Yahweh {is} his name**
UST He gathers up the water from the sea and pours it out {as rain} on the surface of the ground. The name of the one who does all this is Yahweh
(הַקֹּרֵא לְמֵי־הַיָּם וַיִּשְׁפְּכֵם עַל־פְּנֵי הָאָרֶץ יְהוָה שְׁמוֹ)

See how you translated these very similar phrases in 5:8.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the heavens	in the sky
the earth	the earth
the one calling	He gathers up

ULT	UST
Yahweh	is Yahweh

Amos 9:7

ULT	UST
“Are you not like the sons of the Cushites to me, sons of Israel?”—the declaration of Yahweh— “Did I not bring Israel up from the land of Egypt, and the Philistines from Caphtor, and Aram from Kir?	*Yahweh declares this, “You people of Israel, you are just like the people of Cush to me. It is true that I brought your ancestors out of the land of Egypt, but I also brought the Philistines from the land of Caphtor and the Arameans from the region of Kir.*

ULT **Are you not like the sons of the Cushites to me, sons of Israel**
UST You people of Israel, you are just like the people of Cush to me
(הֲלֹוא כִבְנֵי־כֻשִׁיִּים אַתֶּם לִי בְּנֵי יִשְׂרָאֵל)

Yahweh is using the question form to insist that the Israelites are no longer more privileged in his sight than any of these other people groups because they have broken their special covenant with him. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You are just like the sons of the Cushites to me, sons of Israel!]

Support Reference: Rhetorical Question

ULT **like the sons of the Cushites to me, sons of Israel**
UST You people of Israel … just like the people of Cush to me
(כִבְנֵי־כֻשִׁיִּים & לִי בְּנֵי יִשְׂרָאֵל)

Yahweh is speaking as if the people of the nation of Cush, which is modern day Ethiopia, were actually **the sons** of Cush who was the son of Ham, and the people of Israel where the actual **sons** of the patriarch, Israel. Alternate translation: [like the Cushite people to me, you people of Israel]

Support Reference: Metaphor

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

Amos, who is conveying Yahweh’s words, is interjecting **the declaration of Yahweh** to emphasize that what is being said is a direct quotation from Yahweh and comes with Yahweh’s authority. In your translation, use a natural way of indicating direct quotations in your language.

Support Reference: Quotations and Quote Margins

ULT Did I not bring Israel up from the land of Egypt, and the Philistines from Caphtor, and Aram from Kir

UST It is true that I brought your ancestors out of the land of Egypt, but I also brought the Philistines from the land of Caphtor and the Arameans from the region of Kir

(הֲלֹוא אֶת־יִשְׂרָאֵל הֶעֱלֵיתִי מֵאֶרֶץ מִצְרַיִם וּפְלִשְׁתִּים מִכַּפְתֹּור וַאֲרָם מִקִּיר)

Yahweh is using the question form to remind the Israelites that he is the one who controls where nations come and go just as he brought Israel out of Egypt. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Not only did I bring Israel up from the land of Egypt, but I also brought the Philistines from Caphtor, and the Arameans from Kir.]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel
Yahweh	Yahweh
from the land of	out of the land of
Egypt	Egypt
and the Philistines	but I also brought the Philistines
and Aram	and the Arameans

Amos 9:8

ULT	UST
Behold, the eyes of the Lord Yahweh are on the sinful kingdom, and I will destroy it from upon the face of the ground. Nevertheless, destroying, I will not destroy the house of Jacob"—the declaration of Yahweh.	*Listen! I, Yahweh your Lord, am fully aware of how sinful you people are in the kingdom {of Israel}, so I will destroy your kingdom and remove it from existing on the earth. However, I will not completely destroy all of the descendants of Jacob." That is what Yahweh declares.*

ULT **Behold**
UST Listen
(הִנֵּה)

Amos 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: [Pay attention!]

Support Reference: Foreground Information

ULT **the eyes of the Lord Yahweh are on the sinful kingdom**
UST I, Yahweh your Lord, am fully aware of how sinful you people are in the kingdom {of Israel}
(עֵינֵי ׀ אֲדֹנָי יְהוִה בַּמַּמְלָכָה הַחַטָּאָה)

Here, **the eyes of the Lord Yahweh** represents his watchful attention. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the Lord Yahweh is watching the sinful kingdom closely]

Support Reference: Metonymy

ULT **the Lord Yahweh**
UST I, Yahweh your Lord
(אֲדֹנָי יְהוִה)

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

Support Reference: First, Second or Third Person

ULT **the face of the ground**
UST existing on the earth
(פְּנֵי הָאֲדָמָה)

Yahweh is using **the face of the ground** as a common expression of the culture to mean "the surface of the earth" or "the whole earth." 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: [the surface of the earth] or [the earth]

Support Reference: Idiom

ULT **Nevertheless, destroying, I will not destroy the house of Jacob**
UST However, I will not completely destroy all of the descendants of Jacob
(אֶפֶס כִּי לֹא הַשְׁמֵיד אַשְׁמִיד אֶת־בֵּית יַעֲקֹב)

Yahweh uses the word **Nevertheless** here to indicate a contrast between the destruction of the sinful northern kingdom and his promise to preserve a remnant from the descendants of Jacob. The fact that he will preserve a remnant is evident in the context of the next verse. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [But destroying, I will not destroy the entire house of Jacob]

Support Reference: Connect — Contrast Relationship

ULT **destroying, I will not destroy**
UST I will not completely destroy
(לֹא הַשְׁמֵיד אַשְׁמִיד)

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

Support Reference: Reduplication

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

Amos, who is conveying Yahweh's words, is once again interjecting **the declaration of Yahweh** to emphasize that what has been said is a direct quotation from Yahweh and comes with Yahweh's authority. In your translation, use a natural way of indicating direct quotations in your language.

Support Reference: Quotations and Quote Margins

> ULT **the house of Jacob**
> UST all of the descendants of Jacob
> (אֶת־בֵּ֖ית יַעֲקֹֽב)

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 Jacob** figuratively means all the people descended from the patriarch Jacob, who was also known as Israel. Alternate translation: [all those descended from Jacob]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord Yahweh	I, Yahweh your Lord
sinful	of how sinful
are on the … kingdom	you people are in the kingdom {of Israel}
and I will destroy	so I will destroy
the house of	all of the descendants of
Jacob	Jacob
Yahweh	Yahweh

Amos 9:9

ULT	UST
“For behold, I am commanding, and I will shake the house of Israel among all of the nations, just as it is shaken in the sieve, and a pebble will not fall to the earth.	*Yahweh also says, “Listen! This will happen because I am giving the command to send you people of Israel to live among all the nations, and there {it will be as though} I am shaking you in a sieve{to sort you out into those who are faithful and those who are not faithful, just as a farmer shakes a sieve to separate grain from the stones}. {It will be as though} not one pebble slips through the sieve and falls to the ground, because not one of the unfaithful people among you will escape.*

ULT **behold**
UST Listen
(הִנֵּה)

Amos 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: [surely you will see that]

Support Reference: Foreground Information

ULT **I am commanding**
UST I am giving the command
(אָנֹכִי מְצַוֶּה)

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: [I am commanding that this happen]

Support Reference: Ellipsis

ULT **and I will shake the house of Israel among all of the nations, just as it is shaken in the sieve**
UST to send you people of Israel to live among all the nations, and there {it will be as though} I am shaking you in a sieve{to sort you out into those who are faithful and those who are not faithful, just as a farmer shakes a sieve to separate grain from the stones … }
(וַהֲנִעוֹתִי בְכָל־הַגּוֹיִם אֶת־בֵּית יִשְׂרָאֵל כַּאֲשֶׁר יִנּוֹעַ בַּכְּבָרָה)

The point of this comparison is that just as grain **is shaken in the sieve** in order to sort it, so Yahweh will shake **the house of Israel among all of the nations**, which included exile and dispersement among other nations, in order to separate the faithful people from the unfaithful ones. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and I will shake the house of Israel among all of the nations to separate the faithful from the unfaithful, just as grain is shaken in a sieve to separate it from stones]

Support Reference: Simile

ULT **the house of Israel**
UST you people of Israel
(אֶת־בֵּית יִשְׂרָאֵל)

Yahweh is speaking of all the people descended from the patriarch Jacob, who was also known as Israel, as if they were one **house**. Alternate translation: [the people of Israel]

Support Reference: Metaphor

ULT **just as it is shaken in the sieve**
UST just as a farmer shakes a sieve to separate grain from the stones
(כַּאֲשֶׁר יִנּוֹעַ בַּכְּבָרָה)

The expression **is shaken** 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: [just as someone shakes grain in a sieve]

Support Reference: Active or Passive

ULT **in the sieve**
UST a sieve to separate grain from the stones
(בַּכְּבָרָה)

A **sieve** is a kind of container with holes in the bottom that a farmer shakes in order to separate grain from stones and dirt. If your readers would not be familiar with what a sieve 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: [in a screen for sifting grain]

Support Reference: Translate Unknowns

ULT and a pebble will not fall to the earth
UST { … It will be as though} not one pebble slips through the sieve and falls to the ground, because not one of the unfaithful people among you will escape
(וְלֹא־יִפֹּל צְרֹור אָרֶץ)

The meaning of the word translated as **pebble** could also be translated as "small grain," and thus it is uncertain whether the grain stays in the sieve or passes through. In either case, the meaning of the comparison is the same; God is using the nations as a sieve to sort out the people of Israel into those who are faithful to him (the grain) and those who are not (the stones). You may want to choose how you translate this comparison depending on whether the grain in your area is bigger or smaller than the holes in a sieve. To summarize, this word could mean: (1) a small stone. In this case, the sieve is retaining the stones and letting the grain fall through, as in the ULT and UST. (2) a small piece of something, such as grain. In this case, the sieve is retaining the grain and letting the small stones fall through. Alternate translation: [and a small grain will not fall to the earth]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of Israel	you people of Israel
the nations	the nations
to the earth	to the ground

Amos 9:10

ULT	UST
By the sword all of the sinners of my people will die, the ones saying, 'The evil will not approach or reach as far as us.'	*All of the sinful ones among my people will die as enemies kill them with swords. They are the ones who say that nothing bad will ever happen to them.*

ULT **the ones saying, 'The evil will not approach or reach as far as us**
UST They are the ones who say that nothing bad will ever happen to them
(הָאֹמְרִים לֹא־תַגִּישׁ וְתַקְדִּים בַּעֲדֵינוּ הָרָעָה)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [the ones saying that the evil will not approach or reach as far as them]

Support Reference: Quotes within Quotes

ULT **The evil will not approach or reach as far as us**
UST nothing bad will ever happen to them
(לֹא־תַגִּישׁ וְתַקְדִּים בַּעֲדֵינוּ הָרָעָה)

The sinners are speaking of suffering harm as if **The evil** were a living thing that could **approach** or **reach** them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [We will not suffer any harm]

Support Reference: Personification

ULT **The evil**
UST bad
(הָרָעָה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By the sword	as enemies kill them with swords
the sinners of	the sinful ones
The evil	bad

Amos 9:11

ULT	UST
In that day, I will raise up the fallen booth of David, and I will wall up their breaches, and I will raise up his ruins, and I will build it as {in} the days of antiquity,	*At that time, I will restore the kingdom that King David once ruled, the kingdom that sinners have ruined. I will repair it and rebuild it, and I will cause it to prosper again, as it did long ago,*

ULT **In that day**
UST At that time
(בַּיּוֹם הַהוּא)

Yahweh is using the phrase translated as **In that day** to introduce a time of restoration. Unlike this phrase elsewhere in the book, it does not seem to indicate the time of punishment as in the "day of Yahweh" but the restoration that can occur because it is now possible.

Support Reference: Introduction of a New Event

ULT **I will raise up the fallen booth of David**
UST I will restore the kingdom that King David once ruled, the kingdom that sinners have ruined
(אָקִים אֶת־סֻכַּת דָּוִיד הַנֹּפֶלֶת)

Yahweh is speaking as if the dynasty or kingdom of David were a **booth**, a temporary shelter, that had collapsed and that he would restore or **raise up** again. He goes on to speak of repairing its **breaches** and rebuilding its **ruins**. 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 the fallen dynasty of David]

Support Reference: Metaphor

ULT **their breaches**
UST it
(אֶת־פִּרְצֵיהֶן)

The pronoun **their** probably refers to the cities of David's kingdom. It may be clearer to use a singular pronoun to refer to the kingdom itself. Alternate translation: [its breaches]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	King David
and … his ruins	and … it

Amos 9:12

ULT	UST
so that they may possess the remnant of Edom and all of the nations whom my name is called over them”— the declaration of Yahweh, the one doing this.	*so that the kingdom of my people may contain those who remain in Edom and those who belong to me in all of the nations.” That is what Yahweh declares, and he is the one who will do it.*

ULT **whom my name is called over them**
UST those who belong to me
(אֲשֶׁר־נִקְרָא שְׁמִי עֲלֵיהֶם)

Yahweh is using **my name is called over them** as a common expression of the culture to mean “they belong to me.” 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: [that belong to me]

Support Reference: Idiom

ULT **the declaration of Yahweh, the one doing this**
UST That is what Yahweh declares, and he is the one who will do it
(נְאֻם־יְהוָה עֹשֶׂה זֹּאת)

Amos, who is conveying Yahweh’s words, is once again interjecting **the declaration of Yahweh** and this time adding **the one doing this** to emphasize that what has been said will surely happen as it is a direct quotation from Yahweh and comes with Yahweh’s authority. In your translation, use a natural way of indicating direct quotations in your language.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they may possess	the kingdom of my people may contain
the remnant of	those who remain in
Edom	Edom
the nations	the nations
is called	belong to me
Yahweh	Yahweh

Amos 9:13

ULT	UST
“Behold, days are coming”—the declaration of Yahweh— “and the plower will approach the reaper, and the treader of grapes to the sower of the seed, and the mountains will drip sweet wine, and all of the hills will melt.	*Yahweh declares this, “Listen! The time is coming when {your crops will grow so well it will be as if} those who plow the ground will catch up with those who are still harvesting the grain, and those who tread on the grapes will still be working when the sowers are ready to start planting the seed. There will be so much sweet wine that {it will seem as if} it will flow down from the mountains and that all of the hills will melt {with it}.*

ULT **Behold, days are coming**
UST Listen! The time is coming when
(הִנֵּה יָמִים בָּאִים)

Yahweh is using the term **Behold** to focus his listeners’ attention on what he is about to say about **the days** or the specific time that is coming. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Pay attention, for the time is coming]

Support Reference: Foreground Information

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

Amos, who is conveying Yahweh’s words, is once again interjecting **the declaration of Yahweh** to emphasize that what is about to be said is a direct quotation from Yahweh and comes with Yahweh’s authority. In your translation, use a natural way of indicating direct quotations in your language.

Support Reference: Quotations and Quote Margins

ULT **and the plower will approach the reaper, and the treader of grapes to the sower of the seed**
UST { … your crops will grow so well it will be as if} those who plow the ground will catch up with those who are still harvesting the grain, and those who tread on the grapes will still be working when the sowers are ready to start planting the seed
(וְנִגַּשׁ חוֹרֵשׁ בַּקֹּצֵר וְדֹרֵךְ עֲנָבִים בְּמֹשֵׁךְ הַזָּרַע)

The implication is that the harvests will be so large that the plowing and planting seasons will begin before the reaping and the treading of grapes are finished. This was one of the covenant promises mentioned in Leviticus 26:5. 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 the treader of grapes to the sower of the seed**
UST and those who tread on the grapes will still be working when the sowers are ready to start planting the seed
(וְדֹרֵךְ עֲנָבִים בְּמֹשֵׁךְ הַזָּרַע)

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 the treader of grapes will approach the sower of the seed]

Support Reference: Ellipsis

ULT **and the mountains will drip sweet wine, and all of the hills will melt**
UST There will be so much sweet wine that {it will seem as if} it will flow down from the mountains and that all of the hills will melt {with it … }
(וְהִטִּיפוּ הֶהָרִים עָסִיס וְכָל־הַגְּבָעוֹת תִּתְמוֹגַגְנָה)

Yahweh is speaking as if **the mountains** and **the hills** themselves were producing **sweet wine** in such quantity that it flowed down their slopes. 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 vineyards on the mountains and the hills will produce great amounts of sweet wine]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the plower	those who plow the ground
the reaper	with those who are still harvesting the grain
grapes	the grapes
to the sower of	will still be working when the sowers are ready to start planting

ULT	UST
the seed	the seed
sweet wine	sweet wine

Amos 9:14

ULT	UST
And I will restore the restoration of my people Israel, and they will build desolated cities and dwell {there}, and they will plant vineyards and drink their wine, and they will make gardens and eat their fruit.	*For my people Israel I will make things as good as they were before they became captives {in other nations}. They will rebuild the cities that now lie in ruins, and they will live in them. They will plant vineyards and drink the wine that comes from them, and they will plant gardens and eat the fruit that grows in them.*

ULT **And I will restore the restoration of**

UST I will make things as good as they were before they became captives {in other nations}
(וְשַׁבְתִּי֙ אֶת־שְׁב֣וּת)

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. This could mean: (1) that he will restore the prosperity of his people as it was before they were exiled, as in the UST, or (2) that he will bring his exiled people back to their land. Alternate translation: [And I will restore from their exile]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the restoration of	as they were before they became captives {in other nations}
Israel	Israel
desolated	that now lie in ruins
and they will plant	They will plant
vineyards	vineyards
their wine	the wine that comes from them
their fruit	the fruit that grows in them

Amos 9:15

ULT	UST
And I will plant them upon their ground, and they will not be uprooted again from upon their ground that I gave to them," says Yahweh your God.	*I will settle my people securely in their own land, and no one will ever remove them again from the land that I gave to them." That is what Yahweh your God says.*

ULT **And I will plant them upon their ground, and they will not be uprooted again from upon their ground**
UST I will settle my people securely in their own land, and no one will ever remove them again from the land
(וּנְטַעְתִּים עַל־אַדְמָתָם וְלֹא יִנָּתְשׁוּ עוֹד מֵעַל אַדְמָתָם)

Yahweh is speaking of restoring the Israelites to their land as if they were plants that he would **plant** in the ground that would never be **uprooted** again. 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 them permanently in their land, and they will not be driven out again from upon the land]

Support Reference: Metaphor

ULT **and they will not be uprooted again from upon their ground**
UST and no one will ever remove them again from the land
(וְלֹא יִנָּתְשׁוּ עוֹד מֵעַל אַדְמָתָם)

The expression **be uprooted** 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 uproot them again from upon their ground]

Support Reference: Active or Passive

ULT **your God**
UST your God
(אֱלֹהֶיךָ)

Amos is not using this possessive form **your God** to indicate that the Israelites possess or control Yahweh. Rather, he is using these words to remind them that Yahweh is the God who chose them and whom they should worship. Alternate translation: [the God whom you worship]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And I will plant them	I will settle my people securely
Yahweh	Yahweh

ULT	UST
your God	your God

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Abstract Nouns

Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it.

Remember that nouns are words that refer to a person, place, thing, or idea. Abstract nouns are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships between those ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, “I believe in the forgiveness of sin.” But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns “forgiveness” and “sin,” but they would express the same meaning in other ways. For example, they would express, “I believe that God is willing to forgive people after they have sinned,” by using verb phrases instead of nouns for those ideas.

Reason This Is a Translation Issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas. Instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun. For example, “What is its **weight**?” could be expressed as “How much does it **weigh**?” or “How **heavy** is it?”

Examples From the Bible

> From **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)

The abstract noun “childhood” refers to when someone was a child.

> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

The abstract nouns “godliness” and “contentment” refer to being godly and content. The abstract noun “gain” refers to something that benefits or helps someone.

> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

The abstract noun “salvation” here refers to being saved.

> The Lord does not move slowly concerning his promises, as some consider **slowness** to be (2 Peter 3:9a ULT)

The abstract noun “slowness” refers to the lack of speed with which something is done.

> He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

The abstract noun “purposes” refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.

Examples of Translation Strategies Applied

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun. Alternative translations are indented below the Scripture example.

