unfoldingWord® Translation Notes

v91

Micah

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unfoldingWord® Translation Notes
Date: 2026-09-26
Version: v91
Published by: unfoldingWord®

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Date: 2026-09-26
Version: v91
Published by: unfoldingWord®

unfoldingWord® Simplified Text
Date: 2026-09-26
Version: v91
Published by: unfoldingWord®

unfoldingWord® Hebrew Bible
Date: 2026-08-14
Version: v3.0.0
Published by: unfoldingWord®

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Date: 2026-09-26
Version: v91
Published by: unfoldingWord®

unfoldingWord® Translation Words
Date: 2026-09-26
Version: v91
Published by: unfoldingWord®

unfoldingWord® Translation Words Links
Date: 2026-09-26
Version: v91
Published by: unfoldingWord®

Generated with: Door43 Preview **Version:** 1.4.10 **Date:** 2026-09-26

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unfoldingWord® Translation Notes - Micah

Introduction to Micah

Part 1: General Introduction

Outline of Micah

1. Yahweh announces judgment on his people and their leaders (1–3)
2. Yahweh promises future restoration and righteous rule (4–5)
3. Yahweh calls his people to repentance and offers hope (6–7)

What is the Book of Micah about?

This book contains many of Micah's prophecies. Micah repeated many similar prophecies as found in Isaiah. Micah warned the kingdoms of Israel and Judah that the Assyrians would soon attack them. Micah condemned those who acted unjustly and immorally. He spoke against those who did not work for a living. He also spoke against the false prophets in Israel and Judah. These false prophets were telling the people that Yahweh would never let a foreign kingdom harm or conquer them.

Micah called the people to please Yahweh by living righteous and holy lives. However, the sinful way they lived and the unjust way they treated their fellow countrymen proved that they no longer wanted to obey and honor Yahweh.

How should the title of this book be translated?

Translators may decide to translate the traditional title "The Book of Micah" or just "Micah" in a way that is clearer to the readers. They may decide to call it "The Sayings of Micah."

Who wrote Micah?

The prophet Micah wrote this book. Micah lived at the same time as Isaiah and Hosea. This was sometime between 750 and 700 B.C., during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah. He began prophesying when he lived in the northern kingdom of Israel. Then he moved to the kingdom of Judah.

Part 2: Important Religious and Cultural Concepts

Who is the deliverer Micah mentions?

Micah frequently mentioned a king who would deliver the people. It is clear that Micah meant the Messiah, the descendant of David who would rule forever, though he never referred to him as the Messiah.

Were the Israelites required to offer sacrifices or live holy lives to please Yahweh?

Many of the Old Testament writers were concerned with offering sacrifices according to the law of Moses. However, Micah explained to the people that Yahweh was pleased only when they offered these sacrifices in faith. Without faith, the sacrifices had no meaning.

Part 3: Important Translation Issues

What does a translator need to know before translating Micah?

Micah did not often explain how his prophecies were historically situated. This may result in the translator failing to understand implicit information unless they understand Micah's time. It is therefore suggested that translators understand well the history of the kingdoms of Israel and Judah.

How do I translate passages where the speaker or addressee is not mentioned explicitly?

Micah did not usually say who was speaking or who was being addressed. Reading the verses before and after the quote will often help the reader to understand who is speaking or being addressed. It is acceptable to make this information explicit so the reader can more easily understand it.

“let” and “may”

The ULT uses the English helping verbs “let” and “may” to show that a speaker is expressing a desire that something happen or that someone do something. It uses the verb “let” for more assertive expressions, and it uses the verb “may” for more deferential expressions. For example, when David says in Psalms 69:34 “Let the heavens and the earth praise him,” he means “I want the heavens and the earth to praise him.” Languages that do not have a volitional form might say “The heavens and earth ought to praise him,” or they might use an imperative, “Praise him, heavens and earth!” When Micah says in 5:9 “May your hand rise over your adversaries,” he is being more deferential, even though his wish is urgent, because he is addressing Yahweh, a superior. Languages that do not have a volitional form might say “Yahweh, I desire that your hand rise over your adversaries,” or they might use an imperative with an indication that it is a polite request, “Yahweh, please defeat your adversaries.” Translate this volitional form in the most natural way in your language to indicate that the speaker is expressing what he wants someone to do or what he wishes someone would do.

How should the text of Micah be formatted?

The ULT uses a poetic language style like the Hebrew text. Many languages can do this but some languages will not be able to do this. The ULT also sets apart the poetic portions of the text by setting the poetic lines farther to the right on the page than the rest of the text. With the exception of the first verse, the entire book is indented because the prophecies were written as a series of poems.

Micah 1

Micah 1 Chapter Introduction

Structure and Formatting

Micah is written mainly in a poetic form. Most of the prophets wrote to either the Northern Kingdom or the Southern Kingdom. Micah wrote to both of them at times without clear distinction, as he did in this chapter.

1. Yahweh comes to judge the nations (1–5)
2. Samaria is destroyed because of its sin (6–7)
3. Micah mourns the coming judgment on Judah (8–16)

Religious and Cultural Concepts in This Chapter

Idolatry as prostitution

Samaria's idols are called a prostitute's wages, portraying idolatry as unfaithfulness to Yahweh.

Translation Issues in This Chapter

City names

Several times in this chapter, the names of the cities are used to describe their destruction. This sounds unusual in English because of its construction in Hebrew. It contains several "plays on words." "Lachish will be lashed" is an example of this type of construction. This kind of poetic element rarely carries into other languages but including the information in a footnote may be helpful.

Micah 1:1

ULT	UST
The word of Yahweh that was to Micah the Morashtite in the days of Jotham, Ahaz, {and} Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.	*These are the messages that Yahweh gave to Micah, who was from {the town of} Moresheth {in Judah}. Yahweh gave these messages to Micah during the time when Jotham, {then} Ahaz, and {then} Hezekiah ruled as kings of Judah. These are messages about what Yahweh showed Micah would happen to Samaria and to Jerusalem.*

ULT **The word of Yahweh that was to Micah the Morashtite in the days of Jotham, Ahaz, {and} Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem**

UST These are the messages that Yahweh gave to Micah, who was from {the town of} Moresheth {in Judah}. Yahweh gave these messages to Micah during the time when Jotham, {then} Ahaz, and {then} Hezekiah ruled as kings of Judah. These are messages about what Yahweh showed Micah would happen to Samaria and to Jerusalem

(דְּבַר־יְהוָה ׀ אֲשֶׁר הָיָה אֶל־מִיכָהּ הַמֹּרַשְׁתִּי בִּימֵי יוֹתָם אָחָז יְחִזְקִיָּה מַלְכֵי יְהוּדָה אֲשֶׁר־חָזָה עַל־שֹׁמְרוֹן וִירוּשָׁלָם)

Micah is speaking of himself in the third person as **Micah** and **he** to introduce this book.

Support Reference: First, Second or Third Person

ULT **which he saw**

UST These are messages about what Yahweh showed Micah

(אֲשֶׁר־חָזָה)

The pronoun **he** refers to Micah. It may be helpful to clarify this for your readers. Alternate translation: [which Micah saw]

Support Reference: Pronouns — When to Use Them

ULT **The word of Yahweh**

UST These are the messages … Yahweh

(דְּבַר־יְהוָה)

Micah is using the possessive form to describe a **word** that comes from **Yahweh**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [The word from Yahweh]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The word of Yahweh	These are the messages … Yahweh
Micah	Micah
Jotham	Jotham

ULT	UST
Ahaz	{then} Ahaz
{and} Hezekiah	and {then} Hezekiah
kings of	ruled as kings of
Judah	Judah
Samaria	Samaria
and Jerusalem	and to Jerusalem

Micah 1:2

ULT	UST
Hear, peoples, all of them; pay attention, earth, and its fullness, that the Lord Yahweh may be against you as a witness, the Lord from the palace of his holiness.	*Hear this, all you people everywhere on the earth! The Lord Yahweh is about to testify against you from the holy place where he rules {in heaven}.*

ULT **pay attention, earth**
UST Hear this … everywhere on the earth
(הַקְשִׁיבִי אֶרֶץ)

Micah is speaking to the **earth**, which he knows cannot hear him. He is doing this to communicate to the people listening to him that he feels very strongly about the judgment that Yahweh is about to bring. If it would be helpful in your language, you could translate these words as if he were speaking directly to the people about the earth. Alternate translation: [everyone on earth should pay attention]

Support Reference: Apostrophe

ULT **earth, and its fullness**
UST everywhere on the earth
(אֶרֶץ וּמְלֹאָהּ)

Here, **its fullness** represents everything and everyone that fills the earth. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [earth, and everything and everyone in it]

Support Reference: Metonymy

ULT **from the palace of his holiness**
UST from the holy place where he rules {in heaven}
(מֵהֵיכַל קָדְשׁוֹ)

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: [from his holy palace]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
earth	everywhere on the earth
the Lord Yahweh	The Lord Yahweh
as a witness	is about to testify
the Lord	The Lord Yahweh
from the palace of	from the holy place where he rules {in heaven}

ULT	UST
his holiness	from the holy place where he rules {in heaven}

Micah 1:3

ULT	UST
For behold, Yahweh is going out from his place, and he will come down and tread on the high places of the earth.	*But now look! Yahweh is about to come out from heaven and come down to the earth where he will walk on the tops of the mountains.*

ULT **For behold**
UST But now look
(כִּֽי־הִנֵּה)

Micah 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 **and tread on the high places of the earth**
UST to the earth where he will walk on the tops of the mountains
(וְדָרַךְ עַל־בָּמוֹתֵי אָרֶץ)

Micah is speaking of Yahweh acting with power over the earth as if he would **tread on the high places of the earth**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [act with power over even the highest places of the earth]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the earth	to the earth

Micah 1:4

ULT	UST
And the mountains will melt under him, and the valleys will split open, like wax from the face of the fire, like waters poured down a steep place.	*{He is so powerful that it will be as though} the mountains will melt beneath him as easily as wax melts near a fire and as quickly as water rushes down a hillside, and the valleys will split apart.*

ULT **And the mountains will melt under him**
UST {He is so powerful that it will be as though} the mountains will melt beneath him
(וְנָמַסּוּ הֶהָרִים תַּחְתָּיו)

Micah is speaking of the effect of Yahweh's powerful presence as if the solid **mountains will melt under him**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And it will be like the mountains will soften and flow out from beneath him]

Support Reference: Metaphor

ULT **and the valleys will split open like wax from the face of the fire like waters poured down a steep place**
UST as easily as wax melts near a fire and as quickly as water rushes down a hillside, and the valleys will split apart
(וְהָעֲמָקִים יִתְבַּקָּעוּ כַּדּוֹנַג מִפְּנֵי הָאֵשׁ כְּמַיִם מֻגָּרִים בְּמוֹרָד)

If it would be more natural in your language, you may want to put the comparisons of the wax and the water with the information about the mountains melting as modeled in the UST.

Support Reference: Information Structure

ULT **like wax from the face of the fire**
UST as easily as wax melts near a fire
(כַּדּוֹנַג מִפְּנֵי הָאֵשׁ)

The point of this comparison is that just as **wax** melts when it is near a **fire**, so it will be as if the mountains will melt away because of the power of Yahweh's presence. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [just as wax melts when it is near a fire]

Support Reference: Simile

> ULT **from the face of the fire**
> UST near a fire
> (מִפְּנֵי הָאֵשׁ)

Micah is using **from the face of** as a common expression of the culture to mean "because of" or "on account of." If this phrase does not have that meaning 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: [melts because of the heat of the fire]

Support Reference: Idiom

> ULT **like waters poured down a steep place**
> UST and as quickly as water rushes down a hillside
> (כְּמַיִם מֻגָּרִים בְּמוֹרָד)

The point of this comparison is that just as **waters** rush swiftly and unstoppably down a **steep place**, so the will the mountains quickly melt before the powerful presence of Yahweh. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [as swiftly and unstoppably as waters rushing down a steep place]

Support Reference: Simile

> ULT **like waters poured down a steep place**
> UST and as quickly as water rushes down a hillside
> (כְּמַיִם מֻגָּרִים בְּמוֹרָד)

The expression **poured** 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 waters that pour down from a steep place]

Support Reference: Active or Passive

Micah 1:5

ULT	UST
All this {is} because of the transgression of Jacob, and because of the sins of the house of Israel. Who {is} the transgression of Jacob? {Is} it not Samaria? And who {are} the high places of Judah? {Is} it not Jerusalem?	*All of this will happen because the people of Israel, the descendants of Jacob, have sinned {against Yahweh}. It was {the leaders of the people in} the city of Samaria who led all of the descendants of Jacob to sin! It was {the leaders of the people in} Jerusalem who led the people of Judah {to worship idols} on the hilltops!*

ULT **because of the transgression of Jacob**
UST because … the descendants of Jacob, have sinned {against Yahweh}
(בְּפֶ֣שַׁע יַעֲקֹ֔ב)

If your language does not use an abstract noun for the idea of **transgression**, you could express the same idea in another way. Alternate translation: [because of how Jacob has rebelled]

Support Reference: Abstract Nouns

ULT **Jacob**
UST the descendants of Jacob
(יַעֲקֹ֔ב)

Here Micah 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 people of Israel]

Support Reference: Metonymy

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

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 **Who {is} the transgression of Jacob? Is} it not Samaria**
UST It was {the leaders of the people in} the city of Samaria who led all of the descendants of Jacob to sin
(מִי־פֶ֣שַׁע יַעֲקֹ֔ב הֲלוֹא֙ שֹׁמְר֔וֹן)

Micah is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Samaria is the cause of Jacob's transgression!]

Support Reference: Rhetorical Question

ULT **And who {are} the high places of Judah? Is} it not Jerusalem**
UST It was {the leaders of the people in} Jerusalem who led the people of Judah {to worship idols} on the hilltops
(וּמִ֥י בָמ֖וֹת יְהוּדָ֑ה הֲלֹ֖וא יְרוּשָׁלָֽם)

Micah is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [And Jerusalem lead Judah to worship idols on the high places!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
because of the transgression of	because … have sinned {against Yahweh}
Jacob	the descendants of Jacob
and because of the sins of	because … have sinned {against Yahweh}
the house of Israel	the people of Israel
Samaria	It was {the leaders of the people in} the city of Samaria
Judah	the people of Judah
Jerusalem	It was {the leaders of the people in} Jerusalem

Micah 1:6

ULT	UST
“So I will make Samaria a ruin of the field, a planting place of a vineyard. And I will pour down her stones into the gorge, and her foundations I will uncover.	*So Yahweh says, “I will turn the city of Samaria into a heap of rubble in the countryside; it will be a place for planting vineyards. I will roll the stones of its buildings down into the valley and strip the buildings down to their foundations.*

ULT **So I will make**
UST So Yahweh says, “I will turn
(וְשַׂמְתִּי)

This is the beginning of what Yahweh said. If it would be more natural in your language, you could express this as a direct quotation. Alternate translation: [Yahweh said, “So I will make”]

Support Reference: Direct and Indirect Quotations

ULT **her stones into the gorge, and her foundations**
UST the stones of its buildings down into the valley and … to their foundations
(לַגַּי אֲבָנֶיהָ וִיסֹדֶיהָ)

The pronoun **her** refers to the city of Samaria, which Yahweh speaks of as if it were a woman. It may be helpful to clarify this for your readers. Alternate translation: [Samaria’s stones into the gorge, and Samaria’s foundations]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samaria	the city of Samaria
a ruin of	into a heap of rubble
a planting place of	it will be a place for planting
a vineyard	vineyards
and her foundations	and … to their foundations

Micah 1:7

ULT	UST
And all her carved images will be crushed, and all her wages will be burned in the fire, and all her idols I will make a desolation, for from the wages of a prostitute she gathered {them}, and to the wages of a prostitute they will return."	*Enemies will smash all of the idols in Samaria to pieces and burn up all the gifts that people gave at the idol temples. I will make all of the idols there into ruins because the people of Samaria collected these precious things by their business of prostitution at the temples, so enemies will carry them off and use them to pay prostitutes elsewhere."*

ULT **And all her carved images will be crushed**
UST Enemies will smash all of the idols in Samaria to pieces
(וְכָל־פְּסִילֶ֣יהָ יֻכַּ֔תּוּ)

The expression **crushed** 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 crush all Samaria's carved images]

Support Reference: Active or Passive

ULT **and all her wages will be burned in the fire**
UST and burn up all the gifts that people gave at the idol temples
(וְכָל־אֶתְנַנֶּ֨יהָ֙ יִשָּׂרְפ֣וּ בָאֵ֔שׁ)

The expression **burned** 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 fire will burn up all her wages]

Support Reference: Active or Passive

ULT **I will make a desolation**
UST I will make … into ruins
(אָשִׂ֣ים שְׁמָמָ֑ה)

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

Support Reference: Abstract Nouns

ULT **they will return**
UST so enemies will carry them off
(יָשֻׁובוּ)

The pronoun **they** refers to the idols and treasures that Samaria gathered. It may be helpful to clarify this for your readers. Alternate translation: [these treasures will be used again]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her carved images	the idols in Samaria
her idols	the idols there
a desolation	into ruins
a prostitute	prostitution at the temples

Micah 1:8

ULT	UST
On account of this I shall lament and wail; I shall go barefoot and naked. I shall make a lamentation like the jackals and mourning like the daughters of an owl.	*Because of all of this, I will weep and wail. I will walk around without my sandals and without my clothes. I will howl like a jackal and cry out like a family of owls.*

ULT I shall lament and wail
UST I will weep and wail
(אֶסְפְּדָה וְאֵילִֽילָה)

The terms **lament** and **wail** mean similar things. Micah 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 shall greatly mourn]

Support Reference: Doublet

ULT I shall go barefoot and naked
UST I will walk around without my sandals and without my clothes
(אֵילְכָה שׁוֹלֵל וְעָרֹום)

Going about without sandals or clothing was a symbolic action by which Micah showed his deep grief and mourning over the coming disaster. 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: [I shall go barefoot and naked to show my grief]

Support Reference: Symbolic Action

ULT I shall make a lamentation like the jackals
UST I will howl like a jackal
(אֶעֱשֶׂה מִסְפֵּד כַּתַּנִּים)

The point of this comparison is that just as **the jackals** make loud, wailing cries, so Micah's **lamentation** will be loud and mournful. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [I shall make a lamentation as loud and mournful as the cries of the jackals]

Support Reference: Simile

ULT **a lamentation**
UST I will howl
(מְסָפֵד)

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: [mournful wailing]

Support Reference: Abstract Nouns

ULT **and mourning like the daughters of an owl**
UST and cry out like a family of owls
(וַאֲבֵל כִּבְנוֹת יַעֲנָה)

The point of this comparison is that just as **the daughters of an owl** make mournful, crying sounds, so Micah's **mourning** will sound. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and mourning that sounds like the crying of young owls]

Support Reference: Simile

ULT **and mourning like the daughters of an owl**
UST and cry out like a family of owls
(וַאֲבֵל כִּבְנוֹת יַעֲנָה)

Micah 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 shall make mourning like the daughters of an owl]

Support Reference: Ellipsis

ULT **and mourning**
UST and cry out
(וַאֲבֵל)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I shall lament	I will weep
a lamentation	I will howl
and mourning	and cry out

Micah 1:9

ULT	UST
For her wounds {are} incurable, for it has come to Judah. It has reached to the gate of my people, to Jerusalem.	*This is because nothing now can stop Yahweh from destroying Samaria. And because the same thing will also happen to Judah; {it is as though} the enemy army has arrived {already} at the gates of Jerusalem, the city where my people live.*

ULT **her wounds {are} incurable**
UST nothing now can stop Yahweh from destroying Samaria
(אֲנוּשָׁה מַכּוֹתֶיהָ)

Micah is speaking of the destruction that has struck the city as if it were **wounds** that cannot be healed. 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 struck her cannot be undone]

Support Reference: Metaphor

ULT **her wounds**
UST Yahweh from destroying Samaria
(מַכּוֹתֶיהָ)

If your language does not use an abstract noun for the idea of **wounds**, you could express the same idea in another way. Alternate translation: [the places where she is wounded]

Support Reference: Abstract Nouns

ULT **for it has come to Judah. It has reached**
UST And because the same thing will also happen to Judah; it is as though} the enemy army has arrived {already … }
(כִּי־בָאָה עַד־יְהוּדָה נָגַע)

The pronoun **it** refers to the disaster and judgment that Yahweh is bringing. It may be helpful to clarify this for your readers. Alternate translation: [for this disaster has also come to Judah. This disaster has reached]

Support Reference: Pronouns — When to Use Them

> ULT **the gate of my people**
> UST the gates of … the city where my people live
> (שַׁעַר עַמִּי)

Here, **gate** represents the city of Jerusalem itself, since the gate was the main entrance to the city and the place where it was defended. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the city of my people]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	Judah
the gate of	the gates of
Jerusalem	Jerusalem

Micah 1:10

ULT	UST
In Gath, do not declare {it}; weeping, do not weep. In Beth Leaphrah, roll yourself in the dust.	*Do not tell {our enemies in the city of} Gath {about this}! Certainly do not cry aloud! Instead, roll in the dust at Beth Leaphrah.*

> ULT **In Gath, do not declare {it}**
> UST Do not tell {our enemies in the city of} Gath {about this}
> (בְּגַ֨ת אַל־תַּגִּ֜ידוּ)

The word translated as **declare** sounds like the name of the city, **Gath**. If it would be helpful to your readers, you could put this information in a footnote.

Support Reference: How to Translate Names

> ULT **do not declare {it}**
> UST Do not tell … about this
> (אַל־תַּגִּ֜ידוּ)

The pronoun **it** refers to the news of the coming disaster. It may be helpful to clarify this for your readers. Alternate translation: [do not declare the news of the disaster]

Support Reference: Pronouns — When to Use Them

> ULT **weeping, do not weep**
> UST Certainly do not cry aloud
> (בָּכ֖וֹ אַל־תִּבְכּ֑וּ)

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

Support Reference: Reduplication

> ULT **In Beth Leaphrah, roll yourself in the dust**
> UST Instead, roll in the dust at Beth Leaphrah
> (בְּבֵ֣ית לְעַפְרָ֔ה עָפָ֖ר התפלשתי)

The name of the town **Beth Leaphrah** means “house of dust.” If it would be helpful to your readers, you could put this information in a footnote.

Support Reference: How to Translate Names

ULT **roll yourself in the dust**
UST Instead, roll in the dust
(עָפָר התפלשתי)

Rolling oneself **in the dust** was a symbolic action by which a person showed deep grief and mourning. 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: [roll yourself in the dust to show your grief]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In Gath	{our enemies in the city of} Gath
do … declare {it}	Do … tell … about this
weeping	Certainly do not cry aloud

Micah 1:11

ULT	UST
Pass on your way, dweller of Shaphir, {in} nakedness of shame. The dweller of Zaanan has not gone out; the mourning of Beth Ezel will take from you its standing place.	*You people who live in Shaphir will march away naked and ashamed. The people of Zaanan will not go out {to help you}. The people of Beth Ezel will mourn, and by their mourning {you will know that} Beth Ezel will not help you stand {against the enemy}.*

ULT **{ … Shaphir, in} nakedness of shame. The dweller of Zaanan has not gone out; the mourning of Beth Ezel will take from you**

UST Shaphir … naked and ashamed. The people of Zaanan will not go out {to help you}. The people of Beth Ezel will mourn, and by their mourning {you will know that} Beth Ezel will not help you stand {against the enemy … }

(שָׁפִיר עֶרְיָה־בֹשֶׁת לֹא יָצְאָה יוֹשֶׁבֶת צַאֲנָן מִסְפַּד בֵּית הָאֵצֶל יִקַּח מִכֶּם)

The name of the town **Shaphir** means “pleasant” or “beautiful,” the opposite of **nakedness** and **shame**. The name of the town **Zaanan** sounds like the verb “go out.” The name of the town **Beth Ezel** may mean “house of taking away.” If it would be helpful to your readers, you could put this information in a footnote.

ULT **{in} nakedness of shame**

UST naked and ashamed

(עֶרְיָה־בֹשֶׁת)

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

Support Reference: Abstract Nouns

ULT **the mourning of Beth Ezel**

UST The people of Beth Ezel will mourn

(מִסְפַּד בֵּית הָאֵצֶל)

If your language does not use an abstract noun for the idea of **mourning**, you could express the same idea in another way. Alternate translation: [when the people of Beth Ezel mourn, it]

Support Reference: Abstract Nouns

> ULT **will take from you its standing place**
> UST and by their mourning {you will know that} Beth Ezel will not help you stand {against the enemy}
> (יִקַּח מִכֶּם עָמְדָתוֹ)

The pronoun **its** refers to the town of Beth Ezel. It may be helpful to clarify this for your readers. Alternate translation: [will take from you the standing place of Beth Ezel]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shame	and ashamed
the mourning of	will mourn

Micah 1:12

ULT	UST
Surely the dweller of Maroth writhes for {something} good, but evil has come down from Yahweh to the gate of Jerusalem.	*Indeed, the people of Maroth wait anxiously for something good to happen{, but nothing good will come}. Instead, Yahweh has caused terrible things to happen, all the way to the gates of Jerusalem.*

ULT the dweller of Maroth writhes for {something} good
UST the people of Maroth wait anxiously for something good to happen
(חָלָה לְטוֹב יוֹשֶׁבֶת מָרוֹת)

The name of the town **Maroth** sounds like the word for "bitterness," an opposite of **good.** If it would be helpful to your readers, you could put this information in a footnote.

Support Reference: How to Translate Names

ULT evil has come down from Yahweh
UST Yahweh has caused terrible things to happen
(יָרַד רָעָה מֵאֵת יְהוָה)

Micah is using the adjective **evil** as a noun to mean a certain kind of thing. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [terrible things have come down from Yahweh]

Support Reference: Nominal Adjectives

ULT to the gate of Jerusalem
UST all the way to the gates of Jerusalem
(לְשַׁעַר יְרוּשָׁלִָם)

Here, **the gate** represents the city of Jerusalem itself, since the gate was its main entrance. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to Jerusalem itself]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for {something} good	for something good to happen
evil	terrible things
Yahweh	Yahweh
to the gate of	all the way to the gates of
Jerusalem	Jerusalem

Micah 1:13

ULT	UST
Harness the chariot to the steeds, dweller of Lachish. She {was} the beginning of sin to daughter Zion, for in you were found the transgressions of Israel.	*You people of Lachish, hitch your swift horses to your war chariots {and flee}! You were the first ones to lead the people of Zion to sin, because you caused the people of Israel to rebel against Yahweh.*

ULT **Harness the chariot to the steeds, dweller of Lachish**
UST You people of Lachish, hitch your swift horses to your war chariots {and flee … }
(רְתֹם הַמֶּרְכָּבָה לָרֶכֶשׁ יוֹשֶׁבֶת לָכִישׁ)

The name of the town **Lachish** sounds like the word for "steed." If it would be helpful to your readers, you could put this information in a footnote.

Support Reference: How to Translate Names

ULT **She {was} the beginning of sin**
UST You were the first ones to lead … to sin
(רֵאשִׁית חַטָּאת הִיא)

Even though Micah has addressed the people of Lachish directly as **dweller of Lachish**, here he speaks of them in the third person as **She** and then switches back to addressing them as **you**. If it would be helpful in your language, you could translate this consistently in the second person. Alternate translation: [You were the beginning of sin]

Support Reference: First, Second or Third Person

ULT **to daughter Zion**
UST the people of Zion
(לְבַת־צִיּוֹן)

Micah is speaking of the city of Zion, that is, Jerusalem, and its people as if they were his **daughter**. This form of expression conveys affection. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [to my beloved people of Zion]

Support Reference: Metaphor

ULT **in you were found**
UST you caused
(בָּךְ נִמְצְאוּ)

The expression **were found** 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: [for people found in you]

Support Reference: Active or Passive

ULT **the transgressions of Israel**
UST the people of Israel to rebel against Yahweh
(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: [the sinful things that Israel did]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the chariot	to your war chariots {and flee}
to the steeds	your swift horses
sin	to lead … to sin
Zion	Zion
the transgressions	to rebel against Yahweh
of Israel	the people of Israel

Micah 1:14

ULT	UST
Therefore you will give dowry gifts to Moresheth Gath. The houses of Achzib {will} become a deception to the kings of Israel.	*So you {leaders in Jerusalem} will have to send farewell gifts as you part with the town of Moresheth Gath{, as a father does when giving a daughter in marriage}. The town of Achzib will prove to be deceptive to the rulers of Israel.*

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: [As a result,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you will give dowry gifts to Moresheth Gath**
UST you {leaders in Jerusalem} will have to send farewell gifts as you part with the town of Moresheth Gath{, as a father does when giving a daughter in marriage … }
(תִּתְּנִי שִׁלּוּחִים עַל מוֹרֶשֶׁת גַּת)

The town **Moresheth Gath** is Micah's hometown. The part of the name **Moresheth** sounds like the word for "betrothed." The idea is that, just as a father gave a gift of money (a dowry) along with his daughter to the man she married, the leaders of Jerusalem will have to give tribute to Assyria as they also give them their towns, such as Moresheth Gath.

Support Reference: Assumed Knowledge and Implicit Information

ULT **The houses of Achzib {will} become a deception**
UST The town of Achzib will prove to be deceptive
(בָּתֵּי אַכְזִיב לְאַכְזָב)

The name of the town **Achzib** sounds like the word for "deception." If it would be helpful to your readers, you could put this information in a footnote.

Support Reference: How to Translate Names

ULT **{will} become a deception**
UST will prove to be deceptive
(לְאַכְזָ֔ב)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The houses of	The town of
{will} become a deception	will prove to be deceptive
to the kings of	to the rulers of
Israel	Israel

Micah 1:15

ULT	UST
Also a possessor I will bring to you, dweller of Mareshah. The glory of Israel will come to Adullam.	*You people of Mareshah, Yahweh will bring a conqueror to take over your town, as well. The honored leaders of Israel will go to Adullam {once again to hide in the cave}.*

ULT **Also a possessor I will bring to you, dweller of Mareshah**
UST You people of Mareshah, Yahweh will bring a conqueror to take over your town, as well
(עַד הַיֹּרֵשׁ אָבִי לָךְ יוֹשֶׁבֶת מָרֵאשָׁה)

The name of the town **Mareshah** sounds like the word for **possessor.** If it would be helpful to your readers, you could put this information in a footnote.

Support Reference: How to Translate Names

ULT **The glory of Israel**
UST The honored leaders of Israel
(כְּבוֹד יִשְׂרָאֵל)

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

Support Reference: Metonymy

ULT **The glory of Israel will come to Adullam**
UST The honored leaders of Israel will go to Adullam {once again to hide in the cave … }
(עַד־עֲדֻלָּם יָבוֹא כְּבוֹד יִשְׂרָאֵל)

By **The glory of Israel will come to Adullam**, Micah means that the honored leaders of Israel will go into hiding there, just as David once hid in the caves near Adullam to escape his enemies (described in 1 Samuel 22:1). You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Israel's honored leaders will flee to hide in the caves near Adullam, as David once did]

Support Reference: Assumed Knowledge and Implicit Information

ULT **The glory of Israel**
UST The honored leaders of Israel
(כְּבוֹד יִשְׂרָאֵל)

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: [The glorious ones of Israel]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The glory of Israel	The honored leaders of Israel

Micah 1:16

ULT	UST
Make yourself bald and shave for the sons of your delight. Enlarge your baldness like the eagle, for they have gone into exile from you.	*{You leaders of Israel,} completely shave your heads {in mourning} for the children whom you love. Shave yourselves completely bald, like an eagle, because your enemies will take your children far away from you into exile.*

ULT **Make yourself bald and shave**
UST You leaders of Israel,} completely shave your heads {in mourning}
(קָרְחִי וְגֹּזִּי)

The terms translated as **Make yourself bald** and **shave** mean similar things. Micah 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: [Shave your head completely bald]

Support Reference: Doublet

ULT **Make yourself bald and shave**
UST You leaders of Israel,} completely shave your heads {in mourning}
(קָרְחִי וְגֹּזִּי)

Shaving the head completely bald was a symbolic action by which the people would show their deep grief and mourning. 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: [Make yourself bald and shave to show your grief]

Support Reference: Symbolic Action

ULT **the sons of**
UST the children
(בְּנֵי)

Here the masculine term **sons** has a generic sense that includes all children whether male or female. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women as modeled in the UST.

Support Reference: When Masculine Words Include Women

ULT **the sons of your delight**
UST the children whom you love
(בְּנֵי תַּעֲנוּגֶיךָ)

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

Support Reference: Abstract Nouns

ULT **Enlarge your baldness like the eagle**
UST Shave yourselves completely bald, like an eagle
(הַרְחִבִי קָרְחָתֵךְ כַּנָּשֶׁר)

The point of this comparison is that just as **the eagle** has a bare, featherless head, so the people are to make their **baldness** in mourning complete. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [Make your baldness complete, so that your head is as bare as an eagle's head]

Support Reference: Simile

ULT **your baldness**
UST Shave yourselves completely bald
(קָרְחָתֵךְ)

If your language does not use an abstract noun for the idea of **baldness**, you could express the same idea in another way. Alternate translation: [the bald area on your head]

Support Reference: Abstract Nouns

ULT **like the eagle**
UST like an eagle
(כַּנָּשֶׁר)

This word could mean: (1) an eagle, or (2) a vulture. Alternate translation: [like the vulture]

ULT **for they have gone into exile from you**
UST because your enemies will take your children far away from you into exile
(כִּי גָלוּ מִמֵּךְ)

The pronoun **they** refers to the children whom Micah told the people to mourn for. It may be helpful to clarify this for your readers. Alternate translation: [for your children have gone into exile from you]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your delight	whom you love

ULT	UST
like the eagle	like an eagle
they have gone into exile	your enemies will take your children … into exile

Micah 2

Micah 2 Chapter Introduction

Structure and Formatting

This chapter continues using poetic forms in communicating that people who take advantage of others are guilty of sin and injustice.

1. Yahweh condemns those who oppress others (1–5)
2. Yahweh rebukes those who reject his word (6–11)
3. Yahweh promises to gather and restore his people (12–13)

Religious and Cultural Concepts in This Chapter

Land as inheritance

A family's fields were an inheritance from Yahweh meant to stay in the family, so seizing them (verses 2, 4) violated covenant order and invited his judgment.