> … from **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)
>
> > Ever since **you were a child** you have known the sacred writings.
>
> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)
>
> > But **being godly** and **content** is very **beneficial**. But we **benefit** greatly when we **are godly** and **content**. But we **benefit** greatly when we **honor and obey God** and when we are **happy with what we have**.
>
> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)
>
> > Today the people in this house **have been saved** … Today God **has saved** the people in this house …
>
> The Lord does not move slowly concerning his promises, as some consider **slowness** to be. (2 Peter 3:9a ULT)

> > The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.
>
> He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)
>
> > He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

Amos References:

1:11; 2:14; 3:2; 3:9; 3:10; 3:14; 4:2; 4:4; 4:13; 5:1; 5:5; 5:7; 5:7; 5:9; 5:11; 5:12; 5:15; 5:24; 5:24; 6:3; 6:7; 6:8; 6:8; 6:12; 8:14; 9:4; 9:4; 9:10

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.

Amos References:

2:8; 3:6; 3:9; 3:11; 3:12; 3:14; 4:7; 4:11; 5:2; 7:9; 7:17; 9:3; 9:9; 9:15

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

Amos References:

4:3; 5:13; 7:7; 7:8; 9:6

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**.

Amos References:

4:1

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.

Amos References:

1:1; 2:1; 2:1; 2:6; 2:12; 2:16; 3:2; 3:6; 3:7; 3:9; 3:11; 3:12; 3:14; 3:15; 4:1; 4:5; 4:5; 4:10; 5:11; 5:17; 5:18; 5:19; 5:26; 5:27; 6:1; 6:3; 6:9; 6:10; 7:1; 7:4; 7:4; 7:13; 7:17; 7:17; 8:2; 8:4; 8:5; 8:5; 8:6; 9:9; 9:13

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.

Amos References:

6:14; 7:8

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.

Amos References:

4:6; 4:7; 5:5; 9:8

Connect — Goal (Purpose) Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Goal (or Purpose) Relationship

Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are “in order to,” “in order that” or “so that.” It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

Examples From OBS and the Bible

> She became angry and falsely accused Joseph **so that he was arrested and sent to prison**. (Story 8 Frame 5 OBS)

The goal or purpose of the woman’s false accusation was to get Joseph arrested and sent to prison.

> Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian**. (Judges 6:11b ULT)

Here the prepositional phrase begins with “in order to.”

> Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes**. Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God’s ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

> Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

> The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us.” (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

> “… if you want **to enter into life**, keep the commandments.” (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

> Do not turn from it to the right or to the left **so that you may bewise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with "and." Then the word "so" marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

Translation Strategies

If your language uses Goal or Purpose relationships in the same way as in the text, then use them as they are.

(1) If the construction of the Goal statement is unclear, change it to one that is more clear.
(2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

Examples of Translation Strategies Applied

(1) If the construction of the goal statement is unclear, change it to one that is more clear.

> "Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!" (Ruth 2:16 ULT)

> > "Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!"

> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)
>
> > The shepherds said to each other, "Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us."

(2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

> "… if you want **to enter into life**, keep the commandments." (Matthew 19:17bULT)
>
> > "… keep the commandments if you want **to enter into life**." or: "… keep the commandments **so that you can enter into life**."

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.'

> So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

> > But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **so that we can take over his inheritance**.' So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance**.

Amos References:

5:6

Connect — Hypothetical Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words “if … then.” Often, however, the word “then” is not stated.

Hypothetical Condition

Description

A Hypothetical Condition is a condition in which the second event (the “then” clause) will only take place if the first event (the “if” clause) takes place or is fulfilled in some way. Sometimes what takes place is dependent on the actions of other people.

Reason This Is a Translation Issue

It is important that translators understand whether or not something is a Hypothetical Condition so that they translate it in the correct way. For example, some of God’s promises to Israel were conditional, based on whether or not Israel obeyed God. However, many of God’s promises to Israel were not conditional; God would keep these promises whether or not the Israelites obeyed. It is important that you (the translator) know the difference between these two types of promises and communicate each one accurately in your own language. Also, sometimes conditions are stated in an order different than the order in which they would happen. If the target language would state the clauses in a different order, then you will need to make that adjustment.

Examples From OBS and the Bible

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them (Story 13 Frame 7 OBS)

There are two hypothetical conditions in this frame. In both of these conditions, the first event (the “if clause”) is stated after the “then” clause. If this is unnatural or confusing, the clauses can be restated in the more natural order. The first hypothetical condition is: if the

Israelites obeyed God, then God would bless and protect them. The second hypothetical condition is: if the Israelites did not obey God, then God would punish them.

> If you do what is right, will you not be accepted? (Genesis 4:7a ULT)

If Cain does what is right, then he will be accepted. The only way for Cain to be accepted is by doing what is right.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them. (Acts 5:38b-39aULT)

There are two hypothetical conditions here: (1) If it is true that this plan is of men, then it will be overthrown; (2) If it is true that this plan is of God, then it cannot be overthrown.

Translation Strategies

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

(2) If it is not clear where the second event is, mark that part with a word like "then."

Examples of Translation Strategies Applied

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

> God promised to bless the people and protect them **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

> > If the people obeyed these laws, God promised he would bless them and protect them. But **if** they did

> not obey these laws, God said that he would punish them.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

> If the people obeyed these laws, **then** God promised he would bless them and protect them. But **if** they did not obey these laws, **then** God said that he would punish them.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them; (Acts 5:38b-39a ULT)

> … **if** this plan or this work is of men, **then** it will be overthrown. But **if** it is of God, **then** you will not be able to overthrow them;

Amos References:

5:15; 5:15; 5:22

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.

Amos References:

3:11; 4:5; 4:12; 4:12; 5:14; 5:27; 6:7; 7:13

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.

Amos References:

4:13

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.

Amos References:

4:1; 6:14

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!"

Amos References:

5:12; 5:21

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.

Amos References:

1:14; 1:15; 2:6; 2:11; 3:5; 3:11; 4:1; 4:3; 4:4; 4:10; 5:3; 5:16; 5:19; 5:20; 5:22; 6:4; 6:10; 6:11; 6:12; 7:10; 8:6; 8:11; 8:13; 9:9; 9:13

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.”

Amos References:

2:7

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!”

Amos References:

5:16; 5:18; 6:1; 6:10; 8:3

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.

Amos References:

2:4; 2:10; 3:1; 3:6; 3:7; 6:3; 7:12; 7:14; 9:8

Foreground Information

Description

When people tell a story, make an argument, or make a request, sometimes they need to tell their listeners that something that they have said or are about to say is the most important part of the story or argument or request. That type of information is called **foreground information**. It is the information that is most important for the listeners to understand or act on. People will often use a specific word or phrase to signal that this part is foreground information.

Examples

The bolded phrases in the examples below signal that what follows is foreground information. That is, what follows these phrases is the most important part of a story or argument or the specific request that someone has been leading up to by providing other information.

We've worked hard on this rose garden, fertilizing and watering the soil and pruning the branches. The bushes are beautiful and healthy, and we thought everything was fine. **But listen to this.** I just spotted two Japanese beetles on one of the bushes. We need to spray the bushes right away to kill those beetles and keep any more from coming and destroying the buds and blossoms.

Our community projects went pretty well last year, but I think they could have gone better. I've recognized that you are good at organizing people to work together. **So here is what I was hoping you would do.** Would you take a look at each of our projects and suggest ways that we could carry them out even better?

Reasons This Is A translation Issue

- Languages have different ways of signaling what is foreground information.
- You (the translator) need to be able to recognize which information in the Bible is foreground information so that you can signal it correctly in your language.
- You will need to translate biblical stories, arguments, and requests in a way that enables your own readers to recognize what information in them is foreground information.

Examples From the Bible

Ezra 5:7–17 presents a letter that Persian officials responsible for the area of Judea sent to the Persian emperor Darius. In that letter, those officials report that the Jews were rebuilding Yahweh's temple and that a previous emperor, Cyrus, had given them permission. The Persian officials doubt this, so then they write:

> "**And now,** if it is good to the king, let a search be made in the house of the treasures of the king which is there in Babylon, if it is that a decree was set by Cyrus the king to build this house of God in Jerusalem. And let him send to us the will of the king concerning this." (Ezra 5:17 ULT)

Most of this letter provides background information to help Darius understand why the officials are making their request. The expression "And now" signals that what follows is their specific request.

In 1 Corinthians 7:1–24, Paul addresses the Corinthians' belief that it was more spiritual not to be married than to be married. He discusses the advantages and disadvantages of being married and of being single. He uses other situations in life as illustrations. He then says,

> "**Brothers,** each one in that which he was called, let him remain with God in this" (1 Corinthians 7:24 ULT).

Paul uses the expression "Brothers" to signal that what follows is the essential point of this argument: if people are already married, they should remain married, since it is not more spiritual to be single.

In Joshua 7, the Israelites attack the small city of Ai, but they are defeated. Yahweh tells Joshua that this happened because one of the Israelites sinned against him by taking plunder from the city of Jericho, which he had forbidden. Yahweh identifies a man named Achan as the one who sinned. When Joshua confronts him, Achan confesses. He describes how he found a valuable garment and some silver and gold in Jericho and took them. He then says,

> "**And behold,** they are hidden in the earth in the midst of my tent" (Joshua 7:21 ULT).

Achan uses the expression "And behold" to signal that what follows is the main point of the story that is his confession: he kept the plunder and hid it, showing that he knew that it was wrong to take it.

Translation Strategies

To keep your translation clear and natural, you will need to study how people tell stories and make arguments and requests in your language. Observe how speakers of your language mark foreground information. You may need to write down some stories, arguments, and requests in order to study this. Observe what kinds of words, phrases, or other markers in your language signal that something is foreground information. Do these same things when you translate so that your translation is clear and natural and people can understand it easily.

(1) Use your language's way of showing that certain information is foreground information. (2) Reorder the information as appropriate, so that the foreground information comes at the most natural place for your language.

Examples of Translation Strategies Applied

(1) Use your language's way of showing that certain information is foreground information.

> "**And now,** if it is good to the king, let a search be made in the house of the treasures of the king which is there in Babylon," (Ezra 5:17 ULT)

> > "**Accordingly,** if it is good to the king, let a search be made in the house of the treasures of the king which is there in Babylon," (Ezra 5:17) Or "**We suggest that,** if it is good to the king, let a search

> be made in the house of the treasures of the king which is there in Babylon," (Ezra 5:17)

> "**Brothers,** each one in that which he was called, let him remain with God in this" (1 Corinthians 7:24 ULT).

> "**So then, brothers**, each one in that which he was called, let him remain with God in this" (1 Corinthians 7:24). Or "**Therefore, my fellow believers,** each one in that which he was called, let him remain with God in this" (1 Corinthians 7:24).

> "**And behold,** they are hidden in the earth in the midst of my tent" (Joshua 7:21 ULT).

> "**So look,** they are hidden in the earth in the midst of my tent" (Joshua 7:21). Or "**And now you will find that** they are hidden in the earth in the midst of my tent" (Joshua 7:21).

(2) Reorder the information as appropriate, so that the foreground information comes at the most natural place for your language.

> "**And now,** if it is good to the king, let a search be made in the house of the treasures of the king which is there in Babylon, if it is that a decree was set by Cyrus the king to build this house of God in Jerusalem. And let him send to us the will of the king concerning this." (Ezra 5:17 ULT).

> > "If it is good to the king, let a search be made in the house of the treasures of the king which is there in Babylon, if it is that a decree was set by Cyrus the king to build this house of God in Jerusalem. And let him send to us the will of the king concerning this. **This is our request.**" (Ezra 5:17 ULT).

In James 4:11–12, James first states his main point, signaled as foreground by the term "brothers," and he then gives reasons for it. (In this instance, the term "brothers" follows the foreground information.)

> "Do not speak against one another, **brothers.** The one speaking against a brother or judging his brother speaks against the law and judges the law. But if you judge the law, you are not a doer of the law, but a judge. There is one lawgiver and judge, the one being able to save and to destroy. But who are you, the one judging your neighbor?" (James 4:11–12 ULT)

In some languages, it may be clearer or more natural for the main point to come after the reasons. It might also be clearer for the expression that signals foreground information to precede that information.

The one speaking against a brother or judging his brother speaks against the law and judges the law. But if you judge the law, you are not a doer of the law, but a judge. There is one

lawgiver and judge, the one being able to save and to destroy. But who are you, the one judging your neighbor? **Brothers,** do not speak against one another. (James 4:11–12, reordered)

Amos References:

2:13; 4:2; 7:1; 8:11; 9:8; 9:9; 9:13

Forms of You

Singular, Dual, and Plural

Some languages have more than one word for “you” based on how many people the word “you” refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some languages have other forms that refer to three or four people.

You may also want to watch the video at https://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of “you” even though he is speaking to a crowd. For help with translating these, we suggest you read:

- Singular Pronouns that Refer to Groups

Formal and Informal

Some languages have more than one form of “you” based on the relationship between the speaker and the person he or she is talking to. People use the **formal** form of “you” when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend.

You may also want to watch the video at https://ufw.io/figs_youform.

For help with translating these, we suggest you read:

- Forms of “You” — Formal or Informal

Masculine and Feminine

Some languages have a **masculine** form and a **feminine** form of the word for “you.” People use the **masculine** form when speaking to a man or boy and the **feminine** form when speaking to a woman or girl.

English does not make any of the above distinctions, so they are absent in the ULT. Please be aware of this and use the appropriate forms of “you” if your language does make any of these distinctions.

Amos References:

2:11

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.”

Amos References:

2:9; 2:15; 2:15

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.

Amos References:

1:1; 5:5; 6:13; 6:13

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.

Amos References:

7:10

Hypothetical Situations

Consider these phrases: “If the sun stopped shining …” “What if the sun stopped shining …” “Suppose the sun stopped shining …” and “If only the sun had not stopped shining.” We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. Hypothetical expressions occur often in the Bible. You (the translator) need to translate them in a way that people will know that the event did not actually happen and so that they will understand why the event was imagined.

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, are not happening now, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions comprise a phrase that starts with “if.”)

- If he had lived to be 100 years old, he would have seen his grandson’s grandson. (But he did not.)
- If he lived to be 100 years old, he would still be alive today. (But he is not.)
- If he lives to be 100 years old, he will see his grandson’s grandson. (But he probably will not.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

Reason This Is a Translation Issue

- Translators need to recognize the different kinds of hypothetical situations in the Bible and understand that they are unreal.
- Translators need to know their own language's ways of talking about different kinds of hypothetical situations.

Examples From the Bible

Hypothetical Situations in the Past

> "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." (Matthew 11:21 ULT)

Here in Matthew 11:21, Jesus said that **if** the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. The people of Tyre and Sidon did not actually see his miracles, and they did not repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles and yet did not repent.

> Martha then said to Jesus, "Lord, **if you had been here, my brother would not have died**." (John 11:21 ULT)

Martha said this to express her wish that Jesus would have come sooner so that her brother would not have died. But Jesus did not come sooner and her brother did die.

Hypothetical Situations in the Present

> And no man puts new wine into old wineskins. **But if he did do that, the new wine would burst the wineskins, and it would be spilled out, and the wineskins would be destroyed**. (Luke 5:37 ULT)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that

there are times when it is unwise to mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

> Jesus said to them, “What man would there be among you, who, **if he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out**?” (Matthew 12:11 ULT)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

Hypothetical Situation in the Future

> **Unless those days are shortened, no flesh would be saved**. But for the sake of the elect, those days will be shortened. (Matthew 24:22 ULT)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show how bad those days will be—so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble so that the elect (those he has chosen) will be saved.

Expressing Emotion About a Hypothetical Situation

People sometimes talk about hypothetical situations in order to express regrets and wishes. Regrets are about the past and wishes are about the present and future.

> The Israelites said to them, “**If only we had died by Yahweh’s hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full.** For you have brought us out into this wilderness to kill our whole community with hunger.” (Exodus 16:3 ULT)

Here the Israelites were afraid that they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining, expressing regret that this had not happened.

> I know what you have done, and that you are neither cold nor hot. **I wish that you were either cold or hot!** (Revelation 3:15 ULT)

Jesus wished that the people were either hot or cold, but they are neither. He was rebuking them, expressing anger at this.

Translation Strategies

Find out how people speaking your language show:

- that something could have happened, but did not.
- that something could be true now, but is not.
- that something could happen in the future, but will not unless something changes.
- that they wish for something, but it does not happen.
- that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

You may also want to watch the video at https://ufw.io/figs_hypo.

Amos References:

9:2

Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

- You are pulling my leg. (This means, “You are teasing me by telling me something that is not true.”)
- Do not push the envelope. (This means, “Do not take a matter to its extreme.”)
- This house is under water. (This means, “The debt owed for this house is greater than its actual value.”)
- We are painting the town red. (This means, “We are going around town tonight celebrating very intensely.”)

Description

An idiom is a phrase that has a special meaning to the people of the language or culture who use it. Its meaning is different than what a person would understand from the meanings of the individual words that form the phrase.

> he **set his face** to go to Jerusalem. (Luke 9:51b ULT)

The words “set his face” is an idiom that means “decided.”

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

> I am not worthy that you would **come under my roof**. (Luke 7:6b ULT)

The phrase “come under my roof” is an idiom that means “enter my house.”

> Put these words **into your ears**. (Luke 9:44a ULT)

This idiom means “Listen carefully and remember what I say.”

Purpose: An idiom is probably created in a culture somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it. After a while, it becomes a normal way of talking in that language.

Reasons This Is a Translation Issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that produced the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

Examples From the Bible

> Then all Israel came to David at Hebron and said, “Look, we are your **flesh and bone**.” (1 Chronicles 11:1 ULT)

This means, “We and you belong to the same race, the same family.”

> The children of Israel went out **with a high hand**. (Exodus 14:8b ASV)

This means, “The Israelites went out defiantly.”

> the one who **lifts up my head** (Psalm 3:3b ULT)

This means, “the one who helps me.”

Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

(1) Translate the meaning plainly without using an idiom.
(2) Use a different idiom that people use in your own language that has the same meaning.

Examples of Translation Strategies Applied

(1) Translate the meaning plainly without using an idiom.

> Then all Israel came to David at Hebron and said, “Look, we are your **flesh and bone**.” (1 Chronicles 11:1 ULT)
>
> > Look, we all **belong to the same nation**.

> Then he **set his face** to go to Jerusalem. (Luke 9:51b ULT)
>
> > He started to travel to Jerusalem, **determined to reach it**.

> I am not worthy that you would come **under my roof**. (Luke 7:6b ULT)
>
> > I am not worthy that you should enter **my house**.

(2) Use an idiom that people use in your own language that has the same meaning.

> Put these words **into your ears.** (Luke 9:44a ULT)

> > **Be all ears** when I say these words to you.

> My **eyes grow dim** from grief. (Psalm 6:7a ULT)
>
> > I am crying my **eyes out**

Amos References:

1:2; 1:6; 1:9; 1:11; 2:9; 2:16; 3:2; 3:14; 3:14; 4:3; 4:6; 4:8; 5:8; 6:5; 6:6; 6:7; 6:14; 7:8; 7:8; 7:12; 7:13; 7:14; 7:15; 8:2; 9:4; 9:8; 9:12

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.”

Amos References:

4:12; 5:4

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!

Amos References:

5:8; 6:3

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**.

Amos References:

1:1; 9:1; 9:11

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.

Amos References:

7:10

Irony

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

> Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance." (Luke 5:31-32 ULT)

When Jesus spoke of "the righteous," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

Reason This Is a Translation Issue

If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

Examples From the Bible

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9b ULT)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

> Can you lead light and darkness to their places of work?
> Can you find the way back to their houses for them?
> **You know, for you were born then,and the number of your days is many!** (Job 38:20-21 ULT)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two phrases in bold above are irony. They emphasize the opposite of what they say, because they are so obviously false. They emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

> Already you are satisfied! Already you have become rich! **You began to reign** apart from us, and I wish you really did reign, so that we also might reign with you. (1 Corinthians 4:8 ULT)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

(1) Translate the irony in a way that shows that the speaker is saying what someone else believes.
(2) Translate the actual, intended meaning of the statement of irony. (Remember: The true meaning of the irony is **not** found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.)

Examples of Translation Strategies Applied

(1) Translate it in a way that shows that the speaker is saying what someone else believes.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)
>
> > **You think that you are doing well when you reject God's commandment** so you may keep your tradition!
> > or:
> > **You act like it is good to reject God's commandment** so you may keep your tradition!
>
> I did not come to call **the righteous**, but sinners to repentance. (Luke 5:32 ULT)
>
> > I did not come to call **people who think that they are righteous** to repentance, but to call people who know that they are sinners to repentance.

(2) Translate the actual, intended meaning of the statement of irony.

How well you reject the commandment of God so that you may keep your tradition! (Mark 7:9a ULT)

> **You are doing a terrible thing when you reject the commandment of God** so you may keep your tradition!

"Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "**Let them bring us their own arguments; have them come forward and declare to us what will happen**, so we may know these things well. **Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)

> 'Present your case,' says Yahweh; 'present your best arguments for your idols,' says the King of Jacob. **Can your idols bring us their own arguments or come forward to declare to us what will happen** so we may know these things well? **No!** We cannot hear them because **they cannot speak** to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.

Can you lead light and darkness to their places of work?
Can you find the way back to their houses for them?
You know, for you were born then,
and the number of your days is many! (Job 38:20-21 ULT)

> Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You act like you know how light and**

> **darkness were created, as if you were there; as**
> **if you are as old as creation, but you are not!**

Amos References:

4:4; 4:5

Making Assumed Knowledge and Implicit Information Explicit

Description

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

Reasons This Is a Translation Issue

If you translate all of the explicit information from the source language into the explicit information in the target language, it could sound foreign, unnatural, or perhaps even unintelligent if the target language would not make that information explicit. Instead, it is best to leave that kind of information implicit in the target language.

Examples from the Bible

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

In Biblical Hebrew, it is normal to start most sentences with a conjunction such as “and” to show the connection between sentences. In English, it is not natural to do so, it is quite tiresome for the English reader, and it gives the impression that the author is uneducated. In English, it is best to leave the idea of connection between sentences implicit in most cases and not translate the conjunction explicitly.

In Biblical Hebrew, it is normal to say that something was burned with fire. In English, the idea of fire is included in the action of burning, and so it is unnatural to state both ideas explicitly. It is enough to say that something was burned and leave the idea of fire implicit.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)

In the biblical languages, it was normal to introduce direct speech with two verbs of speaking. One verb indicated the action, and the other introduced the words of the speaker.

English speakers do not do this, so it is very unnatural and confusing to use two verbs. For the English speaker, the idea of speaking is included in the idea of answering. Using two verbs in English implies two separate speeches, rather than just one. So in English, it is better to use only one verb of speaking.

Translation Strategies

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.
(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, leave the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

Examples of Translation Strategies Applied

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

- There would be no change to the text using this strategy, so no examples are given here.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, make the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)
>
> > Abimelech came to the tower and fought against it, and he approached the door of the tower **to burn it**. (Or) … **to set it on fire**.

In English, it is clear that the action of this verse follows the action of the previous verse without the use of the connector “and” at the beginning, so it was omitted. Also, the words “with fire” were left out, because this information is communicated implicitly by the word

“burn.” An alternative translation for “to burn it” is “to set it on fire.” It is not natural in English to use both “burn” and “fire,” so the English translator should choose only one of them. You can test if the readers understood the implicit information by asking, “How would the door burn?” If they knew it was by fire, then they have understood the implicit information. Or, if you chose the second option, you could ask, “What happens to a door that is set on fire?” If the readers answer, “It burns,” then they have understood the implicit information.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)
>
> > The centurion **answered**, “Lord, I am not worthy that you should enter under my roof”

In English, the information that the centurion responded by speaking is included in the verb “answered,” so the verb “said” can be left implicit. You can test if the readers understood the implicit information by asking, “How did the centurion answer?” If they knew it was by speaking, then they have understood the implicit information.

> **He opened his mouth** and taught them, saying, (Matthew 5:2 ULT)
>
> > **He began to** teach them, saying, (Or) He taught them, saying,

In English, it would be very strange to include the information that Jesus opened his mouth when he spoke. That information is included in the verbs “taught” and “saying,” so that phrase can be omitted and that information left implicit. However, “he opened his mouth” is an idiom that indicates the beginning of a speech, so that information may be included, or it may also be left implicit.

Amos References:

2:4; 4:7

Merism

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> "I am **the alpha and the omega**," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 ULT)
>
> I am **the alpha and the omega**, **the first and the last**, **the beginning and the end**. (Revelation 22:13, ULT)

Alpha and omega are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

> … I praise you, Father, Lord of **heaven and earth** …, (Matthew 11:25b ULT)

Heaven and earth is a merism that includes everything that exists.

Reason This is a Translation Issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples From the Bible

> **From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

This bolded phrase is a merism because it speaks of the east and the west and everywhere in between. It means “everywhere.”

> He will bless those who honor him, both **young and old**. (Psalm 115:13)

The bolded phrase is merism because it speaks of old people and young people and everyone in between. It means “everyone.”

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Identify what the merism refers to without mentioning the parts.
(2) Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

(1) Identify what the merism refers to without mentioning the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything**.

> **From the rising of the sun to its setting**, Yahweh’s name should be praised. (Psalm 113:3 ULT)
>
> > **In all places**, people should praise Yahweh’s name.

(2) Identify what the merism refers to and include the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything, including both what is in heaven and what is on earth**.

> He will bless those who honor him, both **young and old**. (Psalm 115:13 ULT)
>
> > He will bless **all those** who honor him, regardless of whether they are **young or old**.

Amos References:

2:9; 3:15; 4:13; 5:8; 6:11; 6:14; 8:12

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**.

Amos References:

1:2; 1:3; 1:4; 1:5; 1:6; 1:7; 1:8; 1:9; 1:10; 1:11; 1:12; 1:13; 1:14; 1:14; 2:2; 2:3; 2:4; 2:4; 2:4; 2:7; 2:7; 2:8; 2:11; 3:1; 3:8; 3:12; 3:13; 4:1; 4:1; 4:2; 4:5; 4:6; 4:8; 4:9; 4:9; 4:10; 4:11; 4:13; 5:1; 5:1; 5:2; 5:2; 5:3; 5:4; 5:4; 5:5; 5:6; 5:6; 5:6; 5:7; 5:7; 5:9; 5:11; 5:12; 5:14; 5:18; 5:20; 5:25; 6:1; 6:3; 6:3; 6:6; 6:12; 6:12; 6:14; 7:2; 7:4; 7:9; 7:10; 7:16; 7:16; 8:4; 8:14; 9:7; 9:8; 9:9; 9:11; 9:13; 9:15

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**.

Amos References:

1:1; 1:2; 1:3; 1:3; 1:5; 1:5; 1:5; 1:6; 1:6; 1:8; 1:8; 1:8; 1:9; 1:11; 1:11; 2:1; 2:2; 2:4; 2:4; 2:6; 2:7; 2:16; 3:1; 3:9; 3:10; 3:11; 3:14; 3:14; 4:8; 4:10; 4:12; 4:13; 5:1; 5:3; 5:3; 5:5; 5:5; 5:8; 5:10; 5:12; 5:15; 5:19; 5:20; 5:21; 5:22; 5:23; 5:23; 5:27; 6:1; 6:3; 6:6; 6:8; 6:8; 6:8; 6:10; 7:2; 7:9; 7:9; 7:9; 7:9; 7:11; 7:11; 7:16; 7:17; 8:3; 8:3; 8:7; 8:7; 8:9; 8:12; 8:13; 8:14; 8:14; 9:1; 9:1; 9:2; 9:3; 9:4; 9:4; 9:8

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**.

Amos References:

2:6; 2:6; 2:7; 2:14; 2:14; 2:15; 2:16; 3:9; 4:1; 4:1; 5:9; 5:11; 5:12; 5:12; 5:13; 8:4; 8:4; 8:6

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!

Amos References:

4:2; 6:8; 8:7; 8:14

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.

Amos References:

1:2; 4:6; 6:1; 7:9; 8:9; 9:1

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

> Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

> Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

> You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples From the Bible

> You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

> Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

(1) Add words or phrases to make the human (or animal) characteristic clear.
(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
(3) Find a way to translate it without the personification.

Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

> **Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.

> > **Sin** is at your door, **waiting to attack you.**

(2) In addition to Strategy (1), use words such as “like” or “as” to show that the sentence is not to be understood literally.

> Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word “as.”

> > Sin is crouching at the door, **just as a wild animal does as it waits to attack a person.**.

(3) Find a way to translate it without the personification.

> Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the “wind and the sea” as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
>
> > He even **controls the winds and the sea**.

NOTE: We have broadened our definition of “personification” to include “zoomorphism” (speaking of other things as if they had animal characteristics) and “anthropomorphism” (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

Amos References:

1:2; 9:10

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.

Amos References:

1:3; 1:6; 1:9; 1:11; 1:13; 2:1; 2:4; 2:6; 9:14

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**.

Amos References:

1:2; 2:4; 2:7; 2:8; 3:2; 3:7; 3:13; 3:15; 4:13; 5:14; 5:15; 5:15; 5:16; 5:22; 6:4; 7:7; 8:5; 9:5; 9:15

Pronouns — When to Use Them

Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

> Now there was **a man from thePharisees whose name was Nicodemus, a Jewish leader**. **This man** came to Jesus at night. Jesus replied and said to **him** … (John 3:1, 2a, 3a ULT)

In John 3, Nicodemus is first referred to with noun phrases and his name. Then he is referred to with the noun phrase “this man.” Then he is referred to with the pronoun “him.”

Each language has its rules and exceptions to this usual way of referring to people and things.

- In some languages, the first time something is referred to in a paragraph or chapter, it is referred to with a noun rather than a pronoun.
- The main character is the person whom a story is about. In some languages, after a main character is introduced in a story, he is usually referred to with a pronoun. Some languages have special pronouns that refer only to the main character.
- In some languages, marking on the verb helps people know who the subject is. (See Verbs.) In some of these languages, listeners rely on this marking to help them understand who the subject is. Speakers will use a pronoun, noun phrase, or proper name only when they want either to emphasize or to clarify who the subject is.

Reasons This Is a Translation Issue

- If translators use a pronoun at the wrong time for their language, readers might not know about whom the writer is talking.
- If translators too frequently refer to a main character by name, listeners of some languages might not realize that the person is a main character, or they might think that there is a new character with the same name.
- If translators use pronouns, nouns, or names at the wrong time, people might think that there is some special emphasis on the person or thing to which it refers.

Examples From the Bible

The example below occurs at the beginning of a chapter. In some languages it might not be clear to whom the pronouns refer.

> Then Jesus entered into the synagogue again, and there was a man who had a withered hand. Some people watched **him** closely to see if **he** would heal **him** on the Sabbath so that they might accuse **him**. (Mark 3:1-2 ULT)

In the example below, two men are named in the first sentence. It might not be clear whom "he" in the second sentence refers to.

> Now after some days had passed, **King Agrippa** and Bernice came down to Caesarea to pay their respects to **Festus**. After **he** had been there for many days, Festus presented to the king the things concerning Paul. (Acts 25:13-14)

Jesus is the main character of the book of Matthew, but in the verses below he is referred to four times by name. This may lead speakers of some languages to think that Jesus is not the main character. Or it might lead them to think that there is more than one person named Jesus in this story. Or it might lead them to think that there is some kind of emphasis on him, even though there is no emphasis.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, "See, your disciples do what is unlawful to do on the Sabbath." But **Jesus** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

Translation Strategies

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.
(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

Examples of Translation Strategies Applied

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.

> Again **he** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **him** to see if **he** would heal the man on the Sabbath. (Mark 3:1-2)
>
> > Again **Jesus** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **Jesus** to see if **he** would heal the man on the Sabbath.

(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, “See, your disciples do what is unlawful to do on the Sabbath.” But **Jesus** said to them, “Have you never read what David did, when he was hungry, and

> the men who were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

This may be translated as:

> > At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **him**, "See, your disciples do what is unlawful to do on the Sabbath." But **he** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **he** left from there and went into their synagogue.

Amos References:

1:2; 1:3; 1:6; 1:9; 1:11; 1:11; 1:13; 2:1; 2:1; 2:3; 2:4; 2:4; 2:6; 2:9; 2:10; 3:3; 3:6; 3:9; 3:10; 3:11; 3:14; 3:14; 4:2; 4:6; 4:7; 4:13; 5:2; 5:6; 5:10; 5:18; 5:19; 5:25; 5:26; 6:1; 6:2; 6:10; 7:2; 7:3; 7:6; 7:17; 8:3; 8:8; 9:1; 9:11

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**.

Amos References:

2:11; 2:12; 2:16; 3:10; 3:13; 3:15; 4:2; 4:3; 4:5; 4:6; 4:8; 4:9; 4:10; 4:11; 5:17; 5:21; 6:8; 7:14; 8:3; 8:9; 8:11; 9:7; 9:8; 9:12; 9:13

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.'"

Amos References:

2:12; 3:9; 6:10; 6:13; 7:11; 7:15; 8:14; 9:10

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!

Amos References:

5:5; 7:11; 7:17; 9:8

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?

Amos References:

2:11; 3:3; 3:4; 3:4; 3:5; 3:5; 3:6; 3:6; 3:8; 3:8; 5:18; 5:20; 5:25; 6:2; 6:12; 6:13; 7:2; 7:5; 8:8; 9:7; 9:7

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!

Amos References:

2:9; 2:9; 2:13; 3:12; 4:11; 4:11; 5:6; 5:19; 5:24; 5:24; 8:8; 8:10; 9:5; 9:9

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads from side to side to mean “no.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason This Is a Translation Issue

An action may have a meaning in one culture and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means “I am surprised” or “What did you say?” In other cultures it means “yes.”

In the Bible, people did things that had certain meanings in their culture. When we read the Bible, we might not understand what someone meant if we interpret the action based on what it means in our own culture today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

Examples From the Bible

> And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

> Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

(1) Tell what the person did and why he did it.
(2) Do not tell what the person did, but tell what he meant.
(3) Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

(1) Tell what the person did and why he did it.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus fell down at Jesus' feet in order to show that he greatly respected him.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)

> > Look, I stand at the door and knock on it, asking you to let me in.

(2) Do not tell what the person did, but tell what he meant.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus showed Jesus great respect.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
> > Look, I stand at the door and ask you to let me in.

(3) Use an action from your own culture that has the same meaning.

> And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one’s throat when wanting to be let into a house, you could use that.

> Look, I stand at the door and clear my throat.

Amos References:

7:8; 8:10

Symbolic Language

Description

Symbolic language in speech and writing is the use of symbols to represent other things, other events, etc. In the Bible it occurs most in prophecy and poetry, especially in visions and dreams about things that will happen in the future. Though people may not immediately know the meaning of a symbol, it is important to keep the symbol in the translation.

> Eat this scroll; then go speak to the house of Israel. (Ezekiel 3:1 ULT)

This was in a dream. Eating the scroll is a symbol of Ezekiel reading and understanding well what was written on the scroll, and accepting these words from God into himself.

Purposes of Symbolism

- One purpose of symbolism is to help people understand the importance or severity of an event by putting it in other, very dramatic terms.
- Another purpose of symbolism is to tell some people about something while hiding the true meaning from others who do not understand the symbolism.

Reason This Is a Translation Issue

People who read the Bible today may find it hard to recognize that the language is symbolic, and they may not know what the symbol stands for.

Translation Principles

- When symbolic language is used, it is important to keep the symbol in the translation.
- It is also important not to explain the symbol more than the original speaker or writer did, since he may not have wanted everyone living then to be able to understand it easily.

Examples From the Bible

> After this I saw in my visions of the night **a fourth animal**, terrifying, frightening, and very strong. It had **large iron teeth**; it devoured,

> broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had **ten horns**. (Daniel 7:7 ULT)

The meaning of the bolded symbols is explained in Daniel 7:23-24 as shown below. The animals represent kingdoms, iron teeth represent a powerful army, and the horns represent powerful leaders.

> This is what that person said, ‘As for the fourth animal, it will be **a fourth kingdom** on earth that will be different from all the other kingdoms. It will devour the whole earth, and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom **ten kings** will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings.’ (Daniel 7:23-24 ULT)

> I turned around to see the voice that was speaking to me, and as I turned I saw **seven golden lampstands**. In the middle of the lampstands there was one like a son of man … He had **seven stars** in his right hand and **a sword with two sharp edges** was coming out of his mouth. As for the hidden meaning about the seven stars that you saw in my right hand, and the seven golden lampstands: **The seven stars are the angels of the seven churches**, and **the seven lampstands are the seven churches**. (Revelation 1:12-13a, 16a, 20 ULT)

This passage explains the meaning of the seven lampstands and the seven stars. The two-edged sword represents God’s word and judgment.

Translation Strategies

(1) Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.
(2) Translate the text with the symbols. Then explain the symbols in footnotes.

Examples of Translation Strategies Applied

(1) Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.

> This is what that person said, ‘As for the fourth animal, it will be **a fourth kingdom** on earth that will be different from all the other kingdoms. It will devour the whole earth, and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom **ten kings** will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings.’ (Daniel 7:23-24 ULT)

(2) Translate the text with the symbols. Then explain the symbols in footnotes.

> After this I saw in my visions of the night **a fourth animal**, terrifying, frightening, and very strong. It had **large iron teeth**; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had **ten horns**. (Daniel 7:7 ULT)

> > After this I saw in my dream at night a fourth animal, [1] terrifying, frightening, and very strong. It had large iron teeth; [2] it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns. [3]

> The footnotes would look like:

> > [1] The animal is a symbol for a kingdom.
> > [2] The iron teeth is a symbol for the kingdom's powerful army.
> > [3] The horns are a symbol of powerful kings.

Amos References:

7:7

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

Amos References:

4:6; 8:13

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?”

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

> They said to him, “We have nothing here except five loaves of **bread** and two fish.” (Matthew 14:17 ULT)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread and do not know what it is.

Reason This Is a Translation Issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God’s commands and historical facts accurately.

Examples From the Bible

> So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

> Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

> They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

> … to him who made **great lights** … (Psalm 136:7a ULT)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

> Your sins … will be white like **snow**. (Isaiah 1:18b ULT)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.
(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.
(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
(4) Use a word that is more general in meaning.
(5) Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

> Beware of false prophets, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)
>
> > Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very hungry and dangerous animals**.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See Translating Metaphors.)

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)

> > We have nothing here except five **loaves of baked grain seeds** and two fish.

(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

> Your sins … will be white like **snow.** (Isaiah 1:18b ULT) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.
>
> > Your sins … will be white like **milk**.
> >
> > Your sins … will be white like **the moon**.

(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

> Then they tried to give Jesus wine that was mixed with **myrrh**. But he refused to drink it. (Mark 15:23 ULT) — People may understand better what myrrh is if it is used with the general word "medicine."
>
> > Then they tried to give Jesus wine that was mixed with **a medicine called myrrh**. But he refused to drink it.

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT) — People may understand better what bread is

> if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).
>
> > We have nothing here except five loaves of **baked crushed seed bread** and two fish.

(4) Use a word that is more general in meaning.

> I will turn Jerusalem into piles of ruins, a hideout for **jackals** (Jeremiah 9:11a ULT)
>
> > I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**

> “We have nothing here except five **loaves of bread** and two fish.” (Matthew 14:17 ULT)
>
> > We have nothing here except five **loaves of baked food** and two fish.

(5) Use a word or phrase that is more specific in meaning.

> … to him who made **great lights** … (Psalm 136:7a ULT)

> to him who made **the sun and the moon**

Amos References:

1:3; 2:2; 3:6; 3:12; 5:8; 5:26; 6:12; 6:12; 7:14; 9:1; 9:6; 9:9

unfoldingWord® Translation Words - Amos

v91

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

Amos References:

3:11; 9:4

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

Amos References:

3:7

afflict, affliction, distress

Definition:

The term “afflict” means to cause someone distress or suffering. An “affliction” is the disease, emotional grief, or other disaster that results from this.

- Sometimes God afflicted his people with sickness or other hardships with the intention for them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
- To “be afflicted with” means to suffer from some kind of distress, such as a disease, persecution, or emotional grief.
- In some Old Testament contexts, the idea of “afflicting oneself” or “afflicting one’s soul” means to abstain from eating food.