Micah 2:1

ULT	UST
Woe to the devisers of iniquity and the workers of evil on their beds! In the light of the morning they do it, for it is in the power of their hand.	*Terrible things will happen to you who lie awake in bed at night planning how to do evil things. You get up at dawn and you do those things, simply because you are able to do them.*

ULT **Woe to the devisers of**
UST Terrible things will happen to you … planning how to do evil things
(הֲוֹי חֹשְׁבֵי)

Micah is using the word **Woe** to express a strong feeling of warning about the coming judgment on the people he is describing. 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 the devisers of]

Support Reference: Exclamations

ULT **iniquity**
UST planning how to do evil things
(אָוֶן)

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

Support Reference: Abstract Nouns

ULT **and the workers of evil**
UST planning how to do evil things
(וּפֹעֲלֵי רָע)

If your language does not use an abstract noun for the idea of **evil**, you could express the same idea in another way. Alternate translation: [and those who plan to do evil deeds]

Support Reference: Abstract Nouns

ULT **In the light of the morning they do it, for it is in the power of their hand**
UST You get up at dawn and you do those things, simply because you are able to do them
(בְּאוֹר הַבֹּקֶר יַעֲשׂוּהָ כִּי יֶשׁ־לְאֵל יָדָם)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because it is in the power of their hand, in the light of the morning they do it]

Support Reference: Connect — Reason-and-Result Relationship

ULT **in the power of their hand**
UST you are able to do them
(לְאֵל יָדָם)

Here, **their hand** represents their ability to do what they want. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [within their power to do so]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Woe	Terrible things will happen to you
iniquity	planning how to do evil things
evil	planning how to do evil things

Micah 2:2

ULT	UST
And they covet fields and seize {them}, and houses, and take {them} away. And they oppress a man and his house, and a man and his inheritance.	*You want fields that belong to other people, so you forcefully take them; you want their houses, so you steal them. You cheat people and take away their property, including what their families have owned for generations.*

ULT **{ … And they covet fields and seize them and houses and take them} away**
UST You want fields that belong to other people, so you forcefully take them; you want their houses, so you steal them
(וְחָמְדוּ שָׂדוֹת וְגָזָלוּ וּבָתִּים וְנָשָׂאוּ)

Micah 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: [Woe to those who covet fields and seize them and covet houses and take them away]

Support Reference: Ellipsis

ULT **And they oppress a man and his house and a man and his inheritance**
UST You cheat people and take away their property, including what their families have owned for generations
(וְעָשְׁקוּ גֶּבֶר וּבֵיתוֹ וְאִישׁ וְנַחֲלָתוֹ)

Micah is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And they oppress a man and take away his house, and they oppress a man and take away his inheritance]

Support Reference: Ellipsis

ULT **and his inheritance**
UST including what their families have owned for generations
(וְנַחֲלָתוֹ)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they covet	You want
and seize them	so you forcefully take them
and houses	you want their houses
and his inheritance	

ULT	UST
	including what their families have owned for generations

Micah 2:3

ULT	UST
Therefore, thus says Yahweh, "Behold me, devising against this clan disaster, which you will not remove your necks from there, and you will not walk haughtily, for it {is} an evil time.	*So this is what Yahweh says, "Listen to me! I am planning to destroy you people, and you will not be able to escape from it. You will no longer be able to act proudly, because you will be experiencing terrible things.*

ULT **Therefore**
UST So
(לָכֵן)

The term translated as **Therefore** indicates that what follows is a result of what came before. This marks the shift from the previous accusations to the sentence or judgement about to be pronounced. Use a connector in your language that makes this clear. Alternate translation: [Because you do these things]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Behold me, devising**
UST Listen to me! I am planning
(הִנְנִי חֹשֵׁב)

Yahweh is using **Behold me** as a common expression to mean that he is about to act. 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 devise]

Support Reference: Idiom

ULT **this clan**
UST you people
(הַמִּשְׁפָּחָה הַזֹּאת)

Yahweh is using one part of the nation, **this clan** to represent all the people. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [all of you]

Support Reference: Synecdoche

ULT **which you will not remove your necks from there**
UST and you will not be able to escape from it
(אֲשֶׁר לֹא־תָמִישׁוּ מִשָּׁם צַוְּארֹתֵיכֶם)

Yahweh is speaking of the coming disaster as if it were a heavy yoke on the people, from which **you will not remove your necks**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [from which you will not be able to free yourselves]

Support Reference: Metaphor

ULT **and you will not walk haughtily**
UST You will no longer be able to act proudly
(וְלֹא תֵלְכוּ רוֹמָה)

Yahweh is speaking of behaving or conducting oneself as if it were walking down a path. To **walk haughtily** means to behave arrogantly or proudly. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and you will not conduct yourselves proudly]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
disaster	to destroy
evil	you will be experiencing terrible things

Micah 2:4

ULT	UST
In that day {someone} will lift up against you a proverb, and lament a lamentation of a lamentation. He says, 'Destroying, we are destroyed! The portion of my people he exchanges! How he removes {it} from me! To a rebel he divides our fields!'"	*At that time, your enemies will mock you by singing this very sad song about you, 'Yahweh has completely destroyed us {Israelites}! Yahweh is taking the portions of land away from us {that he had given to us}! We are extremely distressed because he is giving our fields to our enemies!'"*

ULT **In that day**
UST At that time
(בַּיּוֹם הַהוּא)

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

Support Reference: Introduction of a New Event

ULT **{someone} will lift up against you a proverb**
UST your enemies will mock you
(יִשָּׂא עָלֵיכֶם מָשָׁל)

Here the word **someone** refers to the enemies of the people in general, not to any specific person. It may be helpful to clarify this for your readers. Alternate translation: [your enemy will lift up against you a proverb]

Support Reference: Pronouns — When to Use Them

ULT **and lament a lamentation of a lamentation**
UST by singing this very sad song about you
(וְנָהָה נְהִי נֶהְיָה)

Micah is repeating forms of the word **lament** in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [and mock you with a mournful dirge]

Support Reference: Reduplication

ULT **Destroying, we are destroyed**
UST Yahweh has completely destroyed us {Israelites}
(שָׁדֹד נְשֻׁדָּדְנוּ)

The people are repeating forms of the same verb, **Destroying** and **we are destroyed**, in order to intensify their expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [We are utterly destroyed]

Support Reference: Reduplication

ULT **we are destroyed**
UST Yahweh has completely destroyed us {Israelites}
(נְשֻׁדָּדְנוּ)

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

Support Reference: Active or Passive

ULT **The portion of my people**
UST the portions of land … that he had given to us
(חֵלֶק עַמִּי)

Micah assumes that readers will know that the phrase **portion of my people** means the fields and property that Yahweh gave to his people as their inheritance. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [The land that my people inherited]

Support Reference: Assumed Knowledge and Implicit Information

ULT **How he removes {it}**
UST We are extremely distressed because
(אֵיךְ יָמִישׁ)

The people are using a phrase that expresses a strong feeling of dismay and grief at their loss. There may be an equivalent word or phrase in your language that you can use in your translation to convey this feeling. Alternate translation: [Alas, he removes my portion]

Support Reference: Exclamations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a proverb	your enemies will mock you
and lament	by singing this very sad song about you

ULT	UST
Destroying	Yahweh has completely destroyed us {Israelites}

Micah 2:5

ULT	UST
Therefore there will not be for you one casting a measuring line by lot in the assembly of Yahweh.	*So when Yahweh's people {return to} divide up the land {again}, no one from your families will be there to receive any of it.*

ULT **Therefore**
UST So
(לָכֵן)

The term translated as **Therefore** indicates that what follows is a future result of the redistribution of their land. Use a connector in your language that makes this clear. Alternate translation: [As a result,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **one casting a measuring line by lot**
UST return to} divide up the land {again}
(מַשְׁלִיךְ חֶבֶל בְּגוֹרָל)

Micah assumes that readers will know that **casting a measuring line by lot** refers to the way the tribes received the land in Numbers 26:55. Since Yahweh had promised Abraham the land as an eternal inheritance, Micah knew they would some day return from exile and the land would once again be divided up, but those who Yahweh is judging here will not be a part of that. You could say that explicitly as in the UST if that would be helpful to your readers.

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the assembly of Yahweh**
UST when Yahweh's people
(בִּקְהַל יְהוָה)

Micah is using the possessive form to mean the **assembly** that belongs to **Yahweh,** that is, when his people gather once again to divide up the land after returning from exile. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [among Yahweh's people]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by lot	return to} divide up the land {again}
in the assembly of	when … people

ULT	UST
Yahweh	Yahweh’s

Micah 2:6

ULT	UST
“Do not drip,” they drip. They do not drip about these {things}; disgraces will not depart.	*False prophets {who hear me say this} prophesy to me, “Do not prophesy!” They do not prophesy about these things, therefore Yahweh will certainly dishonor {them}.*

ULT Do not drip,” they drip
UST False prophets {who hear me say this} prophesy to me, Do not prophesy
(אַל־תַּטִּפוּ יַטִּיפוּן)

The pronoun **they** refers to the false prophets who oppose Micah. It may be helpful to clarify this for your readers. Alternate translation: [“Do not drip,” the false prophets drip]

Support Reference: Pronouns — When to Use Them

ULT Do not drip,” they drip. They do not drip
UST False prophets {who hear me say this} prophesy to me, Do not prophesy!” They do not prophesy
(אַל־תַּטִּפוּ יַטִּיפוּן לֹא־יַטִּפוּ)

Micah is speaking of prophesying 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: [“Do not pour out words of prophecy,” the false prophets prophesy. They do not prophesy]

Support Reference: Metaphor

ULT disgraces will not depart
UST therefore Yahweh will certainly dishonor {them}
(לֹא יִסַּג כְּלִמּוֹת)

Here Micah is speaking of **disgraces** as if they were living things that could **depart**, or leave on their own. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they will always be disgraced]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disgraces	therefore Yahweh will certainly dishonor {them}

Micah 2:7

ULT	UST
Should it be said, house of Jacob, "Is the Spirit of Yahweh short?" Or "Are these his deeds?" Do not my words do good with the one walking uprightly?	*You descendants of Jacob should not say such things as, "Yahweh does not become impatient." Or "These are not the kinds of things that he does." What I say certainly helps those who do what is right.*

ULT **Should it be said, house of Jacob**
UST You descendants of Jacob should not say such things as
(הֶאָמֻור בֵּית־יַעֲקֹב)

Micah is using the question form to rebuke the people for the complacent things they say. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [It should not be said, house of Jacob]

Support Reference: Rhetorical Question

ULT **Should it be said**
UST should not say such things as
(הֶאָמֻור)

The expression **Should it be said** 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: [Should anyone say]

Support Reference: Active or Passive

ULT **house of Jacob**
UST You descendants of Jacob
(בֵּית־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** figuratively means all the people descended from the patriarch Jacob, who was also known as Israel. Alternate translation: [you Israelites]

Support Reference: Metaphor

> ULT **Is the Spirit of Yahweh short**
> UST Yahweh does not become impatient
> (הֲקֻצַּר֙ רוּחַ֣ יְהוָ֔ה)

Here Micah is speaking of Yahweh being impatient as if his Spirit could be **short**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Is Yahweh impatient]

Support Reference: Metaphor

> ULT **Is the Spirit of Yahweh short**
> UST Yahweh does not become impatient
> (הֲקֻצַּר֙ רוּחַ֣ יְהוָ֔ה)

Micah is using the question form to affirm that the Spirit of Yahweh is not impatient. 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 Spirit of Yahweh is not impatient!]

Support Reference: Rhetorical Question

> ULT **Are these his deeds**
> UST These are not the kinds of things that he does
> (אֵ֚לֶּה מַעַלָלָ֔יו)

Micah is using the question form to affirm that such calamities are not the kind of thing Yahweh normally does. 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: [These are not his deeds!]

Support Reference: Rhetorical Question

> ULT **Are these his deeds**
> UST These are not the kinds of things that he does
> (אֵ֚לֶּה מַעַלָלָ֔יו)

The pronoun **his** refers to Yahweh. It may be helpful to clarify this for your readers. Alternate translation: [Are these Yahweh's deeds]

Support Reference: Pronouns — When to Use Them

ULT **Do not my words do good with the one walking uprightly**
UST What I say certainly helps those who do what is right
(הֲלֹוא דְבָרַי יֵיטִיבוּ עִם הַנֹּשֵׁר הוֹלֵךְ)

Micah is using the question form to affirm that his words which are reflecting Yahweh's words do good to those who live uprightly. 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 my words do good with the one walking uprightly.]

Support Reference: Rhetorical Question

ULT **the one walking uprightly**
UST those who do what is right
(הַנֹּשֵׁר הוֹלֵךְ)

Micah is speaking of living or conducting one's life as if it were **walking**. 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 who lives righteously]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house of	You descendants of
Jacob	Jacob
the Spirit of	does not become impatient
Yahweh	Yahweh
do good	certainly helps

Micah 2:8

ULT	UST
“But recently my people rise up as an enemy. You strip the splendor from the front of the garment, from those passing by in security, {those} returning from war.	*{However, Yahweh says,} “Recently my people have turned against me and become my enemies. When people pass by feeling safe, like soldiers returning from battle {to their own people}, you strip the fine outer garments right off their fronts.*

ULT But recently my people
UST { … However, Yahweh says,} Recently my people
(וְאֶתְמוֹל עַמִּי)

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

Support Reference: Quotations and Quote Margins

ULT my people rise up as an enemy
UST my people have turned against me and become my enemies
(עַמִּי לְאוֹיֵב יְקוֹמָם)

The pronoun **my** refers to Yahweh, who begins speaking here about his own people. It may be helpful to clarify this for your readers. Alternate translation: [Yahweh’s people rise up as an enemy]

Support Reference: Pronouns — When to Use Them

ULT my people rise up as an enemy
UST my people have turned against me and become my enemies
(עַמִּי לְאוֹיֵב יְקוֹמָם)

The point of this comparison is that just as **an enemy** rises up to attack, so the leaders of Israel who Yahweh calls **my people**, have turned against Yahweh and have attacked their own defenseless people. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [my people attack the way an enemy would attack]

Support Reference: Simile

ULT **You strip**
UST you strip
(תַּפְשִׁטוּן)

The pronoun **You** here and in the next verse, refers to the leaders of the Israelite people whom Yahweh has just described as rising up as an enemy against their own people. It may be helpful to clarify this for your readers. Alternate translation: [You leaders of my people strip]

Support Reference: Pronouns — When to Use Them

ULT **the splendor**
UST the fine
(אַדֶּר)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
as an enemy	and become my enemies
the splendor	the fine

Micah 2:9

ULT	UST
The women of my people you drive out from the house of her delights; from upon her infants you take away my splendor forever.	*You force the women among my people out of the homes that they love, and you take away from their children forever the good things that I wanted to give them.*

ULT **from the house of her delights; from upon her infants**
UST out of the homes that they love … from their children
(מִבֵּית תַּעֲנֻגֶיהָ מֵעַל עֹלָלֶיהָ)

The pronoun **her** refers to each of the women among Yahweh's people whom the leaders are oppressing. He is not speaking about one particular woman but all of the women. It may be helpful to clarify this for your readers. Alternate translation: [from the houses of their delights; from upon their infants]

Support Reference: Pronouns — When to Use Them

ULT **her delights**
UST that they love
(תַּעֲנֻגֶיהָ)

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

Support Reference: Abstract Nouns

ULT **my splendor**
UST the good things that I wanted to give them
(הֲדָרִי)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the house of	out of the homes
her delights	that they love
my splendor	the good things that I wanted to give them
forever	forever

Micah 2:10

ULT	UST
Rise up and go! For this {is} not the resting place; because of uncleanness it will destroy, and a grievous destruction."	*So get up and leave! This land is no longer a place where you can live. You have made it unacceptable to me by your sins, so I will destroy it in a way that is severe."*

ULT **the resting place**
UST a place where you can live
(הַמָּנוּחָה)

Here Micah is speaking of the land where the people can safely live as if it were a **resting place**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the place where you can safely live]

Support Reference: Metaphor

ULT **uncleanness**
UST You have made it unacceptable to me by your sins
(טָמְאָה)

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

Support Reference: Abstract Nouns

ULT **it will destroy**
UST so I will destroy it
(תַּחֲבִֽל)

The phrase **it will destroy** is a translation of the standard written Hebrew text. This reading, however, does not seem to make sense. You may want to follow an alternative reading that scholars have proposed was original, pronouncing the consonants with different vowels. Alternate translation: [it will be destroyed]

Support Reference: Alternative Readings

ULT **it will destroy**
UST so I will destroy it
(תְּחַבֵּל)

The pronoun **it** refers to the uncleanness of the land, which brings about its destruction. It may be helpful to clarify this for your readers. Alternate translation: [the land will be destroyed]

Support Reference: Pronouns — When to Use Them

ULT **and a grievous destruction**
UST in a way that is severe
(וְחֶבֶל נִמְרָץ)

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: [and I will destroy it very severely]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it will destroy	so I will destroy it
and a … destruction	in a way that is severe

Micah 2:11

ULT	UST
If a man walking {in} wind and falsehood lied, "I will drip to you of wine and of beer," he would be the dripper of this people.	*If someone who speaks nothing but lies were to say, "I will preach that you should drink wine and beer!" that is the kind of prophet you people would accept.*

ULT If a man walking {in} wind and falsehood lied
UST If someone who speaks nothing but lies were to say
(לוּ־אִ֥ישׁ הֹלֵ֛ךְ רוּחַ֖ וְשֶׁ֣קֶר כִּזָּ֑ב)

Micah is presenting a possible condition, that a person might come speaking lies and promising indulgence. Use a natural form in your language for introducing a condition that could happen. Alternate translation: [Suppose a man walking in wind and falsehood lied]

Support Reference: Connect — Hypothetical Conditions

ULT a man walking
UST someone who speaks nothing but lies
(אִ֥ישׁ הֹלֵ֛ךְ)

Micah is speaking of a person conducting his life as if it were **walking** down a path. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [a man who lives]

Support Reference: Metaphor

ULT a man
UST someone
(אִ֥ישׁ)

Micah is not referring to a specific **man**. He means anyone 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: [anyone]

Support Reference: Generic Noun Phrases

ULT {in} wind and falsehood
UST who speaks nothing but lies
(רוּחַ֖ וְשֶׁ֣קֶר)

Micah is speaking of empty, deceptive speech as **wind** with no substance. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [by empty, deceptive talk]

Support Reference: Metaphor

ULT **{in} wind and falsehood**
UST who speaks nothing but lies
(רֽוּחַ וָשָׁקֶר)

The phrase **wind and falsehood** expresses a single idea. The word **wind** tells more about **falsehood**, describing it as empty and worthless. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [in worthless lies]

Support Reference: Hendiadys

ULT **and falsehood**
UST who speaks nothing but lies
(וָשָׁקֶר)

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

Support Reference: Abstract Nouns

ULT **I will drip to you of wine and of beer**
UST I will preach that you should drink wine and beer
(אַטִּף לְךָ לַיַּיִן וְלַשֵּׁכָר)

Here the false prophet is speaking of someone who prophesies or preaches as if his words would **drip** out of his mouth as if they would fall like rain, as in verse 6. 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 prophesy to you about wine and beer]

Support Reference: Metaphor

ULT **he would be the dripper of this people**
UST that is the kind of prophet you people would accept
(וְהָיָה מַטִּיף הָעָם הַזֶּה)

Micah is speaking of the false prophet speaking these prophesies that the people want to hear as if he were the **dripper** whose words would 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: [he would be exactly the sort of prophet this people would welcome]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{in} wind	who speaks nothing but lies
lied	were to say

ULT	UST
of wine	should drink wine

Micah 2:12

ULT	UST
“Gathering, I will gather Jacob, all of you. Assembling, I will assemble the remnant of Israel. Together I will set them like sheep of Bozrah, like a flock in the midst of its pasture; they will be noisy from humanity.	*“However, some day I will certainly gather all of you descendants of Jacob. I will certainly bring together the Israelite people who survive. I will bring them together in one place, as a shepherd gathers a flock of sheep into a good pasture. They will make a lot of noise because there will be very many of them.*

ULT **Gathering, I will gather**
UST However, some day I will certainly gather
(אָסֹף אֶאֱסֹף)

Yahweh is repeating forms of the verb **gather**, 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 gather]

Support Reference: Reduplication

ULT **Jacob**
UST descendants of Jacob
(יַעֲקֹב)

Yahweh is using Jacob, the patriarch, who was also known as Israel, to represent all of his descendants. Alternate translation: [the people of Israel]

Support Reference: Synecdoche

ULT **Assembling, I will assemble**
UST I will certainly bring together
(קַבֵּץ אֲקַבֵּץ)

Yahweh is repeating forms of the verb **assemble**, 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 surely assemble]

Support Reference: Reduplication

ULT **the remnant of Israel**
UST the Israelite people who survive
(שְׁאֵרִית יִשְׂרָאֵל)

Yahweh is using the possessive form to describe the **remnant** that consists of the people of **Israel** who survive. 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 remaining people of Israel]

Support Reference: Possession

ULT **I will set them**
UST as a shepherd gathers
(אֲשִׁיתֵמוֹ)

Even though Yahweh is addressing the people directly earlier in this verse, here he speaks about them in the third person as **them**. If it would be helpful in your language, you could continue to use the second person here. Alternate translation: [I will set you all]

Support Reference: First, Second or Third Person

ULT **like sheep of Bozrah, like a flock in the midst of its pasture**
UST a flock of sheep into a good pasture
(כְּצֹאן בָּצְרָה כְּעֶדֶר בְּתוֹךְ נְוֵהוּ)

The point of this comparison is that just as **sheep** are gathered together safely into **a flock** within their **pasture**, so Yahweh will gather his people together. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [like sheep of Bozrah gathered safely together, like a flock kept secure within its pasture]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gathering	However, some day … certainly
Jacob	descendants of Jacob
Assembling	certainly
the remnant of	who survive
Israel	the Israelite people
like sheep of	a flock of sheep
like a flock	a flock of sheep

Micah 2:13

ULT	UST
The breaker has gone up to the face of them. They have broken through and passed through the gate and gone out through it. And their king has passed on to the face of them, and Yahweh {is} at their head."	*I will send someone who will open the way in front of them, and they will follow behind him, going out through the gate. Their king will go before them, and {I,} Yahweh, will be the one leading them."*

ULT **The breaker**
UST I will send someone who will open the way
(הַפֹּרֵץ)

Here Yahweh is speaking of the leader who goes ahead of the people as if he were **The breaker**, one who breaks open a way through a barrier. 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 who breaks through]

Support Reference: Metaphor

ULT **has gone up to the face of them**
UST I will send someone who will open the way in front of them
(עָלָה & לִפְנֵיהֶם)

Here, **to the face of them** represents being in front of them or ahead of them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [has gone up in front of them]

Support Reference: Metonymy

ULT **And their king has passed on to the face of them**
UST Their king will go before them
(וַיַּעֲבֹר מַלְכָּם לִפְנֵיהֶם)

Here again, **to the face of them** represents being in front of them, leading them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And their king has gone ahead of them]

Support Reference: Metonymy

ULT **and Yahweh {is} at their head**
UST and {I,} Yahweh, will be the one leading them
(וַיהוָה בְּרֹאשָׁם)

Here, **their head** represents the leading or foremost position. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and Yahweh leads the way]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the gate	going out through the gate
their king	Their king
and Yahweh	and {I,} Yahweh

Micah 3

Micah 3 Chapter Introduction

Structure and Formatting

Yahweh judges corrupt leaders and false prophets.

1. Yahweh condemns the injustice of Israel's leaders (1–4)
2. Yahweh exposes the deception of false prophets (5–8)
3. Yahweh announces judgment on Jerusalem's rulers (9–12)

Religious and Cultural Concepts in This Chapter

Justice

An unjust society was considered to be against the law of Moses. If these kingdoms did not have justice, they were not obedient to Yahweh.

Translation Issues in This Chapter

Metaphors

There are vivid pictures used in this chapter which show how the leaders of the people were treating the Israelites. These situations are absurd unless taken as a metaphor.

Micah 3:1

ULT	UST
And I said, "Hear, please, heads of Jacob and commanders of the house of Israel: Is it not for you to know justice?	*Then I said, "You leaders of the people of Jacob and you rulers of the people of Israel, listen to me! You are the ones who should know all about how to treat people fairly.*

ULT **And I said**
UST Then I said
(וָאֹמַר)

Micah is using the words **And I said** to introduce a direct quotation of what he said to the leaders. In your translation, use a natural way of introducing direct quotations in your language.

Support Reference: Quotations and Quote Margins

ULT **heads of Jacob**
UST You leaders of the people of Jacob
(רָאשֵׁי יַעֲקֹב)

Here, **heads** represents the leaders of the people and the name **Jacob** 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 plain language. Alternate translation: [leaders of the people of Israel]

Support Reference: Metonymy

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 people of Israel]

Support Reference: Metaphor

ULT **Is it not for you to know justice**
UST You are the ones who should know all about how to treat people fairly
(הֲלוֹא לָכֶם לָדַעַת אֶת־הַמִּשְׁפָּט)

Micah is using the question form to rebuke the leaders and to assert that they are obligated to know justice. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [It is certainly your responsibility to know justice!]

Support Reference: Rhetorical Question

ULT **justice**
UST how to treat people fairly
(אֶת־הַמִּשְׁפָּט)

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: [how to act justly]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
please	listen to me
Jacob	Jacob
and commanders of	and you rulers of
the house of Israel	the people of Israel
to know	who should know all about
justice	how to treat people fairly

Micah 3:2

ULT	UST
Haters of good and lovers of evil, tearing their skin from upon them and their flesh from upon their bones,	*Yet you hate what is right and love what is evil! You violently rob my people {as though} you are stripping off their skin and flesh.*

ULT good and lovers of evil
UST what is right and love what is evil
(טֹוב וְא�ֹהֲבֵי רעה)

Micah is using the adjectives **good** and **evil** as nouns to mean certain kinds of actions. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [doing good things and love doing evil things]

Support Reference: Nominal Adjectives

ULT tearing their skin from upon them and their flesh from upon their bones
UST { … You violently rob my people as though} you are stripping off their skin and flesh
(גֹּזְלֵי עוֹרָם מֵעֲלֵיהֶם וּשְׁאֵרָם מֵעַל עַצְמוֹתָם)

Here Micah is speaking of the way the leaders oppress the people as if the leaders were butchers **tearing their skin from upon them and their flesh from upon their bones**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [brutally oppressing the people, taking everything they have]

Support Reference: Metaphor

ULT their skin from upon them and their flesh from upon their bones
UST { … You violently rob my people as though} you are stripping off their skin and flesh
(עוֹרָם מֵעֲלֵיהֶם וּשְׁאֵרָם מֵעַל עַצְמוֹתָם)

The pronouns **their** and **them** refer to the victims of the leaders' oppression. It may be helpful to clarify this for your readers. Alternate translation: [the people's skin from upon them and the people's flesh from upon their bones]

Support Reference: Pronouns — When to Use Them

ULT **and their flesh from upon their bones**
UST and flesh
(וּשְׁאֵרָם מֵעַל עַצְמוֹתָם)

Micah 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 tearing their flesh from upon their bones]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	what is right
and lovers of	and love
evil	what is evil

Micah 3:3

ULT	UST
and who have eaten the flesh of my people, and their skin from upon them they have stripped, and their bones they have broken, and they have chopped {them} up as {what} is in the pot, and as flesh inside a cauldron."	*You greedily strip my people of everything that they have {as though} you are a butcher who strips off their skin, breaks their bones, chops them up, puts them into a cooking pot, and eats them."*

ULT **and who have eaten the flesh of my people**
UST You greedily strip my people of everything that they have … and eats them
(וַאֲשֶׁר אָכְלוּ֙ שְׁאֵ֣ר עַמִּ֔י)

Here Micah is speaking of the way the leaders exploit the people as if the leaders had **eaten the flesh of my people**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and who have exploited my people]

Support Reference: Metaphor

ULT **and their skin from upon them they have stripped, and their bones they have broken**
UST { … as though} you are a butcher who strips off their skin, breaks their bones
(וְעוֹרָ֣ם מֵעֲלֵיהֶ֣ם הִפְשִׁ֔יטוּ וְאֶת־עַצְמֹתֵיהֶ֖ם פִּצֵּֽחוּ)

Here Micah is speaking of how the leaders oppress the people as if the leaders had stripped **their skin from upon them** and had broken **their bones**. 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 have cruelly oppressed and crushed them]

Support Reference: Metaphor

ULT **they have stripped, and their bones they have broken, and they have chopped {them} up**
UST { … as though} you are a butcher who strips off their skin, breaks their bones, chops them up
(הִפְשִׁ֔יטוּ וְאֶת־עַצְמֹתֵיהֶ֖ם פִּצֵּֽחוּ וּפָרָשׂ֑וּ)

Even though Micah is addressing the leaders of Israel directly (see 3:1), here he is speaking of them in the third person as **they**. If it would be helpful in your language, you could translate this in the second person for consistency. Alternate translation: [you have stripped, and their bones you have broken, and you have chopped them up]

Support Reference: First, Second or Third Person

ULT **and they have chopped {them} up as {what} is in the pot, and as flesh inside a cauldron**
UST chops them up, puts them into a cooking pot
(וּפָרְשׂוּ כַּאֲשֶׁר בַּסִּיר וּכְבָשָׂר בְּתוֹךְ קַלָּחַת)

The point of this comparison is that the leaders treat the people as cruelly as a cook treats the meat that he chops up to cook **as what is in the pot** and **as flesh inside a cauldron**. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and they have chopped them up as cruelly as a cook chops up the meat that goes in the pot and the flesh inside a cauldron]

Support Reference: Simile

ULT **and as flesh inside a cauldron**
UST puts them into a cooking pot
(וּכְבָשָׂר בְּתוֹךְ קַלָּחַת)

Micah 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 as they chopped up the flesh to cook inside a cauldron]

Support Reference: Ellipsis

Micah 3:4

ULT	UST
Then they will cry out to Yahweh, but he will not answer them. And he will hide his face from them at that time, just as they have made their deeds evil.	*Someday, {when bad things happen to those leaders,} they will call out for Yahweh {to help them}, but he will not help them. He will be as diligent to ignore them at that time, as they were to do evil deeds.*

ULT **Then**
UST Someday, {when bad things happen to those leaders … }
(אָז)

The word **Then** indicates that these events will take place at a later time, after the wrongdoing described in the previous verses. Your language may have a connecting phrase that you can use to show this. Alternate translation: [At a later time]

Support Reference: Connect — Sequential Time Relationship

ULT **And he will hide his face from them at that time, just as they have made their deeds evil**
UST He will be as diligent to ignore them at that time, as they were to do evil deeds
(וַיַּסְתֵּר פָּנָיו מֵהֶם בָּעֵת הַהִוא כַּאֲשֶׁר הֵרֵעוּ מַעַלְלֵיהֶם)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since they have made their deeds evil, he will hide his face from them at that time.]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they will cry out**
UST they will call out
(יִזְעָקוּ)

The pronoun **they** refers to the leaders whom Micah has just finished addressing. It may be helpful to clarify this for your readers. Alternate translation: [the leaders will cry out]

Support Reference: Pronouns — When to Use Them

> ULT **And he will hide his face from them**
> UST He will be as diligent to ignore them
> (וַיַּסְתֵּר פָּנָיו מֵהֶם)

The pronouns **he** and **his** refer to Yahweh, and the pronoun **them** refers to the leaders. It may be helpful to clarify this for your readers. Alternate translation: [And Yahweh will hide his face from those leaders]

Support Reference: Pronouns — When to Use Them

> ULT **And he will hide his face from them**
> UST He will be as diligent to ignore them
> (וַיַּסְתֵּר פָּנָיו מֵהֶם)

Here, **his face** represents Yahweh's favorable attention, so that to **hide his face** means to refuse to help. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And he will refuse to help them]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they will cry out	they will call out
Yahweh	for Yahweh {to help them}

Micah 3:5

ULT	UST
Thus says Yahweh, "Concerning the prophets causing my people to wander astray, biting with their teeth, then they call out, 'Peace!' But whoever does not put {something} in their mouths, they consecrate war against him.	*This is what Yahweh says, "This is about the prophets who are misleading my people. They prophesy good things for anyone giving them something to eat. However, they declare holy war against anyone who does not give them food.*

ULT **Thus says Yahweh**
UST This is what Yahweh says
(כֹּה אָמַר יְהוָה)

Micah is using the words **Thus says Yahweh** to indicate that what follows 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 **causing my people to wander astray**
UST who are misleading my people
(הַמַּתְעִים אֶת־עַמִּי)

Yahweh is speaking of the prophets leading the people into wrong belief and behavior as if the prophets were **causing** the people **to wander astray** from the right path. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [causing my people to believe and act wrongly]

Support Reference: Metaphor

ULT **biting with their teeth, then they call out, 'Peace**
UST They prophesy good things for anyone giving them something to eat
(הַנֹּשְׁכִים בְּשִׁנֵּיהֶם וְקָרְאוּ שָׁלוֹם)

Yahweh is speaking of the practice the prophets had of giving a favorable prophecy to someone in exchange for food or payment as if they were **biting with their teeth**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [when they have been given food to eat, then they call out, 'Peace!']

Support Reference: Metaphor

ULT **Peace**
UST good things
(שָׁלֹום)

If your language does not use an abstract noun for the idea of **Peace**, you could express the same idea in another way. Alternate translation: [You will live peacefully and be safe]

Support Reference: Abstract Nouns

ULT **they consecrate war against him**
UST they declare holy war against
(וְקִדְּשׁוּ עָלָיו מִלְחָמָה)

The implication is that the prophets perform religious ceremonies to declare a holy war against anyone who does not feed them. You could include this information if that would be helpful to your readers. Alternate translation: [they perform ceremonies to declare a holy war against him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they consecrate war against him**
UST they declare holy war against
(וְקִדְּשׁוּ עָלָיו מִלְחָמָה)

The pronoun **they** refers to the prophets, and the pronoun **him** refers to anyone who does not give the prophets food. It may be helpful to clarify this for your readers. Alternate translation: [the prophets consecrate war against that person]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the prophets	the prophets
Peace	good things
they consecrate	they declare holy

Micah 3:6

ULT	UST
Therefore, {it will be} night for you without vision, and it will be dark for you without divining. And the sun will go down on the prophets, and the day will become dark over them."	*Because of that, it will be {as though it is} always night for you prophets because you will no longer be able to see visions, and you will no longer be able to practice divination. Yes, {it will be as though} the sun has set for you prophets even during the day, because I will show you nothing."*

ULT **Therefore**
UST Because of that
(לָכֵן)

The word **Therefore** indicates that what follows is the sentence for the crime the prophets are being accused of in the previous verse. Use a connector in your language that makes it clear that what follows is a result. Alternate translation: [Because you have done these things]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{it will be} night for you without vision**
UST it will be {as though it is} always night for you prophets because you will no longer be able to see visions
(לַ֤יְלָה לָכֶם֙ מֵחָזֹ֔ון)

Here Yahweh is speaking of the prophets losing their ability to receive revelation as if they would become blind, saying it would become **night for you**, a time **without vision**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [you prophets will receive no more visions]

Support Reference: Metaphor

ULT **without vision**
UST because you will no longer be able to see visions
(מֵחָזֹ֔ון)

If your language does not use an abstract noun for the idea of **vision**, you could express the same idea in another way. Alternate translation: [without the ability to see visions]

Support Reference: Abstract Nouns

ULT **and it will be dark for you without divining**
UST and you will no longer be able to practice divination
(וְחָשְׁכָה לָכֶם מִקֶּסֶם)

Yahweh assumes that readers will know **divining** refers to the pagan practice these prophets used to predict the future. You could include this information if that would be helpful to your readers. Alternate translation: [and you will lose the ability you claim you have to predict the future]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And the sun will go down on the prophets, and the day will become dark over them**
UST Yes, {it will be as though} the sun has set for you prophets even during the day, because I will show you nothing
(וּבָאָה הַשֶּׁמֶשׁ עַל־הַנְּבִיאִים וְקָדַר עֲלֵיהֶם הַיּוֹם)

Yahweh is speaking of the prophets losing his favor and guidance and the gift of true prophesy as if the **sun will go down on the prophets**, and **the day will become dark over them**, leaving them in darkness. 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 prophets will lose my guidance and the ability to see my revelation]

Support Reference: Metaphor

ULT **on the prophets, and the day will become dark over them**
UST for you prophets even during the day, because I will show you nothing
(עַל־הַנְּבִיאִים וְקָדַר עֲלֵיהֶם הַיּוֹם)

Even though Yahweh is addressing the prophets directly, here he is speaking of them in the third person as **the prophets** and **them**. If it would be helpful in your language, you could translate this in a respectful form in the second person. Alternate translation: [on you prophets, and the day will become dark over you]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
without vision	because you will no longer be able to see visions
without divining	and you will no longer be able to practice divination
the prophets	you prophets

Micah 3:7

ULT	UST
And the seers will be ashamed, and the diviners will be disgraced. And all of them will cover over the mustache, for there is no answer of God.	*Those who claim to see the future will feel ashamed, and those who practice divination will feel disgraced. They will all cover their faces to express how ashamed they are, because God will not answer them.*

ULT **and the diviners will be disgraced**
UST and those who practice divination will feel disgraced
(וְחָפְרוּ֙ הַקֹּסְמִ֔ים)

The expression **will be disgraced** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and the diviners will no longer have honor from the people because they are unable to predict the future]

Support Reference: Active or Passive

ULT **And all of them will cover over the mustache**
UST They will all cover their faces to express how ashamed they are
(וְעָטוּ֙ עַל־שָׂפָ֔ם כֻּלָּ֖ם)

Covering the upper lip, represented here by **cover over the mustache**, was a symbolic action by which people showed that they were unclean or in mourning. 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 all of them will cover their upper lip to express their sorrow and shame]

Support Reference: Symbolic Action

ULT **answer of God**
UST God … answer them
(מַעֲנֵ֥ה אֱלֹהִֽים)

Here Micah is using the possessive form to describe an **answer** that comes from **God**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [answer from God]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the seers	Those who claim to see the future
And … will be ashamed	will feel ashamed
the diviners	those who practice divination

ULT	UST
and … will be disgraced	and … will feel disgraced
God	God

Micah 3:8

ULT	UST
But I, in contrast, I am full of power, the Spirit of Yahweh, and justice, and might, to declare to Jacob his transgression, and to Israel his sin.	*But as for me, Yahweh's Spirit greatly empowers me to do what is right and to be strong so that I can tell the people of Jacob how they have rebelled {against God} and tell the people of Israel how they have sinned.*

ULT **But I, in contrast, I am full of**
UST But as for me … greatly empowers me
(וְאוּלָם אָנֹכִי מָלֵאתִי)

Micah uses the words **But** and **in contrast** here to indicate a contrast between the false prophets, who will be put to shame, and himself, who is empowered by the Spirit of Yahweh. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [I, however, am full of]

Support Reference: Connect — Contrast Relationship

ULT **But I, in contrast, I am full of**
UST But as for me … greatly empowers me
(וְאוּלָם אָנֹכִי מָלֵאתִי)

Micah is stating the pronoun **I** separately, even though the verb translated as **I am full** already includes this meaning. He is doing that to emphasize how he is different from the other prophets mentioned previously. 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: [In contrast to them, I am full]

Support Reference: Pronouns — When to Use Them

ULT **power, the Spirit of Yahweh, and justice, and might**
UST Yahweh's Spirit greatly empowers me to do what is right and to be strong
(כֹּחַ אֶת־רוּחַ יְהוָה וּמִשְׁפָּט וּגְבוּרָה)

If your language does not use abstract nouns for the ideas of **power**, **justice**, and **might**, you could express the same ideas in other ways. Alternate translation: [what makes me strong, the Spirit of Yahweh, and what makes me just and mighty]

Support Reference: Abstract Nouns

ULT **the Spirit of Yahweh**
UST Yahweh's Spirit
(אֶת־רוּחַ יְהוָה)

Here Micah is using the possessive form to describe the **Spirit** that comes from and belongs to **Yahweh**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [the Spirit that comes from Yahweh]

Support Reference: Possession

ULT **the Spirit of Yahweh**
UST Yahweh's Spirit
(אֶת־רוּחַ יְהוָה)

Micah is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words if that would be clearer in your language. Alternate translation: [I am full of the Spirit of Yahweh]

Support Reference: Ellipsis

ULT **to declare to Jacob his transgression, and to Israel his sin**
UST so that I can tell the people of Jacob how they have rebelled {against God} and tell the people of Israel how they have sinned
(לְהַגִּיד לְיַעֲקֹב פִּשְׁעוֹ וּלְיִשְׂרָאֵל חַטָּאתוֹ)

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: [to declare to the people of Israel how thy have rebelled by sinning again God]

Support Reference: Parallelism

ULT **his transgression, and to Israel his sin**
UST how they have rebelled {against God} and tell the people of Israel how they have sinned
(פִּשְׁעוֹ וּלְיִשְׂרָאֵל חַטָּאתוֹ)

If your language does not use abstract nouns for the ideas of **transgression** and **sin**, you could express the same ideas in other ways. Alternate translation: [about how he has rebelled and to Israel about how he has sinned]

Support Reference: Abstract Nouns

ULT and to Israel his sin
UST and tell the people of Israel how they have sinned
(וּלְיִשְׂרָאֵל חַטָּאתוֹ)

Micah is leaving out some of the words that in many languages a sentence would need in order to be complete. It may be helpful to repeat some of these words from the previous phrase. Alternate translation: [and to declare to Israel his sin]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Spirit of	Yahweh's Spirit
Yahweh	Yahweh's Spirit
and justice	to do what is right
and might	and to be strong
to declare	so that I can tell
to Jacob	the people of Jacob
his transgression	how they have rebelled {against God}
and to Israel	and tell the people of Israel
his sin	how they have sinned

Micah 3:9

ULT	UST
Hear this, please, heads of the house of Jacob and commanders of the house of Israel, the ones abhorring justice and making all of the straight {things} crooked,	*You leaders of the people of Jacob and you rulers of the people of Israel, listen to this! You are the ones who hate it when people do what is right, and when people say what is true, you change it into something false.*

ULT heads of the house of Jacob and commanders of the house of Israel
UST You leaders of the people of Jacob and you rulers of the people of Israel
(רָאשֵׁי֙ בֵּ֣ית יַעֲקֹ֔ב וּקְצִינֵ֖י בֵּ֣ית יִשְׂרָאֵ֑ל)

See how you translated the very similar phrases in verse1.

Support Reference: Metonymy

ULT justice
UST when people do what is right
(מִשְׁפָּֽט)

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: [what is just]

Support Reference: Abstract Nouns

ULT and making all of the straight things crooked
UST and when people say what is true, you change it into something false
(וְאֵ֥ת כָּל־הַיְשָׁרָ֖ה יְעַקֵּֽשׁוּ)

Here Micah is speaking of what is morally right as if it were **straight**, and of corrupting it as if it were making it **crooked**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [corrupting everything that is right]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
QUOTE_NOT_FOUND: אָ֙ (ORIG QUOTE)	QUOTE_NOT_FOUND: אָ֙ (ORIG QUOTE)
the house of	the people of
Jacob	Jacob
and commanders of	and you rulers of
the house of	the people of
Israel	Israel
justice	when people do what is right

Micah 3:10

ULT	UST
building Zion with bloodshed and Jerusalem with injustice.	*You are getting the wealth to build up Jerusalem by murdering people and treating people unjustly.*

ULT building Zion with bloodshed and Jerusalem with injustice
UST You are getting the wealth to build up Jerusalem by murdering people and treating people unjustly
(בֹּנֶה צִיּוֹן בְּדָמִים וִירוּשָׁלַם בְּעַוְלָה)

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Another approach would be to connect the phrases with a word that shows that the second phrase is repeating the first one, not saying something additional. See how you as a team have decided to translate the parallel phrases in poetry, and follow that approach here and throughout this chapter. Alternate translation: [building Zion with bloodshed, indeed, building Jerusalem with injustice]

Support Reference: Parallelism

ULT and Jerusalem with injustice
UST You are getting the wealth to build up Jerusalem … and treating people unjustly
(וִירוּשָׁלַם בְּעַוְלָה)

Micah 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 building Jerusalem with injustice]

Support Reference: Ellipsis

ULT with injustice
UST and treating people unjustly
(בְּעַוְלָה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zion	You are getting the wealth to build up Jerusalem
with bloodshed	by murdering people

ULT	UST
and Jerusalem	You are getting the wealth to build up Jerusalem
with injustice	and treating people unjustly

Micah 3:11

ULT	UST
Her heads judge for a bribe, and her priests teach for a price, and her prophets divine for silver. Yet they lean on Yahweh, saying, "Is not Yahweh in our midst? Evil will not come upon us."	*The city's leaders decide cases {favorably} only for those who give them bribes. The city's priests teach only when people pay them {well}. The city's prophets require people to pay them money in order to tell them what they think will happen to them. Yet those same leaders trust in Yahweh and say, "Yahweh is among us, so nothing bad will happen to us."*

ULT **Her heads judge for a bribe, and her priests teach for a price, and her prophets divine for silver. Yet they lean on Yahweh**
UST The city's leaders decide cases {favorably} only for those who give them bribes. The city's priests teach only when people pay them {well}. The city's prophets require people to pay them money in order to tell them what they think will happen to them. Yet those same leaders trust in Yahweh
(רָאשֶׁיהָ ׀ בְּשֹׁחַד יִשְׁפֹּטוּ וְכֹהֲנֶיהָ בִּמְחִיר יוֹרוּ וּנְבִיאֶיהָ בְּכֶסֶף יְקֹסֵמוּ וְעַל־יְהוָה יִשָּׁעֵנוּ)

Even though Micah has been addressing the various leaders of Jerusalem directly, here he is speaking of them in the third person. If it would be helpful in your language, you could translate this in the second person for consistency. Alternate translation: [You leaders judge for a bribe, and you priests teach for a price, and you prophets divine for silver. Yet you lean on Yahweh]

Support Reference: First, Second or Third Person

ULT **Her heads judge for a bribe**
UST The city's leaders decide cases {favorably} only for those who give them bribes
(רָאשֶׁיהָ ׀ בְּשֹׁחַד יִשְׁפֹּטוּ)

Here, **heads** represents the leaders of the city. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Her leaders judge for a bribe]

Support Reference: Metonymy

ULT **Her heads**
UST The city's leaders
(רָאשֶׁיהָ)

The pronoun **Her** refers to the city of Jerusalem. It may be helpful to clarify this for your readers. Alternate translation: [Jerusalem's heads]

Support Reference: Pronouns — When to Use Them

ULT **Yet they lean on Yahweh**
UST Yet those same leaders trust in Yahweh
(וְעַל־יְהוָה יִשָּׁעֵנוּ)

The pronoun **they** refers to the leaders, priests, and prophets of the city. It may be helpful to clarify this for your readers. Alternate translation: [Yet these same leaders, priests, and prophets lean on Yahweh]

Support Reference: Pronouns — When to Use Them

ULT **Yet they lean on Yahweh**
UST Yet those same leaders trust in Yahweh
(וְעַל־יְהוָה יִשָּׁעֵנוּ)

Here Micah is speaking of trusting in Yahweh for support as if the people could physically **lean on Yahweh**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Yet they claim to rely on Yahweh]

Support Reference: Metaphor

ULT **Is not Yahweh in our midst**
UST Yahweh is among us
(הֲלֹוא יְהוָה בְּקִרְבֵּנוּ)

The leaders are using the question form to express their confidence that Yahweh is present with them and will protect them. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Surely Yahweh is in our midst!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
judge	decide cases {favorably}
for a bribe	only for those who give them bribes
and her priests	The city's priests
and her prophets	The city's prophets
divine	in order to tell them what they think will happen to them
for silver	require people to pay them money
Yahweh	Yahweh
Evil	bad

Micah 3:12

ULT	UST
Therefore, because of you, Zion will be plowed {as} a field, and Jerusalem will become heaps, and the mountain of the house, as high places of a forest.	*So, because of what you leaders are doing, enemies will make Mount Zion look like a field that a farmer has plowed. Jerusalem will become a pile of rubble, and the temple hill will become an overgrown forest.*

ULT **Therefore, because of you**
UST So, because of what you leaders are doing
(לָכֵן בִּגְלַלְכֶם)

The word **Therefore** indicates that what follows is the sentence for the crime the leaders are being accused of in the previous verses. Use a connector in your language that makes it clear that what follows is a result. Alternate translation: [Because you have done these things]

Support Reference: Connect — Reason-and-Result Relationship

ULT **because of you**
UST because of what you leaders are doing
(בִּגְלַלְכֶם)

The pronoun **you** refers to the leaders, priests, and prophets of the city. It may be helpful to clarify this for your readers. Alternate translation: [because of you leaders, priests, and prophets]

Support Reference: Pronouns — When to Use Them

ULT **Zion will be plowed {as} a field, and Jerusalem will become heaps, and the mountain of the house, as high places of a forest**
UST enemies will make Mount Zion look like a field that a farmer has plowed. Jerusalem will become a pile of rubble, and the temple hill will become an overgrown forest
(צִיּוֹן שָׂדֶה תֵּחָרֵשׁ וִירוּשָׁלַ͏ִם עִיִּין תִּהְיֶה וְהַר הַבַּיִת לְבָמוֹת יָעַר)

See how you translated these phrases quoted in Jeremiah 26:18.

ULT **Zion will be plowed {as} a field**
UST enemies will make Mount Zion look like a field that a farmer has plowed
(צִיּוֹן שָׂדֶה תֵּחָרֵשׁ)

The point of this comparison is that Zion, or Jerusalem will be so completely destroyed that the ground where the city stood will be **plowed** like an open **field**. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [Zion will be so completely leveled that it will be like a plowed field]

Support Reference: Simile

ULT **Zion will be plowed {as} a field**
UST enemies will make Mount Zion look like a field that a farmer has plowed
(צִיּוֹן שָׂדֶה תֵּחָרֵשׁ)

The expression **will be plowed** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, it is the enemies of Zion who will plow it. Alternate translation: [your enemies will plow Zion like a field]

Support Reference: Active or Passive

ULT **and the mountain of the house, as high places of a forest**
UST and the temple hill will become an overgrown forest
(וְהַר הַבַּיִת לְבָמוֹת יָעַר)

Micah 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 mountain of the house will become as high places of a forest]

Support Reference: Ellipsis

ULT **and the mountain of the house**
UST and the temple hill
(וְהַר הַבַּיִת)

Here Micah is speaking of the temple as if it were a **house**, since it was the place where Yahweh was present among his people. 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 temple mountain]

Support Reference: Metaphor

> ULT **as high places of a forest**
> UST will become an overgrown forest
> (לְבָמוֹת יָעַר)

Here Micah is using the possessive form to describe **high places** that are characterized by being overgrown like a **forest**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [as high places overgrown with forest]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zion	Mount Zion
will be plowed	enemies will make … that a farmer has plowed
and Jerusalem	Jerusalem
the house	the temple

Micah 4

Micah 4 Chapter Introduction

Structure and Formatting

Yahweh promises the future glory and restoration of his people.

1. Yahweh establishes his kingdom among the nations (1–5)
2. Yahweh gathers and restores his people (6–8)
3. Yahweh delivers Zion through present suffering (9–13)

Religious and Cultural Concepts in This Chapter

The remnant

Micah speaks about a future hope and a remnant who will return to their homeland. Verses 1–8 are a vision of the future when God will restore Israel to its former glory. These verses will give hope to those about to be removed from their homeland.

Translation Issues in This Chapter

Similar passage

Notice that Micah 4:1-3 is very similar to Isaiah 2:2-4. You may want to translate many of these phrases in a similar way.

Daughter Zion

Yahweh is addressing the people of Jerusalem as “daughter Zion” whom he is personifying as a woman—crying out, in labor, then threshing her enemies.

Micah 4:1

ULT	UST
But it will be in the last of the days, the mountain of the house of Yahweh will be established as the head of the mountains. And it will be lifted above the hills, and peoples will stream to it.	*But Yahweh says that in the latter days, the mountain where his temple stands will become the most important of all the mountains. Yes, Yahweh will cause it to be the most important place, and a lot of people from many different people groups will come there {to worship}.*

ULT **the mountain of the house of Yahweh will be established as the head of the mountains. And it will be lifted above the hills**
UST the mountain where his temple stands will become the most important of all the mountains. Yes, Yahweh will cause it to be the most important place
(וְיִהְיֶה הַר בֵּית־יְהוָה נָכוֹן בְּרֹאשׁ הֶהָרִים וְנִשָּׂא הוּא מִגְּבָעוֹת)

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: [Yahweh will make the mountain where his temple stands become more important than all the other hills and mountains]

Support Reference: Parallelism

ULT **the mountain of the house of Yahweh will be established**
UST the mountain where his temple stands will become
(וְיִהְיֶה הַר בֵּית־יְהוָה נָכוֹן)

The expression **will be established** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context indicates that it is Yahweh. Alternate translation: [Yahweh will establish the mountain of his house]

Support Reference: Active or Passive

ULT **the mountain of the house of Yahweh**
UST the mountain where his temple stands
(הַר בֵּית־יְהוָה)

Here Micah is speaking of the temple as if it were a **house**, since it was the place where Yahweh was present among his 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 mountain on which the temple of Yahweh stands]

Support Reference: Metaphor

ULT **as the head of the mountains**
UST the most important of all the mountains
(בְּרֹאשׁ הֶהָרִים)

Micah is speaking of the mountain where his temple stands as if it were **the head of the mountains**. He means that Yahweh will exalt it above all the others so that it becomes the most important one. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [as the most prominent and important of the mountains]

Support Reference: Metaphor

ULT **And it will be lifted**
UST Yes, Yahweh will cause it to be the most important
(וְנִשָּׂא הוּא)

The expression **will be lifted** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context indicates that it is Yahweh. Alternate translation: [And Yahweh will lift it]

Support Reference: Active or Passive

ULT **and peoples will stream to it**
UST and a lot of people from many different people groups will come there {to worship}
(וְנָהֲרוּ עָלָיו עַמִּים)

Micah is speaking of the peoples as if they were water that could **stream** to the mountain. He means that they will come to it together in great numbers, like a river flowing. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and peoples will come to it together in great numbers]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of Yahweh	his temple stands
established	will become

Micah 4:2

ULT	UST
Many nations will go and say, "Come and let us go up to the mountain of Yahweh, and to the house of the God of Jacob, so that he will teach us from his ways, and so that we may walk in his paths." For from Zion the law will go out, and the word of Yahweh from Jerusalem.	*{People from} many nations will gather and say {to each other}, "Let us go to the mountain where Yahweh is, to the temple where we can worship the God whom Jacob worshiped. There God will teach us how he wants us to live, and we will do what he tells us to do." Indeed, Zion is the place from which God will send out his instructions, and from Jerusalem Yahweh will announce his messages.*

ULT **the mountain of Yahweh**
UST the mountain where Yahweh is
(הַר־יְהוָה)

By **the mountain of Yahweh**, the speakers are referring to Mount Zion in Jerusalem, where the temple of Yahweh was located. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Mount Zion]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the house of the God of Jacob**
UST the temple where we can worship the God whom Jacob worshiped
(בֵּית אֱלֹהֵי יַעֲקֹב)

Here Micah is speaking of the temple as if it were a **house**, since it was the place where Yahweh was present among his 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 temple of the God of Jacob]

Support Reference: Metaphor

ULT **the God of Jacob**
UST the God whom Jacob worshiped
(אֱלֹהֵי יַעֲקֹב)

Micah is not using the possessive form **the God of Jacob** to indicate that Jacob possesses or controls God. Rather he is using these words to indicate that God is the one whom Jacob worshiped as modeled in the UST.

Support Reference: Possession

ULT **so that he will teach us from his ways, and so that we may walk in his paths**
UST There God will teach us how he wants us to live, and we will do what he tells us to do
(וְיוֹרֵנוּ מִדְּרָכָיו וְנֵלְכָה בְּאֹרְחֹתָיו)

Micah is speaking of how Yahweh wants people to live as if it were **his ways** and **his paths** that they could walk along. He means that to walk in Yahweh's paths is to live in the way that he directs. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [so that he will teach us what he requires, and so that we may live as he directs]

Support Reference: Metaphor

ULT **and the word of Yahweh from Jerusalem**
UST and from Jerusalem Yahweh will announce his messages
(וּדְבַר־יְהוָה מִירוּשָׁלָם)

Micah 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 word of Yahweh will go out from Jerusalem]

Support Reference: Ellipsis

ULT **For from Zion the law will go out, and the word of Yahweh from Jerusalem**
UST Indeed, Zion is the place from which God will send out his instructions, and from Jerusalem Yahweh will announce his messages
(כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלָם)

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [For the word of Yahweh will surely go out from Jerusalem]

Support Reference: Parallelism

ULT **and the word of Yahweh**
UST and … Yahweh will announce his messages
(וּדְבַר־יְהוָה)

Micah using the term **the word of Yahweh** to represent what Yahweh said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and what Yahweh has spoken will go out]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
nations	People
Yahweh	where Yahweh is
the house of the God of	the temple where we can worship the God whom
Jacob	Jacob worshiped
from Zion	Zion is the place from which
the law	his instructions
and the word of Yahweh	and … Yahweh will announce his messages
from Jerusalem	from Jerusalem

Micah 4:3

ULT	UST
And he will judge among many peoples and will decide for strong nations far away. And they will beat their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, and they will not train for war any more.	*Yahweh will settle disputes among many peoples and will make decisions for powerful nations that are far away. Then those peoples will reshape their implements of war into implements for farming. {Armies of} nations will no longer fight against {armies of} other nations, and people will no longer train to be soldiers.*

ULT And he will judge
UST Yahweh will settle disputes
(וְשָׁפַט)

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

Support Reference: Pronouns — When to Use Them

ULT And they will beat
UST Then those peoples will reshape their implements of war into implements for farming
(וְכִתְּתוּ)

The pronoun **they** refers to the many peoples whom Yahweh will judge. It may be helpful to clarify this for your readers. Alternate translation: [And these many peoples will beat]

Support Reference: Pronouns — When to Use Them

ULT their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation
UST { … Then those peoples will reshape their implements of war into implements for farming. Armies of} nations will no longer fight against {armies of} other nations
(חַרְבֹתֵיהֶם לְאִתִּים וַחֲנִיתֹתֵיהֶם לְמַזְמֵרוֹת לֹא־יִשָּׂא גּוֹי אֶל־גּוֹי חָרֶב)

Here, **sword** and **spears** represent warfare and armed conflict. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [their weapons of war into farming tools. Nation will not make war against nation]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he will judge	Yahweh will settle disputes
for … nations	for … nations
their swords	Then those peoples will reshape their implements of war into implements for farming

ULT	UST
into plowshares	Then those peoples will reshape their implements of war into implements for farming
and their spears	Then those peoples will reshape their implements of war into implements for farming

Micah 4:4

ULT	UST
And they will sit, each person under his vine and under his fig tree. And there will be no terrorizer, for the mouth of Yahweh of Armies has spoken.	*Everyone will sit {peacefully} under his own grapevines and under his own fig trees, and no one will cause any of them to be afraid. That will certainly happen because Yahweh, the commander of the heavenly armies, has commanded it.*

ULT **And they will sit, each person under his vine and under his fig tree. And there will be no terrorizer**
UST Everyone will sit {peacefully} under his own grapevines and under his own fig trees, and no one will cause any of them to be afraid
(וְיָשְׁבוּ אִישׁ תַּחַת גַּפְנוֹ וְתַחַת תְּאֵנָתוֹ וְאֵין מַחֲרִיד)

Here, **under his vine and under his fig tree** represents living peacefully and safely on their own land. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And they will dwell, each person safely and prosperously on his own land, undisturbed by anyone]

Support Reference: Metonymy

ULT **the mouth of Yahweh of Armies has spoken**
UST Yahweh, the commander of the heavenly armies, has commanded it
(פִּי יְהוָה צְבָאוֹת דִּבֵּר)

Micah is using **the mouth of Yahweh** to represent Yahweh himself in the act of speaking. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [Yahweh of Armies himself has spoken]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his vine	his own grapevines
his fig tree	his own fig trees
terrorizer	will cause any of them to be afraid
Yahweh of Armies	Yahweh, the commander of the heavenly armies

Micah 4:5

ULT	UST
For all the peoples walk, each one, in the name of his god. But we, we will walk in the name of Yahweh our God forever and ever.	*Even though each one of all of the other people groups obeys its own god, as for us, we will obey Yahweh our God forever.*

ULT **For all the peoples walk, each one, in the name of his god**
UST Even though each one of all of the other people groups obeys its own god
(כִּי כָל־הָעַמִּים יֵלְכוּ אִישׁ בְּשֵׁם אֱלֹהָיו)

Here, the word **walk** is used to describe a habitual lifestyle. In this context, to **walk … in the name of his god** describes the people worshiping and obeying their own false gods. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [For all the peoples follow after their own gods] or [For all the peoples serve their own gods]

Support Reference: Metaphor

ULT **in the name of his god**
UST obeys its own god
(בְּשֵׁם אֱלֹהָיו)

Here, **name** represents the authority and character of a god. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [under the authority of his god]

Support Reference: Metonymy

ULT **But we, we will walk**
UST as for us, we will obey
(וַאֲנַחְנוּ נֵלֵךְ)

Micah is stating the pronoun **we** separately, even though the verb translated as **we will walk** already includes this meaning. He is doing that to emphasize the contrast between what the other nations do and what he and his people will do. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [However, my people and I will walk]

Support Reference: Pronouns — When to Use Them

ULT **we will walk in the name of Yahweh our God**
UST we will obey Yahweh our God
(נֵלֵךְ בְּשֵׁם־יְהוָה אֱלֹהֵינוּ)

Again, the word **walk** is used to describe a habitual lifestyle. In contrast to the first phrase in this verse, to **we will walk in the name of Yahweh** describes the Israelites worshiping and obeying the true God, Yahweh. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [we will live in the manner that Yahweh our God wants]

Support Reference: Metaphor

ULT **Yahweh our God**
UST Yahweh our God
(יְהוָה אֱלֹהֵינוּ)

Micah is not using this possessive form **our God** to indicate that the Israelites possess or control Yahweh. Rather, they are using these words to indicate that Yahweh is the God whom the Israelites worship, including himself. Alternate translation: [Yahweh, the God whom we worship]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his god	its own god
Yahweh	Yahweh
our God	our God
forever	forever

Micah 4:6

ULT	UST
“On that day,” declares Yahweh, “I shall assemble the lame and gather the outcast, and those whom I have afflicted.	*Yahweh says, “At that time I will gather the people who are injured and those who are scattered, that is, everyone whom I have caused to suffer.*

ULT **I shall assemble the lame and gather the outcast**
UST I will gather the people who are injured and those who are scattered
(אֹסְפָה הַצֹּלֵעָה וְהַנִּדָּחָה אֲקַבְּצָה)

Yahweh is speaking of the people of Israel as if they were a flock of sheep, some of them **lame** and some of them **outcast**, whom he gathers together. He is portraying himself as a shepherd who cares for his scattered and suffering people. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I shall bring together my people who are weak and bring back those who were driven away]

Support Reference: Metaphor

ULT **I shall assemble the lame and gather the outcast**
UST I will gather the people who are injured and those who are scattered
(אֹסְפָה הַצֹּלֵעָה וְהַנִּדָּחָה אֲקַבְּצָה)

Yahweh is using the adjectives **the lame** and **the outcast** 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 an equivalent phrase. Alternate translation: [I shall assemble those who are lame, and gather those who were outcast]

Support Reference: Nominal Adjectives

ULT **the lame and gather the outcast**
UST I will gather the people who are injured and those who are scattered
(הַצֹּלֵעָה וְהַנִּדָּחָה אֲקַבְּצָה)

Yahweh is using the adjectives **the lame** and **the outcast** 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 an equivalent phrase. Alternate translation: [the people who are lame and gather the people who have been cast out]

Support Reference: Nominal Adjectives

ULT **and those whom I have afflicted**
UST that is, everyone whom I have caused to suffer
(וַאֲשֶׁר הֲרֵעֹתִי)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and I will gather those whom I have afflicted]

Support Reference: Ellipsis

ULT **and those whom I have afflicted**
UST that is, everyone whom I have caused to suffer
(וַאֲשֶׁר הֲרֵעֹתִי)

Micah assumes that readers will know that **those whom I have afflicted** would refer to those who survived the previous judgment he predicted Yahweh would bring in the earlier portions. You could say that explicitly if that would be helpful to your readers. Alternate translation: [in fact, I will gather all those who survive my discipline]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
declares	says
Yahweh	Yahweh
I shall assemble	I will gather
gather	I will gather
I have afflicted	I have caused to suffer

Micah 4:7

ULT	UST
And I will turn the lame into a remnant, and the ones driven away into a strong nation, and Yahweh will reign over them on Mount Zion, from now and until forever.	*I will cause the injured ones to be the faithful survivors of my people and I will cause all of those whom I drove away to become a mighty nation. Then {I,} Yahweh will rule over them on Mount Zion, now and forever.*

ULT **into a remnant**
UST to be the faithful survivors of my people
(לִשְׁאֵרִית)

By **remnant**, Yahweh means those few people who he will allow to survive his discipline when he judges the sins of his people. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [into a people who will survive]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Yahweh**
UST {I,} Yahweh
(יְהוָה)

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

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
into a remnant	to be the faithful survivors of my people
into a … nation	to become a … nation
Yahweh	{I,} Yahweh
and … will reign	Then … will rule
on Mount Zion	on Mount Zion
forever	forever

Micah 4:8

ULT	UST
And you, watchtower for the flock, hill of daughter Zion— to you it will arrive, and the former dominion will come, the kingdom {belonging} to daughter Jerusalem.	*You people of Zion, who are like a watchtower on the hill guarding my people, I will again authorize you to rule. Jerusalem will once again be the capitol of my kingdom.*

ULT **watchtower for the flock**
UST who are like a watchtower … guarding my people
(מִגְדַּל־עֵדֶר)

Yahweh is speaking of Jerusalem as if it were a **watchtower** from which a shepherd watches over his flock. He means that the city has the role of protecting and overseeing the people of God. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [protector of my people]

Support Reference: Metaphor

ULT **daughter Zion**
UST people of Zion
(בַּת־צִיּוֹן)

Yahweh is using **daughter Zion** as a common expression of the culture to mean "the people of Jerusalem." He refers to Jerusalem in the same way at the end of this verse. 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 people of Jerusalem]

Support Reference: Idiom

ULT **to you it will arrive, and the former dominion will come**
UST I will again authorize you to rule … will once again be
(עָדַיִךְ תֵּאתֶה וּבָאָה הַמֶּמְשָׁלָה הָרִאשֹׁנָה)

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 other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [your former dominion will come, indeed to you it will arrive]

Support Reference: Parallelism

ULT **the former dominion**
UST I will again authorize … to rule … will once again be
(הַמַּמְשָׁלָה הָרִאשֹׁנָה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
watchtower for	who are like a watchtower … guarding
the flock	my people
Zion	people of Zion
the … dominion	I will again authorize … to rule
the kingdom	the capitol of my kingdom
Jerusalem	Jerusalem

Micah 4:9

ULT	UST
Now, why do you shout a shout? Is there no king among you, or has your counselor perished, that pain grips you like a woman giving birth?	*{But} now you are crying out, and it is not because you have no king, or because your advisors have all died. You act as though you are suffering greatly, as much as a woman who is birthing a child!*

ULT **why do you shout a shout**
UST you are crying out
(לָמָּה תָרִיעִי רֵעַ)

Micah is using the question form to challenge the people of Jerusalem about their loud crying. 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 shouting loudly!]

Support Reference: Rhetorical Question

ULT **do you shout a shout**
UST you are crying out
(תָרִיעִי רֵעַ)

Micah is repeating forms of the verb **shout** 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: [are you crying out so loudly]

Support Reference: Reduplication

ULT **Is there no king among you, or has your counselor perished, that pain grips you like a woman giving birth**
UST and it is not because you have no king, or because your advisors have all died. You act as though you are suffering greatly, as much as a woman who is birthing a child
(הַמֶּלֶךְ אֵין־בָּךְ אִם־יוֹעֲצֵךְ אָבַד כִּי־הֶחֱזִיקַךְ חִיל כַּיּוֹלֵדָה)

Micah is using the question form to prompt the people to recognize that they still have a king and a counselor to guide them and thus should not be crying out. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Since you have a king among you, and your counselor has not perished, you do not need to cry out like you are in as much pain as a woman giving birth.]