Translation Suggestions:

- To “afflict” someone could be translated as “cause someone to experience troubles” or “cause someone to suffer” or “cause suffering to come.”
- A phrase like “afflict someone with leprosy” could be translated as “cause someone to be sick with leprosy.”
- When a disease or disaster is sent to “afflict” people or animals, this could be translated as “cause suffering to.”
- Depending on the context, the term “affliction” could be translated as “calamity” or “sickness” or “suffering” or “great distress.”
- The phrase “afflicted with” could also be translated as “suffering from” or “sick with.”

(See also: leprosy, plague, suffer)

Bible References:

- 2 Thessalonians 1:6
- Amos 5:12
- Colossians 1:24
- Exodus 22:22-24
- Genesis 12:17-20
- Genesis 15:12-13
- Genesis 29:32

Word Data:

- Strong's: H0205, H3013, H3905, H3906, H6031, H6039, H6040, H6041, H6862, H6869, H6887, H7451, H7489, G23460, G23470, G38040

Amos References:

2:7; 8:4

age, era, time

Definition:

Used in this sense the term “age” refers to a time period.

- Other words used to express an extended period of time include “era” and “season.”
- Jesus refers to “this age” as the present time when evil, sin, and disobedience toward God fill the earth.
- There will be a future age when righteousness will reign in a new heaven and a new earth.

Translation Suggestions:

- Depending on the context, the term “age” could be translated as “era” or “time period” or “time.”
- The phrase “this present evil age” means “during this time right now when people are very evil.”
- The phrase “end of the age” (used in Jesus’ words in Matthew 28:20) means “end of this period of history” or “end of this present age” and refers to the end of this present age at Jesus’ second coming.

Bible References:

Word Data:

- Strong’s: H2165, H6256, H6471, G21190, G21210, G22350, G25400, G35680, G41830, G42180, G44550, G51190, G55500, G55510, G56100

Amos References:

5:13

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

Amos References:

2:8; 3:14; 9:1

Amaziah

Definition:

Amaziah became king over the kingdom of Judah when his father, King Joash, was murdered.

- King Amaziah reigned over Judah for twenty-nine years, from 796 BC to 767 BC.
- He was a good king, but he did not destroy the high places where idols were worshiped.
- Amaziah eventually put to death all the men who were responsible for the murder of his father.
- He defeated the rebellious Edomites and brought them back under the control of the Kingdom of Judah.
- He challenged King Jehoash of Israel to a battle, but lost. Part of the walls of Jerusalem were broken down and the silver and gold vessels of the temple were stolen.
- Years later King Amaziah turned away from Yahweh and certain men in Jerusalem plotted together and killed him.

(Translation suggestions: Translate Names)

(See also: Joash, Edom)

Bible References:

- 1 Chronicles 3:10-12
- 1 Chronicles 4:34
- 2 Chronicles 25:9-10
- 2 Kings 14:10

Word Data:

- Strong's: H0558

Amos References:

7:10; 7:12; 7:14

Ammon, Ammonite

Definition:

The “people of Ammon” or the “Ammonites” were a people group that lived on the east side of the Jordan River across from the Israelites.

- The book of Genesis reports that the Ammonite nation was descended from Ben-ammi, who was the son of Lot by his younger daughter.
- The term “Ammonitess” refers specifically to a female Ammonite. This could also be translated as “Ammonite woman.”
- At one point, the Ammonites hired a prophet named Balaam to curse Israel, but God did not allow him to do it.

(Translation suggestions: How to Translate Names)

(See also: curse, Jordan River, Lot)

Bible References:

- 1 Chronicles 19:1-3
- Ezekiel 25:2
- Genesis 19:38
- Joshua 12:1-2
- Judges 11:27
- Zephaniah 2:8

Word Data:

- Strong’s: H5983, H5984, H5985

Amos References:

1:13

Amorite

Definition:

The Amorites were a powerful group of people who inhabited the land of Canaan and lived on both sides of the Jordan River.

- Their name means “high one,” which may refer to the mountainous regions where they lived or to the fact that they were known to be very tall.
- The book of Genesis reports that the Amorites were descended from Canaan, the grandson of Noah.
- The city of Ai was inhabited by Amorites.
- God refers to the “sin of the Amorites,” which included their worship of false gods and the sinful practices associated.
- Joshua led the Israelites in destroying the Amorites, as God had commanded them to do.

Bible References:

- Amos 2:9
- **Ezekiel 16:3**
- **Genesis 10:16**
- **Genesis 15:14-16**
- **Joshua 9:10**

Examples from the Bible stories:

- **15:7** Sometime later, the kings of another people group in Canaan, the **Amorites**, heard that the Gibeonites had made a peace treaty with the Israelites, so they combined their armies into one large army and attacked Gibeon.
- **15:8** In the early morning they surprised the **Amorite** armies and attacked them.
- **15:9** God fought for Israel that day. He caused the **Amorites** to be confused and he sent large hailstones that killed many of the **Amorites**.
- **15:10** God also caused the sun to stay in one place in the sky so that Israel would have enough time to completely defeat the **Amorites**.

Word Data:

- Strong’s: H0567

Amos References:

2:9; 2:10

Amos

Definition:

Amos was an Israelite prophet who lived during the time of King Uzziah of Judah.

- Before being called as a prophet, Amos was originally a shepherd and fig farmer living in the kingdom of Judah.
- Amos prophesied against the prosperous northern kingdom of Israel regarding their unjust treatment of people.

(Translation suggestions: Translate Names)

(See also: fig, Judah, kingdom of Israel, shepherd, Uzziah)

Bible References:

- Amos 1:1

Word Data:

- Strong's: H5986

Amos References:

1:1; 7:8; 7:10; 7:11; 7:12; 7:14; 8:2

anoint, anointed, anointing

Definition:

The term “anoint” means to rub or pour oil on a person or object. In biblical times, there were several reasons for anointing someone with oil. Often this was a Symbolic Action, representing God empowering that person with the Holy Spirit for special service to him.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.
- Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship.
- People prepared dead bodies for burial by anointing them with perfumed oils and spices.
- In the New Testament, receiving the Holy Spirit is described as anointing.
- The titles “Messiah” (Hebrew) and “Christ” (Greek) mean “the Anointed (One).”
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- Depending on the context, the term “anoint” could be translated as “pour/put oil on” or “consecrate by pouring oil on” or “consecrate” or “appoint.”
- Depending on the context, to “be anointed” could be translated as “be consecrated with oil” or “be appointed” or “be consecrated” or “be given the Holy Spirit.”
- A phrase like “the anointed priest,” could be translated as “the priest who was consecrated with oil” or “the priest who was set apart by the pouring on of oil.”

(See also: Christ, consecrate, high priest, King of the Jews, priest, prophet)

Bible References:

- 1 John 2:20
- 1 John 2:27
- 2 Corinthians 1:21
- 1 Samuel 16:2-3
- Acts 4:27-28

- Amos 6:5-6
- **Exodus 29:5-7**
- **James 5:13-15**

Word Data:

- Strong's: H0047, H0430, H1101, H1878, H3323, H4397, H4398, H4473, H4886, H4888, H4899, H5480, H8136, G00320, G02180, G07430, G14720, G20250, G34620, G55450, G55480

Amos References:

6:6

Arabah

Definition:

The Old Testament term “Arabah” often refers to a very large desert and plains region that includes the valley surrounding the Jordan River and extends south to the northern tip of the Red Sea.

- The Israelites traveled through this desert region on their journey from Egypt to the land of Canaan.
- The “Sea of the Arabah” could also be translated as “sea located in the Arabah desert region.” This sea is often referred to as the “Salt Sea” or the “Dead Sea.”
- The term “arabah” can also be a general reference to any desert region.

(Translation suggestions: Translate Names)

(See also: desert, Sea of Reeds, Jordan River, Canaan, Salt Sea, Egypt)

Bible References:

- 1 Samuel 23:24-25
- 2 Kings 25:4-5
- 2 Samuel 2:29
- Jeremiah 2:4-6
- Job 24:5-7
- Zechariah 14:10

Word Data:

- Strong’s: H1026, H6160

Amos References:

6:14

Aram, Aramean, Aramaic, Aram of Damascus

Definition:

"Aram" was the name of two men in the Old Testament. It was also the name of a region northeast of Canaan, where modern-day Syria is located.

- The people living in Aram became known as "Arameans" and spoke "Aramaic." Jesus and other Jews of his time also spoke Aramaic.
- One of Shem's sons was named Aram. Another man named Aram was a cousin of Rebekah. It is probable that the region of Aram was named after one of these two men.
- Aram later became known by the Greek name "Syria."
- The term "Paddan Aram" means "plain of Aram" and this plain was located in the northern part of Aram.
- Some of Abraham's relatives lived in the city of Haran, which was located in "Paddan Aram."
- In the Old Testament, sometimes the terms "Aram" and "Paddan Aram" refer to the same region.
- The term "Aram Naharaim" may mean "Aram of Two Rivers." This region was located in the northern part of Mesopotamia and was to the east of "Paddan Aram."

(Translation suggestions: How to Translate Names)

(See also: Mesopotamia, Paddan Aram, Rebekah, Shem, Syria)

Bible References:

- 1 Chronicles 1:17-19
- 2 Samuel 8:6
- Amos 1:5
- Ezekiel 27:16
- Genesis 31:19-21
- Hosea 12:12
- Psalm 60:1

Word Data:

- Strong's: H0130, H0726, H0758, H0761, H0762, H0763, H1834, H7421

Amos References:

1:5; 9:7

Ashdod, Azotus

Definition:

Ashdod was one of the five most important cities of the Philistines. It was located in southwestern Canaan near the Mediterranean Sea, halfway between the cities of Gaza and Joppa.

- The temple of the Philistine's false god Dagon was located in Ashdod.
- God severely punished the people of Ashdod when the Philistines stole the ark of the covenant and put it in the pagan temple at Ashdod.
- The Greek name for this city was Azotus. It was one of the cities where the evangelist Philip preached the gospel.

(Translation suggestions: How to Translate Names)

(See also: Ekron, Gath, Gaza, Joppa, Philip, Philistines)

Bible References:

- 1 Samuel 5:1-3
- Acts 8:40
- Amos 1:8
- Joshua 15:45-47
- Zechariah 9:6

Word Data:

- Strong's: H0795, G01080

Amos References:

1:8; 3:9

Ashkelon

Definition:

In Bible times, Ashkelon was a major Philistine city located on the coast of the Mediterranean Sea. It still exists in Israel today.

- Ashkelon was one of the five most important Philistine cities, along with Ashdod, Ekron, Gath, and Gaza.
- The Israelites did not completely conquer the people of Ashkelon, even though the kingdom of Judah occupied its hill country.
- Ashkelon remained occupied by the Philistines for hundreds of years.

(Translation suggestions: Translate Names)

(See also: Ashdod, Canaan, Ekron, Gath, Gaza, Philistines, Mediterranean)

Bible References:

- 1 Samuel 6:17-18
- Amos 1:8
- Jeremiah 25:19-21
- Joshua 13:2-3
- Judges 1:18-19
- Zechariah 9:5

Word Data:

- Strong's: H0831

Amos References:

1:8

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

Amos References:

3:9; 5:21

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

Amos References:

4:7

Bashan

Definition:

Bashan was a region of land east of the Sea of Galilee. It covered an area that is now part of Syria and the Golan Heights.

- An Old Testament city of refuge called "Golan" was located in the region of Bashan.
- Bashan was a very fertile region known for its oak trees and pasturing animals.
- Genesis 14 records that Bashan was the site of a war between several kings and their nations.
- During Israel's wanderings in the desert after their escape from Egypt, they took possession of part of the region of Bashan.
- Years later, King Solomon obtained supplies from that region.

(Translation suggestions: How to Translate Names)

(See also: Egypt, oak, Sea of Galilee, Syria)

Bible References:

- 1 Kings 4:13
- Amos 4:1
- Jeremiah 22:20-21
- Joshua 9:10

Word Data:

- Strong's: H1316

Amos References:

4:1

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

Amos References:

5:19

Beersheba

Definition:

In Old Testament times, Beersheba was a city located about 45 miles southwest of Jerusalem in a desert area that is now called the Negev.

- The desert surrounding Beersheba was the wilderness area where Hagar and Ishmael wandered after Abraham sent them away from his tents.
- The name of this city means “well of the oath.” It was given this name when Abraham swore an oath to not punish King Abimelech’s men for seizing control of one of Abraham’s wells.

(Translation suggestions: How to Translate Names)

(See also: Abimelech, Abraham, Hagar, Ishmael, Jerusalem, oath)

Bible References:

- 1 Samuel 3:20
- 2 Samuel 17:11
- Genesis 21:14
- Genesis 21:31
- Genesis 46:1
- Nehemiah 11:30

Word Data:

- Strong’s: H0884

Amos References:

5:5; 8:14

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

Amos References:

3:14; 4:4; 5:5; 5:6; 7:10; 7:13

blameless

Definition:

The term “blameless” literally means “without blame.” It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being “blameless” behaves in a way that honors God.
- According to one verse, a person who is blameless is “one who fears God and turns away from evil.”

Translation Suggestions:

- This could also be translated as “with no fault to his character” or “completely obedient to God” or “avoiding sin” or “keeping away from evil.”

Bible References:

- 1 Thessalonians 2:10
- 1 Thessalonians 3:11-13
- 2 Peter 3:14
- Colossians 1:22
- Genesis 17:1-2
- Philippians 2:15
- Philippians 3:6

Word Data:

- Strong’s: H5352, H5355, H8535, G02730, G02740, G02980, G02990, G03380, G04100, G04230

Amos References:

5:10

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

Amos References:

2:15

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

Amos References:

4:6; 7:12; 8:11

bribe, bribery, payoff, payoffs

Definition:

To “bribe” means to give someone something of value, such as money, to influence that person to do something dishonest.

- The soldiers who guarded Jesus’ empty tomb were bribed with money to lie about what happened.
- Sometimes a government official will be bribed to overlook a crime or to vote a certain way.
- The Bible forbids giving or taking bribes.
- The term, “bribe” could be translated as “dishonest payment” or “payment for lying” or “price for breaking the rules.”
- To “bribe” could be translated with a word or phrase that means, to “pay to influence (someone)” or to “pay to have a dishonest favor done” or to “pay for a favor.”

Bible References:

- 1 Samuel 8:1-3
- Ecclesiastes 7:7
- Isaiah 1:23
- Micah 3:9-11
- Proverbs 15:27-28

Word Data:

- Strong’s: H3724, H4979, H7809, H7810, H7936, H7966, H8021, H8641, G52600

Amos References:

5:12

burnt offering, offering by fire

Definition:

A “burnt offering” was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an “offering by fire.”

- Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
- Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
- God commanded the Jewish people to offer burnt offerings two times every day.

(See also: altar, atonement, ox, priest, sacrifice)

Bible References:

- Exodus 40:5-7
- Genesis 8:20
- Genesis 22:1-3
- Leviticus 3:5
- Mark 12:33

Word Data:

- Strong’s: H0801, H5930, H7133, H8548, G36460

Amos References:

5:22

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

Amos References:

5:8; 5:16; 7:4; 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

Amos References:

9:12

captive, captivate, captivity, catch

Definition:

The terms “captive” and “captivity” refer to people who have been captured and forced to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression to “take captive” is another way of talking about capturing someone.
- The expression, “carry you away captive” could also be translated as “force you to live as captives” or “take you away to another country as prisoners.”
- In a figurative sense, the apostle Paul tells Christians to “take captive” every thought and make it obedient to Christ.
- He also talks about how a person can be “taken captive” by sin, which means he is “controlled by” sin.

Translation Suggestions

- Depending on the context, to be “held captive” could also be translated by, “not allowed to be free” or “kept in prison” or “forced to live in a foreign country.”
- The expression, “led captive” or “taken captive” could be translated as “captured” or “imprisoned” or “forced to go to a foreign land.”
- The term “captives” could also be translated as “people who were captured” or “enslaved people.”
- Depending on the context, “captivity” could also be translated as “imprisonment” or “exile” or “forced stay in a foreign country.”

(See also: **Babylon**, exile, **prison**, seize)

Bible References:

- **2 Corinthians 10:5**
- **Isaiah 20:4**
- **Jeremiah 43:3**
- **Luke 4:18**

Word Data:

- Strong’s: H1123, H1473, H1540, H1546, H1547, H7617, H7622, H7628, H7633, H7686, G01610, G01620, G01630, G01640, G22210

Amos References:

4:10; 9:4; 9:14

Carmel, Mount Carmel

Definition:

"Mount Carmel" refers to a mountain range that was located along the coast of the Mediterranean Sea just north of the Plain of Sharon. Its highest peak is 546 meters high.

- There was also a town called "Carmel" located in Judah, south of the Salt Sea.
- The wealthy landowner Nabal and his wife Abigail lived near the town of Carmel, where David and his men helped guard Nabal's sheep shearers.
- On Mount Carmel, Elijah challenged the prophets of Baal to a contest in order to prove that Yahweh is the only true God.
- To make it clear that this was not just a single mountain, "Mount Carmel" could be translated as "mountain on the Carmel mountain range" or "Carmel mountain range."

(Translation suggestions: How to Translate Names)

(See also: **Baal**, **Elijah**, Judah, **Salt Sea**)

Bible References:

- **1 Kings 18:18-19**
- **1 Samuel 15:12**
- **Jeremiah 46:18**
- **Micah 7:14-15**

Word Data:

- Strong's: H3760, H3761, H3762

Amos References:

1:2; 9:3

cedar, cedarwood

Definition:

The term “cedar” refers to a large fir tree which normally has reddish-brown wood. Like other firs, it has cones and needle-like leaves.

- The Old Testament often mentions cedar trees in connection with Lebanon, where they grew plentifully.
- Cedar wood was used in the construction of the Jerusalem temple.
- It was also used for sacrifices and purification offerings.

(See also: fir, pure, sacrifice, temple)

Bible References:

- 1 Chronicles 14:1-2
- 1 Kings 7:1-2
- Isaiah 2:13
- Zechariah 11:2

Word Data:

- Strong’s: H0730

Amos References:

2:9

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

Amos References:

1:11

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

Amos References:

5:6; 7:4

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

Amos References:

1:9

cow, bull, calf, cattle, heifer, ox

Definition:

The terms “cow,” “bull,” “heifer,” “ox,” and “cattle” all refer to a kind of large, four-legged bovine animal that eats grass.

- The female of this kind of animal is called a “cow,” the male is a “bull,” and their offspring is a “calf.”
- In the Bible, cattle were among the “clean” animals that the people could eat and use for sacrifice. They were primarily raised for their meat and milk.

A “heifer” is an adult female cow that has not yet given birth to a calf.

An “ox” is a type of cattle that is specifically trained to do agricultural work. The plural of this term is “oxen.” Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase to “be under a yoke” became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: How to Translate Unknowns)

(See also: yoke)

Bible References:

- Genesis 15:9-11
- Exodus 24:5-6
- Numbers 19:1-2
- Deuteronomy 21:3-4
- 1 Samuel 1:24-25
- 1 Samuel 15:3
- 1 Samuel 16:2-3
- 1 Kings 1:9
- 2 Chronicles 11:15
- 2 Chronicles 15:10-11

- **Matthew 22:4**
- **Luke 13:15**
- **Luke 14:5**
- **Hebrews 9:13**

Word Data:

- Strong's: H0047, H0441, H0504, H0929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6510, H6629, H7214, H7716, H7794, H7921, H8377, H8450, G10160, G11510, G23530, G29340, G34470, G34480, G41650, G50220

Amos References:

4:1; 6:4; 6:12

create, created, creation, creator

Definition:

The term “create” means to make something or to cause something to be. Whatever is created is called a “creation.” God is called the “Creator” because he caused everything in the entire universe to come into existence.

- When this term is used to refer to God creating the world, it means he made it out of nothing.
- When human beings “create” something, it means they made it out of things that already existed.
- Sometimes “create” is used in a figurative way to describe something abstract, such as creating peace, or creating a pure heart in someone.
- The term “creation” can refer to the very beginning of the world when God first created everything. It can also be used to refer generally to everything that God created. Sometimes the word “creation” refers more specifically to just the people in the world.

Translation Suggestions:

- Some languages may have to directly say that God created the world “out of nothing” to make sure this meaning is clear.
- The phrase, “since the creation of the world” means “since the time when God created the world.”
- A similar phrase, “at the beginning of creation” could be translated as “when God created the world at the beginning of time,” or “when the world was first created.”
- To preach the good news to “all creation” means to preach the good news to “all people everywhere on earth.”
- The phrase “Let all creation rejoice” means “Let everything that God created rejoice.”
- Depending on the context, “create” could be translated as “make” or “cause to be” or “make out of nothing.”
- The term “the Creator” could be translated as “the One who created everything” or “God, who made the whole world.”
- Phrases like “your Creator” could be translated as “God, who created you.”

(See also: God, good news, world)

Bible References:

- 1 Corinthians 11:9-10
- 1 Peter 4:17-19
- Colossians 1:15

- **Galatians 6:15**
- **Genesis 1:1**
- **Genesis 14:19-20**

Word Data:

- Strong's: H3335, H4639, H6213, H6385, H7069, G20410, G26020, G26750, G29360, G29370, G29390, G41600, G54800

Amos References:

4:13

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

Amos References:

2:2

Damascus

Definition:

Damascus is the capital city of the country of Syria. It is still in the same location as it was in Bible times.

- Damascus is one of the oldest, continuously inhabited cities in the world.
- During the time of Abraham, Damascus was the capital of the Aram kingdom (located in what is now Syria).
- Throughout the Old Testament, there are many references to the interactions between the inhabitants of Damascus and the people of Israel.
- Several biblical prophecies predict the destruction of Damascus. These prophecies may have been fulfilled when Assyria destroyed the city during Old Testament times, or there may be also be a future, more complete destruction of this city.
- In the New Testament, the Pharisee Saul (later known as Paul) was on his way to arrest Christians in the city of Damascus when Jesus confronted him and caused him to become a believer.

(Translation suggestions: How to Translate Names)

(See also: Aram, Assyria, believe, Syria)

Bible References:

- 2 Chronicles 24:23-24
- Acts 9:1-2
- Acts 9:3
- Acts 26:12
- Galatians 1:15-17
- Genesis 14:15-16

Word Data:

- Strong's: H1834, G11540

Amos References:

1:3; 1:5; 5:27

Dan

Definition:

Dan was Jacob's fifth son. He was Bilhah's first son. His descendants became one of the tribes of Israel.

- His name sounds similar to the Hebrew word for "judge."
- The tribe of Dan settled in the northern part of Canaan. When used as the name of a region of land, the term "Dan" refers to the land given to the tribe of Dan.
- "Dan" was also the name an Israelite city located about 60 miles north of Jerusalem. In the Old Testament times, the city of Dan served as a landmark for the northern boundary of the country of Israel, opposite the city of Beersheba as a landmark for the southern boundary.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Bilhah)

Bible References:

- 1 Chronicles 12:35
- 1 Kings 4:25
- Exodus 1:1-5
- Genesis 14:14
- Genesis 30:6

Word Data:

- Strong's: H1835, H1839, H2051

Amos References:

8:14

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

Amos References:

6:5; 9:11

day

Definition:

The term “day” generally refers to the time it takes for the alternating periods of light and darkness in the sky to complete one cycle (that is, 24 hours). However, in the Bible the same term is often used to refer to a shorter period of time (such as the time between sunrise and sunset) or a longer period of time that is often not specified.

- “Day” is sometimes used in contrast to “night.” In these cases, the term refers to the period of time when the sky is light.
- The term may also refer to a specific point in time, such as “today.”
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.” Some languages will use a different expression to translate these figurative uses or will translate “day” non-figuratively.

Translation Suggestions:

- It is best to translate this term literally as “day” or “daytime” using the word in your language that refers to the part of the day when there is light.
- Other translations of “day” could include “daytime,” “time,” “season,” “occasion” or “event,” depending on the context.

(See also: **time**, **judgment day**, **last day**)

Bible References:

- **Acts 20:6**
- **Daniel 10:4**
- **Ezra 6:15**
- **Ezra 6:19**
- **Matthew 9:15**

Word Data:

- Strong’s: H3117, H3118, H6242, G22500

Amos References:

6:3

day of the Lord, day of Yahweh

Definition:

The Old Testament term “day of Yahweh” is used to refer to a future time when God will punish people for their sin.

- The Old Testament term “day of Yahweh” is an expression that many of the prophets use.
- The New Testament term “day of the Lord” usually refers to the day or time when the Lord Jesus will come back to judge people at the end of time.
- This final, future time of judgment and resurrection is also sometimes referred to as the “last day.” This time will begin when the Lord Jesus comes back to judge sinners and will permanently establish his rule.
- The word “day” in these phrases may sometimes refer to a literal day or it may refer to a “time” or “occasion” that is longer than a day.
- Sometimes the punishment is referred to as a “pouring out of God’s wrath” upon those who do not believe.

Translation Suggestions:

- Depending on the context, other ways to translate “day of Yahweh” could include “time of Yahweh” or “time when Yahweh will punish his enemies” or “time of Yahweh’s wrath.”
- Other ways to translate “day of the Lord” could include “time of the Lord’s judgment” or “time when the Lord Jesus will return to judge people.”

(See also: day, judgment day, Lord, resurrection, Yahweh)

Bible References:

- 1 Corinthians 5:5
- 1 Thessalonians 5:2
- 2 Peter 3:10
- 2 Thessalonians 2:2
- Acts 2:20-21
- Philippians 1:9-11

Word Data:

- Strong’s: H3068, H3117, G22500, G29620

Amos References:

5:18; 5:20

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

Amos References:

2:4

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

Amos References:

4:5; 4:13

deliver, hand over, turn over, release

Definition:

- The term “deliver” or “deliver over to” or “deliver up to” can mean to turn someone over to an enemy or adversary, such as when Judas delivered Jesus over to the Jewish leaders or when God delivered Israel over to their enemies because of their repeated sin.

Translation Suggestions:

- When “deliver” means for a person or person to deliver someone over to an enemy it can be translated as “betray” or “hand over” or “give over.” When “deliver” refers to God giving people over to an adversary it can be translated as “hand over” or “give over.”

Bible References:

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

Amos References:

1:6; 1:9

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

Amos References:

2:10; 5:25

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

Amos References:

7:9; 9:14

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

Amos References:

2:9; 3:10; 5:9; 9:8

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

Amos References:

1:4; 1:7; 1:10; 1:12; 1:14; 2:2; 2:5; 4:9; 7:4

drunk, drunkard

Definition:

The term “drunk” means to be intoxicated from drinking too much of an alcoholic beverage.

- A “drunkard” is a person who is often drunk. This kind of person could also be referred to as an “alcoholic.”
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God’s Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate “drunk” could include “inebriated” or “intoxicated” or “having too much alcohol” or “filled with fermented drink.”

(See also: wine)

Bible References:

- 1 Corinthians 5:11-13
- 1 Samuel 25:36
- Jeremiah 13:13
- Luke 7:34
- Luke 21:34
- Proverbs 23:19-21

Word Data:

- Strong’s: H5433, H7301, H7910, H7937, H7941, H7943, H8354, H8358, G31780, G31820, G31830, G31840, G36300, G36320

Amos References:

2:12

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

Amos References:

2:7; 2:10; 3:1; 3:5; 3:9; 3:11; 4:13; 5:2; 5:8; 7:12; 8:4; 8:8; 8:9; 8:11; 9:5; 9:6; 9:7; 9:9

Edom, Edomite, Idumea

Definition:

Edom was another name for Esau. The region where he lived also became known as "Edom" and later, "Idumea." The "Edomites" were his descendants.

- The region of Edom changed locations over time. It was mostly located to the south of Israel and eventually extended into southern Judah.
- During New Testament times, Edom covered the southern half of the province of Judea. The Greeks called it "Idumea."
- The name "Edom" means "red," which may refer to the fact that Esau was covered with red hair when he was born. Or it may refer to the red lentil stew that Esau traded his birthright for.
- In the Old Testament, the country of Edom is often mentioned as an enemy of Israel.
- The entire book of Obadiah is about the destruction of Edom. Other Old Testament prophets also spoke negative prophecies against Edom.

(Translation suggestions: How to Translate Names)

(See also: adversary, birthright, Esau, Obadiah, prophet)

Bible References:

- Genesis 25:30
- Genesis 32:3
- Genesis 36:1
- Isaiah 11:14-15
- Joshua 11:16-17
- Obadiah 1:2

Word Data:

- Strong's: H0123, H0130, H8165, G24010

Amos References:

1:6; 1:9; 1:11; 2:1; 9:12

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

Amos References:

2:10; 3:1; 3:9; 4:10; 8:8; 9:5; 9:7

Ekron, Ekronites

Definition:

Ekron was a major city of the Philistines, located nine miles inland from the Mediterranean Sea.

- A temple of the false god Baal-zebub was located at Ekron.
- When the Philistines captured the ark of the covenant, they took it to Ashdod and then moved it to Gath and Ekron because God kept causing people to get sick and die in whatever city the ark was taken to. Finally the Philistines sent the ark back to Israel.
- When King Ahaziah fell through the roof of his house and injured himself, he sinned by trying to find out from the false god Baal-zebub of Ekron as to whether or not he would die from his injuries. Because of this sin, Yahweh said that he would die.

(Translation suggestions: Translate Names)

(See also: **Ahaziah**, **ark of the covenant**, Ashdod, **Beelzebul**, false god, Gath, Philistines)

Bible References:

- **1 Samuel 5:10**
- **Joshua 13:2-3**
- **Judges 1:18-19**
- **Zechariah 9:5**

Word Data:

- Strong's: H6138, H6139

Amos References:

1:8

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

Amos References:

5:13; 5:14; 5:15; 6:3; 9:4; 9:10

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

Amos References:

6:4

exile, exiled

Definition:

The term “exile” refers to people being forced to live somewhere away from their home country.

- People are usually sent into exile for punishment or for political reasons.
- A conquered people may be taken into exile to the country of the conquering army, in order to work for them.
- The “Babylonian exile” (or “the exile”) is a period in Bible history when many Jewish citizens of the region of Judah were taken from their homes and forced to live in Babylon. It lasted 70 years.
- The phrase “the exiles” refers to people who are living in exile, away from their home country.

Translation Suggestions:

- The term to “exile” could also be translated as to “send away” or to “force out” or to “banish.”
- The term “the exile” could be translated with a word or phrase that means “the sent away time” or “the time of banishment” or “the time of forced absence” or “banishment.”
- Ways to translate “the exiles” could include “the exiled people” or “the people who were banished” or “the people exiled to Babylon.”

(See also: Babylon, Judah)

Bible References:

- 2 Kings 24:14
- Daniel 2:25-26
- Ezekiel 1:1-3
- Isaiah 20:4
- Jeremiah 29:1-3

Word Data:

- Strong’s: H1123, H1473, H1540, H1541, H1546, H1547, H3212, H3318, H5080, H6808, H7617, H7622, H8689, G39270

Amos References:

1:5; 1:6; 1:9; 1:15; 5:5; 5:27; 6:7; 7:11; 7:17

family, household

Definition:

The term “family” refers to a group of people who are related by blood and usually includes a father, mother, and their children. In the Bible, this term sometimes includes other close relatives such as grandparents, grandchildren, uncles and aunts.

- In biblical times, usually the oldest man was the major authority of a family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as “clan” or “household” that would fit better in contexts where more than just parents and children are being referred to.
- The New Testament often uses terms related to the concept of “family” to refer to the Church, meaning people who believe in Jesus.

(See also: clan, ancestor, house)

Bible References:

- 1 Kings 8:1-2
- 1 Samuel 18:18
- Exodus 1:21
- Joshua 2:12-13
- Luke 2:4

Word Data:

- Strong’s: H0001, H0251, H0272, H0504, H1004, H1121, H2233, H2859, H2945, H3187, H4138, H4940, H5387, H5712, G10850, G36140, G36240, G39650

Amos References:

3:2

famine

Definition:

The term “famine” refers to an extreme lack of food throughout a country or region, usually due to not enough rain.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies who destroy crops.
- In the Bible, God sometimes caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term “famine” is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for “famine” in your language, or with a phrase such as “extreme lack” or “severe deprivation.”

Bible References:

- 1 Chronicles 21:11-12
- Acts 7:11
- Genesis 12:10
- Genesis 45:6
- Jeremiah 11:21-23
- Luke 4:25
- Matthew 24:8

Word Data:

- Strong’s: H3720, H7458, H7459, G30420

Amos References:

8:11

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

Amos References:

3:8

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

Amos References:

8:10

festival, feast, celebrate

Definition:

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
  - Passover
  - Festival of Unleavened Bread
  - Firstfruits
  - Festival of Weeks (Pentecost)
  - Festival of Trumpets
  - Day of Atonement
  - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: feast)

Bible References:

- 1 Chronicles 23:31
- 2 Chronicles 8:13
- Exodus 5:1
- John 4:45
- Luke 22:1

Word Data:

- Strong’s: H1974, H2166, H2282, H2287, H6213, H4150, G14560, G18580, G18590

Amos References:

5:21

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

Amos References:

4:9; 7:14

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

Amos References:

6:4; 7:15

forgive, forgiven, forgiveness, pardon, pardoned

Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. “Forgiveness” is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean “cancel,” as in the expression “forgive a debt.”
- When people confess their sins, God forgives them based on Jesus’ sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

The term “pardon” means to forgive and not punish someone for his sin.

- This word has the same meaning as “forgive” but may also include the meaning of a formal decision to not punish someone who is guilty.
- In a court of law, a judge can pardon a person found guilty of a crime.
- Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

Translation Suggestions:

- Depending on the context, “forgive” could be translated as “pardon” or “cancel” or “release” or “not hold against” (someone).
- The term “forgiveness” could be translated by a word or phrase that means “practice of not resenting” or “declaring (someone) as not guilty” or “the act of pardoning.”
- If the language has a word for a formal decision to forgive, that word could be used to translate “pardon.”

(See also: guilt)

Bible References:

- Genesis 50:17
- Numbers 14:17-19
- Deuteronomy 29:20-21
- Joshua 24:19-20
- 2 Kings 5:17-19
- Psalms 25:11

- Psalms 25:17-19
- Isaiah 55:6-7
- Isaiah 40:2
- Luke 5:21
- Acts 8:22
- Ephesians 4:31-32
- Colossians 3:12-14
- 1 John 2:12

Examples from the Bible stories:

- 7:10 But Esau had already **forgiven** Jacob, and they were happy to see each other again.
- 13:15 Then Moses climbed the mountain again and prayed that God would **forgive** the people. God listened to Moses and **forgave** them.
- 17:13 David repented of his sin and God **forgave** him.
- 21:5 In the New Covenant, God would write his law on the people's hearts, the people would know God personally, they would be his people, and God would **forgive** their sins.
- 29:1 One day Peter asked Jesus, "Master, how many times should I **forgive** my brother when he sins against me?"
- 29:8 I **forgave** your debt because you begged me.
- 38:5 Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the **forgiveness** of sins."

Word Data:

- Strong's: H5546, H5547, H3722, H5375, H5545, H5547, H7521, G85900, G86300, G54830

Amos References:

7:2

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

Amos References:

5:2

freewill offering

Definition:

A freewill offering was a type of sacrifice to God that was not required by the Law of Moses. It was a person's own choice to give this offering.

- If the freewill offering was an animal to be sacrificed, the animal was permitted to have slight defects since it was a voluntary offering.
- The Israelites ate the sacrificed animal as part of a celebration feast.
- When a freewill offering could be given, this was a cause of rejoicing for Israel since it showed that the harvest had been good so that the people had plenty of food.
- The book of Ezra describes a different type of freewill offering that was brought for rebuilding the temple. This offering consisted of gold and silver money, as well as bowls and other objects made of gold and silver.

(See also: burnt offering, Ezra, feast, grain offering, guilt offering, law, sin offering)

Bible References:

- 1 Chronicles 29:6
- 2 Chronicles 35:7-9
- Deuteronomy 12:17
- Exodus 36:2-4
- Leviticus 7:15-16

Word Data:

- Strong's: H5068, H5071

Amos References:

4:5

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

Amos References:

2:9; 6:12; 8:2; 9:14

gate, gate bar, gatekeeper, gatepost, gateway

Definition:

The term “gate” refers to an access point in a fence, wall, or other kind of barrier that surrounds a house, property, city, etc.

- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A “bar” for a gate refers to a wood or metal bar that can be moved into place so that the doors of the gate cannot be opened from the outside.
- In Bible times, a city gate was often the social center for that town or city. It was a place where news of current events was exchanged between people, where business transactions occurred, and where civil judgments were made.

Translation Suggestions:

- Depending on the context, other ways to translate “gate” could be “door” or “wall opening” or “barrier” or “entranceway.”
- The phrase “bars of the gate” could be translated as “gate bolts” or “wooden beams to lock the gate” or “metal locking rods of the gate.”

Bible References:

- Acts 9:24
- Acts 10:18
- Deuteronomy 21:18-19
- Genesis 19:1
- Genesis 24:60
- Matthew 7:13

Word Data:

- Strong’s: H1817, H5592, H6607, H8179, G23740, G44390, G44400

Amos References:

5:10; 5:12; 5:15

Gath, Gittite

Definition:

Gath was one of the five major cities of the Philistines. It was located north of Ekron and east of Ashdod and Ashkelon.

- The Philistine warrior Goliath was from the city of Gath.
- During the time of Samuel, the Philistines stole the ark of the covenant from Israel and took it to their pagan temple at Ashdod. It was then moved to Gath and later to Ekron. But God punished the people of those cities with disease, so they sent it back to Israel again.
- When David was escaping from King Saul, he fled to Gath and lived there awhile with his two wives and with six hundred men who were his loyal followers.

(Translation suggestions: Translate Names)

(See also: Ashdod, Ashkelon, Ekron, Gaza, Goliath, Philistines)

Bible References:

- 1 Kings 2:39
- 1 Samuel 5:8-9
- 2 Chronicles 26:6-8
- Joshua 11:21-22

Word Data:

- Strong's: H1661, H1663

Amos References:

6:2

Gaza

Definition:

During Bible times, Gaza was a prosperous Philistine city located on the coast of the Mediterranean Sea, about 38 kilometers south of Ashdod. It was one of the Philistines' five major cities.

- Because of its location, Gaza was a key seaport where commercial activities took place between many different people groups and nations.
- Today, the city of Gaza is still an important seaport in the Gaza Strip, which is a region of land located along the coast of the Mediterranean Sea bordered by Israel on the north and east, and by Egypt on the south.
- Gaza was the city that the Philistines took Samson to after they had captured him.
- Philip the evangelist was walking along the desert road to Gaza when he met an Ethiopian eunuch.

(Translation suggestions: How to Translate Names)

(See also: Ashdod, Philip, Philistines, Ethiopia, Gath)

Bible References:

- 1 Kings 4:24-25
- Acts 8:26
- Genesis 10:19
- Joshua 10:40-41
- Judges 6:3-4

Word Data:

- Strong's: H5804, H5841, G10480

Amos References:

1:6; 1:7

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

Amos References:

1:3; 1:13

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

Amos References:

4:4; 5:5

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

Amos References:

2:8; 4:11; 4:12; 9:15

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

Amos References:

5:26; 8:14

Gomorrah

Definition:

Gomorrah was a city located in a fertile valley near Sodom, where Abraham's nephew Lot chose to live.

- The exact location of Gomorrah and Sodom is unknown, but there are indications that they may have been located directly south of the Salt Sea, near the Valley of Siddim.
- There were many kings at war in the region where Sodom and Gomorrah were located.
- When Lot's family was captured in a conflict between Sodom and other cities, Abraham and his men rescued them.
- Not long after that, Sodom and Gomorrah were destroyed by God because of the wickedness of the people who lived there.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Babylon, Lot, Salt Sea, Sodom)

Bible References:

- 2 Peter 2:6
- Genesis 10:19
- Genesis 14:1-2
- Genesis 18:21
- Isaiah 1:9
- Matthew 10:15

Word Data:

- Strong's: H6017

Amos References:

4:11

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

Amos References:

3:10; 5:14; 5:15; 6:2; 9:4

grace, gracious

Definition:

The word “grace” refers to help or blessing that is given to someone who has not earned it.

The term “gracious” describes someone who shows grace to others.