Support Reference: Rhetorical Question

ULT **pain grips you like a woman giving birth**
UST You act as though you are suffering greatly, as much as a woman who is birthing a child
(הֶחָזִיקָךְ חִיל כַּיּוֹלֵדָה)

The point of this comparison is that just as **a woman giving birth** suffers severe pain, so the people of Jerusalem will experience the same intense anguish. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [pain grips you as severely as the pain of a woman in labor]

Support Reference: Simile

ULT **pain**
UST You act as though you are suffering greatly
(חִיל)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
king	and it is not because you have no king
has your counselor	because your advisors
perished	have all died

Micah 4:10

ULT	UST
Writhe in pain and burst forth, daughter Zion, like a woman giving birth. For now you will you go out of the city, and live in the field, and go to Babylon. There you will be rescued. There Yahweh will redeem you from the hand of your enemies.	*People of Zion, you should agonize and wail like a woman birthing a child, because now you must leave this city and live out in the open fields. You will go all the way to Babylon. However, while you are there, {I,} Yahweh will rescue you. That is where he will take you away from your enemies.*

ULT **Writhe in pain and burst forth, daughter Zion, like a woman giving birth**
UST People of Zion, you should agonize and wail like a woman birthing a child
(חִוּלִי וָגְחִי בַּת־צִיּוֹן כַּיּוֹלֵדָה)

The point of this comparison is that just as **a woman giving birth** cries out and writhes in labor, so the people of Jerusalem will agonize in their distress. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [Writhe in pain and cry out, people of Jerusalem, with the same intense anguish that a woman experiences when she is giving birth]

Support Reference: Simile

ULT **you will be rescued**
UST {I,} Yahweh will rescue you
(תִּנָּצֵלִי)

The expression **you will 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. If you need to say who does the action, the context indicates that it is Yahweh. Alternate translation: [Yahweh will be the one who rescues you]

Support Reference: Active or Passive

ULT **Yahweh**
UST he
(יְהוָה)

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

Support Reference: First, Second or Third Person

ULT **from the hand of your enemies**
UST from your enemies
(מִכַּף אֹיְבָיִךְ)

Here, **the hand** of their enemies represents their power and control. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the power of your enemies]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zion	People of Zion
Babylon	Babylon
you will be rescued	{I,} Yahweh will rescue you
Yahweh	he
will redeem you	will take you away
your enemies	from your enemies

Micah 4:11

ULT	UST
But now many nations are assembled against you, those saying, 'Let her be defiled and let our eyes gaze on Zion.'	*But now {the armies of} many nations have gathered to attack you. They are saying, 'We are here to destroy {this city}! We want to see the ruins of Zion!'*

ULT many nations are assembled against you
UST {the armies of} many nations have gathered to attack you
(נֶֽאֶסְפוּ עָלַיִךְ גּוֹיִם רַבִּים)

The expression **are assembled** 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: [many nations have gathered together against you]

Support Reference: Active or Passive

ULT Let her be defiled and let our eyes gaze
UST We are here to destroy {this city}! We want to see the ruins of Zion
(תֶּחֱנָף וְתַחֲז עֵינֵינוּ)

The people of the other nations are saying what they want to happen to Jerusalem. See the discussion in the introduction to this book about "let" and "may" and follow the decision of your team of how a speakers will express in this context what they want to happen. Alternate translation: [We want her to be defiled and we want our eyes to gaze]

Support Reference: Third-Person Imperatives

ULT and let our eyes gaze on Zion
UST We want to see the ruins of Zion
(וְתַחֲז בְּצִיּוֹן עֵינֵינוּ)

The nations are using the expression **our eyes gaze** as a common expression of the culture to mean "we will gloat over." 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 we want to look with satisfaction on Zion's downfall]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
nations	the armies of … nations
are assembled	have gathered
Let her be defiled	We are here to destroy {this city}

ULT	UST
on Zion	We want to see the ruins of Zion

Micah 4:12

ULT	UST
But they, they do not know the thoughts of Yahweh and they do not understand his plan, for he has gathered them like bundles of grain for the threshing floor.	*But as for them, they do not know what {I,} Yahweh am thinking. They do not understand that this is what I have planned {for them}. In fact, I have gathered them together {to destroy them}, just as a farmer gathers grain onto a threshing floor {to crush it}.*

ULT **But they, they do not know**
UST But as for them, they do not know
(וְהֵמָּה לֹא יָדָעוּ)

Yahweh is stating the pronoun **they** separately, even though the verb translated as **they do not know** already includes this meaning. He is doing that to emphasize how ignorant the people of the other nations are of his thoughts. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [But of course, they do not know]

Support Reference: Pronouns — When to Use Them

ULT **the thoughts of Yahweh and they do not understand his plan, for he has gathered them**
UST what {I,} Yahweh am thinking. They do not understand that this is what I have planned {for them}. In fact, I have gathered them together {to destroy them … }
(מַחְשְׁבוֹת יְהוָה וְלֹא הֵבִינוּ עֲצָתוֹ כִּי קִבְּצָם)

Yahweh is speaking of himself in the third person as **Yahweh**, **his**, and **he**. If it would be helpful in your language, you could translate this in the first person here and throughout this verse. Alternate translation: [my thoughts and they do not understand my plan, for I have gather them]

Support Reference: First, Second or Third Person

ULT **the thoughts of Yahweh**
UST what {I,} Yahweh am thinking
(מַחְשְׁבוֹת יְהוָה)

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

Support Reference: Abstract Nouns

ULT **he has gathered them like bundles of grain for the threshing floor**
UST I have gathered them together {to destroy them}, just as a farmer gathers grain onto a threshing floor {to crush it … }
(קִבְּצָם כָּעֲמִיר גֹּרְנָה)

The point of this comparison is that just as **bundles of grain** are gathered to the threshing floor to be crushed, so Yahweh has gathered the nations together for judgment. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [he has gathered them together so that he can destroy them, just as a farmer gathers bundles of grain to the threshing floor to be crushed]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they do … know	they do … know
Yahweh	{I,} Yahweh
they do … understand	They do … understand
he has gathered them	I have gathered them together {to destroy them}
like bundles of grain	just as a farmer gathers grain
for the threshing floor	onto a threshing floor {to crush it}

Micah 4:13

ULT	UST
Arise and thresh, daughter Zion, for I will make your horn iron, and I will make your hooves bronze. So break into pieces many peoples and devote to Yahweh their plunder and their wealth to the Lord of all of the earth."	*So you people of Zion, become active and defeat your enemies! You can do this because I will cause you to be very strong. So destroy {these} many peoples and give to {me,} Yahweh, the Ruler of the whole earth, everything valuable that your enemies possess."*

ULT **Arise and thresh, daughter Zion**
UST So you people of Zion, become active and defeat your enemies
(קוּמִי וְדוֹשִׁי בַת־צִיּוֹן)

Yahweh is speaking of the people of Jerusalem, or **daughter Zion,** defeating her enemies as if she were an ox that could **thresh** grain. He means that Jerusalem will crush the nations as an ox crushes grain on the threshing floor. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Arise and crush your enemies, people of Jerusalem]

Support Reference: Metaphor

ULT **I will make your horn iron, and I will make your hooves bronze**
UST I will cause you to be very strong
(כִּי־קַרְנֵךְ אָשִׂים בַּרְזֶל וּפַרְסֹתַיִךְ אָשִׂים נְחוּשָׁה)

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 other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [I will make your horn iron, indeed I will make your hooves bronze]

Support Reference: Parallelism

ULT **I will make your horn iron**
UST I will cause you to be very strong
(כִּי־קַרְנֵךְ אָשִׂים בַּרְזֶל)

Yahweh is speaking of the strength he will give Zion as if it were a **horn** made of **iron**. An animal's horn represents power, and iron represents strength that cannot be broken. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I will make you unbreakably strong]

Support Reference: Metaphor

ULT **and I will make your hooves bronze**
UST I will cause you to be very strong
(וּפַרְסֹתַיִךְ אָשִׂים נְחוּשָׁה)

Yahweh continues to speak of Zion as if it were a powerful threshing ox whose **hooves** he would make of **bronze**. He means that he will make Zion strong enough to trample and crush her enemies. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and I will make you strong enough to trample your enemies]

Support Reference: Metaphor

ULT **and devote to Yahweh their plunder and their wealth**
UST and give to {me,} Yahweh … everything valuable that your enemies possess
(וְהַחֲרַמְתִּי לַיהוָה בִּצְעָם וְחֵילָם)

By **devote**, Yahweh means something that is irrevocably dedicated to him so that it cannot be taken back or used for any other purpose. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and permanently dedicate to Yahweh their plunder and their wealth]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to Yahweh**
UST to {me,} Yahweh
(לַיהוָה)

Yahweh is speaking of himself in the third person as **to 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 **their plunder and their wealth**
UST everything valuable that your enemies possess
(בִּצְעָם וְחֵילָם)

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

Support Reference: Abstract Nouns

ULT **and their wealth to the Lord of all of the earth**
UST the Ruler of the whole earth, everything valuable that your enemies possess
(וְחֵילָם לַאֲדוֹן כָּל־הָאָרֶץ)

Micah 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 devote their wealth to the Lord of all of the earth]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and thresh	and defeat your enemies
Zion	Zion
your horn	I will cause you to be very strong
iron	I will cause you to be very strong
bronze	I will cause you to be very strong
to Yahweh	to {me,} Yahweh
their plunder	everything valuable that your enemies possess
to the Lord of	the Ruler of
the earth	the … earth

Micah 5

Micah 5 Chapter Introduction

Structure and Formatting

Yahweh promises a ruler who will shepherd and deliver his people.

1. Yahweh raises up a ruler from Bethlehem (1–6)
2. Yahweh preserves his people among the nations (7–9)
3. Yahweh removes all sources of false security and idolatry (10–15)

Religious and Cultural Concepts in This Chapter

Messiah

This chapter contains a prophecy explaining that the Messiah was to be born in Bethlehem. This prophecy is fulfilled by Jesus's birth and referenced in the New Testament in each of the gospel accounts of that event.

Translation Issues in This Chapter

Change in Personal Pronouns

Extra care must be taken in translating pronouns in this chapter. Sometimes "I" is a reference to the author and other times it is a reference to Yahweh. There is also a noticeable shift where the author stops speaking about the people as "you" and begins speaking about them as "we" or "us."

Micah 5:1

ULT	UST
Now gather yourself as a troop, daughter troop! He has set a siege against us; with the rod they strike on the cheek the judge of Israel.	*Now, people {of Jerusalem}, gather yourselves into a troop! Even though you have a wall to protect your city, enemy soldiers have surrounded it. They are here to overpower and humiliate the ruler of Israel.*

ULT **with the rod they strike on the cheek**
UST They are here to overpower and humiliate
(בַּשֵּׁבֶט יַכּוּ עַל־הַלֶּחִי)

Micah is using **with the rod they strike on the cheek** as a common expression of the culture to mean "they insult and humiliate him." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [they utterly humiliate]

Support Reference: Idiom

ULT **daughter troop**
UST people {of Jerusalem}
(בַּת־גְּדוּד)

Micah is speaking of the surviving remnant of the people of Jerusalem (whom he previously called "daughter Zion") as if they were a **daughter troop**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly as modeled in the UST.

ULT **He has set a siege against us**
UST Even though you have a wall to protect your city, enemy soldiers have surrounded it
(מָצוֹר שָׂם עָלֵינוּ)

The pronoun **He** refers to the enemy who is attacking Jerusalem. It may be helpful to clarify this for your readers. Alternate translation: [Our enemy has laid siege against us]

Support Reference: Pronouns — When to Use Them

ULT **against us**
UST Even though you have a wall to protect your city, enemy soldiers have surrounded it (עָלֵינוּ)

By **us**, Micah means himself and the people of Jerusalem to whom he is speaking, so use the inclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a siege	Even though you have a wall to protect your city, enemy soldiers have surrounded it
with the rod	They are here to overpower and humiliate
the judge	the ruler of
of Israel	Israel

Micah 5:2

ULT	UST
But you, Bethlehem Ephrathah, small to be among the clans of Judah, from you will come out for me {one} to be a ruler in Israel, and his goings out {are} from aforetime, from the days of eternity.	*However, {I have something to say about} Bethlehem in the region of Ephrathah. Even though the clan that lives there is the smallest of the clans of Judah, someone who will rule Israel for me will come from that town. He has been active since ancient times, from eternity.*

ULT Bethlehem Ephrathah
UST {I have something to say about} Bethlehem in the region of Ephrathah
(בֵּית־לֶחֶם אֶפְרָתָה)

Bethlehem Ephrathah is the name of a town located in a region of Judah (see it referenced in Matthew 2:6). **Ephrathah** distinguished it from another town called "Bethlehem" in the region of Zebulun. It is also called "the city of David" in Luke 2:4, since it was where David, king of Israel, was born.

Support Reference: How to Translate Names

ULT from you will come out for me
UST someone … for me will come from that town
(מִמְּךָ לִי יֵצֵא)

The pronoun **me** refers to Yahweh, who is speaking these words through Micah. It may be helpful to clarify this for your readers. Alternate translation: [from you will come out for Yahweh]

Support Reference: Pronouns — When to Use Them

ULT and his goings out {are} from aforetime
UST He has been active since ancient times
(וּמוֹצָאֹתָיו מִקֶּדֶם)

Micah is using **his goings out** as a common expression of the culture to mean "his origin." 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 his origin is from ancient times]

Support Reference: Idiom

> ULT **from the days of eternity**
> UST from eternity
> (מִימֵי עוֹלָם)

If your language does not use an abstract noun for the idea of **eternity**, you could express the same idea in another way. Alternate translation: [from the days before time began]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Bethlehem	{I have something to say about} Bethlehem
among the clans of	of the clans of
Judah	Judah
a ruler	who will rule
in Israel	Israel
eternity	eternity

Micah 5:3

ULT	UST
Therefore he will give them up until the time {when} the bearing {one} gives birth, and the remainder of his brothers will return to the sons of Israel.	*So God will allow Israel's enemies to conquer them, until the time when she who will bear gives birth. Then the rest of those who, with him, are part of Israel will rejoin their fellow Israelites.*

ULT he will give them up
UST God will allow Israel's enemies to conquer them
(יִתְּנֵם)

The pronoun **he** refers to Yahweh, and the pronoun **them** refers to the people of Israel. It may be helpful to clarify this for your readers. Alternate translation: [Yahweh will give the people of Israel up]

Support Reference: Pronouns — When to Use Them

ULT until the time {when} the bearing {one} gives birth
UST until the time when she who will bear gives birth
(עַד־עֵת יוֹלֵדָה יָלָדָה)

This prophecy appears to have two fulfillments. The first fulfillment would be when God brings the people of Israel back to their land. In this case, **the bearing one** would refer to "daughter Zion" 4:10, who stands for the faithful remnant of Israel. She **gives birth** to the restored nation of Israel. The second and greater fulfillment is when the mother of the Messiah gives birth to him who is able to create the new, fully restored people of God, bringing together the remnant of Israel and all of **his brothers** redeemed from the rest of mankind. If possible, translate this in a way that can apply to both fulfillments.

ULT and the remainder of his brothers
UST Then the rest of those who, with him, are part of Israel
(וְיֶתֶר אֶחָיו)

The pronoun **his** refers to the ruler whom Yahweh has promised. It may be helpful to clarify this for your readers. Alternate translation: [and the remainder of that ruler's brothers]

Support Reference: Pronouns — When to Use Them

ULT **and the remainder of his brothers**
UST Then the rest of those who, with him, are part of Israel
(וְיֶתֶר אֶחָיו)

Micah is speaking of the fellow Israelites of this ruler as if they were his **brothers**. 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 remainder of his fellow Israelites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the bearing {one}	she who will bear
Israel	Israelites

Micah 5:4

ULT	UST
And he will stand and shepherd in the strength of Yahweh, in the majesty of the name of Yahweh his God. And they will dwell, for now he will be great to the ends of the earth.	*Yahweh will strengthen him to rule and to care for his people as majestically and authoritatively as if Yahweh, his God, were doing those things himself. His people will live {safely}, because, at that time, people all over the earth will honor him.*

ULT **And he will stand**
UST to rule
(וְעָמַד)

The pronoun **he** refers to the ruler that Yahweh promised to raise up from Bethlehem, whom Micah described in the previous verses. It may be helpful to clarify this for your readers. Alternate translation: [And the ruler will stand]

Support Reference: Pronouns — When to Use Them

ULT **And he will stand and shepherd**
UST to rule and to care for his people
(וְעָמַד וְרָעָה)

Micah is speaking of this ruler as if he would **shepherd** as one who cares for a flock of sheep. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And he will take his stand and lead and provide for his people]

Support Reference: Metaphor

ULT **in the majesty of the name of Yahweh his God**
UST as majestically and authoritatively as if Yahweh, his God, were doing those things himself
(בִּגְאוֹן שֵׁם יְהוָה אֱלֹהָיו)

Here, **the name of Yahweh** represents Yahweh himself and his authority. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the majestic authority of Yahweh his God]

Support Reference: Metonymy

ULT **And they will dwell**
UST His people will live {safely}
(וְיָשָׁבוּ)

The pronoun **they** refers to the people of Israel, whom this ruler will shepherd. It may be helpful to clarify this for your readers. Alternate translation: [And the people of Israel will live securely]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and shepherd	and to care for his people
Yahweh	Yahweh
in the majesty of	as majestically
Yahweh	as if Yahweh
his God	his God, were doing those things himself
the earth	the earth

Micah 5:5

ULT	UST
And this one will be peace. Assyria—when he comes into our land, and when he treads on our citadels, then we will raise up against him seven shepherds and eight princes of man.	*He will cause his people to prosper. When {the army of} Assyria attacks our land and breaks through our fortresses, we will appoint many leaders {to lead our army} to fight against them.*

ULT **And this one will be peace**
UST He will cause his people to prosper
(וְהָיָה זֶה שָׁלוֹם)

Micah is speaking of this ruler bringing peace as if he were **peace** itself. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And this one will bring peace to his people]

Support Reference: Metaphor

ULT **he comes**
UST attacks
(יָבוֹא)

The personal pronouns **he** and **him** throughout this verse refer to Assyria, which stands for the Assyrian army. It may be helpful to clarify this for your readers. Alternate translation: [Assyria—when the Assyrian army comes into our land]

Support Reference: Pronouns — When to Use Them

ULT **into our land, and when he treads on our citadels**
UST our land and breaks through our fortresses
(בְּאַרְצֵנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ)

By **our** and **we**, Micah means himself and the people of Israel to whom he is speaking, so use the inclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

ULT **then we will raise up against him**
UST we will appoint … {to lead our army} to fight against them
(וְהַקֵּמְנוּ עָלָיו)

Micah is speaking of the people choosing leaders as if they would **raise up** these leaders to a high place. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [then we will choose to fight against them]

Support Reference: Metaphor

ULT **seven shepherds and eight princes of man**
UST many leaders
(שִׁבְעָה רֹעִים וּשְׁמֹנָה נְסִיכֵי אָדָם)

Micah is using **seven shepherds** and **eight princes of man** as a common expression of the culture to mean "as many leaders as will be needed." 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 many leaders as will be needed]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
peace	his people to prosper
Assyria	{the army of} Assyria
into our land	our land
on our citadels	our fortresses
shepherds	many leaders
princes of	many leaders

Micah 5:6

ULT	UST
And they will shepherd the land of Assyria with the sword, and the land of Nimrod in its entrances. And he will deliver {us} from Assyria, when he comes into our land, and when he treads within our border.	*They will lead our army to rule the land of Assyria, that is, the territory that Nimrod founded {long ago}. The ruler will rescue us from the Assyrians when they cross our borders to invade our land.*

ULT **And they will shepherd**
UST They will lead … to rule
(וְרָעֽוּ)

The pronoun **they** refers to the leaders mentioned in the previous verse who will fight against Assyria. It may be helpful to clarify this for your readers. Alternate translation: [And these leaders will shepherd]

Support Reference: Pronouns — When to Use Them

ULT **And they will shepherd the land of Assyria with the sword**
UST They will lead our army to rule the land of Assyria
(וְרָעֽוּ אֶת־אֶ֣רֶץ אַשּׁוּר֮ בַּחֲרֶב)

Micah is speaking of these leaders ruling with military power as if they would **shepherd** them like a herd of sheep but in this context of the Assyrians, it would be **with a sword**. 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 rule the land of Assyria with military power]

Support Reference: Metaphor

ULT **and the land of Nimrod in its entrances**
UST our army … that is, the territory that Nimrod founded {long ago}
(וְאֶת־אֶ֣רֶץ נִמְרֹ֔ד בְּפִתְחֶ֖יהָ)

Micah is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and they will shepherd the land of Nimrod in its entrances]

Support Reference: Ellipsis

ULT **and the land of Nimrod**
UST that is, the territory that Nimrod founded {long ago}
(וְאֶת־אֶ֥רֶץ נִמְרֹ֖ד)

Here, **the land of Nimrod** represents the territory that the ancient ruler Nimrod founded, that is, Assyria. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [which is the land that Nimrod founded,]

Support Reference: How to Translate Names

ULT **in its entrances**
UST our army
(בִּפְתָחֶ֑יהָ)

The phrase **in its entrances** is a translation of the standard written Hebrew text. This reading, however, does not seem to make sense. Scholars have proposed that the original reading was a very similar word meaning “drawn sword,” which is represented in some ancient translations. You may want to follow this reading, or you may want to follow the major translation in your area. Alternate translation: [with a drawn sword]

Support Reference: Alternative Readings

ULT **And he will deliver us from Assyria**
UST The ruler will rescue us from the Assyrians
(וְהִצִּ֣יל מֵֽאַשּׁ֔וּר)

The pronoun **he** refers to the ruler whom Yahweh has promised. It may be helpful to clarify this for your readers. Alternate translation: [And the promised ruler will rescue us from Assyria]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they will shepherd	They will lead … to rule
the land	the land of
of Assyria	Assyria
with the sword	our army
And he will deliver us	The ruler will rescue us

Micah 5:7

ULT	UST
And the remnant of Jacob will be in the midst of many peoples, like dew from Yahweh, like showers on the grass, that does not wait for a man and does not hope for the sons of man.	*Then the descendants of Jacob who have survived will live among many other peoples. {They will be a blessing for those peoples,} just as the dew and the rain {are} that Yahweh sends for the grass. They will depend on Yahweh {to sustain them} just as the grass does, and not on other people.*

ULT **the remnant of Jacob**
UST the descendants of Jacob who have survived
(שְׁאֵרִית יַעֲקֹב)

If your language does not use an abstract noun for the idea of **remnant**, you could express the same idea in another way. Alternate translation: [those of Jacob who remain]

Support Reference: Abstract Nouns

ULT **the remnant of Jacob**
UST the descendants of Jacob who have survived
(שְׁאֵרִית יַעֲקֹב)

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

Support Reference: Metonymy

ULT **like dew from Yahweh like showers on the grass**
UST { … They will be a blessing for those peoples,} just as the dew and the rain {are} that Yahweh sends for the grass
(כְּטַל֙ מֵאֵ֣ת יְהוָ֔ה כִּרְבִיבִ֖ים עֲלֵי־עֵֽשֶׂב)

The point of this comparison is that just as **dew** and **showers** come from Yahweh and refresh the grass, so the survivors of Israel will be a blessing to the many peoples among whom they live. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [a blessing to them, like refreshing dew that comes from Yahweh, like showers on the grass]

Support Reference: Simile

ULT **that does not wait for a man**
UST They will depend on Yahweh {to sustain them} just as the grass does, and not on other people
(אֲשֶׁר לֹא־יְקַוֶּה לְאִישׁ)

The pronoun **that** refers to the **dew** and the **showers**, which come from Yahweh rather than from any human effort. It may be helpful to clarify this for your readers. Alternate translation: [moisture that does not wait for a man]

Support Reference: Pronouns — When to Use Them

ULT **that does not wait for a man and does not hope for the sons of man**
UST They will depend on Yahweh {to sustain them} just as the grass does, and not on other people
(אֲשֶׁר לֹא־יְקַוֶּה לְאִישׁ וְלֹא יְיַחֵל לִבְנֵי אָדָם)

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: [that does depend completely on Yahweh and not on people at all]

Support Reference: Parallelism

ULT **does not wait for a man and does not hope for the sons of man**
UST and not on other people
(לֹא־יְקַוֶּה לְאִישׁ וְלֹא יְיַחֵל לִבְנֵי אָדָם)

Here, **a man** and **the sons of man** represent people in general, not specific individuals. If it would be helpful to your readers, you could use expressions that would be more natural in your language. Alternate translation: [does not wait for anyone and does not hope for any human being]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the remnant	who have survived
of Jacob	the descendants of Jacob
from Yahweh	that Yahweh sends
and does not hope	and not on

Micah 5:8

ULT	UST
And the remnant of Jacob will be among the nations, in the midst of many peoples, like a lion among the animals of the forest, like a young lion among the flocks of sheep, who, if he passes through, both tramples and tears, and there is no deliverer.	*Yes, the descendants of Jacob who have survived will be in other nations, living among many other peoples. But they will be {powerful,} like a lion is among the other animals. If they need to do so, they can easily defeat those peoples, just as a young lion pounces on sheep and tears them apart, and no one can rescue them.*

ULT **the remnant of Jacob**
UST the descendants of Jacob who have survived
(שְׁאֵרִית יַעֲקֹב)

See how you translated the abstract noun **remnant** in 5:7.

Support Reference: Abstract Nouns

ULT **the remnant of Jacob**
UST the descendants of Jacob who have survived
(שְׁאֵרִית יַעֲקֹב)

See how you translated **Jacob** in 5:7.

Support Reference: Metonymy

ULT **like a lion among the animals of the forest like a young lion among the flocks of sheep**
UST But they will be {powerful,} like a lion is among the other animals … just as a young lion pounces on sheep
(כְּאַרְיֵה בְּבַהֲמוֹת יַעַר כְּכְפִיר בְּעֶדְרֵי צֹאן)

The point of this comparison is that just as **a lion** is stronger than the other animals and **a young lion** can attack a flock of sheep without being stopped, so the survivors of Israel will be stronger than the peoples among whom they live. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [as strong as a lion among the animals of the forest, as unstoppable as a young lion among the flocks of sheep]

Support Reference: Simile

ULT **both tramples and tears**
UST they can easily defeat those peoples … and tears them apart
(וְרָמַס וְטָרַף)

The terms **tramples** and **tears** mean similar things. Micah 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: [tears to pieces]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the remnant	who have survived
of Jacob	the descendants of Jacob
among the nations	in other nations
like a lion	But they will be {powerful,} like a lion is
among the flocks	pounces on sheep
of sheep	pounces on sheep
both tramples	they can easily defeat those peoples
deliverer	can rescue them

Micah 5:9

ULT	UST
May your hand rise over your adversaries, and may all of your enemies be cut off!	*{Yahweh,} we want you to powerfully defeat all of your enemies and to destroy them completely!*

ULT **May your hand rise over your adversaries, and may all of your enemies be cut off**
UST { … Yahweh,} we want you to powerfully defeat all of your enemies and to destroy them completely
(תָּרֹם יָדְךָ עַל־צָרֶיךָ וְכָל־אוֹיְבֶיךָ יִכָּרֵתוּ)

Some ancient manuscripts read according to the ULT. Other ancient manuscripts read "Your hand will rise over your adversaries, and all of your enemies will be cut off." In that case, "your" could refer either to Yahweh or to Jacob, who represents his descendants. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

Support Reference: Textual Variants

ULT **May your hand rise over your adversaries, and may all of your enemies be cut off**
UST { … Yahweh,} we want you to powerfully defeat all of your enemies and to destroy them completely
(תָּרֹם יָדְךָ עַל־צָרֶיךָ וְכָל־אוֹיְבֶיךָ יִכָּרֵתוּ)

Micah is saying what he wants Yahweh to do. See the discussion in the introduction to this book about "let" and "may" and follow the decision of your team of how a speaker will express in this context what he wants someone to do. Alternate translation: [Yahweh, I desire that your hand rise over your adversaries and that all your enemies be destroyed]

Support Reference: Third-Person Imperatives

ULT **May your hand rise over your adversaries**
UST {Yahweh,} we want you to powerfully defeat … your enemies
(תָּרֹם יָדְךָ עַל־צָרֶיךָ)

Here, **your hand** represents Yahweh's power. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [May you triumph by your power over your adversaries]

Support Reference: Metonymy

ULT **and may all of your enemies be cut off**
UST all of your enemies and to destroy them completely
(וְכָל־אֹיְבֶיךָ יִכָּרֵתוּ)

The expression **be cut off** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and may you cut off all of your enemies]

Support Reference: Active or Passive

ULT **and may all of your enemies be cut off**
UST all of your enemies and to destroy them completely
(וְכָל־אֹיְבֶיךָ יִכָּרֵתוּ)

Micah is using **be cut off** as a common expression of the culture to mean "be destroyed." 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 may all of your enemies be destroyed]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your adversaries	your enemies
your enemies	your enemies

Micah 5:10

ULT	UST
And it will be on that day—the declaration of Yahweh— that I will cut off your horses from your midst, and I will destroy your chariots.	*Yahweh declares, "At that time, I will take away your {war} horses and I will destroy your chariots.*

ULT **And it will be on that day**
UST At that time
(וְהָיָה בַיּוֹם־הַהוּא)

Micah is using **on that day** as a common expression of the culture to mean "at that time." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [And it will be when that happens]

Support Reference: Connecting Words and Phrases

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

Micah is using **the declaration of Yahweh** to indicate that what follows is a direct quotation from Yahweh. In your translation, use a natural way of indicating direct quotations in your language.

Support Reference: Quotations and Quote Margins

ULT **your horses from your midst, and I will destroy your chariots**
UST I will take away your {war} horses and I will destroy your chariots
(סוּסֶיךָ מִקִּרְבֶּךָ וְהַאֲבַדְתִּי מַרְכְּבֹתֶיךָ)

Here, **horses** and **chariots** represent "military power." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [your military power and I will destroy your means of waging war]

Support Reference: Metonymy

ULT **your horses from your midst**
UST I will take away your {war} horses
(סוּסֶיךָ מִקִּרְבֶּךָ)

The pronoun **your** refers to the people of Israel, whom Yahweh is addressing here. It may be helpful to clarify this for your readers. Alternate translation: [your horses from your midst, people of Israel]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh declares
your horses	I will take away your {war} horses
and I will destroy	and I will destroy your chariots
your chariots	and I will destroy your chariots

Micah 5:11

ULT	UST
And I will cut off the cities of your land, and I will tear down all of your fortifications.	*I will tear down the cities in your land and I will destroy all of your fortresses.*

ULT **And I will cut off**
UST I will tear down
(וְהִכְרַתִּי)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of your land	your land
your fortifications	your fortresses

Micah 5:12

ULT	UST
And I will cut off sorceries from your hand, and soothsayers will not be to you.	*I will stop you from practicing witchcraft, and there will be no more fortune tellers among you.*

ULT **sorceries from your hand**
UST I will stop you from practicing witchcraft
(כְּשָׁפִים מִיָּדֶךָ)

Here, **your hand** represents "what you do." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [sorceries from what you do]

Support Reference: Metonymy

ULT **And I will cut off sorceries from your hand**
UST I will stop you from practicing witchcraft
(וְהִכְרַתִּי כְּשָׁפִים מִיָּדֶךָ)

Yahweh is using **cut off** to mean "destroy" and **sorceries from your hand** to represent their power to practice witchcraft. 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 destroy your power to practice sorcery]

Support Reference: Metonymy

ULT **sorceries**
UST I will stop you from practicing witchcraft
(כְּשָׁפִים)

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

Support Reference: Abstract Nouns

ULT **will not be to you**
UST there will be no more … among you
(לֹא יִהְיוּ־לָךְ)

Yahweh is using **be to you** as a common expression of the culture to mean "you will no longer have." 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 will no longer have]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sorceries	I will stop you from practicing witchcraft
and soothsayers	and … fortune tellers

Micah 5:13

ULT	UST
And I will cut off your carved images and your stone pillars from your midst, and you will no longer bow down to the work of your hands.	*I will destroy your idols and your sacred stone pillars, and then you will no longer worship things that you yourselves have made.*

ULT And I will cut off
UST I will destroy your idols
(וְהִכְרַתִּי)

Yahweh is using **cut off** as a common expression of the culture to mean "destroy completely" or "get rid 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: [And I will wipe out] or [And I will get rid of]

Support Reference: Idiom

ULT and you will … longer
UST and then you will no longer worship
(וְלֹא־תִשְׁתַּחֲוֶה עוֹד)

To **bow down** was a symbolic action by which people showed reverence and submission. In this context, it was an action by which a person showed worship or submission to an idol. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [and you will not submit yourselves]

Support Reference: Symbolic Action

ULT to the work of your hands
UST things that you yourselves have made
(לְמַעֲשֵׂה יָדֶיךָ)

Yahweh is using **the work of your hands** to represent the things that the people make and do, particularly idols and acts of worship directed toward them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the idols you make and worship]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your carved images	I will destroy your idols
and your stone pillars	and your sacred stone pillars

ULT	UST
you will	and then you will no longer worship

Micah 5:14

ULT	UST
And I will uproot your Asherah s from your midst, and I will destroy your cities.	*I will remove the {poles that you use to worship the goddess} Asherah, and I will destroy your cities.*

ULT And I will uproot your Asherah s
UST I will remove the {poles that you use to worship the goddess} Asherah
(וְנָתַשְׁתִּי אֲשֵׁרֶיךָ)

Yahweh is speaking of the poles that the people use to worship the goddess Asherah as if they were plants that he would **uproot**. 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 tear out your Asherah poles]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your Asherah s	I will remove the {poles that you use to worship the goddess} Asherah
and I will destroy	and I will destroy your cities

Micah 5:15

ULT	UST
And I will execute in nose and in wrath vengeance on the nations that have not listened.	*Because I am very angry, I will severely punish {the people of} the nations that have not obeyed {me}."*

ULT **in nose**
UST Because I am very angry
(בְּאַף)

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

Support Reference: Idiom

ULT **in nose and in wrath**
UST Because I am very angry
(בְּאַף וּבְחֵמָה)

The terms **nose** and **wrath** 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: [in furious anger]

Support Reference: Doublet

ULT **and in wrath vengeance**
UST Because I am very angry … severely punish
(וּבְחֵמָה נָקָם)

If your language does not use an abstract noun for the idea of **vengeance**, you could express the same idea in another way. Alternate translation: [and in wrath I will avenge myself]

Support Reference: Abstract Nouns

ULT **have not listened**
UST have not obeyed {me}
(לֹא שָׁמֵעוּ)

Yahweh assumes that readers will know that **listened** as it is used here, includes the meaning of "obeyed." You could say that explicitly if that would be helpful to your readers as modeled in the UST.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and in wrath	Because I am very angry
vengeance	severely punish
on the nations	{the people of} the nations

Micah 6

Micah 6 Chapter Introduction

Structure and Formatting

This chapter is written as a court case or lawsuit by Yahweh against His people. Yahweh calls his people to repentance and faithful living.

1. Yahweh brings his case against Israel (1–5)
2. Yahweh desires justice, mercy, and humble obedience (6–8)
3. Yahweh announces judgment for Israel's sin (9–16)

Translation Issues in This Chapter

Names in lawsuit

Moses, Aaron and Miriam are mentioned as witnesses for Yahweh and against Israel.

Micah 6:1

ULT	UST
Hear, please, what Yahweh is saying, "Arise, contend before the mountains, and let the hills hear your voice."	*Listen, {everyone,} because Yahweh has something to say, "{Micah,} stand up and present {my} case, and let the mountains and the hills be witnesses to what you say."*

ULT **Arise, contend before the mountains, and let the hills hear your voice**
UST { … Micah,} stand up and present {my} case, and let the mountains and the hills be witnesses to what you say
(קוּם רִיב אֶת־הֶהָרִים וְתִשְׁמַעְנָה הַגְּבָעוֹת קוֹלֶךָ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Yahweh commands me to arise and contend before the mountains, and to let the hills hear my voice]

Support Reference: Quotes within Quotes

ULT **and let the hills hear**
UST and the hills be witnesses to
(וְתִשְׁמַעְנָה הַגְּבָעוֹת)

Yahweh is saying what he wants the hills to do. See the discussion in the introduction to this book about "let" and "may" and follow the decision of your team of how a speaker will express in this context what he wants to happen. Alternate translation: [the hills should be able to hear]

Support Reference: Third-Person Imperatives

ULT **your voice**
UST what you say
(קוֹלֶךָ)

The pronoun **your** refers to Micah, the prophet whom Yahweh is commanding to speak. It may be helpful to clarify this for your readers. Alternate translation: [your voice, Micah]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
please	Listen, {everyone … }
Yahweh	Yahweh

Micah 6:2

ULT	UST
Hear the dispute of Yahweh, mountains, and permanent foundations of the earth, for a dispute{is} to Yahweh with his people, and with Israel he will argue,	*{It as though} the mountains and the enduring foundations of the earth are listening as Yahweh contends {against his people}. Indeed, Yahweh is bringing charges against his people; he is about to argue his case against Israel.*

ULT **Hear the dispute of Yahweh, mountains, and permanent foundations of the earth**
UST It as though} the mountains and the enduring foundations of the earth are listening as Yahweh contends {against his people}
(שִׁמְעוּ הָרִים אֶת־רִיב יְהוָה וְהָאֵתָנִים מֹסְדֵי אָרֶץ)

Micah is speaking to the **mountains** and the **foundations of the earth**, which he knows cannot hear him. He is doing this to communicate to the people listening to him that he feels very strongly about everything in all creation hearing the case that Yahweh is bringing against them. If it would be helpful in your language, you could translate these words as if he were speaking directly to the people about the mountains and the foundations of the earth. Alternate translation: [Let all creation hear the dispute of Yahweh]

Support Reference: Apostrophe

ULT **the dispute of Yahweh**
UST as Yahweh contends {against his people}
(אֶת־רִיב יְהוָה)

If your language does not use an abstract noun for the idea of **dispute**, you could express the same idea in another way. Alternate translation: [Yahweh as he disputes]

Support Reference: Abstract Nouns

ULT **with his people**
UST against his people
(עִם־עַמּוֹ)

The pronoun **his** refers to Yahweh, and the phrase **his people** refers to the Israelites. It may be helpful to clarify this for your readers. Alternate translation: [with the Israelites, his people]

Support Reference: Pronouns — When to Use Them

ULT **for a dispute{is} to Yahweh with his people, and with Israel he will argue**
UST Indeed, Yahweh is bringing charges against his people; he is about to argue his case against Israel
(כִּי רִיב לַיהוָה עִם־עַמּוֹ וְעִם־יִשְׂרָאֵל יִתְוַכָּח)

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [for Yahweh has a dispute that he is bringing against his people, Israel]

Support Reference: Parallelism

ULT **a dispute{is} to Yahweh with his people**
UST Yahweh is bringing charges against his people
(רִיב לַיהוָה עִם־עַמּוֹ)

Micah is using **a dispute is to Yahweh** as a common expression of the culture to mean "Yahweh has a dispute." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [Yahweh has a dispute with his people]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the earth	the earth
{is} to Yahweh	Yahweh
and with Israel	against Israel

Micah 6:3

ULT	UST
“My people, what have I done to you, and how have I wearied you? Testify against me!	*{Yahweh says,} “My people, you act as though I have harmed you! You treat me as though I have made things difficult for you! If you can accuse me of anything, then do it now!*

ULT My people what have I done to you
UST Yahweh says“My people, you act as though I have harmed you
(עַמִּי מָה־עָשִׂיתִי לָךְ)

This verse begins a direct quotation from Yahweh that continues through verse 5. If it would be helpful to your readers, you could mark that this is a direct quote of Yahweh as modeled in the UST.