- God’s grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression to “find grace” is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that “grace” could be translated include “divine kindness” or “God’s favor” or “God’s kindness and forgiveness for sinners” or “merciful kindness.”
- The term “gracious” could be translated as “full of grace” or “kind” or “merciful” or “mercifully kind.”
- The expression “he found grace in the eyes of God” could be translated as “he received mercy from God” or “God mercifully helped him” or “God showed his favor to him” or “God was pleased with him and helped him.”

Bible References:

- Acts 4:33
- Acts 6:8
- Acts 14:4
- Colossians 4:6
- Colossians 4:18
- Genesis 43:28-29
- James 4:7
- John 1:16
- Philippians 4:21-23
- Revelation 22:20-21

Word Data:

- Strong’s: H2580, H2587, H2589, H2603, H8467, G21430, G54850, G55430

Amos References:

5:15

grain offering

Definition:

A grain offering was a gift of wheat or barley flour offered to God, often after a burnt offering.

- The grain used for the grain offering had to be finely ground up. Sometimes it was cooked before being offered, but other times it was left uncooked.
- Oil and salt were added to the grain flour, but no yeast or honey was permitted.
- Part of the grain offering was burned up and part of it was eaten by the priests.

(See also: burnt offering, guilt offering, sacrifice, sin offering)

Bible References:

- 1 Chronicles 23:27-29
- Exodus 29:41-42
- Judges 13:19
- Leviticus 2:2

Word Data:

- Strong's: H4503, H8641

Amos References:

5:22; 5:25

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

Amos References:

5:11; 8:5; 8:6

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

Amos References:

9:13

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

Amos References:

8:14

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

Amos References:

9:2

Hamath, Hamathites, Lebo Hamath, Hamath Rabbah

Definition:

Hamath was an important city in northern Syria, north of the land of Canaan. The Hamathites were descendants of Noah's son Canaan.

- The name "Lebo Hamath" probably refers to a mountain pass near the city of Hamath.
- Some versions translate "Lebo Hamath" as "entrance to Hamath."
- Sometimes called "Hamath Rabbah" which means "great Hamath."
- King David defeated enemies of King Tou of Hamath, causing them to be on good terms.
- Hamath was one of Solomon's storehouse cities where provisions were kept.
- The land of Hamath was where King Zedekiah was killed by King Nebuchadnezzar and where King Jehoahaz was captured by an Egyptian pharaoh.
- The term "Hamathite" could also be translated as "person from Hamath."

(Translation suggestions: Translate Names)

(See also: **Babylon**, **Canaan**, **Nebuchadnezzar**, **Syria**, **Zedekiah**)

Bible References:

- **1 Chronicles 18:3-4**
- **2 Samuel 8:9**
- Amos 6:1-2
- **Ezekiel 47:15-17**

Word Data:

- Strong's: H2574, H2577

Amos References:

6:2; 6:14

harp, harpist

Definition:

A harp is a stringed musical instrument, that usually consists of a large open frame with vertical strings.

- In Bible times, fir wood was used to make harps and other musical instruments.
- Harps were often held in the hands and played while walking.
- In many places in the Bible, harps are mentioned as instruments that were used to praise and worship God.
- David wrote several psalms which were set to harp music.
- He also played a harp for King Saul, to soothe the king's troubled spirit.

(See also: David, fir, psalm, Saul (OT))

Bible References:

- 1 Chronicles 15:16-18
- Amos 5:23-24
- Daniel 3:5
- Psalm 33:1-3
- Revelation 5:8

Word Data:

- Strong's: H3658, H5035, H5059, H7030, G27880, G27890, G27900

Amos References:

5:23; 6:5

harvest, reap

Definition:

The term “harvest” refers to the gather the ripe fruits, vegetables, seeds, or grains from the plants on which they were growing. The term “reap” means to harvest crops.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In biblical times, reapers usually harvested crops by hand, either pulling up the plants or cutting them with a sharp cutting tool.

Translation Suggestions:

- It is best to translate the concept with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb to “harvest” could be translated as to “gather in” or to “pick up” or to “collect.”

(See also: **firstfruits**, festival, **good news**)

Bible References:

- **1 Corinthians 9:9-11**
- **2 Samuel 21:7-9**
- **Galatians 6:9-10**
- **Isaiah 17:11**
- **James 5:7-8**
- **Leviticus 19:9**
- **Matthew 9:38**
- **Ruth 1:22**
- **Galatians 6:9-10**
- **Matthew 6:25-26**
- **Matthew 13:30**
- **Matthew 13:36-39**

- **Matthew 25:24**

Word Data:

- Strong's: H2758, H4395, H4672 H7105, H7114, H7938, G02700, G23250, G23260, G23270

Amos References:

4:7; 9:13

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

Amos References:

9:2; 9:6

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

Amos References:

2:7; 4:2

horn, horned, shofar

Definition:

Horns are permanent, hard, pointed growths on the heads of many types of animals, including cattle, sheep, goats, and deer.

- The horn of a ram (male sheep) was made into a musical instrument called a "ram's horn" or "shofar," which was blown for special events such as religious festivals or to call men for battle.
- This term should be translated with a word that is different from the word that refers to a trumpet, which is usually made of metal.
- God told the Israelites to make a horn-shaped projection on each of the four corners of the incense and brazen altars. Although these projections were called "horns," they were not actually animal horns.
- The term "horn" was sometimes used to refer to a "flask" that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king, as Samuel did with David.

(See also: authority, cow, deer, goat, power, royal, sheep, trumpet)

Bible References:

- 1 Chronicles 15:27-28
- 1 Kings 1:39
- 2 Samuel 22:3
- Jeremiah 17:1
- Psalms 22:21

Word Data:

- Strong's: H3104, H7160, H7161, H7162, H7782, G27680

Amos References:

2:2; 3:6; 3:14

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

Amos References:

2:15; 4:10; 6:12

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

Amos References:

3:15; 5:11; 5:19; 6:9; 6:10; 6:11

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:

Amos References:

3:1; 3:13; 5:1; 5:3; 5:4; 5:6; 5:25; 6:1; 6:14; 7:9; 7:10; 7:16; 9:8; 9:9

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

Amos References:

5:26

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

Amos References:

3:2; 5:5

iron

Definition:

Iron is a hard, slightly shiny metal that is used to make many things.

- In Bible times, iron was used to make coins, chains, furniture, tools, weapons, chariots, gates, nails and other things.
- Iron is a very strong metal.
- If your culture does not have iron you could translate this term with a general expression which describes it such as “hard metal” or “strong metal.”
- If your culture does not have iron you could translate the phrase “an iron tool” as “a tool made of hard metal” or “a strong metal tool.”

(See also: How to Translate Unknowns)

(See also: armor)

Bible References:

Word Data:

- Strong’s: H1270

Amos References:

1:3

Isaac

Definition:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name "Isaac" means "he laughs." When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham's faith by commanding him to sacrifice Isaac.
- Isaac's son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(Translation suggestions: How to Translate Names)

(See also: **Abraham**, **descendant**, **eternity**, **fulfill**, Jacob, **Sarah**, **twelve tribes of Israel**)

Bible References:

- **Galatians 4:28-29**
- **Genesis 25:9-11**
- **Genesis 25:19**
- **Genesis 26:1**
- **Genesis 26:8**
- **Genesis 28:1-2**
- **Genesis 31:18**
- **Matthew 8:11-13**
- **Matthew 22:32**

Examples from the Bible stories:

- **5:4** "Your wife, Sarai, will have a son—he will be the son of promise. Name him **Isaac**."

- 5:6 When **Isaac** was a young man, God tested Abraham's faith by saying, "Take **Isaac**, your only son, and kill him as a sacrifice to me."
- 5:9 God had provided the ram to be the sacrifice instead of **Isaac**.
- 6:1 When Abraham was very old and his son, **Isaac**, had grown to be a man, Abraham sent one of his servants back to the land where his relatives lived to find a wife for his son, **Isaac.**
- 6:5 **Isaac** prayed for Rebekah, and God allowed her to get pregnant with twins.
- 7:10 Then **Isaac** died, and Jacob and Esau buried him. The covenant promises God had promised to Abraham and then to **Isaac** now passed on to Jacob.

Word Data:

- Strong's: H3327, H3446, G24640

Amos References:

7:9; 7:16

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

Amos References:

1:1; 2:6; 2:11; 3:1; 3:12; 3:14; 4:5; 4:12; 5:2; 7:8; 7:9; 7:10; 7:11; 7:15; 7:16; 7:17; 8:2; 9:7; 9:14

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

Amos References:

3:13; 6:8; 7:2; 7:5; 8:7; 9:8

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

Amos References:

1:1; 7:9; 7:10; 7:11

Jerusalem

Definition:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name "Jerusalem" is first mentioned in the book of Joshua. Other Old Testament names for this city include "Salem" "city of Jebus," and "Zion." Both "Jerusalem" and "Salem," have the root meaning of "peace."
- Jerusalem was originally a Jebusite fortress called "Zion" which King David captured and made into his capital city.
- It was in Jerusalem that David's son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going "up" to Jerusalem since it is located in the mountains.

(See also: **Babylon**, **Christ**, David, **Jebusites**, **Jesus**, **Solomon**, temple, Zion)

Bible References:

- **Galatians 4:26-27**
- **John 2:13**
- **Luke 4:9-11**
- **Luke 13:5**
- **Mark 3:7-8**
- **Mark 3:20-22**
- **Matthew 3:6**
- **Matthew 4:23-25**
- **Matthew 20:17**

Examples from the Bible stories:

- **17:5** David conquered **Jerusalem** and made it his capital city.
- **18:2** In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.

- 20:7 They (Babylonians) captured the city of **Jerusalem**, destroyed the Temple, and took away all the treasures of the city and the Temple.
- 20:12 So, after seventy years in exile, a small group of Jews returned to the city of **Jerusalem** in Judah.
- 38:1 About three years after Jesus first began preaching and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in **Jerusalem**, and that he would be killed there.
- 38:2 After Jesus and the disciples arrived in **Jerusalem**, Judas went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- 42:8 "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in **Jerusalem**, and then go to all people groups everywhere."
- 42:11 Forty days after Jesus rose from the dead, he told his disciples, "Stay in **Jerusalem** until you receive power when the Holy Spirit comes on you."

Word Data:

- Strong's: H3389, H3390, G24140, G24150, G24190

Amos References:

1:2; 2:5

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

Amos References:

1:1

Joseph (OT)

Definition:

Joseph was Jacob's eleventh son. He was Rachel's first son. The descendants of his two sons Ephraim and Manasseh became two of the tribes of Israel.

- The Hebrew name Joseph is similar to both the Hebrew word meaning "to add, increase" and the Hebrew word meaning "to gather, take away."
- A large portion of the book of Genesis is dedicated to the story of Joseph, how he remained faithful to God throughout his many difficulties and forgave his brothers who had sold him to be a slave in Egypt.
- Eventually God raised Joseph to the second highest place of power in Egypt and used him to save the people of Egypt and the surrounding nations in a time when there was little food. Joseph helped save his own family from starving and brought them to live with him in Egypt.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Ephraim, Manasseh, Jacob, Rachel)

Bible References:

- Genesis 30:22-24
- Genesis 33:1-3
- Genesis 37:1-2
- Genesis 37:23-24
- Genesis 41:55-57
- John 4:4-5

Examples from the Bible stories:

- 8:2 **Joseph's** brothers hated him because their father loved him most and because Joseph had dreamed that he would be their ruler.
- 8:4 The slave traders took **Joseph** to Egypt.
- 8:5 Even in prison, **Joseph** remained faithful to God, and God blessed him.
- 8:7 God had given **Joseph** the ability to interpret dreams, so Pharaoh had Joseph brought to him from the prison.
- 8:9 **Joseph** told the people to store up large amounts of food during the seven years of good harvests.
- 9:2 The Egyptians no longer remembered **Joseph** and all he had done to help them.

Word Data:

- Strong's: H3084, H3130, G25000, G25010

Amos References:

5:6; 5:15; 6:6

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

Amos References:

2:4; 2:5

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

Amos References:

1:1; 7:12

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

Amos References:

2:3

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

Amos References:

5:7; 5:15; 5:24; 6:12

kin, kinfolk, kindred, kinsman

Definition:

The term “kin” refers to a person’s blood relatives, considered as a group. The word “kinsman” refers specifically to a male relative.

- “Kin” can only refer to a person’s close relatives, such as parents and siblings, or it can also include more distant relatives, such as an aunts, uncles, or cousins.
- In ancient Israel, if a man died, his nearest male relative was expected to marry his widow, manage his property, and help carry on his family name. This relative was called a “kinsman-redeemer.”
- This term “kin” could also be translated as “relative” or “family member.”

Bible References:

- Romans 16:9-11
- Ruth 2:20
- Ruth 3:9

Word Data:

- Strong’s: H0251, H1350, H4129, H4130, H7138, H7607, G47730

Amos References:

6:10

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

Amos References:

1:1; 1:15; 2:1; 5:26; 7:1; 7:10; 7:13

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

Amos References:

6:2; 7:13; 9:8

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

Amos References:

3:10; 5:12

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:

Amos References:

3:2

lament, lamentation

Definition:

The terms “lament” and “lamentation” refer to a strong expression of mourning, sorrow, or grief.

- Sometimes this includes deep regret for sin, or compassion for people who have experienced disaster.
- A lamentation could include moaning, weeping, or wailing.

Translation Suggestions:

- The term to “lament” could be translated as to “deeply mourn” or to “wail in grief” or to “be sorrowful.”
- A “lamentation” (or a “lament”) could be translated as “loud wailing and weeping” or “deep sorrow” or “sorrowful sobbing” or “mournful moaning.”

Bible References:

- Amos 8:9-10
- Ezekiel 32:1-2
- Jeremiah 22:18
- Job 27:15-17
- Lamentations 2:5
- Lamentations 2:8
- Micah 2:4
- Psalm 102:1-2
- Zechariah 11:2

Word Data:

- Strong’s: H0056, H0421, H0578, H0592, H1058, H4553, H5091, H5092, H5594, H6088, H6969, H7015, H8567, G23540, G23550, G28700, G28750

Amos References:

5:1; 5:16; 8:10

law, law of Moses, law of Yahweh, law of God

Definition:

Most simply, the term “law” refers to a rule or instruction that should be followed. In the Bible, the term “law” is often used generally to refer to anything and everything God wants his people to obey and do. The specific term “law of Moses” refers to the commandments and instructions that God gave Moses for the Israelites to obey.

- Depending on the context, the “law” can refer to:
  - the Ten Commandments that God wrote on stone tablets for the Israelites
  - all the laws given to Moses
  - the first five books of the Old Testament
  - the entire Old Testament (also referred to as “scriptures” in the New Testament).
  - all of God’s instructions and will
- The phrase “the Law and the Prophets” is used in the New Testament to refer to the Hebrew scriptures (or “Old Testament”)

Translation Suggestions:

- These terms could be translated using the plural, “laws,” since they refer to many instructions.
- The term “law of Moses” could be translated as “the laws that God told Moses to give to the Israelites.”
- Depending on the context, “the law of Moses” could also be translated as “the law that God told to Moses” or “God’s laws that Moses wrote down” or “the laws that God told Moses to give to the Israelites.”
- Ways to translate “the law” or “law of God” or “God’s laws” could include “laws from God” or “God’s commands” or “laws that God gave” or “everything that God commands” or “all of God’s instructions.”
- The phrase “law of Yahweh” could also be translated as “Yahweh’s laws” or “laws that Yahweh said to obey” or “laws from Yahweh” or “things Yahweh commanded.”

(See also: **instruct**, **Moses**, **Ten Commandments**, **lawful**, Yahweh)

Bible References:

- **Acts 15:6**
- **Daniel 9:13**
- **Exodus 28:42-43**

- Ezra 7:25-26
- Galatians 2:15
- Luke 24:44
- Matthew 5:18
- Nehemiah 10:29
- Romans 3:20

Examples from the Bible stories:

- 13:7 God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.
- 13:9 Anyone who disobeyed **God's law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.
- 15:13 Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- 16:1 After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.
- 21:5 In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.
- 27:1 Jesus answered, "What is written in **God's law**?"
- 28:1 Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

Word Data:

- Strong's: H0430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G23160, G35510, G35650

Amos References:

2:4

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

Amos References:

3:4; 3:8; 3:12; 5:19

locust

Definition:

The term “locust” refers to a type of large, flying grasshopper that sometimes flies with many other of its kind in a very destructive swarm that eats all vegetation.

- Locusts and other grasshoppers are large, straight-winged insects with long, jointed back legs that give them the ability to jump a long distance way.
- In the Old Testament, swarming locusts were referred to figuratively as a symbol or picture of the overwhelming devastation that would come as a result of Israel’s disobedience.
- God sent locusts as one of the ten plagues against the Egyptians.
- The New Testament says that locusts were a main source of food for John the Baptist while he was living in the desert.

(Translation suggestions: How to Translate Names)

(See also: captive, Egypt, Israel, John (the Baptist), plague)

Bible References:

- 2 Chronicles 6:28
- Deuteronomy 28:38-39
- Exodus 10:3-4
- Mark 1:6
- Proverbs 30:27-28

Word Data:

- Strong’s: H0697, H1357, H1462, H1501, H2284, H3218, H5556, H6767, G02000

Amos References:

4:9; 7:1

loins

Definition:

The term “loins” refers to the part of the body of an animal or person that is between the lower ribs and the hip bones, also known as the lower abdomen.

- The expression “gird up the loins” refers to preparing to work hard. It comes from the custom of tucking the bottom of one’s robe into a belt around the waist in order to move with ease.
- The term “loins” is often used in the Bible to refer to the lower back part of an animal that was sacrificed.
- In the Bible, the term “loins” often refers figuratively and euphemistically to a man’s reproductive organs as the source of his descendants. (See: euphemism)
- The expression “will come from your loins” could also be translated as “will be your offspring” or “will be born from your seed” or “God will cause to come from you.” (See: euphemism)
- When referring to a part of the body, this could also be translated as “abdomen” or “hips” or “waist,” depending on the context.

(See also: **descendant**, **gird**, **children**)

Bible References:

- **1 Peter 1:13**
- **2 Chronicles 6:9**
- **Deuteronomy 33:11**
- **Genesis 37:34**
- **Job 15:27**

Word Data:

- Strong’s: H2504, H3409, H3689, H4975, G37510

Amos References:

8:10

Lord Yahweh, Yahweh God

Definition:

In the Old Testament, “Lord Yahweh” is frequently used to refer to the one true God.

- The term “Lord” is a divine title and “Yahweh” is God’s personal name.
- “Yahweh” is also often combined with the term “God” to form “Yahweh God.”

Translation Suggestions:

- If some form of “Yahweh” is used for the translation of God’s personal name, the terms “Lord Yahweh” and “Yahweh God” can be translated literally. Also consider how the term “Lord” is translated in other contexts when referring to God.
- Some languages put titles after the name and would translate this as “Yahweh Lord.” Consider what is natural in the project language: should the title “Lord” come before or after “Yahweh”?
- “Yahweh God” could also be rendered as “God who is called Yahweh” or “God who is the Living One” or “I am, who is God.”
- If the translation follows the tradition of rendering “Yahweh” as “Lord” or “LORD,” the term “Lord Yahweh” could be translated as “Lord God” or “God who is the Lord.” Other possible translations could be, “Master LORD” or “God the LORD.”
- The term “Lord Yahweh” *should not* be rendered as “Lord LORD” because readers may not notice the difference in letter size that has traditionally been used to distinguish these two words and it would look very strange.