Support Reference: Quotations and Quote Margins

ULT what have I done to you and how have I wearied you
UST you act as though I have harmed you! You treat me as though I have made things difficult for you
(מָה־עָשִׂיתִי לָךְ וּמָה הֶלְאֵתִיךָ)

Yahweh is using the question form to assert that he has done nothing to harm his people. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [I have done nothing to harm you or to burden you!]

Support Reference: Rhetorical Question

ULT Testify against me
UST If you can accuse me of anything, then do it now
(עֲנֵה בִי)

By **Testify against me**, Yahweh is using the language of a court and saying that if they actually have anything to accuse him of, they should testify. The implication from the previous questions is that they have nothing to accuse him of. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Only if I have done anything wrong can you testify against me]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Testify	If you can accuse … of anything, then do it now

Micah 6:4

ULT	UST
For I brought you up from the land of Egypt, and from the house of slaves I redeemed you, and I sent to your face Moses, Aaron, and Miriam.	*Instead of doing bad things, I brought your ancestors out of Egypt, rescuing them from the place where they had lived as slaves. I sent Moses to lead them, along with {his older brother} Aaron and {his older sister} Miriam.*

ULT **and from the house of slaves**
UST from the place where they had lived as slaves
(וּמִבֵּ֣ית עֲבָדִ֔ים)

Yahweh is speaking of Egypt as if it had been a **house** where people kept **slaves.** Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and from where you were held as slaves]

Support Reference: Metaphor

ULT **to your face**
UST to lead them
(לְפָנֶ֖יךָ)

Here, **to your face** represents “before you” or “ahead of you.” If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [ahead of you]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Egypt	Egypt
slaves	as slaves
I redeemed you	rescuing them
Moses	Moses to lead them
Aaron	along with {his older brother} Aaron
and Miriam	and {his older sister} Miriam

Micah 6:5

ULT	UST
My people, please remember what Balak, king of Moab, counseled, and what Balaam, son of Beor, answered him, from Shittim to Gilgal, in order to know the righteousnesses of Yahweh."	*My people, remember when Balak, the king of Moab, wanted to conspire with Balaam son of Beor {to curse your ancestors}, and think about how Balaam answered him. Remember what happened {as your ancestors traveled} from Shittim to Gilgal, so that you may recognize that {I,} Yahweh, have always done the right things for you."*

ULT remember what Balak, king of Moab, counseled, and what Balaam, son of Beor, answered him

UST remember when Balak, the king of Moab, wanted to conspire with Balaam son of Beor {to curse your ancestors}, and think about how Balaam answered him

(זְכָר & מַה־יָּעַץ בָּלָק מֶלֶךְ מוֹאָב וּמָה־עָנָה אֹתוֹ בִּלְעָם בֶּן־בְּעוֹר)

Yahweh assumes that readers will know that he is referring to the events describe in Numbers 22-24. The phrase **what Balak, king of Moab, counseled** refers to his plot to destroy Israel by hiring Balaam to curse them and **what Balaam, son of Beor, answered him** refers to the fact that Balaam told the king he could only bless the people rather than curse them. You could include this information in a footnote if that would be helpful to your readers.

Support Reference: Assumed Knowledge and Implicit Information

ULT from Shittim to Gilgal

UST Remember what happened {as your ancestors traveled} from Shittim to Gilgal

(מִן־הַשִּׁטִּים עַד־הַגִּלְגָּל)

The implication is that Yahweh wants his people to remember what happened to their ancestors when they were able to miraculously cross the Jordan River (see Joshua 3 and 4). **Shittim** was the location of their last camp east of the Jordan River, and **Gilgal**, was where first camped in the land that he had promised them. You could include this information if that would be helpful to your readers. Alternate translation: [and remember what I did for your ancestors when they crossed the Jordan River]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the righteousnesses of Yahweh**
UST that {I,} Yahweh, have always done the right things for you
(צִדְקֹ֣ות יְהוָ֔ה)

If your language does not use an abstract noun for the idea of **righteousnesses**, you could express the same idea in another way. Alternate translation: [how Yahweh acted righteously toward you]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
please	remember
king of	the king of
Moab	Moab
counseled	wanted to conspire … to curse your ancestors
Balaam	with Balaam
Gilgal	to Gilgal
to know	you may recognize
the righteousnesses of	that … have always done the right things for you
Yahweh	{I,} Yahweh

Micah 6:6

ULT	UST
With what shall I come before Yahweh, bow down to the God of the height? Shall I come before him with burnt offerings, with calves, sons of a year?	*{An Israelite asks,} "What should I bring when I come to Yahweh, the God who lives in the highest {heaven}, and bow down before him? Should I bring offerings to burn; should I bring one-year-old calves {as sacrifices}?*

ULT **With what shall I come before Yahweh**
UST {An Israelite asks,} "What should I bring when I come to Yahweh
(בַּמֶּה אֲקַדֵּם יְהוָה)

This verse begins a shift from Yahweh's words to the direct quotation spoken by a worshiper who represents the people. In your translation, use a natural way of indicating this shift in speaker.

Support Reference: Quotations and Quote Margins

ULT **bow down to the God of**
UST the God who lives in … and bow down before him
(אִכַּף לֵאלֹהֵי)

To **bow down** was a symbolic action by which people showed reverence and worship. 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: [worship the God of]

Support Reference: Symbolic Action

ULT **bow down**
UST and bow down before him
(אִכַּף)

The speaker is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [With what shall I bow down]

Support Reference: Ellipsis

ULT **to the God of the height**
UST the God who lives in the highest {heaven}
(לֵאלֹהֵי מָרוֹם)

The speaker is using the possessive form to describe a **God** that is characterized by **the height**, that is, by his exalted position. 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 the exalted God]

Support Reference: Possession

ULT **with calves, sons of a year**
UST should I bring one-year-old calves {as sacrifices}
(בַּעֲגָלִים בְּנֵי שָׁנָה)

The speaker is using **calves, sons of a year** as a common expression of the culture to mean "calves that are one year old." 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 calves that are one year old]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
bow down	and bow down before him
to the God of	the God who lives in
with burnt offerings	offerings to burn
with calves	should I bring … calves {as sacrifices}

Micah 6:7

ULT	UST
Will Yahweh be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn {for} my transgression, the fruit of my belly {for} the sin of my soul?	*Will Yahweh accept thousands of rams or vast quantities of olive oil? Should I sacrifice my firstborn child to pay for my sin? Can a sacrifice from my physical body compensate for my spiritual sin?"*

ULT **with thousands of rams with ten thousands of rivers of oil**
UST thousands of rams or vast quantities of olive oil
(בְּאַלְפֵי אֵילִים בְּרִבְבוֹת נַחֲלֵי־שָׁמֶן)

The speaker says **thousands of rams, with ten thousands of rivers of oil** 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: [an enormous number of rams, with an unimaginable amount of oil]

Support Reference: Hyperbole

ULT **{for} my transgression**
UST to pay for my sin
(פִּשְׁעִי)

If your language does not use an abstract noun for the idea of **transgression**, you could express the same idea in another way. Alternate translation: [for the ways I have rebelled]

Support Reference: Abstract Nouns

ULT **the fruit of my belly**
UST Can a sacrifice from my physical body
(פְּרִי בִטְנִי)

Here the speaker is speaking of a child who came from his own body as if it were **the fruit of my belly**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [my own child that I fathered]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Will Yahweh be pleased	Will Yahweh accept
rams	rams
oil	olive oil
my firstborn	my firstborn child
{for} my transgression	to pay for my sin

ULT	UST
the fruit of {for} the sin of my soul	Can a sacrifice from compensate for my … sin spiritual

Micah 6:8

ULT	UST
He has told you, man, what {is} good, and what Yahweh is seeking from you: only to do justice, and the love of covenant faithfulness, and to be humble to walk with your God.	*{No!} Yahweh has already told you, human person, what is good and that he wants from you only this: He wants you to do what is just, to love being faithful to others, and to conduct yourself humbly as you live before your God.*

ULT **He has told you, man**
UST {No!} Yahweh has already told you, human person
(הִגִּיד לְךָ אָדָם)

In this verse the speaker changes, as Micah answers the questions that the previous speaker has asked. In your translation, use a natural way of indicating a change of speaker in your language.

Support Reference: Quotations and Quote Margins

ULT **He has told**
UST {No!} Yahweh has already told
(הִגִּיד)

The pronoun **He** refers to Yahweh. It may be helpful to clarify this for your readers. Alternate translation: [Yahweh has told]

Support Reference: Pronouns — When to Use Them

ULT **man**
UST human person
(אָדָם)

Micah is not referring to a specific **man**. He means people in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [human being]

Support Reference: Generic Noun Phrases

ULT **justice**
UST what is just
(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: [what is right and fair]

Support Reference: Abstract Nouns

ULT **and the love of covenant faithfulness**
UST to love being faithful to others
(וְאַהֲבַת חֶסֶד)

Micah is using the possessive form to describe a **love** that is characterized as **covenant faithfulness**. 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 love faithfully]

Support Reference: Possession

ULT **and the love of covenant faithfulness**
UST to love being faithful to others
(וְאַהֲבַת חֶסֶד)

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

Support Reference: Abstract Nouns

ULT **and to be humble to walk with your God**
UST and to conduct yourself humbly as you live before your God
(וְהַצְנֵעַ לֶכֶת עִם־אֱלֹהֶיךָ)

Here Micah is speaking of how one lives as if it were **to walk** down a path and by **with your God**, he means that one should live one's whole life in fellowship with God. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and to be humble as you live your whole life in fellowship with your God]

Support Reference: Metaphor

ULT **your God**
UST your God
(אֱלֹהֶיךָ)

Micah is using the possessive form **your God** to mean that Yahweh is the God whom the people worship, not that they possess or control him. It may be helpful to clarify this for your readers. Alternate translation: [Yahweh, the God whom you worship]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} good	good
Yahweh	he
is seeking	wants

ULT	UST
justice	what is just
and the love of	to love being faithful to others
covenant faithfulness	to love being faithful to others
and to be humble	and to conduct yourself humbly
your God	your God

Micah 6:9

ULT	UST
The voice of Yahweh calls to the city —(and sound wisdom fears your name), Hear, tribe and whoever he appointed!	*Yahweh is calling out a message to the people of the city {of Jerusalem}. (Truly wise people revere you, Yahweh.) Listen carefully, you tribe {of Israel} and all {leaders} that Yahweh has appointed!*

ULT **The voice of Yahweh calls**
UST Yahweh is calling out a message
(קוֹל יְהוָה & יִקְרָא)

The phrase **The voice of Yahweh** represents the message that Yahweh speaks. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [The message that Yahweh speaks]

Support Reference: Metonymy

ULT **to the city**
UST to the people of the city {of Jerusalem}
(לָעִיר)

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

Support Reference: Metonymy

ULT **and sound wisdom fears your name**
UST Truly wise people revere you, Yahweh
(וְתוּשִׁיָּה יִרְאֶה שְׁמֶךָ)

Micah has been speaking to the people about Yahweh, but here he briefly turns aside and addresses Yahweh directly. He does this in order to express more powerfully his own reverence for Yahweh. If it would be helpful in your language, you could introduce this more clearly and put the rest of this address in quote marks. Alternate translation: [and I say to Yahweh, “Sound wisdom fears your name”]

Support Reference: Aside

ULT **and sound wisdom**
UST Truly wise people
(וְתוּשִׁיָּה)

If your language does not use an abstract noun for the idea of **sound wisdom**, you could express the same idea in another way. Alternate translation: [and whoever is truly wise]

Support Reference: Abstract Nouns

ULT **your name**
UST you, Yahweh
(שְׁמֶךָ)

Here, **your name** represents Yahweh himself. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [you yourself]

Support Reference: Metonymy

ULT **and whoever he appointed**
UST and all {leaders} that Yahweh has appointed
(וּמִי יְעָדָהּ)

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

Support Reference: Pronouns — When to Use Them

ULT **and whoever he appointed**
UST and all {leaders} that Yahweh has appointed
(וּמִי יְעָדָהּ)

The phrase **and whoever he appointed** is a translation of the standard written Hebrew text as we have it today. Scholars have proposed, however, that the first word of the next verse should actually belong to this verse, and that the letters of the words have been divided incorrectly in the present text. By adding the first word of verse 10 to this phrase, changing two letters in it, and dividing the words differently, the meaning would be as in this alternate translation. You may want to follow the ULT or you may want to follow the major translation in your area. Alternate translation: [and the assembly of the city]

Support Reference: Alternative Readings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
calls	is calling out
and sound wisdom	Truly wise people
fears	revere

ULT	UST
tribe	you tribe {of Israel}
he appointed	and all {leaders} that Yahweh has appointed

Micah 6:10

ULT	UST
“Are there still {in} the house of the wicked treasuries of wickedness, and the ephah of leanness {that is} cursed?	*“It disgusts me that wicked people still have wealth in their houses that they got by cheating others, and that they use measures that are smaller than they should be. This is something that I have cursed.*

ULT **Are there still {in} the house of the wicked treasuries of wickedness, and the ephah of leanness that is} cursed**
UST It disgusts me that wicked people still have wealth in their houses that they got by cheating others, and that they use measures that are smaller than they should be. This is something that I have cursed
(עֹוד הַאֵשׁ בֵּית רָשָׁע אֹצְרוֹת רֶשַׁע וְאֵיפַת רָזׁוֹן זְעוּמָה)

Yahweh is using the question form to accuse the people of the city of cheating others in their business dealings. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [There are still in the house of the wicked treasuries of wickedness, and the ephah of leanness that is cursed!]

Support Reference: Rhetorical Question

ULT **Are there still**
UST It disgusts me that … still have
(עֹוד הַאֵשׁ)

The phrase **Are there still** is a translation of the standard written Hebrew text as we have it today. The wording in the text, however, is very unusual, and scholars have proposed that the first word should be read with the previous verse and that a letter has dropped off of the second word. Reading the text in this way results in the following alternate translation. You may want to follow the ULT or you may want to follow the major translation in your area. Alternate translation: [Can I forget]

Support Reference: Alternative Readings

ULT **the wicked**
UST wicked people
(רָשָׁע)

Yahweh is using the adjective **wicked** 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 person who is wicked]

Support Reference: Nominal Adjectives

ULT **wickedness**
UST that they got by cheating others
(רֶשַׁע)

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

Support Reference: Abstract Nouns

ULT **and the ephah of leanness**
UST and that they use measures that are smaller than they should be
(וְאֵיפַת רָזוֹן)

This **ephah** was equivalent to 22 liters or nearly two thirds of a bushel. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or in a footnote.

Support Reference: Biblical Volume

ULT **and the ephah of leanness**
UST and that they use measures that are smaller than they should be
(וְאֵיפַת רָזוֹן)

Yahweh is using the possessive form to describe an **ephah** that is characterized by **leanness**, that is, a measure that holds less than it should. 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 undersized ephah]

Support Reference: Possession

ULT **{that is} cursed**
UST This is something that I have cursed
(זְעוּמָה)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{in} the house of	in their houses
the wicked	wicked people
treasuries of	wealth
wickedness	that they got by cheating others

ULT	UST
{that is} cursed	This is something that I have cursed

Micah 6:11

ULT	UST
Would I be innocent with scales of wickedness, and with a bag of stones of deceit?	*No one is innocent who uses dishonest scales or a bag of deceptive weights.*

ULT **Would I be innocent with scales of wickedness, and with a bag of stones of deceit**
UST No one is innocent who uses dishonest scales or a bag of deceptive weights
(הַאֶזְכֶּה בְּמֹאזְנֵי־רֶשַׁע וּבְכִיס אַבְנֵי מִרְמָה)

Yahweh is using the question form to declare that no one who uses dishonest weights and measures can be innocent. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [I certainly would not be innocent if I used scales of wickedness and a bag of stones of deceit!]

Support Reference: Rhetorical Question

ULT **Would I be innocent**
UST No one is innocent
(הַאֶזְכֶּה)

The phrase **Would I be innocent** is a translation of the standard written Hebrew text as we have it today. It would also be possible to read the word as "Would I acquit." You may want to follow the ULT or you may want to follow the major translation in your area. Alternate translation: [Would I acquit someone]

Support Reference: Alternative Readings

ULT **with scales of wickedness**
UST who uses dishonest scales
(בְּמֹאזְנֵי־רֶשַׁע)

Yahweh is using the possessive form to describe **scales** that are used for **wickedness** or cheating people. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [with unjust scales]

Support Reference: Possession

> ULT **stones of deceit**
> UST deceptive weights
> (אַבְנֵי מִרְמָה)

Yahweh is using the possessive form to describe **stones**, which were used to weigh things they were selling, that are characterized by **deceit** because they were the wrong weight. 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 stones]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Would I be innocent	No one is innocent
wickedness	dishonest

Micah 6:12

ULT	UST
—which her rich are full of violence, and her inhabitants speak falsehood, and their tongue {is} deceit in their mouth.	*The rich people in this city always act violently to others. All of the people who live here tell lies. Yes, they always speak deceitfully.*

ULT **which her rich**
UST The rich people in this city
(אֲשֶׁר עָשִׁירֶיהָ)

The words **which** and **her** refer to the city that Yahweh mentioned in verse 9. It may be helpful to clarify this for your readers. Alternate translation: [—the city whose rich]

Support Reference: Pronouns — When to Use Them

ULT **her rich**
UST The rich people in this city
(עָשִׁירֶיהָ)

Yahweh is using the adjective **rich** 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: [her rich people]

Support Reference: Nominal Adjectives

ULT **violence**
UST always act violently to others
(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: [violent acts]

Support Reference: Abstract Nouns

ULT **and her inhabitants speak falsehood, and their tongue {is} deceit in their mouth**
UST All of the people who live here tell lies. Yes, they always speak deceitfully
(וְיֹשְׁבֶ֖יהָ דִּבְּר֣וּ שֶׁ֑קֶר וּלְשׁוֹנָ֥ם רְמִיָּ֖ה בְּפִיהֶֽם)

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. You could use the approach which is modeled in the UST of connecting the phrases with a word other than "and" that shows that the second phrase is repeating the first one, not saying something additional. Another approach would be to combine them and express the emphasis in another way. Alternate translation: [and all her inhabitants speak deceitfully]

Support Reference: Parallelism

ULT **falsehood**
UST tell lies
(שֶׁ֑קֶר)

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

Support Reference: Abstract Nouns

ULT **and their tongue {is} deceit in their mouth**
UST Yes, they always speak deceitfully
(וּלְשׁוֹנָ֥ם רְמִיָּ֖ה בְּפִיהֶֽם)

Here, **tongue** represents speech. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and what they say is deceitful]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and their tongue	Yes, they always speak deceitfully

Micah 6:13

ULT	UST
And even I, I will make sick the striking of you, devastating {you} because of your sins.	*For my part, I will attack you severely. I will ruin you because of your sins.*

ULT **And even I, I will make sick**
UST For my part … severely
(וְגַם־אֲנִי הֶחֱלֵיתִי)

Yahweh is stating the pronoun **I** separately, even though the verb translated as **I will make** already includes this meaning. He is doing that to emphasize that Yahweh himself is the one who will act. 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 will make sick]

Support Reference: Pronouns — When to Use Them

ULT **I will make sick the striking of you**
UST I will attack you severely
(הֶחֱלֵיתִי הַכּוֹתֶךָ)

Yahweh is using **make sick the striking of you** as a common expression of the culture to mean that he will administer an incurable injury on 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: [I will strike you with an incurable wound]

Support Reference: Idiom

ULT **the striking of you**
UST I will attack you
(הַכּוֹתֶךָ)

The pronouns **you** and **your** from here to the end of the chapter refer to the people of the city of Jerusalem whom Yahweh is now addressing directly after speaking about them in the previous verses. It may be helpful to clarify this for your readers. Alternate translation: [the striking of you, inhabitants of Jerusalem]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
devastating {you}	I will ruin you

ULT	UST
your sins	your sins

Micah 6:14

ULT	UST
You, you will eat but not be satisfied, for dysentery {will be} inside you. And you will bring to safety but not deliver, and what you do deliver, I will give to the sword.	*As for you, you will eat {food}, but it will not satisfy you because it will rush right through you. You will try to save {people}, but you will not be able to rescue {anyone} and even if you do rescue a few, I will allow enemies to kill them.*

ULT **You, you will eat**
UST As for you, you will eat {food}
(אַתָּה תֹאכַל)

Yahweh is stating the pronoun **you** separately, even though the verb translated as **you will eat** already includes this meaning. He is doing that to emphasize the contrast between the heavenly Judge and the sentence they will suffer. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [For your part, you will eat]

Support Reference: Pronouns — When to Use Them

ULT **for dysentery {will be} inside you**
UST because it will rush right through you
(וְיֶשְׁחֲךָ בְּקִרְבֶּךָ)

The word **dysentery** refers to a kind of disease of the bowels that empties the body of the food it takes in. If your readers would not be familiar with what dysentery is, you could use the name of a similar sickness that your readers would recognize, or you could use a more general term. Alternate translation: [because your stomach will be empty]

Support Reference: Translate Unknowns

ULT **And you will bring to safety but not deliver, and what you do deliver**
UST You will try to save {people}, but you will not be able to rescue {anyone} and even if you do rescue a few
(וְתַסֵּג וְלֹא תַפְלִיט וַאֲשֶׁר תְּפַלֵּט)

The word translated as **bring to safety** could also be the word for “reach.” This leads some scholars to interpret these sentences in the context of birthing rather than warfare. You may want to follow the major translation in your area. Alternate translation: [And you will reach birth, but not deliver the baby]

Support Reference: Alternative Readings

ULT **I will give to the sword**
UST I will allow enemies to kill them
(לַחֶרֶב אֶתֵּן)

Here, **the sword** represents warfare and being killed in battle. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I will hand over to be killed in war]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
deliver	you will … be able to rescue {anyone}
to the sword	enemies to kill them

Micah 6:15

ULT	UST
You, you will sow but not reap; you, you will tread the olive but not anoint {yourself} {with} oil; and—new wine but not drink wine.	*As for you, you will plant crops, but you will not harvest them. As for you, you will press olives, but you will not get to use the olive oil. Yes, also with the wine—you will crush grapes, but you will not get to drink any of it.*

ULT You, you will sow but not reap; you, you will tread
UST As for you, you will plant crops, but you will not harvest them. As for you, you will press olives
(אַתָּה תִזְרַע וְלֹא תִקְצֹר אַתָּה תִדְרֹךְ)

Yahweh is stating the pronoun **you** separately, even though the verbs translated as **you will sow** and **you will tread** already include this meaning. He is doing that to emphasize how the people will suffer. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [You people of the city will certainly sow, but not reap, and you will certainly tread]

Support Reference: Pronouns — When to Use Them

ULT and—new wine but not drink wine
UST Yes, also with the wine—you will crush grapes, but you will not get to drink any of it
(וְתִירוֹשׁ וְלֹא תִשְׁתֶּה־יָּיִן)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and you will tread new wine grapes but not drink wine]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you will sow	you will plant crops
reap	you will … harvest them
the olive	you will press olives
anoint {yourself}	you will … get to use
{with} oil	the olive oil
wine	any of it

Micah 6:16

ULT	UST
For the statutes of Omri are kept, and all of the deeds of the house of Ahab; and you have walked in their counsels, so that I will make you a desolation, and her inhabitants a hissing, and the reproach of my people you will bear."	*These things will happen because you follow the {wicked} laws that King Omri established and do all of the {evil} things that King Ahab and his descendants practiced. You have lived according to what they advised, so I will destroy your city and cause people of other nations to scorn everyone who lives there. Other peoples will detest you, because that is what my people deserve."*

ULT **For the statutes of Omri are kept**
UST These things will happen because you follow the {wicked} laws that King Omri established
(וַיִּשְׁתַּמֵּר חֻקּוֹת עָמְרִי)

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

Support Reference: Active or Passive

ULT **the statutes of Omri**
UST the {wicked} laws that King Omri established
(חֻקּוֹת עָמְרִי)

Yahweh is using this possessive form to mean the statutes that Omri established. 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 statutes that Omri established]

Support Reference: Possession

ULT **and all of the deeds of the house of Ahab**
UST and do all of the {evil} things that King Ahab and his descendants practiced
(וְכֹל֙ מַעֲשֵׂ֣ה בֵית־אַחְאָ֔ב)

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 all of the deeds of the house of Ahab are kept]

Support Reference: Ellipsis

ULT **the house of Ahab**
UST King Ahab and his descendants practiced
(בֵּית־אַחְאָב)

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 Ahab** figuratively means all the people descended from that evil king as modeled in the UST.

Support Reference: Metaphor

ULT **the house of Ahab**
UST King Ahab and his descendants practiced
(בֵּית־אַחְאָב)

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

Support Reference: Metaphor

ULT **and you have walked in their counsels**
UST You have lived according to what they advised
(וַתֵּלְכוּ בְּמֹעֲצוֹתָם)

Here Yahweh is speaking as if living according to the advice of Omri and Ahab were to have **walked in their counsels**. He is referring to the corrupt policies, economic injustice, and foreign idol worship (like Baal worship) institutionalized by Omri and his son, Ahab (see 1 Kings 16). Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and you have followed their advice]

Support Reference: Metaphor

ULT **a desolation**
UST I will destroy your city
(לְשַׁמָּה)

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

Support Reference: Abstract Nouns

ULT and her inhabitants
UST and … everyone who lives there
(וְיֹשְׁבֶיהָ)

The pronoun **her** refers to the city that Yahweh mentioned in verse 9. It may be helpful to clarify this for your readers. Alternate translation: [and the inhabitants of that city]

Support Reference: Pronouns — When to Use Them

ULT a hissing
UST cause people of other nations to scorn
(לִשְׁרֵקָה)

Here, **a hissing** represents the scorn that people will express toward those who live in the city. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and her inhabitants an object of scorn]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the statutes of	the {wicked} laws
Omri	that King Omri established
the house of	King Ahab and his descendants practiced
Ahab	King Ahab and his descendants practiced
in their counsels	what they advised
a desolation	I will destroy your city
and the reproach of	Other peoples will detest you, because that is what my people deserve
you will bear	Other peoples will detest you, because that is what my people deserve

Micah 7

Micah 7 Chapter Introduction

Structure and Formatting

Yahweh hears the repentant and faithfully restores his people

1. Micah laments Israel's corruption (1–6)
2. Micah waits in hope for Yahweh's salvation (7–13)
3. Yahweh shows mercy and remains faithful to his covenant (14–20)

Religious and Cultural Concepts in This Chapter

Last days

This chapter looks forward to the hope of the coming savior for the faithful remnant. This is the future restoration of Israel when true peace will come.

Prophet

The prophet was able to speak to God on behalf of the people. Often in this chapter, the prophet speaks in Israel's place and offers repentance to Yahweh.

Micah 7:1

ULT	UST
Woe to me! For I have become like the gatherings of summer fruit, like the gleanings of the grape harvest. There is no cluster to eat, no early fig {that} my soul desires.	*I am very miserable! It is because I am {very frustrated} like someone who looks for fruit to pick after everyone else has already picked all of the summer fruit and harvested all of the grapes. I am like someone who cannot find a single cluster of grapes to eat or an early fig, which he longs for.*

ULT **Woe to me**
UST I am very miserable
(אַוְלַי לִי)

Micah is using a phrase that expresses a strong feeling of 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: [How sorrowful I feel]

Support Reference: Exclamations

ULT **like the gatherings of summer fruit, like the gleanings of the grape harvest**
UST who looks for fruit to pick after everyone else has already picked all of the summer fruit and harvested all of the grapes
(כְּאָסְפֵי־קַיִץ כְּעֹלְלֹת בָּצִיר)

The point of this comparison is that just as **the gatherings of summer fruit** and **the gleanings of the grape harvest** are what remains after everything worth having has already been taken, so is the land in which Micah is searching for a faithful person. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [like one searching where the summer fruit has already been gathered, like one searching where the grapes have already been harvested]

Support Reference: Simile

ULT **like the gatherings of summer fruit**
UST who looks for fruit to pick after everyone else has already picked all of the summer fruit
(כְּאָסְפֵי־קַיִץ)

If your language does not use an abstract noun for the idea of **gatherings**, you could express the same idea in another way. Alternate translation: [trying to gather summer fruit after others have already picked all of it]

Support Reference: Abstract Nouns

ULT **like the gleanings of the grape harvest**
UST and harvested all of the grapes
(כְּעֹלְלֹ֥ת בָּצִ֖יר)

If your language does not use an abstract noun for the idea of **gleanings**, you could express the same idea in another way. Alternate translation: [like what is left over after others have harvested the grapes]

Support Reference: Abstract Nouns

ULT **my soul desires**
UST or an early fig, which he longs for
(נַפְשִׁ֥י)

Here, **my soul** represents Micah himself. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I desire]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Woe to me	I am very miserable
like the gleanings of the	and harvested all of the grapes
grape harvest	and harvested all of the grapes
no early fig	or an early fig, which he longs for
my soul desires	or an early fig, which he longs for

Micah 7:2

ULT	UST
The faithful one has perished from the land, and there is no upright one among mankind. All of them lie in wait for bloodshed; each man hunts his brother with a net.	*{I am looking for} faithful people, but all of them have disappeared from the land, and there are no longer any honest people among us. All of the people who remain are eager to kill others; each person tries to find ways to exploit his fellow citizens.*

ULT **All of them lie in wait for bloodshed**
UST All of the people who remain are eager to kill others
(כֻּלָּם לְדָמִים יֶאֱרֹבוּ)

Micah says **All of them lie in wait for bloodshed** 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: [Nearly everyone lies in wait for bloodshed]

Support Reference: Hyperbole

ULT **The faithful one has perished**
UST {I am looking for} faithful people, but all of them have disappeared
(אָבַד חָסִיד)

Micah is not referring to a specific **faithful one**. He means faithful people in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [All the faithful people have perished]

Support Reference: Generic Noun Phrases

ULT **and there is no upright one among mankind**
UST and there are no longer any honest people among us
(וְיָשָׁר בָּאָדָם אָיִן)

Micah is not referring to a specific **upright one**. He means upright people in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [and there are no upright people among mankind]

Support Reference: Generic Noun Phrases

ULT **All of them**
UST All of the people who remain
(כֻּלָּם)

The pronoun **them** refers to the people who live in the land. It may be helpful to clarify this for your readers. Alternate translation: [All of the people that are left in the land]

Support Reference: Pronouns — When to Use Them

ULT **lie in wait for bloodshed**
UST are eager to kill others
(לְדָמִים יָאֹרֹבוּ)

Here, **bloodshed** represents violent death. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [are just waiting to murder each other]

Support Reference: Metonymy

ULT **each man hunts his brother with a net**
UST each person tries to find ways to exploit his fellow citizens
(אִישׁ אֶת־אָחִיהוּ יָצוּדוּ חֵרֶם)

Here Micah is speaking the people of the land exploiting each other as if they were trappers that are trying to catch an animal **with a net**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [each man seeks to trap his brother]

Support Reference: Metaphor

ULT **his brother**
UST his fellow citizens
(אֶת־אָחִיהוּ)

Micah is speaking as if a man's **brother**, or fellow Israelite, were his prey, whom he hunts to harm rather than someone he should love and protect. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [each man tries to harm his fellow Israelite]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The faithful one	{I am looking for} faithful people
has perished	but all of them have disappeared
from the land	from the land
and there is no upright one	and there are no longer any honest people among us
for bloodshed	are eager to kill others

Micah 7:3

ULT	UST
Concerning evil, the two hands {act} to do {it} well; the ruler is asking, and the judge, for the recompense, and the great one is speaking the desire of his very soul; and they weave it together.	*They are energetic and skillful in doing evil things. Government officials and judges demand bribes. Powerful people tell others what they want for themselves, and they all plot together to get it done.*

ULT **evil**
UST in doing evil things
(הָרָע)

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: [doing evil things]

Support Reference: Abstract Nouns

ULT **the two hands**
UST They are energetic and skillful
(כַּפַּיִם)

Here, **the two hands** represent the leaders who use them to do evil. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [these leaders]

Support Reference: Metonymy

ULT **and the judge, for the recompense**
UST and judges … bribes
(וְהַשֹּׁפֵט בַּשִּׁלּוּם)

Micah 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 judge is also asking for the recompense]

Support Reference: Ellipsis

ULT **for the recompense**
UST bribes
(בַּשִּׁלּוּם)

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

Support Reference: Abstract Nouns

ULT **and the great one is speaking the desire of his very soul**
UST Powerful people tell others what they want for themselves
(וְהַגָּדוֹל דֹּבֶר הַוַּת נַפְשׁוֹ הִוא)

Micah is not referring to a specific **great one**. He means people in positions of power 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 important people are speaking the desire of their very souls]

Support Reference: Generic Noun Phrases

ULT **the desire of his very soul**
UST what they want for themselves
(הַוַּת נַפְשׁוֹ הִוא)

Here, **his very soul** represents the great one himself. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [of what he himself strongly desires]

Support Reference: Metonymy

ULT **the desire of his very soul**
UST what they want for themselves
(הַוַּת נַפְשׁוֹ הִוא)

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

Support Reference: Abstract Nouns

ULT **and they weave it together**
UST and they all plot together to get it done
(וַיְעַבְּתוּהָ)

The pronoun **they** refers to all of the powerful leaders. It may be helpful to clarify this for your readers. Alternate translation: [and these leaders weave it together]

Support Reference: Pronouns — When to Use Them

ULT **and they weave it together**
UST and they all plot together to get it done
(וְיַעַבְּתוּהָ)

Here Micah is speaking of the plot that these leaders are scheming together as if it were a net that they **weave** together. 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 plot it out together]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	in doing evil things
the ruler	Government officials
and the judge	and judges
the desire of	what they want
his … soul	for themselves