(Translation suggestions: How to Translate Names)

(See also: God, lord, Lord, Yahweh)

Bible References:

- 1 Corinthians 4:3-4
- 2 Samuel 7:21-23
- Deuteronomy 3:23-25
- Ezekiel 39:25-27
- Ezekiel 45:18
- Jeremiah 44:26
- Judges 6:22
- Micah 1:2-4

Word Data:

- Strong's: H0136, H0430, H3068, G23160, G29620

Amos References:

3:7; 3:8; 3:11; 3:13; 4:2; 4:5; 5:3; 6:8; 7:1; 7:2; 7:4; 7:5; 7:6; 8:1; 8:3; 8:9; 8:11; 9:5; 9:8

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

Amos References:

1:8; 4:1; 5:16; 7:7; 7:8; 9:1

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

Amos References:

5:15

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

Amos References:

5:8

might, mighty, mighty works

Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term “almighty,” which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”
- Depending on the context, “mighty works” could be translated as “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: **Almighty**, **miracle**, **power**, **strength**)

Bible References:

- **Acts 7:22**
- **Genesis 6:4**
- **Mark 9:38-39**
- **Matthew 11:23**

Word Data:

- Strong's: H0046, H0047, H0117, H0202, H0386, H0410, H0430, H0533, H0650, H1219, H1368, H1369, H1396, H1397, H1419, H2220, H2389, H2428, H3201, H3524, H3581, H3966, H4101, H5794, H5797, H6099, H6105, H6108, H6184, H7227, H7580, H8623, H8624, G14110, G14150, G14980, G24780, G24790, G29000, G29040, G31670, G31730

Amos References:

2:14; 2:16

Moab, Moabite

Definition:

The term “Moab” refers to a people group that lived to the east of the Salt Sea. The book of Genesis describes this people group as the descendents of a man named “Moab,” who was the son of Lot’s elder daughter.

- In the book of Ruth, Elimelek and his family went to live in Moab because of the famine around Bethlehem.
- Ruth is called a “Moabite woman” because she was born in the country of Moab and was from that people group.

(Translation suggestions: How to Translate Names)

(See also: **Bethlehem**, **Judea**, **Lot**, **Ruth**, **Salt Sea**)

Bible References:

- **Genesis 19:37**
- **Genesis 36:34-36**
- **Ruth 1:1-2**
- **Ruth 1:22**

Word Data:

- Strong’s: H4124, H4125

Amos References:

2:1; 2:2

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

Amos References:

1:2; 5:16; 8:8; 8:10; 9:5

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

Amos References:

4:4

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

Amos References:

6:1; 6:14; 9:9; 9:12

Nazirite, Nazirite vow

Definition:

The term “Nazirite” refers to a person who has taken a “Nazirite vow.” Mostly men took this vow, but women could also take it.

- A person who took the Nazirite vow agreed to not have any food or drink made from grapes for period that had been agreed upon for the fulfillment of the vow. During this period he was also not to get his hair cut and not go near a dead body.
- When the required length of time had passed, and the vow had been fulfilled, the Nazirite would go to the priest and provide an offering. This would include the cutting and burning of his hair. All other restrictions would also be removed.
- Samson is a well-known man in the Old Testament who was under the Nazirite vow.
- The angel announcing John the Baptist’s birth told Zechariah that his son would not drink strong drink, which may indicate that John was under the Nazirite vow.
- According to a passage in the book of Acts the apostle Paul may also have at one time taken this vow, according to one passage in the book of Acts.

(Translation suggestions: Translate Names)

(See also: John (the Baptist), sacrifice, Samson, vow, Zechariah (OT))

Bible References:

- Acts 18:18-19
- Amos 2:11-12
- Judges 13:5
- Numbers 6:1-4

Word Data:

- Strong’s: H5139

Amos References:

2:11; 2:12

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

Amos References:

8:5

Nile River, River of Egypt, the Nile

Definition:

The Nile is a very long and wide river in northeastern Africa. It is especially well known as the main river of Egypt.

- The Nile River flows north through Egypt and into the Mediterranean Sea.
- Crops grow well in the fertile land on either side of the Nile River.
- Most Egyptians live near the Nile River since it is an important source of water for food crops.
- The Israelites lived in the land of Goshen, which was very fertile because it was located along the Nile River.
- When Moses was a baby, his parents placed him in a basket among the reeds of the Nile to hide him from Pharaoh's men.

(Translation suggestions: How to Translate Names)

(See also: Egypt, Goshen, Moses)

Bible References:

- Amos 8:8
- Genesis 41:1-3
- Jeremiah 46:8

Examples from the Bible stories:

- 8:4 Egypt was a large, powerful country located along the **Nile River**.
- 9:4 Pharaoh saw that the Israelites were having many babies, so he ordered his people to kill all Israelite baby boys by throwing them into the **Nile River**.
- 9:6 When the boy's parents could no longer hide him, they put him in a floating basket among the reeds along the edge of the **Nile River** in order to save him from being killed.
- 10:3 God turned the **Nile River** into blood, but Pharaoh still would not let the Israelites go.

Word Data:

- Strong's: H0216, H2975, H4714, H5104

Amos References:

8:8; 9:5

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

Amos References:

2:9

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

Amos References:

4:2; 6:8; 8:7; 8:14

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

Amos References:

6:6

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

Amos References:

4:9

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

Amos References:

1:4

peace offering

Definition:

A “peace offering” was one of several sacrificial offerings that God commanded the Israelites to make. It is sometimes called the “thanksgiving offering” or “fellowship offering.”

- This offering involved sacrificing an animal that had no defects, sprinkling the animal’s blood on the altar, and burning the animal’s fat, as well as the rest of the animal separately.
- Added to this sacrifice was an offering of both unleavened and leavened bread, which was burned on top of the burnt offering.
- The priest and one who offered the sacrifice were permitted to share in eating the food that was offered.
- This offering symbolizes the fellowship of God with his people.

(See also: burnt offering, fellowship, fellowship offering, grain offering, priest, sacrifice, unleavened bread)

Bible References:

- 1 Samuel 13:8-10
- Ezekiel 45:16-17
- Joshua 8:30-32
- Leviticus 9:3-5
- Proverbs 7:13-15

Word Data:

- Strong’s: H8002

Amos References:

5:22

perish

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or disaster. In the New Testament, it often has the spiritual meaning of being lost or separated from the people of God.

Spiritual Meaning of “Perish:”

- People who are “perishing” are those who have refused to trust in Jesus for their salvation.
- Those who “perish” will not live eternally with God in heaven. Instead, they will live eternally in hell under God’s punishment.
- Everyone will die physically, but only those who do not trust in Jesus for their salvation will perish eternally.
- When “perish” is used in a spiritual sense, make sure that your translation expresses this differently than dying physically.

Translation Suggestions:

- Depending on the context, ways to translate this term could include “be lost from God’s people,” “die eternally,” “be punished in hell,” or “be destroyed.”
- Try to use a term or expression that does not only mean “die physically” or “cease to exist.”

(See also: death, everlasting)

Bible References:

- 1 Peter 1:23
- 2 Corinthians 2:16-17
- 2 Thessalonians 2:10
- Jeremiah 18:18
- Psalms 49:18-20
- Zechariah 9:5-7
- Zechariah 13:8

Word Data:

- Strong’s: H0006, H0007, H0008, H1478, H1820, H1826, H5486, H5595, H6544, H8045, G05990, G06220, G06840, G08530, G13110, G27040, G48810, G53560

Amos References:

1:8; 2:14; 3:15

perverse, perversion, pervert, depraved, malicious, devious, dishonest, distortion

Definition:

The term “perverse” is used to describe a person or action that is morally crooked or twisted. The term “perversely” means “in a perverse manner.” To “pervert” something means to twist it or turn it away from what is right or good.

- Someone or something that is perverse has deviated from what is good and right.
- In the Bible, the Israelites acted perversely when they disobeyed God. They often did this by worshiping false gods.
- Any action which is against God’s standards or behavior is considered perverse.
- Ways to translate “perverse” could include “morally twisted” or “immoral” or “turning away from God’s straight path,” depending on the context.
- “Perverse speech” could be translated as “speaking in an evil way” or “deceitful talk” or “immoral way of talking.”
- “Perverse people” could be described as “immoral people” or “people who are morally deviant” or “people who continually disobey God.”
- The phrase “acting perversely” could be translated as “behaving in an evil way” or “doing things against God’s commands” or “living in a way that rejects God’s teachings.”
- The term “pervert” could also be translated as “cause to be corrupt” or “turn into something evil.”

(See also: corrupt, deceive, disobey, evil, turn)

Bible References:

- 1 Kings 8:47
- 1 Samuel 20:30
- Job 33:27-28
- Luke 23:2
- Psalms 101:4-6

Word Data:

- Strong’s: H1942, H2015, H3868, H4297, H5186, H5557, H5558, H5753, H5766, H5773, H5791, H6140, H6141, H8138, H8397, H8419, G12940

Amos References:

8:5

Philistines

Definition:

The Philistines were a people group who occupied a region known as Philistia along the coast of the Mediterranean Sea. Their name means “people of the sea.”

- There were five main Philistine cities: Ashdod, Ashkelon, Ekron, Gath, and Gaza.
- The city of Ashdod was in the northern part of Philistia, and the city of Gaza was in the southern part.
- The Philistines are probably best known for the many years they were at war against the Israelites.
- The judge Samson was a famous warrior against the Philistines, using supernatural strength from God.
- King David often led battles against the Philistines, including the time as a youth when he defeated the Philistine warrior, Goliath.

(Translation suggestions: How to Translate Names)

(See also: Ashdod, Ashkelon, David, Ekron, Gath, Gaza, Goliath, Salt Sea)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 13:4
- 2 Chronicles 9:25-26
- Genesis 10:11-14
- Psalm 56:1-2

Word Data:

- Strong’s: H6429, H6430

Amos References:

1:8; 6:2; 9:7

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

Amos References:

4:10

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

Amos References:

7:2; 7:5

pledge

Definition:

The term “pledge” refers to formally and solemnly promising to do something or give something.

- In the Old Testament the officials of Israel pledged to be loyal to King David.
- To “pledge” could be translate as to “formally commit to” or to “strongly promise.”
- The term “pledge” can also refer to an object given as a guarantee or promise that a debt will be paid.
- The object given as a pledge would be returned to its owner when the promise was fulfilled.
- Ways to translate “a pledge” could include “a solemn promise” or “a formal commitment” or “a guarantee” or “a formal assurance,” depending on the context.

(See also: promise, oath, vow)

Bible References:

- 2 Corinthians 5:4-5
- Exodus 22:26
- Genesis 38:17-18
- Nehemiah 10:28-29

Word Data:

- Strong’s: H0781, H2254, H2258, H5667, H5671, H6148, H6161, H6162

Amos References:

2:8

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

Amos References:

6:12; 9:13

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

Amos References:

3:11

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

Amos References:

2:10; 9:12

prey, prey on

Definition:

The term “prey” refers to something that is hunted, usually an animal that is used for food.

- In a figurative sense, “prey” can refer to a person who is taken advantage of, abused, or oppressed by a more powerful person.
- To “prey on” people means to take advantage of them by oppressing them or stealing something from them.
- The term “prey” could also be translated as “hunted animal” or “hunted one” or “victim.”

(See also: oppress)

Bible References:

- Jeremiah 12:9
- Psalms 104:21

Word Data:

- Strong’s: H0400, H0957, H0962, H2963, H2964, H5706, H5861, H7997, H7998

Amos References:

3:4

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

Amos References:

7:10

profane, profaned

Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb to “profane” could be translated as to “treat as unholy” or to “be irreverent toward” or to “dishonor.”
- God told the Israelites that they “profaned” themselves with idols, meaning that the people were making themselves “unclean” or “dishonored” by this sin. They were also dishonoring God.
- Depending on the context, the adjective “profane” could be translated as “dishonoring” or “godless” or “unholy.”

(See also: **defile**, holy, **clean**)

Bible References:

- **2 Timothy 2:16-18**
- **Ezekiel 20:9**
- **Malachi 1:10-12**
- **Matthew 12:5**
- **Numbers 18:30-32**

Word Data:

- Strong’s: H2455, H2490, H2491, H5234, H8610, G09520, G09530

Amos References:

2:7

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

Amos References:

2:11; 2:12; 3:7; 3:8; 7:12; 7:13; 7:14; 7:15; 7:16

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

Amos References:

7:17

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

Amos References:

6:8; 8:7

prudence, prudent

Definition:

The term “prudent” describes a person who thinks carefully about his actions and makes wise decisions.

- Often “prudence” refers to the ability to make wise decisions about practical, physical matters, such as in managing money or property.
- Although “prudence” and “wisdom” are similar in meaning, often “wisdom” is more general and focuses on spiritual or moral matters.
- Depending on the context, “prudent” could also be translated as “shrewd” or “careful” or “wise.”

(See also: **shrewd**, **spirit**, **wise**)

Bible References:

- **Proverbs 8:4-5**
- **Proverbs 12:23-24**
- **Proverbs 27:12**

Word Data:

- Strong’s: H0995, H5843, H6175, H6191, H6195, H7919, H7922

Amos References:

5:13

Rabbah

Definition:

Rabbah was the most important city of the Ammonite people.

- In battles against the Ammonites, the Israelites often attacked Rabbah.
- Israel's King David captured Rabbah as one of his last conquests.
- The modern-day city Amman Jordan is now where Rabbah used to be located.

(See also: Ammon, David)

Bible References:

- 1 Chronicles 20:1
- 2 Samuel 12:26
- Deuteronomy 3:11
- Ezekiel 25:3-5
- Jeremiah 49:1-2

Word Data:

- Strong's: H7237

Amos References:

1:14

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

Amos References:

5:10

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

Amos References:

2:4; 5:21

remnant

Definition:

The term “remnant” literally refers to people or things that are “remaining” or “left over” from a larger amount or group.

- Often a “remnant” refers to people who survive a life-threatening situation or who remain faithful to God while undergoing persecution.
- Isaiah referred to a group of Jews as being a remnant who would survive attacks from outsiders and live to return to the Promised Land in Canaan.
- Paul talks about there being a “remnant” of people who were chosen by God to receive his grace.
- The term “remnant” also implies that there were other people who did not remain or were not left over.

Translation Suggestions:

- A phrase such as “the remnant of this people” could be translated as “the rest of these people” or “the people who are left.”
- The “whole remnant of people” could be translated by “all the rest of the people” or “the remaining people.”

Bible References:

- Acts 15:17
- Amos 9:12
- Ezekiel 6:8-10
- Genesis 45:7
- Isaiah 11:11
- Micah 4:6-8

Word Data:

- Strong’s: H3498, H3499, H5629, H6413, H7604, H7605, H7611, H8281, H8300, G26400, G30050, G30620

Amos References:

1:8; 5:15; 9:12

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

Amos References:

2:6; 5:7; 5:12; 5:24; 6:12

ruin, ruins, ruined

Definition:

To “ruin” something means to spoil, destroy, or cause to be useless. The term “ruin” or “ruins” refers to the rubble and spoiled remains of something that has been destroyed.

- The prophet Zephaniah spoke about the day of God’s wrath as a “day of ruin” when the world will be judged and punished.
- The book of Proverbs says that ruin and destruction await those who are ungodly.
- Depending on the context, to “ruin” could be translated as to “destroy” or to “spoil” or to “make useless” or to “break.”
- The term “ruin” or “ruins” could be translated as “rubble” or “broken-down buildings” or “destroyed city” or “devastation” or “brokenness” or “destruction,” depending on the context.

(See also: **devastated**)

Bible References:

- **2 Chronicles 12:7-8**
- **2 Kings 19:25-26**
- **Acts 15:16**
- **Isaiah 23:13-14**

Word Data:

- Strong’s: H0006, H1197, H1530, H1820, H1942, H2034, H2040, H2717, H2719, H2720, H2723, H2930, H3510, H3765, H3782, H3832, H4072, H4288, H4384, H4654, H4876, H4889, H5221, H5327, H5557, H5754, H5856, H7451, H7489, H7582, H7591, H7612, H7701, H7703, H7843, H8047, H8074, H8077, H8414, H8510, G26790, G26920, G36390, G44850

Amos References:

9:11

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

Amos References:

8:5

sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made from goat hair or camel hair.

- A person who wore clothing made from it would be uncomfortable. Sackcloth was worn to show mourning, grief, or humble repentance.
- The phrase “sackcloth and ashes” was a common term referring to a traditional expression of grief and repentance.

Translation Suggestions:

- This term could also be translated as “coarse cloth from animal hair” or “clothes made of goat hair” or “rough, scratchy clothing.”
- Another way to translate this term could be “rough, scratchy mourning clothes.”
- The phrase “sit in sackcloth and ashes” could be translated as “show mourning and humility by wearing scratchy cloth and sitting in ashes.”

(See also: How to Translate Unknowns)

(See also: **ash**, **camel**, **goat**, **humble**, mourn, **repent**, **sign**)

Bible References:

- **2 Samuel 3:31**
- **Genesis 37:34**
- **Joel 1:8-10**
- **Jonah 3:5**
- **Luke 10:13**
- **Matthew 11:21**

Word Data:

- Strong’s: H8242, G45260

Amos References:

8:10

sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

sacrifice

- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.

offering

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action to “sacrifice” could be translated as to “give up something valuable” or to “kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: altar, burnt offering, **drink offering**, false god, **fellowship offering**, freewill offeringpeace 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

Amos References:

4:4; 4:5; 5:25

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

Amos References:

3:9; 3:12; 4:1; 6:1; 8:14

sanctuary

Definition:

The term “sanctuary” literally means “holy place” and refers to a place that God has made sacred and holy. It also can refer to a place that provides protection and safety.

- In the Old Testament, the term “sanctuary” was often used to refer to the tabernacle or temple building where the “holy place” and “most holy place” were located.
- God referred to the sanctuary as the place where he lived among his people, the Israelites.
- He also called himself a “sanctuary” or safe place for his people where they can find protection.

Translation Suggestions:

- This term has a basic meaning of “holy place” or “place that is set apart.”
- Depending on the context, the term “sanctuary” could be translated as “holy place” or “sacred building” or “God’s holy dwelling place” or “holy place of protection” or “sacred place of safety.”
- The phrase “shekel of the sanctuary” could be translated as “kind of shekel given for the tabernacle” or “shekel used in paying the tax to take care of the temple.”
- Note: Be careful that the translation of this term does not refer to a worship room in a modern-day church.

(See also: holy, **Holy Spirit**, holy, **set apart**, **tabernacle**, tax, temple)

Bible References:

- Amos 7:13
- **Exodus 25:3-7**
- **Ezekiel 25:3**
- **Hebrews 8:1-2**
- **Luke 11:49-51**
- **Numbers 18:1**
- **Psalms 78:69**

Word Data:

- Strong’s: H4720, H6944, G00400

Amos References:

7:9; 7:13

sandal

Definition:

A sandal is a simple shoe with a flat sole that is held onto the foot by straps that go around the foot or ankle. Sandals are worn by both men and women.

- In ancient Israel, a sandal was sometimes used to confirm a legal transaction, such as the selling of property. One person would take off a sandal and give it to the other person to show that the transaction was legal and binding.
- John said that he was not worthy to even untie Jesus' sandals, which was a normal task for the servant or slave with the lowest status in a Jewish household.

Bible References:

- Acts 7:33
- Deuteronomy 25:10
- John 1:27
- Joshua 5:15
- Mark 6:7-9

Word Data:

- Strong's: H5274, H5275, H8288, G45470, G52660

Amos References:

2:6; 8:6

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

Amos References:

2:14; 2:15; 3:12

scepter

Definition:

The term “scepter” refers to an ornamental rod or staff held by a ruler, such as a king.

- Scepters were originally a branch of wood with carved decorations. Later scepters were also made of precious metals such as gold.
- The scepter was a symbol of royalty and authority and also symbolized the honor and dignity associated with a king.
- In the Old Testament, God was described as having a scepter of righteousness because God rules as king over his people.
- An Old Testament prophecy referred to the Messiah as a symbolic scepter that would come from Israel to rule over all nations.
- This could also be translated as “ruling rod” or “ruler’s rod” or “king’s rod.”

(See also: authority, Christ, king, righteous)

Bible References:

- Amos 1:5
- Esther 4:11
- Genesis 49:10
- Hebrews 1:8
- Numbers 21:18
- Psalms 45:6

Word Data:

- Strong’s: H2710, H4294, H7626, H8275, G44640

Amos References:

1:5; 1:8

seed

Definition:

A “seed” is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant.

- The term “seed” can also refer to what a man plants into a woman that allows them to reproduce.
- Related to this, “seed” is also used to refer to a man‘s or woman‘s offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people’s hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term “seed” to refer to the Word of God.

Translation Suggestions:

- For the seed of a plant, use a general term that can apply to all plants, if possible.
- When “seed” refers to people who are of the same family line, it may be more clear to use the word “descendant” or “descendants” instead of “seed.” Some languages may have a word that means “children and grandchildren.”
- For a man or woman’s “seed,” consider how the target expresses this in a way that will not offend or embarrass people.