Micah 7:4

ULT	UST
The best of them {is} like a brier; the upright, {worse} than a thorn hedge. The day of your watchers, your visitation, has come. Now their confusion will be.	*Even the best people among them are harmful, and even those who seem the most honest, cause people pain. The time that the prophets foretold, the time when God will punish those who do evil things, is coming soon. This is when they will panic.*

ULT **{is} like a brier**
UST are harmful
(כְּחַדֶּק)

The point of this comparison is that just as **a brier** wounds anyone who touches it, so is even the best person among these people. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [injures anyone who comes near, just as a brier does]

Support Reference: Simile

ULT **the upright, {worse} than a thorn hedge**
UST and even those who seem the most honest, cause people pain
(יָשָׁר מִמְּסוּכָּה)

The point of this comparison is that just as **a thorn hedge** injures those who come near it, so is the one who seems to be one of **the upright** people. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [the upright person injures people even more than a thorn hedge injures those who come near it]

Support Reference: Simile

ULT **the upright**
UST and even those who seem the most honest
(יָשָׁר)

Micah is using the adjective **the upright** 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 most honest person]

Support Reference: Nominal Adjectives

ULT **The day of your watchers**
UST The time that the prophets foretold
(יְוֹם מְצַפָּיִךְ)

Micah is using the term **day** to refer to a specific time and **your watchers** represents the prophets, who warned the people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [The time that your prophets warned you about]

Support Reference: Metonymy

ULT **your watchers, your visitation**
UST the prophets foretold, the time when God will punish those who do evil things
(מְצַפָּיִךְ פְּקֻדָּתְךָ)

The pronoun **your** refers to the people of Israel, whom Micah addresses directly here. It may be helpful to clarify this for your readers. Alternate translation: [your watchers, people of Israel, your visitation]

Support Reference: Pronouns — When to Use Them

ULT **your visitation**
UST the time when God will punish those who do evil things
(פְּקֻדָּתְךָ)

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

Support Reference: Abstract Nouns

ULT **Now their confusion will be**
UST This is when they will panic
(עַתָּה תִּהְיֶה מְבוּכָתָם)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the upright	and even those who seem the most honest
{worse} than a thorn hedge	cause people pain

Micah 7:5

ULT	UST
Do not believe in a neighbor; Do not trust in a friend. From the one lying in your bosom, guard the doors of your mouth.	*So, do not trust anyone, not even a neighbor or a friend. Be careful what you say even to your own wife!*

ULT guard the doors of your mouth
UST Be careful what you say
(שְׁמֹ֥ר פִּתְחֵי־פִֽיךָ)

Micah is using **guard the doors of your mouth** as a common expression of the culture to mean "be very careful about what you say." 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 should guard what you say]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … believe	So, do not trust anyone
in a neighbor	not even a neighbor
Do … trust	So, do not trust anyone
in a friend	or a friend
guard	Be careful what you say

Micah 7:6

ULT	UST
For a son is dishonoring a father; a daughter is rising against her mother; a daughter-in-law against her mother-in-law. The enemies of a man {are} the men of his house.	*Indeed, even sons treat their fathers contemptuously, and daughters defy their mothers. Daughters-in-law defy their mothers-in-law. A person's enemies are the people who live in his own household.*

ULT **a daughter-in-law against her mother-in-law**
UST Daughters-in-law defy their mothers-in-law
(כַּלָּה בַּחֲמֹתָהּ)

Micah is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [a daughter-in-law is rising up against her mother-in-law]

Support Reference: Ellipsis

ULT **The enemies of a man**
UST A person's enemies
(אֹיְבֵי אִישׁ)

Micah is using the possessive form to describe **enemies** who are characterized by their relationship to **a man**. 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 ones who oppose a man]

Support Reference: Possession

ULT **{are} the men of his house**
UST are the people who live in his own household
(אַנְשֵׁי בֵיתוֹ)

Micah is using the possessive form to describe **the men** who are characterized by living in **his house**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way as modeled in the UST.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is dishonoring	treat … contemptuously
The enemies of	enemies
his house	in his own household

Micah 7:7

ULT	UST
But I, I will watch for Yahweh; I shall wait for the God of my salvation. My God will hear me.	*But as for me, I will watch to see what Yahweh will do {to help me}. I intend to wait confidently for God, who saves me. The God whom I worship will listen when I call to him.*

ULT **But I, I will watch for Yahweh**
UST But as for me, I will watch to see what Yahweh will do {to help me}
(וַאֲנִי֙ בַּיהוָ֣ה אֲצַפֶּ֔ה)

Micah is stating the pronoun **I** separately, even though the verb translated as **I will watch** already includes this meaning. He is doing that to emphasize the contrast between himself and the people he has been describing. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [But unlike these people, I will watch for Yahweh]

Support Reference: Pronouns — When to Use Them

ULT **the God of my salvation**
UST for God, who saves me
(לֵאלֹהֵ֥י יִשְׁעִ֖י)

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

Support Reference: Abstract Nouns

ULT **My God**
UST The God whom I worship
(אֱלֹהָ֑י)

Moses is not using this possessive form **My God** to indicate that he possesses or controls Yahweh. Rather Moses is using these words to indicate that Yahweh is the God whom he worships. Alternate translation: [Yahweh, the God whom I worship,]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I will watch	I will watch to see
for Yahweh	what Yahweh will do {to help me}
the God of	for God

ULT	UST
my salvation	who saves me

Micah 7:8

ULT	UST
Do not rejoice over me, my enemy! Though I have fallen; I will arise. Though I sit in the darkness; Yahweh {is} a light to me.	*You who are our enemies, do not celebrate over what has happened to us, because even though you have defeated us, we will recover. Even though it looks like everything is bad for us, Yahweh will take care of us.*

ULT **Do not rejoice over me, my enemy! Though I have fallen; I will arise. Though I sit in the darkness; Yahweh {is} a light to me**
UST You who are our enemies, do not celebrate over what has happened to us, because even though you have defeated us, we will recover. Even though it looks like everything is bad for us, Yahweh will take care of us
(אַל־תִּשְׂמְחִי אֹיַבְתִּי לִּי כִּי נָפַלְתִּי קָמְתִּי כִּי־אֵשֵׁב בַּחֹשֶׁךְ יְהוָה אוֹר לִי)

In verses 8 through 10 Micah speaks on behalf of his people. If it would be helpful, you could translate the singular pronouns as plurals, as in the UST.

Support Reference: Synecdoche

ULT **my enemy**
UST You who are our enemies
(אֹיַבְתִּי)

By **my enemy**, Micah refers to the nation that Micah foresees will conquer Israel. It may be helpful to clarify this for your readers. Alternate translation: [you enemy nation of my people]

Support Reference: Pronouns — When to Use Them

ULT **I have fallen; I will arise**
UST you have defeated us, we will recover
(נָפַלְתִּי קָמְתִּי)

Here Micah is speaking on behalf of the people about suffering defeat as if it were to have **fallen** down and of recovering as if it were to **arise** again. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [we have suffered disaster; we will be restored]

Support Reference: Metaphor

ULT **I sit in the darkness; Yahweh {is} a light to me**
UST it looks like everything is bad for us, Yahweh will take care of us
(אֵשֵׁב בַּחֹשֶׁךְ יְהוָה אוֹר לִי)

Here Micah is speaking of the trouble his people are experiencing as if it were **the darkness** and of Yahweh's help as if it were **a light**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [we are in trouble; Yahweh helps us]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my enemy	You who are our enemies
Yahweh	Yahweh

Micah 7:9

ULT	UST
I will bear the rage of Yahweh, for I have sinned against him, until he pleads my case and accomplishes my justice. He will bring me out to the light; I will look on his righteousness.	*We will patiently endure whatever Yahweh does to punish us, because we have sinned against him. Eventually he will defend us and make things right for us. He will change everything bad around us to good, and we will see that he always does what is right.*

ULT **I will bear the rage of Yahweh, for I have sinned against him**
UST We will patiently endure whatever Yahweh does to punish us, because we have sinned against him
(זַעַף יְהוָה אֶשָּׂא כִּי חָטָאתִי לוֹ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because I have sinned against Yahweh, I will bear his rage]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the rage of Yahweh**
UST whatever Yahweh does to punish us
(זַעַף יְהוָה)

If your language does not use an abstract noun for the idea of **rage**, you could express the same idea in another way. Alternate translation: [how Yahweh rages against me]

Support Reference: Abstract Nouns

ULT **he pleads my case**
UST defend us
(יָרִיב רִיבִי)

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

Support Reference: Poetry

ULT **my justice**
UST things right for us
(מִשְׁפָּטִי)

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: [what is just for me]

Support Reference: Abstract Nouns

ULT **He will bring me out to the light**
UST He will change everything bad around us to good
(יוֹצִיאֵנִי לָאוֹר)

Here Micah is speaking as if Yahweh's rescue of him were bringing him out into **the light**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [He will rescue me]

Support Reference: Metaphor

ULT **I will look on his righteousness**
UST and we will see that he always does what is right
(אֶרְאֶה בְּצִדְקָתוֹ)

Here Micah is speaking as if experiencing what Yahweh does were to **look on** it. 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 experience his righteous acts]

Support Reference: Metaphor

ULT **on his righteousness**
UST that … always does what is right
(בְּצִדְקָתוֹ)

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: [on how righteous he is]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
I have sinned	we have sinned
my justice	things right for us

Micah 7:10

ULT	UST
Then may my enemy see, so that shame covers her, the one saying to me, "Where {is} Yahweh your God?" My eyes will look at her; now she will become a trampling place like the mud of the streets.	*I want my enemies to see the same thing, and then everyone will completely despise them. They are the ones who mocked me by saying, "Yahweh your God is not helping you at all!" But at that time I will watch as people destroy the homes of my enemies, making them just like the mud in the streets.*

ULT **Then may my enemy see, so that shame covers her**
UST I want my enemies to see the same thing, and then everyone will completely despise them
(וְתֵרֶא אֹיַבְתִּי וּתְכַסֶּהָ בוּשָׁה)

The pronoun **my** refers to Micah, who speaks here on behalf of his people, and **my enemy** and **her** refer to the nation that Micah foresees will conquer Israel. It may be helpful to clarify this for your readers. Alternate translation: [Then may the enemy nation of my people see, so that shame covers them]

Support Reference: Pronouns — When to Use Them

ULT **Then may my enemy see**
UST I want my enemies to see the same thing
(וְתֵרֶא אֹיַבְתִּי)

Micah 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 end of the last verse if that would be clearer in your language. Alternate translation: [Then may my enemy also see what Yahweh has done]

Support Reference: Ellipsis

ULT **Then may my enemy see**
UST I want my enemies to see the same thing
(וְתֵרֶא אֹיַבְתִּי)

Micah is saying what he wants his enemy to do. See the discussion in the introduction to this book about "let" and "may" and follow the decision of your team of how a speaker will express in this context what he wants someone to do. Alternate translation: [I desire that my enemy see] or [Please allow my enemy to see]

Support Reference: Imperatives — Other Uses

> ULT **so that shame covers her**
> UST and then everyone will completely despise them
> (וּתְכַסֶּהָ בוּשָׁה)

Here Micah is speaking as if **shame** were a garment that **covers** a person. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [so that she becomes utterly ashamed]

Support Reference: Metaphor

> ULT **so that shame covers her**
> UST and then everyone will completely despise them
> (וּתְכַסֶּהָ בוּשָׁה)

If your language does not use an abstract noun for the idea of **shame**, you could express the same idea in another way. Alternate translation: [so that she feels ashamed]

Support Reference: Abstract Nouns

> ULT **Where {is} Yahweh your God**
> UST Yahweh your God is not helping you at all
> (אַיֵּ֥ה יְהוָ֖ה אֱלֹהָֽיִךְ)

The enemy is using the question form to mock Micah by suggesting that Yahweh is unwilling or unable to help 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: [Yahweh your God is nowhere to be found!]

Support Reference: Rhetorical Question

> ULT **Yahweh your God**
> UST Yahweh your God is not helping you at all
> (יְהוָ֖ה אֱלֹהָֽיִךְ)

The enemy is not using this possessive form **your God** to indicate that Micah possesses or controls Yahweh but rather to emphasize that Yahweh is the God that he worships. Alternate translation: [Yahweh, the God whom you worship]

Support Reference: Possession

ULT **My eyes will look at her**
UST But … I will watch
(עֵינַי תִּרְאֶינָּה בָּהּ)

Micah is using one part of a person, his **eyes**, to mean all of him in the act of watching his enemy's downfall. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will watch what happens to her]

Support Reference: Synecdoche

ULT **like the mud of the streets**
UST making them just like the mud in the streets
(כְּטִיט חוּצוֹת)

The point of this comparison is that just as **the mud of the streets** is trampled underfoot and despised, so will Micah's enemy be. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [as thoroughly despised as the mud that people tread on in the streets]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Then may my enemy see	I want my enemies to see the same thing
shame	and then everyone will completely despise them
Yahweh	Yahweh your God is not helping you at all
your God	Yahweh your God is not helping you at all
a trampling place	as people destroy the homes of my enemies

Micah 7:11

ULT	UST
A day to build your walls! That day the boundary will be far away.	*{People of Zion,} the day is coming when you will rebuild your walls! On that day, your city will extend far beyond its present boundaries.*

ULT A day to build your walls
UST {People of Zion,} the day is coming when you will rebuild your walls
(יֹום לִבְנֹות גְּדֵרֵיךְ)

Micah is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [A day will come to build your walls]

Support Reference: Ellipsis

ULT your walls
UST your walls
(גְּדֵרֵיךְ)

The pronoun **your** refers to the people of Zion. It may be helpful to clarify this for your readers. Alternate translation: [your walls, people of Zion]

Support Reference: Pronouns — When to Use Them

Micah 7:12

ULT	UST
That {is} the day when as far as you he will come, from Assyria and the cities of Egypt, and from Egypt and as far as the River, and {to} sea from sea, and mountain {to} the mountain.	*On that day people will come to you {from everywhere}. The places they will come from will be from Assyria to Egypt, and from Egypt all the way to the Euphrates River, from one sea to another and from every mountain.*

ULT **when as far as you he will come**
UST people will come to you from everywhere
(וְעָדֶיךָ יָבוֹא)

The pronoun **you** refers to Zion, or Jerusalem, and the pronoun **he** refers to each person who will come to the city of Jerusalem from the distant places named in this verse. It may be helpful to clarify this for your readers. Alternate translation: [when many people will come to Jerusalem]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Assyria	Assyria
Egypt	Egypt
the River	the Euphrates River

Micah 7:13

ULT	UST
And the land will become a desolation on account of her inhabitants, from the fruit of their deeds.	*{In contrast} {the rest of} the earth will become an empty wasteland because of the {evil} things its people have done.*

ULT And the land will become a desolation
UST {In contrast} {the rest of} the earth will become an empty wasteland
(וְהָיְתָה הָאָרֶץ לְשַׁמָּמָה)

Micah uses the word **And** here to indicate a contrast between the restoration that he has just described and the desolation that will come upon the rest of the earth. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [But all the rest of the land will become a desolation]

Support Reference: Connect — Contrast Relationship

ULT a desolation
UST an empty wasteland
(לְשַׁמָּמָה)

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

Support Reference: Abstract Nouns

ULT her inhabitants, from the fruit of their deeds
UST the {evil} things its people have done
(יֹשְׁבֶיהָ מִפְּרִי מַעַלְלֵיהֶם)

The pronoun **her** refers to the land, and the pronoun **their** refers to the people who live in the land. It may be helpful to clarify this for your readers. Alternate translation: [the land's inhabitants, from the fruit of those people's deeds]

Support Reference: Pronouns — When to Use Them

ULT from the fruit of their deeds
UST the {evil} things … have done
(מִפְּרִי מַעַלְלֵיהֶם)

Here Micah is speaking of the results of what people do as if they were **the fruit** that a plant produces. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [from the results of their deeds]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the land will become	{In contrast} {the rest of} the earth will become
a desolation	an empty wasteland
from the fruit of	the {evil} things … have done

Micah 7:14

ULT	UST
Shepherd your people with your rod, the flock of your inheritance, the one dwelling alone, a forest in the midst of Carmel. May they graze in Bashan and Gilead as in the days of old.	*{Yahweh,} protect and guide your people, as a shepherd does for his sheep! They are the people whom you have chosen to belong to you. They are like sheep that live apart from others in a wooded area of Mount Carmel, but give them the rich pasturelands of the Bashan and Gilead regions that they enjoyed long ago.*

ULT **Shepherd your people with your rod, the flock of your inheritance**
UST { … Yahweh,} protect and guide your people, as a shepherd does for his sheep! They are the people whom you have chosen to belong to you
(רְעֵה עַמְּךָ בְשִׁבְטֶךָ צֹאן נַחֲלָתֶךָ)

Here Micah is speaking as if Yahweh were a shepherd and as if Yahweh's people were **the flock** that he tends. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Care for your people as a shepherd cares for his flock, the people who belong to you]

Support Reference: Metaphor

ULT **Shepherd your people**
UST Yahweh … your people, as a shepherd does for his sheep
(רְעֵה עַמְּךָ)

The word translated as **Shepherd** is an imperative, but it communicates a polite request to a superior rather than a command. If the imperative does not communicate a request for your readers, then use a form in your language that communicates a polite request to a superior. Alternate translation: [Yahweh, please shepherd your people]

Support Reference: Imperatives — Other Uses

ULT **the flock of your inheritance**
UST They are the people whom you have chosen to belong to you
(צֹאן נַחֲלָתֶךָ)

Micah is using the possessive form to describe **the flock** that is characterized by being **your inheritance**, that is, the people whom Yahweh has chosen to belong to him. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [the flock that belongs to you]

Support Reference: Possession

> ULT **May they graze**
> UST but give them
> (יִרְעוּ)

Micah is saying what he wants Yahweh to do. See the discussion in the introduction to this book about “let” and “may” and follow the decision of your team of how a speaker will express in this context what he wants someone to do. Alternate translation: [I desire that they graze] or [Please allow them to graze]

Support Reference: Third-Person Imperatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Shepherd	Yahweh … as a shepherd does for his sheep
with your rod	protect and guide
the flock of	They are the people
your inheritance	whom you have chosen to belong to you
Carmel	Mount Carmel
in Bashan	the rich pasturelands of the Bashan
and Gilead	and Gilead regions

Micah 7:15

ULT	UST
As in the days of your going out from the land of Egypt, I will make him see wonders.	*{Yahweh says,} "Yes, just as I did long ago when I rescued your ancestors from Egypt, I will do amazing things for you."*

ULT As in the days of your going out from the land of Egypt
UST { … Yahweh says,} Yes, just as I did long ago when I rescued your ancestors from Egypt
(כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרָיִם)

The point of this comparison is that just as Yahweh did wonderful things in **the days of your going out from the land of Egypt**, so he will do wonderful things for his people again. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [Just as I did wonderful things when you came out from the land of Egypt]

Support Reference: Simile

ULT I will make him see
UST I will do … for you
(אַרְאֶנּוּ)

The pronoun **I** refers to Yahweh, who begins to speak here, and the pronoun **him** refers to the people of Israel. It may be helpful to clarify this for your readers. Alternate translation: [I, Yahweh, will make my people Israel see]

Support Reference: Pronouns — When to Use Them

ULT wonders
UST amazing things
(נִפְלָאוֹת)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the land of	from Egypt
Egypt	from Egypt
wonders	amazing things

Micah 7:16

ULT	UST
The nations will see and will be ashamed of all of their might. They will put a hand over mouth; their ears will be deaf.	*People from many nations will see {what Yahweh does for his people}, and what they see will humiliate them because they thought that they were powerful, but they are not. They will be so amazed that they will be unable to say or hear anything.*

ULT **The nations will see**
UST People from many nations will see {what Yahweh does for his people}
(יִרְאוּ גוֹיִם)

Micah is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context of the previous verse if that would be clearer in your language. Alternate translation: [The nations will see what Yahweh has done]

Support Reference: Ellipsis

ULT **their might**
UST they thought that they were powerful, but they are not
(גְּבוּרָתָם)

If your language does not use an abstract noun for the idea of **might**, you could express the same idea in another way. Alternate translation: [the mighty things they thought they had done]

Support Reference: Abstract Nouns

ULT **They will put a hand over mouth**
UST They will be so amazed that they will be unable to say
(יָשִׂימוּ יָד֙ עַל־פֶּ֔ה)

Micah is using **put a hand over mouth** as a common expression of the culture to mean “be too astonished to speak.” If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [They will be too astonished to speak]

Support Reference: Idiom

ULT **their ears will be deaf**
UST or hear anything
(אָזְנֵיהֶם תֵּחָרַשְׁנָה)

Here, **their ears** represents their ability to hear. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [they will lose their ability to hear]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The nations	People from many nations
and will be ashamed	and what they see will humiliate them
their might	they thought that they were powerful, but they are not

Micah 7:17

ULT	UST
They will lick dust like the serpent; like crawling things of the earth, they will tremble from their strongholds. They will approach in dread Yahweh our God, and they will fear because of you.	*They will grovel on the ground like a snake, like an insect in the dirt. {They will be so afraid that} they will come trembling from their fortresses. They will be very afraid as they approach Yahweh, the God whom we worship. They will be afraid because of you, {Yahweh}.*

ULT **They will lick dust like the serpent**
UST They will grovel on the ground like a snake
(יְלַחֲכוּ עָפָר כַּנָּחָשׁ)

The point of this comparison is that just as **the serpent** crawls low along the ground in the dust, so will the nations be brought low before Yahweh. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [They will be brought low, licking the dust like the serpent that crawls along the ground]

Support Reference: Simile

ULT **They will lick**
UST They will grovel on the ground
(יְלַחֲכוּ)

The pronoun **They**, here and throughout this verse, refers to the nations mentioned in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [The nations will lick]

Support Reference: Pronouns — When to Use Them

ULT **like crawling things of the earth**
UST like an insect in the dirt
(כְּזֹחֲלֵי אֶרֶץ)

The point of this comparison is that just as **crawling things of the earth** creep along the ground, so will the nations come out of their strongholds in fear and humiliation. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [like creatures that creep along the ground in fear]

Support Reference: Simile

ULT **our God**
UST the God whom we worship
(אֱלֹהֵינוּ)

Micah is using this possessive form **our God** to mean that Yahweh is the God whom he and his people worship, not that they possess or control him. If it would be helpful in your language, you could state this explicitly as modeled in the UST.

Support Reference: Possession

ULT **because of you**
UST because of you, {Yahweh}
(מִמֶּךָּ)

The pronoun **you** could refer to: (1) Yahweh, since his judgment makes sinners afraid, and the next verse addresses Yahweh directly, or (2) Israel, since Israel is addressed directly in verse 15, with no indication that that has changed. Alternate translation: [because of you, Israel]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
like the serpent	like a snake
they will tremble	{They will be so afraid that} they will come trembling
from their strongholds	from their fortresses
They will … in dread	יִפְחָדוּ (ORIG QUOTE)
Yahweh	Yahweh
our God	the God whom we worship
and they will fear	They will be afraid

Micah 7:18

ULT	UST
Who is a God like you, bearing iniquity and passing over transgression for the remnant of his inheritance? He does not hold his nose forever, for he delights in covenant faithfulness, he {does}.	*{Yahweh,} no other God is like you! You forgive the sins of the people who have remained faithful to you, those who belong to you. You do not stay angry forever because you are the one who delights in faithfully loving us.*

ULT **Who is a God like you, bearing iniquity and passing over transgression for the remnant of his inheritance**
UST { … Yahweh,} no other God is like you! You forgive the sins of the people who have remained faithful to you, those who belong to you
(מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ)

Micah is using the question form to declare that no other god is like Yahweh. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [No other God is like you, Yahweh, bearing iniquity and passing over transgression for the remnant of his inheritance!]

Support Reference: Rhetorical Question

ULT **bearing iniquity and passing over transgression**
UST You forgive the sins
(נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע)

The expressions **bearing iniquity** and **passing over transgression** mean similar things. Micah 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: [fully forgiving all the sinful actions]

Support Reference: Doublet

ULT **iniquity**
UST You forgive the sins
(עָוֹן)

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

Support Reference: Abstract Nouns

ULT **transgression**
UST You forgive the sins
(פֶּ֫שַׁע)

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

Support Reference: Abstract Nouns

ULT **for the remnant of his inheritance**
UST of the people who have remained faithful to you, those who belong to you
(לִשְׁאֵרִית נַחֲלָתֽוֹ)

Micah is using the possessive form to describe **the remnant** that is characterized by being **his inheritance**, that is, the people who belong to Yahweh who have remained faithful to him. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [for those people who belong to him because they are still faithful to him]

Support Reference: Possession

ULT **his inheritance**
UST those who belong to you
(נַחֲלָתֽוֹ)

Even though Micah is addressing Yahweh directly, he is speaking of him in the third person using **his** and "he". If it would be helpful in your language, you could translate these pronouns throughout this section in the second person for consistency as modeled in the UST.

Support Reference: First, Second or Third Person

ULT **He does not hold his nose forever**
UST You do not stay angry forever
(לֹא־הֶחֱזִיק לָעַד֙ אַפּ֔וֹ)

Here, **his nose** represents Yahweh's anger. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [He does not hold on to his anger forever]

Support Reference: Metonymy

ULT **covenant faithfulness**
UST faithfully loving us
(חֶסֶד)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a God	{Yahweh,} no other God
bearing	You forgive the sins
iniquity	You forgive the sins
transgression	You forgive the sins
for the remnant of	of the people who have remained faithful to you
his inheritance	those who belong to you
forever	You do not stay angry forever
he delights in	delights in
covenant faithfulness	faithfully loving us

Micah 7:19

ULT	UST
He will return; he will have compassion on us. He will subdue our iniquities, and you will throw into the depths of the sea all of their sins.	*You will be merciful to us once again. You will completely forgive all of our sins, as though you are throwing them into the deepest part of the ocean.*

ULT **He will subdue our iniquities**
UST You will completely forgive all of our sins
(יִכְבֹּשׁ עֲוֹנֹתֵינוּ)

Here Micah is speaking as if the sins of his people were enemies that Yahweh will **subdue**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [He will overcome the power of our iniquities]

Support Reference: Metaphor

ULT **our iniquities, and you will throw into the depths of the sea all of their sins**
UST all of our sins … them into the deepest part of the ocean
(עֲוֹנֹתֵינוּ וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם כָּל־חַטֹּאתָם)

The pronouns **our** and **their** both refer to Micah and his people. It may be helpful to clarify this for your readers. Alternate translation: [all of our people's iniquities, and you will throw into the depths of the sea all of our sins]

Support Reference: Pronouns — When to Use Them

ULT **our iniquities**
UST all of our sins
(עֲוֹנֹתֵינוּ)

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: [the wicked things we have done]

Support Reference: Abstract Nouns

ULT **and you will throw into the depths of the sea all of their sins**
UST them into the deepest part of the ocean
(וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם כָּל־חַטֹּאותָם)

Here Micah is speaking as if the sins of his people were objects that Yahweh could **throw into the depths of the sea**, where no one could ever recover 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 you will completely remove all of their sins forever]

Support Reference: Metaphor

ULT **and you will throw**
(וְתַשְׁלִיךְ)

The pronoun **you** refers to Yahweh, whom Micah addresses directly here after speaking about him in the previous sentence. It may be helpful to clarify this for your readers. Alternate translation: [and you, Yahweh, will throw]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he will have compassion on us	You will be merciful to us
our iniquities	all of our sins
their sins	them

Micah 7:20

ULT	UST
You will grant trustworthiness to Jacob, covenant faithfulness to Abraham, which you swore to our fathers from the days of old.	*You will show the descendants of Jacob that you are trustworthy, and you will faithfully love the descendants of Abraham, just as you solemnly promised to our ancestors long ago.*

ULT **trustworthiness**
UST that you are trustworthy
(אֱמֶת)

If your language does not use an abstract noun for the idea of **trustworthiness**, you could express the same idea in another way. Alternate translation: [proof that you are trustworthy]

Support Reference: Abstract Nouns

ULT **to Jacob, covenant faithfulness to Abraham**
UST the descendants of Jacob … and you will faithfully love the descendants of Abraham
(לְיַעֲקֹב חֶסֶד לְאַבְרָהָם)

Here, **Jacob** and **Abraham** represent the descendants of these two men. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to Jacob's descendants, covenant faithfulness to those who descended from Abraham]

Support Reference: Metonymy

ULT **covenant faithfulness to Abraham**
UST and you will faithfully love the descendants of Abraham
(חֶסֶד לְאַבְרָהָם)

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

Support Reference: Abstract Nouns

ULT **to our fathers**
UST to our ancestors
(לַאֲבֹתֵינוּ)

Here, **fathers** represents "ancestors." 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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
trustworthiness	that you are trustworthy
to Jacob	the descendants of Jacob
covenant faithfulness	and you will faithfully love
to Abraham	the descendants of Abraham
you swore	נִשְׁבַּעְתָּ (ORIG QUOTE)

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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**.

Micah References:

1:2; 1:5; 1:7; 1:8; 1:8; 1:9; 1:11; 1:11; 1:13; 1:14; 1:15; 1:16; 1:16; 2:1; 2:1; 2:2; 2:8; 2:9; 2:9; 2:10; 2:10; 2:11; 3:1; 3:5; 3:6; 3:8; 3:8; 3:9; 3:10; 4:8; 4:9; 4:12; 4:13; 5:2; 5:7; 5:8; 5:12; 5:15; 6:2; 6:5; 6:7; 6:8; 6:8; 6:9; 6:10; 6:12; 6:12; 6:16; 7:1; 7:1; 7:3; 7:3; 7:3; 7:4; 7:4; 7:7; 7:9; 7:9; 7:9; 7:10; 7:13; 7:15; 7:16; 7:18; 7:18; 7:18; 7:19; 7:20; 7:20

Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

Description

Some languages have both active and passive forms of sentences.

- In the active form, the subject does the action and is always mentioned.
- In the passive form, the action is done to the subject, and the one who does the action is not always mentioned.

In the examples of active and passive sentences below, we have bolded the subject.

- active: **My father** built the house in 2010.
- passive: **The house** was built by my father in 2010.
- passive: **The house** was built in 2010. (This does not tell who did the action.)

Reasons This Is a Translation Issue

All languages use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use it.

Purposes for the Passive

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples From the Bible

> Then their shooters shot at your soldiers from off the wall, and some of the king's servants **were killed**, and your servant Uriah the Hittite **was killed** too. (2 Samuel 11:24 ULT)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

> When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

Translation Strategies

If your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that you might consider.

(1) Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action.
(2) Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like “they” or “people” or “someone.”
(3) Use a different verb.

Examples of Translation Strategies Applied

(1) Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21b ULT)
>
> > **The king’s servants gave** Jeremiah a loaf of bread every day from the street of the bakers.

(2) Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like “they” or “people” or “someone.”

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)
>
> > It would be better for him if **they were to put** a millstone around his neck and **throw** him into the sea.
> > It would be better for him if **someone were to put** a heavy stone around his neck and **throw** him into the sea.

(3) Use a different verb in an active sentence.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21 ULT)
>
> > He **received** a loaf of bread every day from the street of the bakers.

Micah References:

1:4; 1:7; 1:7; 1:13; 2:4; 2:7; 3:7; 3:12; 4:1; 4:1; 4:10; 4:11; 5:9; 6:10; 6:16

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

Micah References:

2:10; 5:6; 6:9; 6:10; 6:11; 6:14

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**.

Micah References:

1:2; 6:2

Aside

Description

An aside is a figure of speech in which someone who is speaking to a person or group pauses to speak confidentially to himself or someone else about those to whom he had been speaking. The speaker does this to indicate in a strong way his thoughts or feelings about that person or group.

Reason This Is a Translation Issue

Many languages do not use asides, and readers could be confused by them. They may wonder why the speaker suddenly starts talking to himself or someone else about the people he is speaking with.

Examples From the Bible

> All the men of your covenant are sending you away as far as the border.
> The men of your peace are deceiving you and are prevailing against you.
> They of your bread will set a trap under you.
> **There is no understanding in him.** (Obadiah 1:7 ULT)

In the first three lines, Yahweh is telling the people of Edom what will happen to them because they did not help the people of Judah. In the fourth line, Yahweh says something about Edom to himself.

> And I purified them from everything foreign. And I caused the service watches to stand: for the priests and for the Levites, a man in his work; and for the offering of pieces of wood at the appointed times; and for the firstfruits. **Remember me, my God, for good.** (Nehemiah 13:30-31 ULT)

Nehemiah is speaking to the readers of his account and describing some of the many things he did to restore true worship in Judah after the people returned from exile. But he suddenly turns aside and addresses God, asking God to bless him for what he, Nehemiah, has done for those people.

Translation Strategies

(1) If an aside would be natural and give the right meaning in your language, consider using it. But if this way of speaking would be confusing, let the speaker continue speaking to the people who are listening to him, but make clear that he is now expressing his thoughts and feelings about them.
(2) If a person speaks a prayer to God as an aside, you can put the prayer in quotation marks to indicate that.

Examples of Translation Strategies Applied

(1)

> All the men of your covenant are sending you away as far as the border.
> The men of your peace are deceiving you and are prevailing against you. They of your bread will set a trap under you. **There is no understanding in him.** (Obadiah 1:7 ULT)

All the men of your covenant are sending you away as far as the border. The men of your peace are deceiving you and are prevailing against you. They of your bread will set a trap under you. **You do not understand any of this.**

(2)

> And I purified them from everything foreign. And I caused the service watches to stand: for the priests and for the Levites, a man in his work;
> 31 and for the offering of pieces of wood at the appointed times; and for the firstfruits. **Remember me, my God, for good.** (Nehemiah 13:30-31 ULT)

And I cleansed them from everything foreign, and I made assignments for the priests and for the Levites, a man to his own work. And the wood offering at the stated time, and the firstfruits. **“Remember me, my God, for good.”**

Micah References:

6:9

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.

Micah References:

1:14; 1:15; 2:4; 2:5; 3:5; 3:6; 4:2; 4:6; 4:7; 4:13; 5:15; 6:3; 6:5; 6:5

Biblical Volume

Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain). The metric values are not exactly equal to the biblical measures. The biblical measures probably differed in exact amount from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Type	Original Measure	Liters
Dry	omer	2 liters
Dry	ephah	22 liters
Dry	homer	220 liters
Dry	cor	220 liters
Dry	seah	7.7 liters
Dry	lethek	114.8 liters
Liquid	metrete	40 liters
Liquid	bath	22 liters
Liquid	hin	3.7 liters
Liquid	kab	1.23 liters
Liquid	log	0.31 liters

Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.
- If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one hin as “3.7 liters,” readers

might think that the measurement is exactly 3.7 liters, not 3.6 or 3.8. It would be better to use a more approximate measure such as “three and a half liters” or “four liters.”

- When God tells people how much of something to use, and when people use those amounts in obedience to him, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much they used.

When the unit of measure is stated

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See **Copy or Borrow Words**.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

> For a ten-yoke vineyard will yield only one bath, and one homer of seed will yield only an ephah. (Isaiah 5:10 ULT)

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See **Copy or Borrow Words**.)

> > “For a ten-yoke vineyard will yield only one **bat**,
> > and one **homer** of seed will yield only an **efa**.”

(2) Use the measurements given in the UST. Usually they are metric measurements. The translators of the UST have already figured how to represent the amounts in the metric system.

> > “For a ten-yoke vineyard will yield only **22 liters**
> > and **220 liters** of seed will yield only **22 liters**.”

> > “For a ten-yoke vineyard will yield only **22**, and
> > **ten baskets** of seed will yield only **one basket**.”

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

> > “For a ten-yoke vineyard will yield only **six gallons**, and **six and a half bushels** of seed will yield only **20 quarts**.”

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

> > “For a ten-yoke vineyard will yield only **one bath (six gallons)**, and **one homer (six and a half bushels)** of seed will yield only **an ephah (20 quarts)**.”

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in footnotes.

> > “For a ten-yoke vineyard will yield only 22 liters[1], and 220 liters[2] of seed will yield only 22 liters[3].”

The footnotes would look like:

> > [1] one bath
> > [2] one homer
> > [3] one ephah

When the unit of measure is implied

Sometimes the Hebrew does not specify a particular unit of volume but only uses a number. In these cases, many English versions, including the ULT and UST, add the word "measure."

> When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 measures** of wine, there were only 20. (Haggai 2:16 ULT)

Translation Strategies

(1) Translate literally by using the number without a unit.
(2) Use a generic word like "measure" or "quantity" or "amount."
(3) Use the name of an appropriate container, such as "basket" for grain or "jar" for wine.
(4) Use a unit of measure that you are already using in your translation.

Translation Strategies Applied

The strategies are all applied to Haggai 2:16 below.

> When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty measures** of wine, there were only **20**. (Haggai 2:16 ULT)

(1) Translate literally by using the number without a unit.

> > When you came to a heap of **20** of grain, there were only **ten**, and when you came to the wine vat to draw out **50** of wine, there were only **20**.

(2) Use a generic word like “measure” or “quantity” or “amount.”

> > When you came to a heap of **20 amounts** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty amounts** of wine, there were only **20**.

(3) Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.

> > When you came to a heap of **20 baskets** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 jars** of wine, there were only **20**.

(4) Use a unit of measure that you are already using in your translation.

> > When you came to a heap for **20 liters** of grain, there were only **ten liters**, and when you came to

> the wine vat to draw out **50 liters** of wine, there were only **20 liters**.

Micah References:

6:10

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.

Micah References:

3:8; 7:13

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;

Micah References:

2:11

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.

Micah References:

1:14; 2:1; 2:3; 2:5; 3:4; 3:6; 3:12; 7:9

Connect — Sequential Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Sequential Clause

Description

A sequential clause is a time relation that connects two events in which one happens and then the other happens.

Reason This Is a Translation Issue

Languages indicate sequences of events in different ways; some use ordering, some use connecting words, some even use relative tense (Relative tense is a tense that refers to a time in relation to a reference point in the context.) Connecting words that may indicate sequence are words such as “then,” “later,” “after,” “afterward,” “before,” “first,” and “when.” Translators need to be certain that they communicate the order of the events in a way that is natural in their language. This may require ordering clauses differently than in the original languages.

Examples From OBS and the Bible

> **When** Joseph came to his brothers, they kidnapped him and sold him to some slave traders. (OBS Story 8 Frame 2)

First Joseph came to his brothers, and then they kidnapped and sold him. We know this because of the connecting word “**when**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

> It was as sweet as honey in my mouth, but **after** I ate it, my stomach became bitter. (Revelation 10:10b ULT)

The event of the first clause occurs first, and the event of the last clause occurs later. We know this because of the connecting word "**after**." The translator needs to decide the best way to communicate this sequence clearly and correctly.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

The event of the first clause occurs after the event of the second clause. First the land they dread will be desolate, and then the child will know to refuse evil and choose good. We know this because of the connecting word "**before**." However, stating the clauses in this order may communicate the wrong order of events in your language. The translator may have to change the order so that the clauses come in the order that they happen. Or it may be possible to keep the order of the original language text and mark the ordering of sequence so that it is clear to the readers. You (the translator) need to decide the best way to communicate this sequence clearly and correctly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Here the general connector "**and**" connects four events. These are sequential events—each happens after the one before it. We know this because that is the only way that these events would happen. So in English, the general connector "and" is enough to make the sequence clear for events such as these. You will need to decide if this also communicates this sequence clearly and correctly in your language.

Translation Strategies

If the sequence of events is clear in your language, then translate the sequence as it is.

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.
(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

Examples of Translation Strategies Applied

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)
>
> > Then Mary arose in those days. **Then** she quickly went into the hill country, to a city of Judah. **Then** she entered into the house of Zechariah, **and then** she greeted Elizabeth.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)
>
> > For the time will come when the child knows to refuse the evil and choose the good, **but even before that time**, the land whose two kings you dread will be desolate.

(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

> For the land whose two kings you dread will be desolate **before** the child knows to refuse the evil and choose the good.

For more about sequences of events, see **Sequence of Events** 🔗.

Micah References:

3:4

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.

Micah References:

5:10

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.

Micah References:

1:6

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!"

Micah References:

1:8; 1:16; 5:8; 5:15; 7:18

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.

Micah References:

1:8; 2:2; 2:2; 3:2; 3:3; 3:8; 3:8; 3:10; 3:12; 4:2; 4:6; 4:13; 5:6; 6:6; 6:15; 6:16; 7:3; 7:6; 7:10; 7:11; 7:16

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!"

Micah References:

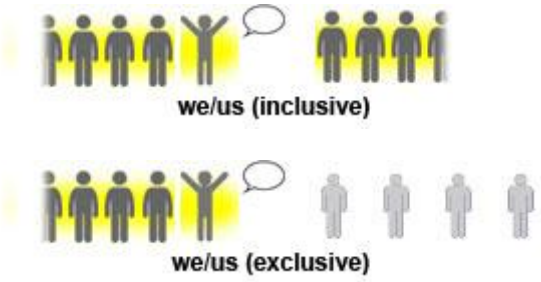
2:1; 2:4; 7:1

Exclusive and Inclusive ‘We’

Description

Some languages have more than one form of “we”: an inclusive form that means “I and you” and an exclusive form that means “I and someone else but not you.” The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive “we” and the exclusive “we” refer to.



Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for “we.” If your language has separate exclusive and inclusive forms of “we,” then you will need to understand what the speaker meant so that you can decide which form of “we” to use.

Examples From the Bible

Exclusive

> They said, “There are not more than five loaves of bread and two fish with us—unless **we** go and buy food for all these people.” (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

> **We** have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

Inclusive

> The shepherds said one to each other, "Let **us** now go to Bethlehem, and see this thing that has happened, which the Lord has made known to **us**." (Luke 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

> Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Micah References:

5:1; 5:5

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.

Micah References:

1:1; 1:13; 2:12; 3:3; 3:6; 3:11; 4:7; 4:10; 4:12; 4:13; 7:18

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)

Micah References:

1:3

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.”

Micah References:

2:11; 5:7; 6:8; 7:2; 7:2; 7:3

Hendiadys

Description

In a hendiadys, a speaker uses two words that mean different things and that are connected with “and.” These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

> … his own **kingdom and glory.** (1 Thessalonians 2:12b ULT)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by “and” can also be a hendiadys when they refer to a single person, thing, or event.

> while we look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. “The blessed hope” and “appearing of the glory” refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, “our great God” and “Savior Jesus Christ” refer to one person, not two.

Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

Examples From the Bible

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)

"A mouth" and "wisdom" are nouns, but in this figure of speech "wisdom" describes what comes from the mouth.

> If you are willing and obedient … (Isaiah 1:19a ULT)

"Willing" and "obedient" are adjectives, but "willing" describes "obedient."

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Substitute the describing noun with an adjective that means the same thing.
(2) Substitute the describing noun with a phrase that means the same thing.
(3) Substitute the describing adjective with an adverb that means the same thing.
(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.
(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

> For I will give you **a mouthand wisdom** … (Luke 21:15a ULT)
>
> > For I will give you **wise words** …
>
> Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)

> > You should walk in a manner that is worthy of God, who calls you to **his own glorious kingdom**.

(2) Substitute the describing noun with a phrase that means the same thing.

> For I will give you **a mouthand wisdom** … (Luke 21:15a ULT)
>
> > for I will give you **words of wisdom**.
>
> You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > You should walk in a manner that is worthy of God, who calls you to **his own kingdom of glory**.

(3) Substitute the describing adjective with an adverb that means the same thing.

> If you are willing and obedient … (Isaiah 1:19a ULT)
>
> > If you are **willingly obedient** …

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

> If you are willing and obedient … (Isaiah 1:19a ULT)

The adjective “obedient” can be substituted with the verb “obey.”

> > if you **obey willingly** …

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

> We look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

The noun “glory” can be changed to the adjective “glorious” to make it clear that Jesus’ appearing is what we hope for. Also, “Jesus Christ” can be moved to the front of the phrase and “great God and Savior” put into a relative clause that describes the one person, Jesus Christ.

> > We look forward to receiving **what we are longing for, the blessed and glorious appearing** of **Jesus Christ, who is our great God and Savior**.

Micah References:

2:11

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.

Micah References:

1:10; 1:10; 1:12; 1:13; 1:14; 1:15; 5:2; 5:6

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.

Micah References:

6:7; 7:2

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**

Micah References:

1:4; 2:3; 4:8; 4:11; 5:1; 5:2; 5:5; 5:9; 5:11; 5:12; 5:13; 5:15; 6:2; 6:6; 6:13; 7:5; 7:16

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.”

Micah References:

7:10; 7:14

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!

Micah References:

1:4

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**.

Micah References:

2:4

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**.

Micah References:

1:3; 1:4; 1:5; 1:9; 1:13; 2:3; 2:3; 2:6; 2:7; 2:7; 2:7; 2:10; 2:11; 2:11; 2:11; 2:11; 2:13; 3:1; 3:2; 3:3; 3:3; 3:5; 3:5; 3:6; 3:6; 3:9; 3:11; 3:12; 4:1; 4:1; 4:1; 4:2; 4:2; 4:5; 4:5; 4:6; 4:8; 4:13; 4:13; 4:13; 5:3; 5:4; 5:5; 5:5; 5:6; 5:14; 6:4; 6:7; 6:8; 6:16; 6:16; 6:16; 7:2; 7:2; 7:3; 7:8; 7:8; 7:9; 7:9; 7:10; 7:13; 7:14; 7:19; 7:19

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**.

Micah References:

1:2; 1:5; 1:9; 1:12; 1:15; 2:1; 2:13; 2:13; 2:13; 3:1; 3:4; 3:9; 3:11; 4:2; 4:3; 4:4; 4:5; 4:10; 5:4; 5:7; 5:8; 5:9; 5:10; 5:12; 5:12; 5:13; 6:4; 6:9; 6:9; 6:9; 6:12; 6:14; 6:16; 7:1; 7:2; 7:3; 7:3; 7:4; 7:16; 7:18; 7:20; 7:20

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**.

Micah References:

1:12; 3:2; 4:6; 4:6; 6:10; 6:12; 7:4

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.

Micah References:

3:8; 3:10; 4:1; 4:2; 4:8; 4:13; 5:7; 6:2; 6:12

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.

Micah References:

2:6

Poetry

Description

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

In poetry we commonly find:

- many figures of speech such as Apostrophe
- arrangements of clauses into particular patterns such as:
  - parallel lines (See Parallelism)
  - acrostics (beginning lines with successive letters of the alphabet)
  - chiasms (in which the first line relates to the last line, the second to the next-to-last line, etc.):

> You should not give what is holy to the dogs,
>
> > and should not throw your pearls in front of the
> > pigs.
> >
> > Otherwise they will trample them under their feet,
>
> and having turned, they might tear you to pieces. (Matt 7:6 ULT)

- repetition of some or all of a line:

> Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you shining stars. (Psalm 148:2-3 ULT)

- lines of similar length:

> Listen to my call to you,
>
> Yahweh; think about my groanings.
>
> Listen to the sound of my call, my King and my God,
>
> for it is to you that I pray. (Psalm 5:1-2 ULT)

• the same sound used at the end or at the beginning of two or more lines:

> "Twinkle, twinkle little **star**. How I wonder what you **are**." (from an English rhyme)

• the same sound repeated many times:

> "Peter, Peter, pumpkin eater" (from an English rhyme)

• The same root word used as both a verb and as a noun:

> Your old men will **dream dreams** (Joel 2:28 ULT)

> Yahweh,…**light lightning** and scatter them (Psalm 144:5-6 ULT)

We also find:

- old words and expressions
- dramatic imagery
- different use of grammar — including:
  - incomplete sentences
  - lack of connective words

Some places to look for poetry in your language

1. Songs, particularly old songs or songs used in children's games
2. Religious ceremony or chants of priests or witch doctors

3. Prayers, blessings, and curses
4. Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons This Is a Translation Issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language, you may need to write it without the poetry.
- Different languages use different poetic devices. A poetic device that conveys elegance or emotion in a biblical language may be confusing or misunderstood in another language.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples From the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely made up of poetry.

> … for you saw my affliction; you knew the distress of my soul. (Psalm 31:7b ULT)

This example of Parallelism has two lines that mean the same thing.

> Yahweh, judge the nations; vindicate me, Yahweh, because I am righteous and innocent, Most High. (Psalm 7:8 ULT)

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See Parallelism.)

> Keep your servant also from arrogant sins; let them not rule over me. (Psalm 19:13a ULT)

This example of personification speaks of sins as if they could rule over a person. (See Personification.)

> Oh, give thanks to Yahweh; for he is good,
>
> for his covenant faithfulness endures forever. Oh, give thanks to the God of gods, for his co
>
> (Psalm 136:1-3 ULT)

This example repeats the phrases “give thanks” and “his covenant faithfulness endures forever.”

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

(1) Translate the poetry using one of your styles of poetry.
(2) Translate the poetry using your style of elegant speech.
(3) Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

> Blessed is the man who does not walk in the advice of the wicked, or stand in the pathway with sinners, or sit in the assembly of mockers. But his delight is in the law of Yahweh, and on his law he meditates day and night. (Psalm 1:1-2 ULT)

The following are examples of how people might translate Psalm 1:1-2.

(1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

> "Happy is the person not encouraged **to sin**,
> Disrespect for God he will not **begin**, To those
> who laugh at God he is **no kin.** God is his
> constant **delight**, He does what God says **is right**,
> He thinks of it all day **and night**."

(2) Translate the poetry using your style of elegant speech.

> This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people nor stop along the road to speak with sinners nor join the gathering of those who mock God. Rather, he takes great joy in Yahweh's law, and he meditates on it day and night.

(3) Translate the poetry using your style of ordinary speech.

> The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or join with those who do not respect God. Instead, they

> love to obey Yahweh's law, and they think about it all the time.

Micah References:

7:9

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**.

Micah References:

1:1; 2:5; 2:12; 3:7; 3:8; 3:12; 4:2; 4:5; 6:6; 6:8; 6:8; 6:10; 6:11; 6:11; 6:16; 7:6; 7:6; 7:7; 7:10; 7:14; 7:17; 7:18

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.

Micah References:

1:1; 1:6; 1:7; 1:9; 1:10; 1:11; 1:16; 2:4; 2:6; 2:7; 2:8; 2:8; 2:9; 2:10; 3:2; 3:4; 3:4; 3:5; 3:8; 3:11; 3:11; 3:12; 4:3; 4:3; 4:5; 4:12; 5:1; 5:2; 5:3; 5:3; 5:4; 5:4; 5:5; 5:6; 5:6; 5:7; 5:10; 6:1; 6:2; 6:8; 6:9; 6:12; 6:13; 6:13; 6:14; 6:15; 6:16; 7:2; 7:3; 7:4; 7:7; 7:8; 7:10; 7:11; 7:12; 7:13; 7:15; 7:17; 7:17; 7:19; 7:19

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**.

Micah References:

2:8; 3:1; 3:5; 5:10; 6:3; 6:6; 6:8

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.'"

Micah References:

6:1

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!

Micah References:

1:10; 2:4; 2:4; 2:12; 2:12; 4:9

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?

Micah References:

1:5; 1:5; 2:7; 2:7; 2:7; 2:7; 3:1; 3:11; 4:9; 4:9; 6:3; 6:10; 6:11; 7:10; 7:18

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!

Micah References:

1:4; 1:4; 1:8; 1:8; 1:16; 2:8; 2:12; 3:3; 3:12; 4:9; 4:10; 4:12; 5:7; 5:8; 7:1; 7:4; 7:4; 7:10; 7:15; 7:17; 7:17

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.

Micah References:

1:8; 1:10; 1:16; 3:7; 5:13; 6:6

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

Micah References:

2:3; 2:12; 4:4; 7:8; 7:10

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT New Testament on wordings that scholars say are most likely correct. The ULT Old Testament is based on the Westminster Leningrad Codex, which is considered to be the best representative of the ancient copies. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

> [10] See that you do not despise one of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. [11] [1]

> [1] Many authorities, some ancient, insert v. 11: **For the Son of Man came to save that which was lost.**

John 7:53-8:11 is not in the best earliest copies. It has been included in the ULT, but it is marked off with square brackets ([ ]) at the beginning and end, and there is a footnote after verse 11.

> 53 [Then everyone went to his own house … 11 She said, “No one, Lord.” Jesus said, “Neither do I condemn you. Go and sin no more.”] [2]
>
> [2] Some ancient manuscripts include John 7:53-8:11

Psalm 100:3 ULT follows the Westminster Leningrad Codex. It says:

> Know that Yahweh, he {is} God; he, he made us, **and not we**,

There are some other ancient copies that say:

> Know that Yahweh, he {is} God; he, he made us, **and we are his**,

There is an unfoldingWord® Translation Note at that place to tell the translator about this other reading and that either one is an acceptable choice.

Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

(1) Translate the verses as they are in the ULT and include a footnote about the alternate reading such as the one that the ULT provides or one in the unfoldingWord® Translation Notes.

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

> 14 He called the crowd again and said to them, “Listen to me, all of you, and understand. 15 There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” 16 [1]
>
> [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

> 14 He called the crowd again and said to them, “Listen to me, all of you, and understand. 15 There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” 16 [1]
>
> > [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

> 14 He called the crowd again and said to them, “Listen to me, all of you, and understand. 15There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the

> man are the things that defile the man. 16 If any man has ears to hear, let him hear.” [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

Micah References:

5:9

Third-Person Imperatives

Description

The languages of the Bible have verb forms that can give commands, instructions or other directive speech in the third person. In other words, these directives address “he,” “she,” “it,” or “they” rather than “you.”

Reasons This Is a Translation Issue:

Many languages, including English, do not have these verb forms and so they must communicate this kind of directive speech in other ways. In English, we normally represent these third-person imperatives by putting “let” before the subject or verb. This is actually one of the translation strategies, since English does not have third-person imperatives.

Examples From the Bible

> **Let your kingdom come, let your will be done** as in heaven also on earth. (Matthew 6:9 ULT)

In this prayer, Jesus uses two third–person imperatives. The first one tells God’s kingdom to come, and the second one tells God’s will to be done. Of course, a kingdom and a will cannot hear Jesus, so Jesus is using these verb forms to communicate to God that Jesus desires that these things happen.

> **Let no one deceive himself**. If anyone among you thinks he is wise in this age, **let him become a “fool,”** that he may become wise. (1 Corinthians 3:18 ULT)

In this verse, Paul uses third–person imperatives to give a warning and an instruction. It may be that using this third–person form was more polite than if he had used second–person imperatives.

> But because of immorality, **let each man have** his own wife, and **let each woman have** her own husband. (1 Corinthians 7:2 ULT)

Here again Paul uses two third–person imperatives to instruct the Corinthian church. Since he had just recommended a celibate life in the previous verse, these imperatives have the sense of giving advice rather than command.

> Then God said, **"Let there be light."** And there was light. (Genesis 1:3 ULT)

The Biblical Hebrew verb form used here is equivalent to the third–person imperative in Greek. Here, God commands in the third person that light come into existence, so it does.

> **…let him do to me** just as {is} good in his eyes. (2 Samuel 15:26 ULT)

David uses the third-person form to express his willingness for God to do to him whatever God wants to do.

Translation Strategies

If your language has third-person imperative forms and would use them in the way that the biblical languages do, then please use them. If not, then consider these strategies.

(1) Use a form that your language has that indicates that this is the will or wish of the speaker.
(2) If appropriate, use a second-person imperative.
(3) Use an explicit reference to the function of the imperative.

Examples of Translation Strategies Applied

(1) Use a form that your language has that indicates that this is the will or wish of the speaker.

> Let your kingdom come, let your will be done as in heaven also on earth. (Matthew 6:9 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses "let" to indicate that this is the will or wish of the speaker.)

> > May your kingdom come, may your will be done as in heaven also on earth.

> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a "fool," that he may become wise. (1 Corinthians 3:18 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses "let" to indicate that this is the will or wish of the speaker.)

> > No one should deceive himself. If anyone among you thinks he is wise in this age, he should become a "fool," that he may become wise.

> …let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses "let" to indicate that this is the will or wish of the speaker.)

> > …he may do to me just as {is} good in his eyes.
> > (2 Samuel 15:26 ULT)

(2) If appropriate, use a second-person imperative.

> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a “fool,” that he may become wise. (1 Corinthians 3:18 ULT)

> > Do not deceive yourselves. If you think you are wise in this age, then become a “fool,” that you may become wise.

> Then God said, “Let there be light.” And there was light. (Genesis 1:3 ULT)

> > Then God said, “Light, come into being.” And there was light.

> …let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

> > …Yahweh, do to me just as {is} good in your eyes.

(3) Use an explicit reference to the function of the imperative.

> Let your kingdom come, let your will be done as in heaven also on earth. (Matthew 6:9 ULT)

> > We pray that your kingdom come, we pray that your will be done as in heaven also on earth.

> Then God said, “Let there be light.” And there was light. (Genesis 1:3 ULT)

> > Then God said, “I command light to be.” And there was light.

> But because of immorality, let each man have his own wife, and let each woman have her own husband. (1 Corinthians 7:2 ULT)

> > But because of immorality, I advise each man to have his own wife, and I advise each woman to have her own husband.

> …let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

> > …he has my permission to do to me just as {is} good in his eyes.

See also Imperatives – Other Uses

Micah References:

4:11; 5:9; 6:1; 7:14

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?”

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

> They said to him, “We have nothing here except five loaves of **bread** and two fish.” (Matthew 14:17 ULT)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread and do not know what it is.

Reason This Is a Translation Issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God’s commands and historical facts accurately.

Examples From the Bible

> So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

> Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

> They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

> … to him who made **great lights** … (Psalm 136:7a ULT)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

> Your sins … will be white like **snow**. (Isaiah 1:18b ULT)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.
(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.
(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
(4) Use a word that is more general in meaning.
(5) Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

> Beware of false prophets, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)
>
> > Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very hungry and dangerous animals**.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See Translating Metaphors.)

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)

> We have nothing here except five **loaves of baked grain seeds** and two fish.

(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

> Your sins … will be white like **snow.** (Isaiah 1:18b ULT) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.
>
> > Your sins … will be white like **milk**.
> >
> > Your sins … will be white like **the moon**.

(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

> Then they tried to give Jesus wine that was mixed with **myrrh**. But he refused to drink it. (Mark 15:23 ULT) — People may understand better what myrrh is if it is used with the general word "medicine."
>
> > Then they tried to give Jesus wine that was mixed with **a medicine called myrrh**. But he refused to drink it.

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT) — People may understand better what bread is

> if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).
>
> > We have nothing here except five loaves of **baked crushed seed bread** and two fish.

(4) Use a word that is more general in meaning.

> I will turn Jerusalem into piles of ruins, a hideout for **jackals** (Jeremiah 9:11a ULT)
>
> > I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)
>
> > We have nothing here except five **loaves of baked food** and two fish.

(5) Use a word or phrase that is more specific in meaning.

> … to him who made **great lights** … (Psalm 136:7a ULT)

> to him who made **the sun and the moon**

Micah References:

6:14

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says “brothers” when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his,” but it is not limited to males.

> A wise son makes **his** father rejoice
> but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

Reason This Is a Translation Issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples From the Bible

> Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

> Then said Jesus to his disciples, “If anyone wants to follow me, **he** must deny **himself**, take up **his** cross, and follow me.” (Matthew 16:24 ULT)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The words below are specifically about men.

> Moses said, ‘If **someone** dies, not having children, **hisbrother** must marry **his** wife and have children for **hisbrother**.’ (Matthew 22:24 ULT)

Translation Strategies

If people would understand that that masculine words like “man,” “brother,” and “he” can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

(1) Use a noun that can be used for both men and women.
(2) Use a word that refers to men and a word that refers to women.
(3) Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

(1) Use nouns that can be used for both men and women.

> The wise **man** dies just like the fool dies. (Ecclesiastes 2:16b ULT)

> > "The wise **person** dies just like the fool dies."
> > "Wise **people** die just like fools die."

(2) Use a word that refers to men and a word that refers to women.

> For we do not want you to be uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.
>
> > "For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia."

(3) Use pronouns that can be used for both men and women.

> "If anyone wants to follow me, he must deny himself, take up his cross, and follow me." (Matthew 16:24 ULT)

English speakers can change the masculine singular pronouns, "he," "himself," and "his" to plural pronouns that do not mark gender, "they," "themselves," and "their" in order to show that it applies to all people, not just men.

> > "If **people** want to follow me, **they** must deny **themselves**, take up **their** cross, and follow me."

Micah References:

1:16

unfoldingWord® Translation Words - Micah

v91

Aaron

Definition:

Aaron was Moses' older brother. God chose Aaron to be the first high priest for the people of Israel.

- Aaron helped Moses speak to Pharaoh about letting the Israelites go free.
- While the Israelites were traveling through the desert, Aaron sinned by making an idol for the people to worship.
- God also appointed Aaron and his descendants to be the priest priests for the people of Israel.

(Translation suggestions: How to Translate Names)

(See also: priest, Moses, Israel)

Bible References:

- 1 Chronicles 23:14
- Acts 7:38-40
- Exodus 28:1-3
- Luke 1:5
- Numbers 16:45

Examples from the Bible stories:

- 9:15 God warned Moses and **Aaron** that Pharaoh would be stubborn.
- 10:5 Pharaoh called Moses and **Aaron** and told them that if they stopped the plague, the Israelites could leave Egypt.
- 13:9 God chose Moses' brother, **Aaron**, and Aaron's descendants to be his priests.
- 13:11 So they (the Israelites) brought gold to **Aaron** and asked him to form it into an idol for them!
- 14:7 They (the Israelites) became angry with Moses and **Aaron** and said, "Oh, why did you bring us to this horrible place?"

Word Data:

- Strong's: H0175, G00020

Micah References:

6:4

Abraham, Abram

Definition:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

- The name "Abram" means "exalted father."
- "Abraham" means "father of many."
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(Translation suggestions: Translate Names)

(See also: Canaan, Chaldea, Sarah, Isaac)

Bible References:

- Galatians 3:8
- Genesis 11:29-30
- Genesis 21:4
- Genesis 22:2
- James 2:23
- Matthew 1:2

Examples from the Bible stories:

- 4:6 When **Abram** arrived in Canaan, God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- 5:4 Then God changed **Abram**'s name to **Abraham**, which means "father of many."
- 5:5 About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham's son.
- 5:6 When Isaac was a young man, God tested **Abraham's** faith by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."

- 6:1 When **Abraham** was very old and his son, Isaac, had grown to be a man, **Abraham** sent one of his servants back to the land where his relatives lived to find a wife for his son, Isaac.
- 6:4 After a long time, **Abraham** died and all of the promises that God had made to him in the covenant were passed on to Isaac.
- 21:2 God promised **Abraham** that through him all people groups of the world would receive a blessing.

Word Data:

- Strong's: H0087, H0085, G00110

Micah References:

7:20

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

Micah References:

2:8; 4:10; 5:9; 7:6; 7:8; 7:10

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

Micah References:

4:9; 6:5; 6:16

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

Micah References:

4:6

Ahab

Definition:

Ahab was a very evil king who reigned over the northern kingdom of Israel from 875 to 854 BC.

- King Ahab influenced the people of Israel to worship false gods.
- The prophet Elijah confronted Ahab and told him there would be a severe drought for three and a half years as punishment for the sins that Ahab caused Israel to commit.
- Ahab and his wife Jezebel did many other evil things, including using their power to kill innocent people.

(Translation suggestions: How to Translate Names)

(See also: **Baal**, **Elijah**, **Jezebel**, **kingdom of Israel**, Yahweh)

Bible References:

- **1 Kings 18:1-2**
- **1 Kings 20:1-3**
- **2 Chronicles 21:6**
- **2 Kings 9:8**

Examples from the Bible stories:

- 19:2 Elijah was a prophet when **Ahab** was king over the kingdom of Israel. **Ahab** was an evil man who encouraged people to worship a false god named Baal.
- 19:3 **Ahab** and his army looked for Elijah, but they could not find him.
- 19:5 After three and a half years, God told Elijah to return to the kingdom of Israel and speak with **Ahab** because he was going to send rain again.

Word Data:

- Strong's: H0256

Micah References:

6:16

Ahaz

Definition:

Ahaz was a wicked king who ruled over the kingdom of Judah from 732 BC to 716 BC. This was about 140 years before the time when many people in Israel and Judah were taken as captives to Babylonia.

- While he was ruling Judah, Ahaz had an altar built for worshiping the false gods of the Assyrians, which caused the people to turn away from the one true God, Yahweh.
- King Ahaz was 20 years old when he started to rule over Judah, and he ruled for 16 years.

(Translation suggestions: How to Translate Names)

(See also: Babylon)

Bible References:

- 1 Chronicles 8:35-37
- 2 Chronicles 28:1
- 2 Kings 16:20
- Hosea 1:1
- Isaiah 1:1
- Isaiah 7:4
- Matthew 1:9-11

Word Data:

- Strong's: H0271

Micah References:

1:1

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

Micah References:

6:15

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” That people were “appointed to eternal life” means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as “be chosen.”

Bible References:

- 1 Samuel 8:11
- Acts 3:20
- Acts 6:2
- Acts 13:48
- Genesis 41:33-34
- Numbers 3:9-10

Word Data:

- Strong’s: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

Micah References:

6:9

Asherah, Asherah pole, Ashtoreth

Definition:

Asherah was the name of a goddess that was worshiped by Canaanite people groups during Old Testament times. “Ashtoreth” may be another name for “Asherah,” or it could be the name of a different goddess that was very similar.

- The term “Asherah poles” refers to carved wooden images or carved trees that were made to represent this goddess.
- Asherah poles were often set up near altars of the false god Baal, who was thought of as Asherah’s husband. Some people groups worshiped Baal as the sun god and Asherah or Ashtoreth as the moon goddess.
- God commanded the Israelites to destroy all the carved images of Asherah.
- Some Israelite leaders such as Gideon, King Asa, and King Josiah obeyed God and led the people in destroying these idols.
- But other Israelite leaders such as King Solomon, King Manasseh, and King Ahab did not get rid of the Asherah poles and influenced the people to worship these idols.

(See also: false god, **Baal**, **Gideon**, image, **Solomon**)

Bible References:

- **2 Kings 18:4**
- **2 Kings 21:3**
- **Isaiah 27:9**
- **Judges 3:7-8**
- Micah 5:14

Word Data:

- Strong’s: H0842, H6252, H6253

Micah References:

5:14

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

Micah References:

2:5; 2:12; 4:6; 4:11; 4:12

Assyria, Assyrian, Assyrian Empire

Definition:

Assyria was a powerful nation during the time the Israelites were living in the land of Canaan. The Assyrian Empire was a group of nations ruled by an Assyrian king.

- The nation of Assyria was located in a region that is now the northern part of Iraq.
- The Assyrians fought against Israel at different times in their history.
- In the year 722 BC, the Assyrians completely conquered the kingdom of Israel and forced many of the Israelites to move to Assyria.
- The remaining Israelites intermarried with foreigners that the Assyrians had brought into Israel from Samaria. The descendants of those people who intermarried were later called the Samaritans.

(See also: Samaria)

Bible References:

- Genesis 10:11
- Genesis 25:17-18
- Isaiah 7:16-17
- Jeremiah 50:17
- Micah 7:11-13

Examples from the Bible stories:

- 20:2 So God punished both kingdoms by allowing their enemies to destroy them. The kingdom of Israel was destroyed by the **Assyrian Empire**, a powerful, cruel nation. The **Assyrians** killed many people in the kingdom of Israel, took away everything of value, and burned much of the country.
- 20:3 The **Assyrians** gathered all the leaders, the rich people, and the people with skills and took them to **Assyria**.
- 20:4 Then the **Assyrians** brought foreigners to live in the land where the kingdom of Israel had been.

Word Data:

- Strong's: H0804, H1121

Micah References:

5:5; 5:6; 7:12

avenge, avenger, revenge, vengeance

Definition:

To “avenge” or “take revenge” or “execute vengeance” is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is “vengeance.”

- Usually “avenge” implies an intent to see justice done or to right a wrong,
- When referring to people, the expression “take revenge” or “get revenge” usually involves wanting to get back at the person who did the harm.
- When God “takes vengeance” or “executes vengeance,” he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression to “avenge” could also be translated as to “right a wrong” or to “get justice for.”
- When referring to human beings, to “take revenge” could be translated as “pay back” or “hurt in order to punish” or “get back at.”
- Depending on the context, “vengeance” could be translated as “punishment” or “punishment of sin” or “payment for wrongs done.” If a word meaning “retaliation” is used, this would apply to human beings only.
- When God says, “take my vengeance,” this could be translated by “punish them for wrongs done against me” or “cause bad things to happen because they have sinned against me.”
- When referring to God’s vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: punish, just, righteous)

Bible References:

- 1 Samuel 24:12-13
- Ezekiel 25:15
- Isaiah 47:3-5
- Leviticus 19:17-18
- Psalms 18:47
- Romans 12:19

Word Data:

- Strong’s: H1350, H3467, H5358, H5359, H5360, H8199, G15560, G15570, G15580, G37090

Micah References:

5:15

Babylon, Babylonia, Babylonian

Definition:

The city of Babylon was the capital of the ancient region of Babylonia, which was also part of the Babylonian Empire.

- Babylon was located along the Euphrates River, in the same region where the Tower of Babel had been built hundreds of years before.
- Sometimes the word "Babylon" refers to the entire Babylonian Empire. For example, the "king of Babylon" ruled the entire empire, not just the city.
- The Babylonians were a powerful people group who attacked the kingdom of Judah and kept the people in exile in Babylonia for 70 years.
- Part of this region was called "Chaldea" and the people living there were the "Chaldeans." As a result, the term "Chaldea" was often used to refer to Babylonia. (See: synecdoche)

(See also: Babel, Chaldea, Judah, Nebuchadnezzar)

Bible References:

- 1 Chronicles 9:1
- 2 Kings 17:24-26
- Acts 7:43
- Daniel 1:2
- Ezekiel 12:13
- Matthew 1:11
- Matthew 1:17

Examples from the Bible stories:

- 20:6 About 100 years after the Assyrians destroyed the kingdom of Israel, God sent Nebuchadnezzar, king of the **Babylonians**, to attack the kingdom of Judah. **Babylon** was a powerful empire.
- 20:7 But after a few years, the king of Judah rebelled against **Babylon**. So, the **Babylonians** came back and attacked the kingdom of Judah. They captured the city of Jerusalem, destroyed the Temple, and took away all the treasures of the city and the Temple.
- 20:9 Nebuchadnezzar and his army took almost all of the people of the kingdom of Judah to **Babylon**, leaving only the poorest people behind to plant the fields.
- 20:11 About seventy years later, Cyrus, the king of the Persians, defeated **Babylon**.