(See also: **children**, **descendant**)

Bible References:

- **1 Kings 18:32**
- **Genesis 1:11**
- **Jeremiah 2:21**
- **Matthew 13:8**

Word Data:

- Strong’s: H2232, H2233, H3610, H6507, G46150, G46870, G46900, G47010, G47030

Amos References:

9:13

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

Amos References:

5:4; 5:5; 5:6; 5:14; 8:12; 9:3

seize, seizure, capture

Definition:

The term “seize” means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” If a person was “seized with fear” it could also be stated that the person “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains “overcome” or “suddenly come upon” the woman.
- This term could also be translated as “take control of” or “suddenly take” or “grab.”
- The expression “seized and slept with her” could be translated as “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable.

(See: euphemism)

Bible References:

- Acts 16:19-21
- Exodus 15:14
- John 10:37-39
- Luke 8:29
- Matthew 26:48

Word Data:

- Strong’s: H0270, H1497, H2388, H3027, H3920, H3947, H4672, H5377, H5860, H6031, H7760, H8610, G07240, G19490, G26380, G29020, G29830, G48150, G48840

Amos References:

3:5

serpent, snake, viper

Definition:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and that moves by slithering back and forth across the ground. The term “serpent” usually refers to a large snake and “viper” refers to a type of snake that has venom which it uses to poison its prey.

- This animal is also used figuratively to refer to a person who is evil, especially someone who is deceitful.
- Jesus called the religious leaders “offspring of vipers” because they pretended to be righteous but deceived people and treated them unfairly.
- In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
- After the serpent tempted Eve to sin, and both Eve and her husband Adam did sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before then they had had legs.

(Translation suggestions: How to Translate Names)

(See also: curse, deceive, disobey, Eden, evil, prey, Satan, sin, tempt)

Bible References:

- Genesis 3:3
- Genesis 3:4-6
- Genesis 3:12-13
- Mark 16:17-18
- Matthew 3:7
- Matthew 23:33

Word Data:

- Strong’s: H0660, H2119, H5175, H6620, H6848, H8314, H8577, G21910, G20620, G37890

Amos References:

5:19; 9:3

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

Amos References:

3:7

shepherd, herder, pastor

Definition:

A “shepherd” is a person who takes care of sheep. In the Old Testament, this word can also refer to a “herder” who takes care of other kinds of domestic livestock such as goats or cattle.

- As a verb, the term “shepherd” means to lead sheep (or other livestock) to places with good food and water, protect them from wild animals, keep them from getting lost and other duties necessary to keep livestock alive and healthy.
- In the Bible, this term is often used figuratively to refer to taking care of the needs of people (not only animals), both physical and spiritual.
- In the Old Testament, God was called the “shepherd” of his people because he took care of them. In the New Testament, Jesus called himself the “good shepherd,” and in other places Jesus is called the “great shepherd” of the Church.
- The term “shepherd” is also used in the New Testament to refer to a person who is a spiritual leader over other believers. The word translated as “pastor” is the same word that is translated as “shepherd.” Elders and overseers are also called shepherds.

Translation Suggestions

- The noun “shepherd” can be translated as “person who takes care of sheep” or “sheep tender” or “sheep caregiver.”
- When referring to someone who cares for livestock other than sheep, the term can be translated as “herder,” “tender of livestock” or “person who takes care of livestock.”
- When used as a verb, the term “shepherd” could be translated as “take care of sheep” or “watch over sheep.”
- In some contexts, the term “shepherd” could be translated as “leader” or “guide” or “caregiver.”
- When used figuratively, the noun “shepherd” could be translated in different ways, including “spiritual shepherd” or “spiritual leader” or “one who is like a shepherd” or “one who cares for his people like a shepherd cares for his sheep” or “one who leads his people like a shepherd guides his sheep” or “one who takes care of God’s sheep.”
- When used figuratively, the verb “shepherd” could be translated as to “take care of” or to “spiritually nourish” or to “guide and teach” or to “lead and take care of (like a shepherd cares for sheep).”

(See also: sheep, livestock, pastor)

Bible References:

- Genesis 13:7
- Genesis 49:24

- Luke 2:9
- Mark 6:34
- Mark 14:26-27
- Matthew 2:6
- Matthew 9:36
- Matthew 25:32
- Matthew 26:31

Examples from the Bible stories:

- 9:11 Moses became a **shepherd** in the wilderness far away from Egypt.to
- 17:2 David was a **shepherd** from the town of Bethlehem. At different times while he was watching his father's sheep, David had killed both a lion and a bear that had attacked the sheep.
- 23:6 That night, there were some **shepherds** in a nearby field guarding their flocks.
- 23:8 The **shepherds** soon arrived at the place where Jesus was and they found him lying in a feeding trough, just as the angel had told them.
- 30:3 To Jesus, these people were like sheep without a **shepherd**.

Word Data:

- Strong's: H6629, H7462, H7469, H7473, G07500, G41650, G41660

Amos References:

1:2; 3:12

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

Amos References:

2:6; 8:6

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

Amos References:

5:12; 9:8; 9:10

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

Amos References:

2:3; 4:10; 9:1; 9:4

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

Amos References:

3:5

Sodom

Definition:

Sodom was a city in the southern part of Canaan where Abraham's nephew Lot lived with his wife and children.

- The land of the region surrounding Sodom was very well watered and fertile, so Lot chose to live there when he first settled in Canaan.
- The exact location of this city is not known because Sodom and the nearby city of Gomorrah were completely destroyed by God as punishment for the evil things the people there were doing.
- The most significant sin that the people of Sodom and Gomorrah were practicing was homosexuality.

(See also: Canaan, Gomorrah)

Bible References:

- Genesis 10:19
- Genesis 13:12
- Matthew 10:15
- Matthew 11:24

Word Data:

- Strong's: H5467, G46700

Amos References:

4:11

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

Amos References:

6:8

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

Amos References:

5:11; 9:13; 9:14; 9:15

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

Amos References:

2:4

stone, stoning

Definition:

A stone is a small rock. To “stone” someone is to throw stones and larger rocks at that person with the intention of killing him. A “stoning” is an event in which someone was stoned.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: **adultery**, **commit**, **crime**, **death**, **Lystra**, testimony)

Bible References:

- **Acts 7:57-58**
- **Acts 7:59-60**
- **Acts 14:5**
- **Acts 14:19-20**
- **John 8:4-6**
- **Luke 13:34**
- **Luke 20:6**
- **Matthew 23:37-39**

Word Data:

- Strong’s: H0068, H0069, H0810, H1382, H1496, H1530, H2106, H2672, H2687, H2789, H4676, H4678, H5553, H5601, H5619, H6344, H6443, H6697, H6864, H6872, H7275, H7671, H8068, G26420, G29910, G30340, G30350, G30360, G30370, G40740, G43480, G55860

Amos References:

5:11

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

Amos References:

1:4; 1:7; 1:10; 1:14; 2:2; 2:5; 3:9; 3:10; 3:11; 5:9; 6:8

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

Amos References:

1:11; 4:10; 7:9; 7:11; 7:17; 9:1; 9:4; 9:10

tax, tribute, taxation, taxpayer, tax collector

Definition:

The terms “tax” and “taxes” refer to money or goods that people pay to a government that is in authority over them. A “tax collector” was a government worker whose job was to receive money that people were required to pay the government in taxes.

- The amount of money that is paid as a tax is usually based on the value of an item or on how much a person’s property is worth.
- In the time of Jesus and and the apostles, the Roman government required taxes from everyone living in the Roman empire, including the Jews.
- If taxes are not paid, the government can take legal action against a person to get the money that is owed.
- Joseph and Mary traveled to Bethlehem to be counted in the census held to tax everyone living in the Roman empire.
- The term “tax” could also be translated as “required payment” or “government money” or “temple money,” depending on the context.
- To “pay taxes” could also be translated as to “pay money to the government” or “receive money for the government” or “make the required payment.” To “collect taxes” could be translated as to “receive money for the government.”
- A “tax collector” is someone who works for the government and receives the money that people are required to pay it.
- The people who collected taxes for the Roman government would often demand more money from the people than the government required. The tax collectors would keep the extra amount for themselves.
- Because tax collectors cheated people in this way, the Jews considered them to be among the worst of sinners.
- The Jews also considered Jewish tax collectors to be traitors to their own people because they worked for the Roman government which was oppressing the Jewish people.
- The phrase, “tax collectors and sinners” was a common expression in the New Testament, showing how much the Jews despised tax collectors.

(See also: Jew, Rome, sin)

Strong’s for Tax: H2670, H4060, H4371, H4522, H4864, H6186, G13230, G27780, G50550, G54110

Strong’s for Tax Collector: H5065, H5674, G50570, G50580

Bible References:

- Luke 20:21-22
- Mark 2:13-14
- Matthew 9:7-9
- Numbers 31:28-29
- Romans 13:6-7
- Luke 3:12-13
- Luke 5:27-28
- Matthew 5:46-48
- Matthew 9:10-11
- Matthew 11:18-19
- Matthew 17:26-27
- Matthew 18:17

Examples from the Bible stories:

- 34:6 He said, “Two men went to the Temple to pray. One of them was a tax collector, and the other was a religious leader.”
- 34:7 “The religious leader prayed like this, ‘Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, adulterers, or even like that tax collector.’”
- 34:9 “But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be merciful to me because I am a sinner.’”
- 34:10 Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous.”
- 35:1 One day, Jesus was teaching many tax collectors and other sinners who had gathered to hear him.

Word Data:

- Strong’s: H2670, H4060, H4371, H4522, H4864, H6186, G13230, H5065, H5674, G27780, G50550, G54110, G50570, G50580

Amos References:

5:11

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

Amos References:

2:8; 7:13; 8:3

tenth, tithe

Definition:

The terms “tenth” and “tithe” refer to “ten percent” or “one-out-of-ten portion” of one’s money, crops, livestock, or other possessions, which is given to God.

- In the Old Testament, God instructed the Israelites to set aside a tenth of their belongings to give as an offering of thanksgiving to him.
- This offering was used to support the Levite tribe of Israel who served the Israelites as priests and caretakers of the tabernacle and later, the temple.
- In the New Testament, God does not require giving a tithe, but instead he instructs believers to generously and cheerfully help people in need and support the work of Christian ministry.
- This could also be translated as “one-tenth” or “one out of ten.”

(See also: **believe**, Israel, **Levite**, **livestock**, **Melchizedek**, **minister**, sacrifice, **tabernacle**, temple)

Bible References:

- **Genesis 14:19-20**
- **Genesis 28:20-22**
- **Hebrews 7:4-6**
- **Isaiah 6:13**
- **Luke 11:42**
- **Luke 18:11-12**
- **Matthew 23:23-24**

Word Data:

- Strong’s: H4643, H6237, H6241, G05860, G11810, G11830

Amos References:

4:4

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

Amos References:

3:13

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

Amos References:

1:3

threshold, doorway

Definition:

The term “threshold” refers to the bottom part of a doorway or the part of a building that is just inside the door.

- Sometimes a threshold is a strip of wood or stone that must be stepped over in order to enter a room or building.
- Both a gate and the opening to a tent can also have a threshold.
- This term should be translated with a term in the project language that refers to the place at the very entrance to a home that a person steps across.
- If there is no term for this, “threshold” could also be translated as “doorway” or “opening” or “entranceway,” depending on the context.

(See also: gate, tent)

Bible References:

- 1 Chronicles 9:17-19
- Ezekiel 9:3
- Isaiah 6:4
- Proverbs 17:19

Word Data:

- Strong’s: H4670, H5592

Amos References:

9:1

trample

Definition:

To “trample” means to step on something and smash it with the feet. This term is also used figuratively in the Bible to mean “destroy” or “defeat” or “humiliate.”

- An example of “trampling” would be the smashing down of grass by the feet of people running in a field.
- In ancient times, wine was sometimes made by trampling grapes to remove the juice from them.
- Sometimes the term to “trample” has a figurative meaning of to “punish by humiliating,” comparing it to trampling mud for a threshing floor.
- The term “trample” was used figuratively to express how Yahweh would punish his people Israel for their pride and rebellion.
- Other ways that “trample” could be translated include “crush with the feet” or “smash down with the feet” or “stomp on and crush” or “smash into the ground.”
- Depending on the context, this term could also be translated as “run over,” “walk around on,” or “crush underfoot.”

(See also: grape, shame, punish, rebel, thresh, wine)

Bible References:

- Hebrews 10:29
- Psalms 7:5

Word Data:

- Strong’s: H0947, H1758, H1869, H4001, H4823, H7429, H7512, G26620, G39610

Amos References:

2:7; 5:11; 8:4

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

Amos References:

1:3; 1:6; 1:9; 1:11; 1:13; 2:1; 2:4; 2:6; 3:14; 4:4; 5:12

tremble, shake, shaken, quake

Definition:

The term “tremble” means to quiver or to shake slightly and repeatedly, usually from fear or distress. The term can also be used figuratively, meaning “to be very afraid.”

- Sometimes when the ground shakes it is said to “tremble.” It can do this during an earthquake or in response to a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as “be afraid” or “fear God” or “shake,” depending on the context.

(See also: earth, fear, Lord)

Bible References:

- 2 Corinthians 7:15
- 2 Samuel 22:44-46
- Acts 16:29-31
- Jeremiah 5:22
- Luke 8:47

Word Data:

- Strong’s: H1674, H2111, H2112, H2151, H2342, H2648, H2729, H2730, H2731, H5128, H5568, H6342, H6426, H6427, H7264, H7268, H7269, H7322, H7460, H7461, H7481, H7493, H7578, H8078, H8653, G17900, G51410, G51560, G54250

Amos References:

3:6; 8:8; 9:1

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

Amos References:

6:1

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

Amos References:

1:9; 1:10

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

Amos References:

1:1

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

Amos References:

4:9; 5:11; 5:17; 9:14

virgin, virginity

Definition:

A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin. (See: Euphemism)

(See also: Christ, Isaiah, Jesus, Mary)

Bible References:

- Genesis 24:15-16
- Luke 1:27
- Luke 1:35
- Matthew 1:23
- Matthew 25:2

Examples from the Bible stories:

- 21:9 The prophet Isaiah prophesied that the Messiah would be born from a **virgin**.
- 22:4 She (Mary) was a **virgin** and was engaged to be married to a man named Joseph.
- 22:5 Mary replied, “How can this be, since I am a **virgin**?”
- 49:1 An angel told a **virgin** named Mary that she would give birth to God’s Son. So while she was still a **virgin**, she gave birth to a son and named him Jesus.

Word Data:

- Strong’s: H1330, H1331, G39320, G39330

Amos References:

5:2

wheat

Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions “grain” or “seeds,” it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called “straw” and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: barley, chaff, grain, seed, thresh, winnow)

Bible References:

- Acts 27:36-38
- Exodus 34:21-22
- John 12:24
- Luke 3:17
- Matthew 3:12
- Matthew 13:26

Word Data:

- Strong’s: H1250, H2406, G46210

Amos References:

8:5

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

Amos References:

2:8; 2:12; 5:11; 6:6; 9:13; 9:14

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

Amos References:

5:18; 6:1

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

Amos References:

7:16; 8:11; 8:12

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

Amos References:

1:11

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 YahwehYahweh)

Bible References:

- Zechariah 13:2

Word Data:

- Strong’s: H0430, H3068, H6635, G29620, G45190

Amos References:

3:13; 4:13; 5:14; 5:15; 5:16; 5:27; 6:8; 6:14

Yahweh, Yah

Definition:

The term “Yahweh” is God’s personal name in the Old Testament. The specific origin of this name is unknown, but it is probably derived from the Hebrew verb meaning, “to be.”

- Following tradition, many Bible versions use the term “LORD” or “the LORD” to represent “Yahweh.” This tradition resulted from the fact that historically, the Jewish people became afraid of mispronouncing Yahweh’s name and started saying “Lord” every time the term “Yahweh” appeared in the text. Modern Bibles write “LORD” with all capital letters to show that this represents God’s personal name and to distinguish it from “Lord” which is a different Hebrew word.
- The ULT and UST texts always translate this term as “Yahweh,” in agreement with the Hebrew text of the Old Testament.
- The term “Yahweh” never occurs in the original text of the New Testament; only the Greek term for “Lord” is used, even when quoting the Old Testament.
- In the Old Testament, when God spoke about himself, he would often use his name instead of a pronoun.
- “Yah” is a shortened form of the name Yahweh that occurs in poetry and praise (e.g. Hallelujah = “Praise Yah”), and in some Hebrew names (e.g. Zechariah = “Yah remembers”).

Translation Suggestions:

- “Yahweh” could be translated by a word or phrase that means “I am” or “existing one” or “the one who is” or “he who is present.”
- This name could also be written in a way that is similar to how “Yahweh” is spelled, or how it sounds in your language.
- Some church denominations prefer not to use the term “Yahweh” and instead use the traditional rendering, “LORD.” An important consideration is that this may be confusing when read aloud because it will sound the same as the title “Lord.” Some languages may have an affix or other grammatical marker that could be added to distinguish “LORD” as a name (Yahweh) from “Lord” as a title.
- In most cases it is good to keep the name Yahweh where it occurs in the text, but some translations may decide to use only a pronoun in some places to make the text more natural and clear.
- An introduction of a quote from Yahweh could be something like, “This is what Yahweh says.”

(Translation suggestions: How to Translate Names)

(See also: God, Lord)

Bible References:

- 1 Kings 21:20
- 1 Samuel 16:7
- Daniel 9:3
- Ezekiel 17:24
- Genesis 2:4
- Genesis 4:3-5
- Genesis 28:13
- Hosea 11:12
- Isaiah 10:4
- Isaiah 38:8
- Job 12:10
- Joshua 1:9
- Lamentations 1:5
- Leviticus 25:35
- Malachi 3:4
- Micah 2:5
- Micah 6:5
- Numbers 8:11
- Psalm 124:3
- Ruth 1:21
- Zechariah 14:5

Examples from the Bible stories:

- 9:14 God said, “I AM WHO I AM. Tell them, ‘I AM has sent me to you.’ Also tell them, ‘I am **Yahweh**, the God of your ancestors Abraham, Isaac, and Jacob. This is my name forever.’”
- 13:4 Then God gave them the covenant and said, “I am **Yahweh**, your God, who saved you from slavery in Egypt. Do not worship other gods.”
- 13:5 “Do not make idols or worship them, for I, **Yahweh**, am a jealous God.”
- 16:1 The Israelites began to worship the Canaanite gods instead of **Yahweh**, the true God.
- 19:10 Then Elijah prayed, “O **Yahweh**, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your servant.”

Word Data:

- Strong's: H3050, H3068, H3069

Amos References:

1:2; 1:3; 1:5; 1:6; 1:9; 1:11; 1:13; 1:15; 2:1; 2:3; 2:4; 2:6; 2:11; 2:16; 3:1; 3:6; 3:10; 3:12; 3:15; 4:3; 4:6; 4:8; 4:9; 4:10; 4:11; 4:13; 5:4; 5:6; 5:8; 5:14; 5:16; 5:17; 5:27; 6:8; 6:10; 6:11; 6:14; 7:3; 7:8; 7:15; 7:17; 8:2; 8:7; 9:6; 9:7; 9:8; 9:12; 9:13; 9:15

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

Amos References:

4:5

Zion, Mount Zion

Definition:

Originally, the term “Zion” or “Mount Zion” referred to a stronghold or fortress that King David captured from the Jebusites. Both these terms became other ways of referring to Jerusalem.

- Mount Zion and Mount Moriah were two of the hills that the city of Jerusalem was located on. Later, “Zion” and “Mount Zion” became used as general terms to refer to both of these mountains and to the city of Jerusalem. Sometimes they also referred to the temple that was located in Jerusalem. (See: metonymy)
- David named Zion, or Jerusalem, the “City of David.” This is different from David’s hometown, Bethlehem, which was also called the City of David.
- The term “Zion” is used in other figurative ways, to refer to Israel or to God’s spiritual kingdom or to the new, heavenly Jerusalem that God will create.

(See also: Abraham, David, Jerusalem, Bethlehem, Jebusites)

Bible References:

- 1 Chronicles 11:5
- Amos 1:2
- Jeremiah 51:35
- Psalm 76:1-3
- Romans 11:26

Word Data:

- Strong’s: H6726

Amos References:

1:2; 6:1