Word Data:

- Strong's: H3778, H3779, H8152, H0894, H0895, H0896, G08970

Micah References:

4:10

Balaam

Definition:

Balaam was a pagan prophet whom King Balak hired to curse Israel while they were camped at the Jordan River in northern Moab, preparing to enter the land of Canaan.

- Balaam was from the city of Pethor, which was located in the region around the Euphrates River, about 400 miles away from the land of Moab.
- The Midianite king, Balak, was afraid of the strength and numbers of the Israelites, so he hired Balaam to curse them.
- As Balaam was traveling toward Israel, an angel of God stood in his path so that Balaam's donkey stopped. God also gave the donkey the ability to speak to Balaam.
- God did not allow Balaam to curse the Israelites and commanded him to bless them instead.
- Later however, Balaam still brought evil on the Israelites when he influenced them to worship the false god Baal-peor.

(Translation suggestions: Translate Names)

(See also: **bless**, **Canaan**, curse, **donkey**, Euphrates River, **Jordan River**, **Midian**, Moab, **Peor**)

Bible References:

- **2 Peter 2:16**
- **Deuteronomy 23:3-4**
- **Joshua 13:22-23**
- **Numbers 22:5**
- **Revelation 2:14**

Word Data:

- Strong's: H1109, G09030

Micah References:

6:5

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

Micah References:

7:14

bear, bearer, bore, borne, produce, produced

Definition:

Used in this sense, the term “bear” means to “produce” or “give birth to.”

- A common expression in the Bible is “bear fruit,” which means “produce fruit”
- When speaking of a woman who will bear a child, this means “give birth to” a child
- Depending on context, this term could be translated as “produce” or “give birth to.”

(Translation suggestions: fruit)

Bible References:

Word Data:

- Strong’s: H3205, H3209, H3211, H5375, G01420, G03990, G04300, G09410, G10800, G41600, G47220, G50410, G50880, G53420, G54090

Micah References:

5:3

bear, bore, borne

Definition:

Used in this sense, the term “bear” means to “be responsible for” something or to “be held responsible for” something.

- The statement that “a son will not bear the iniquity of his father” means that he “will not be held responsible for” or “will not be punished for” his father’s sins.
- Depending on context, this term could be translated as “be responsible for” or “be held responsible for.”

(See also: iniquity)

Bible References:

Word Data:

- Strong’s:

Micah References:

6:16; 7:18

Bethlehem, Ephrathah

Definition:

Bethlehem was a small city in the land of Israel, near the city of Jerusalem. It was also known as “Ephrathah,” which was probably its original name.

- Bethlehem has been called the “city of David,” since King David was born there.
- The prophet Micah said that the Messiah would come from “Bethlehem Ephrathah.”
- Fulfilling that prophecy, Jesus was born in Bethlehem, many years later.
- The name “Bethlehem” means “house of bread” or “house of food.”

(See also: Caleb, David, Micah)

Bible References:

- Genesis 35:16
- John 7:42
- Matthew 2:6
- Matthew 2:16
- Ruth 1:2
- Ruth 1:21

Examples from the Bible stories:

- 17:2 David was a shepherd from the town of **Bethlehem**.
- 21:9 The prophet Isaiah prophesied that the Messiah would be born from a virgin. The prophet Micah said that he would be born in the town of **Bethlehem**.
- 23:4 Joseph and Mary had to make a long journey from where they lived in Nazareth to **Bethlehem** because their ancestor was David whose hometown was **Bethlehem**.
- 23:6 “The Messiah, the Master, has been born in **Bethlehem**!”

Word Data:

- Strong’s: H0376, H0672, H1035, G09650

Micah References:

5:2

bloodshed

Definition:

The term “bloodshed” refers to the death of human beings due to murder, war, or some other violent act.

- This term literally means “shedding of blood,” which refers to when blood comes out of a person’s body from an open wound.
- The term “bloodshed” is often used to refer to widespread killing of people.
- It is also used as a general reference to the sin of murder.

Translation Suggestions:

- “The bloodshed” could be translated as “the killing of people” or “the many people who were killed.”
- “Through bloodshed” could also be translated as “by killing people.”
- “Innocent bloodshed” could be translated as “killing innocent people.”
- “Bloodshed follows bloodshed” could be translated as “they keep killing people” or “the killing of people goes on and on” or “they have killed many people and continue to do that” or “people keep killing other people.”
- Another figurative use, “bloodshed will pursue you,” could be translated as “your people will continue to experience bloodshed” or “your people will keep being killed” or “your people will continue to be at war with other nations and people will keep dying.”

(See also: **blood**; **slaughter**)

Bible References:

- **1 Chronicles 22:6-8**
- **Genesis 9:5-7**
- **Hebrews 9:21-22**
- **Isaiah 26:21**
- **Matthew 23:29-31**

Word Data:

- Strong’s: H1818

Micah References:

3:10; 7:2

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

Micah References:

3:11

bronze

Definition:

The term “bronze” refers to a kind of metal that is made from melting together the metals, copper and tin. It has a dark brown color, slightly red.

- Bronze resists water corrosion and is a good conductor of heat.
- In ancient times, bronze was used for making tools, weapons, artwork, altars, cooking pots, and soldiers’ armor, among other things.
- Many building materials for the tabernacle and temple were made of bronze.
- Idols of false gods were also often made of bronze metal.
- Bronze objects were made by first melting the bronze metal into a liquid and then pouring it into molds. This process was called “casting.”

(See also: How to Translate Unknowns)

(See also: armor, tabernacle, temple)

Bible References:

- 1 Kings 7:16
- 1 Samuel 17:37-38
- Daniel 2:44-45
- Exodus 25:3-7
- Revelation 1:15

Word Data:

- Strong’s: H5153, H5154, H5174, H5178, G54700, G54740, G54750

Micah References:

4:13

call, called, call out, called out

Definition:

The terms “call” and “call out,” in this sense, mean to speak loudly.

- To “call out” to someone means to shout, to announce, or to proclaim. It can also mean to ask someone for help, especially God.
- In some contexts the terms “call” and “call out” mean to loudly ask for help.

Translation Suggestions:

- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- To “call out” could be translated as “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.

(See also: **pray**, cry, **call to summon**, **call name**)

Bible References:

Word Data:

- Strong’s: H0559, H2199, H4744, H6817, H7121, H7123, H7769, H7773, G01540, G03630, G14580, G15280, G19410, G19510, G20280, G20460, G25640, G28210, G28220, G28400, G29190, G30040, G31060, G33330, G33430, G36030, G36860, G36870, G43160, G43410, G43770, G47790, G48670, G54550, G55370, G55810

Micah References:

6:9

Carmel, Mount Carmel

Definition:

"Mount Carmel" refers to a mountain range that was located along the coast of the Mediterranean Sea just north of the Plain of Sharon. Its highest peak is 546 meters high.

- There was also a town called "Carmel" located in Judah, south of the Salt Sea.
- The wealthy landowner Nabal and his wife Abigail lived near the town of Carmel, where David and his men helped guard Nabal's sheep shearers.
- On Mount Carmel, Elijah challenged the prophets of Baal to a contest in order to prove that Yahweh is the only true God.
- To make it clear that this was not just a single mountain, "Mount Carmel" could be translated as "mountain on the Carmel mountain range" or "Carmel mountain range."

(Translation suggestions: How to Translate Names)

(See also: **Baal**, **Elijah**, **Judah**, **Salt Sea**)

Bible References:

- **1 Kings 18:18-19**
- **1 Samuel 15:12**
- **Jeremiah 46:18**
- Micah 7:14-15

Word Data:

- Strong's: H3760, H3761, H3762

Micah References:

7:14

chariot, charioteer

Definition:

In ancient times, chariots were lightweight, two-wheeled carts that were pulled by horses.

- People would sit or stand in chariots, using them for war or travel.
- In war, an army that had chariots had a great advantage of speed and mobility over an army that did not have chariots.
- The ancient Egyptians and Romans were well-known for their use of horses and chariots.

(See also: How to Translate Unknowns)

(See also: Egypt, Rome)

Bible References:

- 1 Kings 9:22
- 2 Chronicles 18:28-30
- Acts 8:29
- Acts 8:38
- Daniel 11:40-41
- Exodus 14:25
- Genesis 41:43

Examples from the Bible stories:

- 12:10 So they followed the Israelites onto the path through the sea, but God caused the Egyptians to panic and caused their **chariots** to get stuck.

Word Data:

- Strong's: H2021, H4817, H4818, H7393, H7395, H7398, G07160, G44800

Micah References:

1:13; 5:10

clan

Definition:

The term “clan” refers to a group of extended family members who come from a common ancestor.

- In the Old Testament, the Israelites were counted according to their clans, or family groups.
- Clans were normally named after their most well-known ancestor.
- Individual people were sometimes referred to by the name of their clan. An example of this is when Moses’ father-in-law Jethro is sometimes called by his clan name, Reuel.
- The term “clan” might also be translated as “family group” or “extended family” or “relatives.”

(See also: family, Jethro, tribe)

Bible References:

- 1 Chronicles 6:33-35
- Genesis 10:2-5
- Genesis 36:15-16
- Genesis 36:29-30
- Genesis 36:40
- Joshua 15:20
- Numbers 3:38-39

Word Data:

- Strong’s: H0001, H0441, H1004, H4940

Micah References:

5:2

column, pillar

Definition:

The term “pillar” usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for “pillar” is “column.”

- In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
- When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
- The word “pillar” sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
- It can also refer to an idol that was made to worship a false god. It is another name for a “carved image” and could be translated as “statue.”
- The term “pillar” is used to refer to something that is shaped like a pillar, such as the “pillar of fire” that led the Israelites at night through the desert or the “pillar of salt” that Lot’s wife became after she looked back at the city.
- As a structure supporting a building, the term “pillar” or “column” could be translated as “upright stone support beam” or “supporting stone structure.”
- Other uses of “pillar” could be translated as “statue” or “pile” or “mound” or “monument” or “tall mass,” depending on the context.

(See also: foundation, false god, image)

Bible References:

- 2 Kings 18:4
- Exodus 13:21
- Exodus 33:9
- Genesis 31:45
- Proverbs 9:1-2

Word Data:

- Strong’s: H0352, H0547, H2106, H2553, H3730, H4552, H4676, H4678, H4690, H5324, H5333, H5982, H8490, G47690

Micah References:

5:13

commander

Definition:

The term “commander” refers to a leader of an army who is responsible for leading and commanding a certain group of soldiers.

- A commander could be in charge of a small group of soldiers or a large group, such as a thousand men.
- This term is also used to refer to Yahweh as the commander of angel armies.
- Other ways to translate “commander” could include, “leader” or “captain” or “officer.”
- The term to “command” an army could be translated as to “lead” or to “be in charge of.”

(See also: command, ruler, centurion)

Bible References:

- 1 Chronicles 11:4-6
- 2 Chronicles 11:11-12
- Daniel 2:14
- Mark 6:21-22
- Proverbs 6:7

Word Data:

- Strong’s: H2710, H2951, H1169, H4929, H5057, H6346, H7101, H7262, H7218, H7227, H7229, H7990, H8269, G55060

Micah References:

3:1; 3:9

companion, fellow worker, friend

Definition:

The term “companion” refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage. The term “fellow worker” refers to someone who works with another person.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, “friend” or “fellow traveler” or “supporting-person who goes with” or “person who works with.”

Bible References:

- Ezekiel 37:16
- Hebrews 1:9
- Proverbs 2:17
- Psalms 38:11-12

Word Data:

- Strong’s: H0251, H0441, H2269, H2270, H2273, H2278, H3674, H3675, H4828, H7453, H7462, H7464, G28440, G33530, G48980, G49040

Micah References:

7:5

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

Micah References:

7:19

consecrate, consecrated, consecration

Definition:

To consecrate means to dedicate something or someone to serve God. The person or object that is consecrated is considered holy and set apart for God.

- The meaning of this term is similar to “sanctify” or to “make holy,” but with the added meaning of formally setting apart someone for service to God.
- Things that were consecrated to God included animals to be sacrificed, the altar of burnt offering, and the tabernacle.
- People who were consecrated to God included the priests, the people of Israel, and the oldest male child.
- Sometimes the word “consecrate” has a meaning that is similar to “purify,” especially when it pertains to preparing people or things for God’s service so that they will be cleansed and acceptable to him.

Translation Suggestions:

- Ways to translate “consecrate” could include, “set apart for God’s service” or “purify for service to God.”
- Also consider how the terms “holy” and “sanctify” are translated.

(See also: holy, pure, sanctify)

Bible References:

- 1 Timothy 4:3-5
- 2 Chronicles 13:8-9
- Ezekiel 44:19

Word Data:

- Strong’s: H2763, H3027, H4390, H4394, H5144, H5145, H6942, H6944, G14570, G50480

Micah References:

3:5

covenant faithfulness, covenant loyalty, covenant love

Definition:

In biblical times, the term translated as “covenant faithfulness” was used to describe the kind of faithfulness, loyalty, kindness, and love that was both expected and demonstrated between people who were closely related to one another, either by marriage or by blood. This same term is used often in the Bible to describe the way God relates to his people, especially his commitment to fulfill the promises that he made to them.

- The way this term is translated can depend on how each of the individual terms “covenant” and “faithfulness” are translated.
- Other ways to translate this term might include: “faithful love;” “loyal, committed love;” or “loving dependability.”

(See also: covenant, faithful, grace, Israel, people of God, promise)

Bible References:

- Ezra 3:11
- Numbers 14:18

Word Data:

- Strong’s: H2617

Micah References:

6:8; 7:18; 7:20

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

Micah References:

6:6

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

Micah References:

3:4

curse, cursed, cursing

Definition:

The term “curse” means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as “cause bad things to happen to” or “declare that something bad will happen to” or “swear to cause evil things to happen to.”
- In the context of God sending curses on his disobedient people, it could be translated as “punish by allowing bad things to happen.”
- The term “cursed” when used to describe people could be translated as “(this person) will experience much trouble.”
- The phrase “cursed be” could be translated as “May (this person) experience great difficulties.”
- The phrase, “Cursed is the ground” could be translated as “The soil will not be very fertile.”
- However, if the target language has the phrase “cursed be” and it has the same meaning, then it is good to keep the same phrase.

(See also: bless)

Bible References:

- 1 Samuel 14:24-26
- 2 Peter 2:12-14
- Galatians 3:10
- Galatians 3:14
- Genesis 3:14
- Genesis 3:17
- James 3:10
- Numbers 22:6
- Psalms 109:28

Examples from the Bible stories:

- 2:9 God said to the snake, “You are **cursed**!”
- 2:11 “Now the ground is **cursed**, and you will need to work hard to grow food.”
- 4:4 “I will bless those who bless you and **curse** those who **curse** you.”
- 39:7 Then Peter vowed, saying, “May God **curse** me if I know this man!”
- 50:16 Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

Word Data:

- Strong’s: H0422, H0423, H0779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G03310, G03320, G06850, G19440, G25510, G26520, G26530, G26710, G26720, G60350

Micah References:

6:10

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

Micah References:

1:14; 2:11

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

Micah References:

1:10; 3:8; 4:6

dedicate, dedication, established, devoted

Definition:

To dedicate is to set apart or commit something for a special purpose or function.

- David dedicated his gold and silver to the Lord.
- Often the word “dedication” refers to a formal event or ceremony to set apart something for a special purpose.
- The dedication of the altar included offering a sacrifice to God.
- Nehemiah led the Israelites in a dedication of Jerusalem’s repaired walls with a renewed promise to serve only Yahweh and to take care of his city. This event included giving thanks to God with musical instruments and singing.
- The term “dedicate” could also be translated as “specially assign a special purpose” or “commit something to be used for a specific use” or “commit someone to do a special task.”
- The terms “devote” and “devoted” often refer to something that is completely destroyed as a way of dedicating it to Yahweh.

(See also: commit)

Bible References:

- 1 Chronicles 15:11-12
- 1 Corinthians 6:9-11
- 1 Kings 7:51
- 1 Timothy 4:5
- 2 Chronicles 2:4-5
- John 17:18-19
- Luke 2:22-24

Word Data:

- Strong’s: H2596, H2597, H2598, H2764, H4394, H6942, H6944, G14560, G14570

Micah References:

4:1

defile, defiled, desecrate

Definition:

The terms “defile” and “be defiled” refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as “unclean” and “unholy.”
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term “defile” can also be translated as “cause to be unclean” or “cause to be unrighteous” or “cause to be ritually unacceptable.”
- To “be defiled” could be translated as “become unclean” or “be caused to be morally unacceptable (to God)” or “become ritually unacceptable.”

(See also: **profane**, **clean**)

Bible References:

- **2 Kings 23:8**
- **Exodus 20:24-26**
- **Genesis 34:27**
- **Genesis 49:4**
- **Isaiah 43:27-28**
- **Leviticus 11:43-45**
- **Mark 7:14-16**
- **Matthew 15:10**

Word Data:

- Strong’s: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, G28390, G28400, G33920, G34350

Micah References:

4:11

delight

Definition:

The term “delight” means great pleasure or great joy.

- To “delight in” something means to “to take pleasure in” or “take joy in” or “be happy about” it. If a person “delights in” something, it means that he enjoys it very much.
- When something is very agreeable or pleasing it is called “delightful.”
- The expression “my delight is in the law of Yahweh” could be translated as “the law of Yahweh gives me great joy” or “I love to obey the laws of Yahweh” or “I am happy when I obey Yahweh’s commands.”
- The phrases “take no delight in” and “have no delight in” could be translated as “not at all pleased by” or “not happy about.”
- The phrase “delight himself in” means “he enjoys doing” something or “he is very happy about” something or someone.
- The term “delights” refers to things that a person enjoys. This could be translated as “pleasures” or “things that give joy.”
- An expression such as “I delight to do your will” could also be translated as “I enjoy doing your will” or “I am very happy when I obey you.”

Bible References:

- Proverbs 8:30
- Psalm 1:2
- Psalms 119:69-70
- Song of Songs 1:3

Word Data:

- Strong’s: H1523, H2530, H2531, H2532, H2654, H2655, H2656, H2836, H4574, H5276, H5727, H5730, H6026, H6027, H7306, H7381, H7521, H7522, H8057, H8173, H8191, H8588, H8597

Micah References:

1:16; 2:9; 7:18

deliver, deliverer, deliverance, delivered

Definition:

To “deliver” someone means to rescue that person. The term “deliverer” refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term “deliverance” refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called “judges” and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a “deliverer.” Throughout the history of Israel, he delivered or rescued his people from their enemies.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term “deliver” can be translated as “rescue” or “liberate” or “save.”
- When the term “deliverer” refers to the judges who led Israel, it could also be translated as “judge” or “leader.”

(See also: judge, save)

Bible References:

- 2 Corinthians 1:10
- Acts 7:35
- Galatians 1:4
- Judges 10:12

Examples from the Bible stories:

- 16:3 Then God provided a **deliverer** who rescued them from their enemies and brought peace to the land.
- 16:16 They (Israel) finally asked God for help again, and God sent them another **deliverer**.
- 16:17 Over many years, God sent many **deliverers** who saved the Israelites from their enemies.

Word Data:

- Strong's: H1350, H2020, H2502, H3205, H3444, H3467, H4042, H4422, H4672, H5337, H5414, H5462, H6299, H6403, H6413, H6475, H6561, H7725, H7804, H8199, G03250, G05250, G06290, G10800, G13250, G15600, G16590, G18070, G19290, G26730, G30860, G38600, G45060, G49910, G50880, G54830

Micah References:

5:6; 5:8

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

Micah References:

1:7; 6:16; 7:13

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

Micah References:

2:4; 2:10; 5:10; 5:14

devastate, devastation

Definition:

The term “devastated” or “devastation” refers to having one’s property or land ruined or destroyed. It also often includes destroying or capturing the people living on that land.

- This refers to a very severe and complete destruction.
- For example, the city of Sodom was devastated by God as punishment for the sins of the people living there.
- The term “devastation” can also include causing great emotional grief resulting from the punishment or destruction.

Translation Suggestions

- The term “devastate” could be translated as “completely destroy” or “completely ruin.”
- Depending on the context, “devastation” could be translated as “complete destruction” or “total ruin” or “disaster.”

(See also: ruin)

Bible References:

- Daniel 8:24-25
- Jeremiah 4:13
- Numbers 21:30
- Zephaniah 1:13

Word Data:

- Strong’s: H1110, H1238, H2721, H1826, H3615, H3772, H4875, H7701, H7703, H7722, H7843, H8074, H8077

Micah References:

6:13

dishonor, dishonored, dishonorable

Definition:

The term “dishonor” means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

- The term “dishonorable” describes an action that is shameful or that causes someone to be dishonored.
- Children are commanded to honor and obey their parents. When children disobey, they dishonor their parents. They are treating their parents in a way that does not honor them.
- The Israelites dishonored Yahweh when they worshiped false gods and practiced immoral behavior.
- The Jews dishonored Jesus by saying that he was possessed by a demon.
- This could be translated as to “not honor” or to “treat with no respect.”
- The noun “dishonor” could be translated as “disrespect” or “loss of honor.”
- Depending on the context, “dishonorable” could also be translated as “not honorable” or “shameful.”

(See also: honor)

Bible References:

- 1 Corinthians 4:10
- 1 Samuel 20:34
- 2 Corinthians 6:8-10
- Ezekiel 22:7
- John 8:48
- Leviticus 18:8

Word Data:

- Strong’s: H1540, H2490, H2781, H3637, H3639, H5006, H5034, H6172, H6173, H7034, H7043, G08180, G08190, G08200, G26170

Micah References:

7:6

divination, diviner, soothsaying, soothsayer

Definition:

The terms “divination” and “soothsaying” refer to the practice of trying to get information from spirits in the supernatural world. A person who does this is sometimes called a “diviner” or “soothsayer.”

- In Old Testament times, God commanded the Israelites to not practice divination or soothsaying.
- God did permit his people to seek information from him using the Urim and Thummim, which were stones that he had designated to be used by the high priest for that purpose. But he did not allow his people to seek information through the help of evil spirits.
- Pagan diviners used different methods of trying to find out information from the spirit world. Sometimes they would examine the inside parts of a dead animal or throw animal bones on the ground, looking for patterns that they would interpret as messages from their false gods.
- In the New Testament, Jesus and the apostles also rejected divination, sorcery, witchcraft, and magic. All these practices involve using the power of evil spirits and are condemned by God.

(See also: apostle, false god, magic, sorcery)

Bible References:

- 1 Samuel 6:1-2
- Acts 16:16
- Ezekiel 12:24-25
- Genesis 44:5
- Jeremiah 27:9-11

Word Data:

- Strong’s: H1870, H4738, H5172, H6049, H7080, H7081, G44360

Micah References:

3:6; 3:7; 3:11; 5:12

dominion

Definition:

The term “dominion” refers to power, control, or authority over people, animals, or land.

- Jesus Christ is said to have dominion over all the earth, as prophet, priest, and king.
- Satan’s dominion has been defeated forever by Jesus Christ’s death on the cross.
- At creation, God said that man is to have dominion over fish, birds, and all creatures on the earth.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include “authority” or “power” or “control.”
- The phrase “have dominion over” could be translated as “rule over” or “manage.”

(See also: **authority**, **power**)

Bible References:

- **1 Peter 5:10-11**
- **Colossians 1:13**
- **Jude 1:25**

Word Data:

- Strong’s: H1166, H4474, H4475, H4896, H4910, H4915, H7287, H7300, H7980, H7985, G26340, G29040, G29610, G29630

Micah References:

4:8

eagle

Definition:

An eagle is a very large, powerful bird of prey that eats small animals such as fish, mice, snakes, and chickens.

- The Bible compares the speed and strength of an army to how fast and suddenly an eagle swoops down to catch its prey.
- Isaiah states that those who trust in the Lord will soar as an eagle does. This is figurative language used to describe the freedom and strength that comes from trusting and obeying God.
- In the book of Daniel, King Nebuchadnezzar's hair length was compared to the length of an eagle's feathers, which can be more than 50 centimeters long.

(See also: How to Translate Unknowns)

(See also: **Daniel**, **free**, **Nebuchadnezzar**, **power**)

Bible References:

- **2 Samuel 1:23**
- **Daniel 7:4**
- **Jeremiah 4:13-15**
- **Leviticus 11:13-16**
- **Revelation 4:7**

Word Data:

- Strong's: H5403, H5404, G01050

Micah References:

1:16

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

Micah References:

1:2; 1:3; 4:13; 5:4; 5:5; 5:6; 5:11; 6:2; 7:2; 7:13; 7:15

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

Micah References:

6:4; 7:12; 7:15

enslave, slave, bondservant, bondage, bound, bond, bonds, young man, young men, young woman, young women

Short Title: enslave, slave, bondservant, bondage, bond

Definition:

To "enslave" someone means to force that person to serve a master or a ruling country. To be "enslaved" or "in bondage" means to be under the control of something or someone. A "slave" refers to a person who works for (or obeys) another person, either by choice or by force. A slave was under the direction of their master. In the Bible, "servant" and "slave" are mostly interchangeable terms.

- A person who is enslaved or in bondage must serve others without payment; he is not free to do what he wants. Another word for "bondage" is "slavery."
- The New Testament speaks of human beings as "enslaved" to sin until Jesus frees them from its control and power. When a person receives new life in Christ, he stops being a slave to sin and becomes a slave to righteousness.
- In the Bible the words "young man" or "young woman" often mean "servant" or "slave." This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. "her young women" which could be translated as "her servants" or "her slaves."

Translation Suggestions:

- The term "enslave" could be translated as "cause to not be free" or "force to serve" or "put under the control of."
- The phrase "enslaved to" or "in bondage to" could be translated as "forced to be a slave of" or "forced to serve" or "put under the control of."
- A slave was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his "owner" or "master." Some masters treated their slaves cruelly. Other masters treated their slaves well, like a valued member of the household. The term "slavery" means the state of being a slave.
- A person could be a slave temporarily, for instance while working to repay a debt to his owner.

(See also: free, righteous, servant)

Bible References:

- Galatians 4:3
- Galatians 4:24-25

- Genesis 15:13
- Jeremiah 30:8

Examples from the Bible stories:

- 8:4 The **slave** traders sold Joseph as a **slave** to a wealthy government official.
- 9:13 "I (God) will send you (Moses) to Pharaoh so that you can bring the Israelites out of their **slavery** in Egypt."
- 29:3 "Since the **servant** could not pay the debt, the king said, 'Sell this man and his family as **slaves** to make payment on his debt.'"

Word Data:

- Strong's: H3533, H5647, G13980, G14020, G26150

Micah References:

6:4

envy, covet, jealous, jealousy

Definition:

The terms “envy” and “envious” refer to being jealous of someone because of what that person possesses or because of that person’s admirable qualities or abilities. The term “covet” means to strongly desire to have something.

- Envy is normally a negative feeling of resentment because of another person’s success, good fortune, possessions, or abilities.
- Coveting is a strong desire to have someone else’s property, or even someone else’s spouse.
- In some contexts the terms “jealous” and “jealousy” can mean “envy.”

Translation Suggestions

- When the terms “jealous” and “jealousy” refer to being wrongfully “envious” of someone the terms “envious” or “envy” could be used if the context permits.

(See also: jealous)

Bible References:

- 1 Corinthians 13:4-7
- 1 Peter 2:1
- Exodus 20:17
- Mark 7:20-23
- Proverbs 3:31-32
- Romans 1:29

Word Data:

- Strong’s: H0183, H1214, H1215, H2530, H3415, H5869, H7065, H7068, G08660, G19370, G22050, G22060, G37130, G37880, G41230, G41240, G41900, G53540, G53550, G53660

Micah References:

2:2

eternity, everlasting, eternal, forever

Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.

The term “forever” refers to never-ending time.

- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like. It emphasizes that something will always happen or exist. It refers to time that never ends.
- God said that David’s throne would last “forever.” This is referred to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include “unending” or “never stopping” or “always continuing.”
- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”
- Depending on the context, different ways to translate “eternity” could include “existing outside of time” or “unending life” or “life in heaven.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)
- “Forever” could also be translated by “always” or “never ending.”
- The phrase “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”

- The emphatic phrase “forever and ever” could also be translated as “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as “David’s descendant will reign forever” or “a descendant of David will always be reigning.”

(See also: David, reign, life)

Bible References:

- Genesis 17:8
- Genesis 48:4
- Exodus 15:17
- 2 Samuel 3:28-30
- 1 Kings 2:32-33
- Job 4:20-21
- Psalms 21:4
- Isaiah 9:6-7
- Isaiah 40:27-28
- Daniel 7:18
- Luke 18:18
- Acts 13:46
- Romans 5:21
- Hebrews 6:19-20
- Hebrews 10:11-14
- 1 John 1:2
- 1 John 5:12
- Revelation 1:4-6
- Revelation 22:3-5

Examples from the Bible stories:

- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to inherit **eternal life**?”
- 28:1 One day, a rich young ruler came up to Jesus and asked him, “Good Teacher, what must I do to have **eternal life**?” Jesus said to him, “Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God’s laws.”

- 28:10 Jesus answered, “Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name’s sake, will receive 100 times more and will also receive **eternal life**.”

Word Data:

- Strong’s: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G01260, G01650, G01660, G13360

Micah References:

2:9; 4:5; 4:7; 5:2; 7:18

Euphrates River, the River

Definition:

The Euphrates is the name of one of the four rivers that flowed through the Garden of Eden. It is the river that is most often mentioned in the Bible.

- The modern day river named Euphrates is located in the Middle East and is the longest and most important river in Asia.
- Together with the Tigris River, the Euphrates borders a region of land known as Mesopotamia.
- The ancient city of Ur where Abraham came from was at the mouth of the Euphrates River.
- This river was one of the boundaries of the land that God promised to give to Abraham (Genesis 15:18).
- Sometimes the Euphrates is simply called “the River.”

(Translation suggestions: How to Translate Names)

Bible References:

- 1 Chronicles 5:7-9
- 2 Chronicles 9:25-26
- Exodus 23:30-33
- Genesis 2:13-14
- Isaiah 7:20

Word Data:

- Strong’s: H5104, H6578, G21660

Micah References:

7:12

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

Micah References:

1:12; 2:1; 2:3; 3:2; 3:11; 6:10; 6:11; 7:3

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

Micah References:

2:12; 5:8; 6:7

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

Micah References:

1:16

faithful, faithfulness, trustworthy

Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”

(See also: **believe**, **faith**, **believe**)

Bible References:

- **Genesis 24:49**
- **Leviticus 26:40**
- **Numbers 12:7**
- **Joshua 2:14**
- **Judges 2:16-17**
- **1 Samuel 2:9**
- **Psalm 12:1**
- **Proverbs 11:12-13**
- **Isaiah 1:26**
- **Jeremiah 9:7-9**
- **Hosea 5:7**
- **Luke 12:46**
- **Luke 16:10**
- **Colossians 1:7**

- 1 Thessalonians 5:24
- 3 John 1:5

Examples from the Bible stories:

- 8:5 Even in prison, Joseph remained **faithful** to God, and God blessed him.
- 14:12 Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- 15:13 The people promised to remain **faithful** to God and follow his laws.
- 17:9 David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- 35:12 “The older son said to his father, ‘All these years I have worked **faithfully** for you!’”
- 49:17 But God is **faithful** and says that if you confess your sins, he will forgive you.
- 50:4 “If you remain **faithful** to me to the end, then God will save you.”

Word Data:

- Strong’s: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

Micah References:

7:2; 7:20

fear, afraid, frighten

Definition:

The terms “fear” often refers to the unpleasant emotion a person feels when experiencing a potential threat to their safety or well-being. In the Bible, however, the term “fear” can also mean an attitude of worship, respect, awe, or obedience toward another person, usually someone powerful such as God or a king.

Translation Suggestions:

- Depending on the context, the term “fear” can be translated in various ways. Some possibilities include: “be afraid;” “deeply respect,” or “deep respect;” “revere,” or “reverence;” or perhaps “be in awe of.”
- The sentence “The fear of God fell on all of them” might be translated in various ways. Some possibilities include: “Suddenly they all felt a deep awe and respect for God;” or “Immediately, they all felt very amazed and revered God deeply;” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear Yahweh” could be translated as “reverence Yahweh” or “deeply respect Yahweh.”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”

(See also: awe, Yahweh, Lord, marvel, power)

Bible References:

- 1 John 4:18
- Acts 2:43
- Acts 19:15-17
- Genesis 50:21
- Isaiah 11:3-5
- Job 6:14
- Jonah 1:9
- Luke 12:5
- Matthew 10:28
- Proverbs 10:24-25

Word Data:

- Strong's: H0367, H0926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G08700, G11670, G11680, G11690, G16300, G17190, G21240, G21250, G29620, G53980, G53990, G54000, G54010

Micah References:

6:9; 7:17

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

Micah References:

4:4; 7:1

firstborn

Definition:

The term “firstborn” refers to an offspring of people or animals that is born first, before the other offspring are born.

- In the Bible, “firstborn” usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God’s firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God’s firstborn because of his importance and authority over everyone else.

Translation Suggestions:

- When “first-born” occurs in the text alone, it could also be translated as “firstborn male” or “firstborn son,” since that is what is implied. (See: Assumed Knowledge and Implicit Information)
- Other ways to translate this term could include “the son who was born first” or “the eldest son” or “the number one son.”
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means “the son who has authority over everything” or “the Son who is first in honor.”
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See also: inherit, sacrifice, son)

Bible References:

- Colossians 1:15
- Genesis 4:3-5
- Genesis 29:26-27
- Genesis 43:33
- Luke 2:6-7
- Revelation 1:5

Word Data:

- Strong's: H1060, H1062, H1067, H1069, G44160, G52070

Micah References:

6:7

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

Micah References:

2:12; 4:8; 5:8; 7:14

foundation, founder, founded

Definition:

Used in this sense, the verb “found” means build, create, or lay a base for. The phrase “founded on” means supported by or based on. A “foundation” is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: **cornerstone** 🔗, **create** 🔗)

Bible References:

- **1 Kings 6:37-38** 🔗
- **2 Chronicles 3:1-3** 🔗
- **Ezekiel 13:13-14** 🔗
- **Luke 14:29** 🔗
- **Matthew 13:35** 🔗
- **Matthew 25:34** 🔗

Word Data:

- Strong’s: H0134, H0787, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H8356, G23100, G23110, G26020

Micah References:

1:6

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

Micah References:

6:7; 7:13

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

Micah References:

1:9; 1:12; 2:13

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

Micah References:

1:10

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

Micah References:

7:14

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

Micah References:

6:5

glean, gleaning, gleanings

Definition:

The term “glean” means to go through a field or orchard and pick up whatever grain or fruit the harvesters have left behind.

- God commanded the Israelites to let the widows, poor people, and foreigners glean the leftover grain in order to provide food for themselves.
- Sometimes the owner of the field would allow the gleaners to go directly behind the harvesters to glean, which enabled them to glean much more of the grain. A clear example of how this worked is in the story of Ruth, who was generously allowed to glean among the harvesters in the fields of her relative Boaz.
- Other ways to translate “glean” can be “pick up” or “gather” or “collect.”

(See also: Boaz, grain, harvest, Ruth)

Bible References:

- Deuteronomy 24:21-22
- Isaiah 17:4-5
- Job 24:6
- Ruth 2:2
- Ruth 2:15

Word Data:

- Strong’s: H3950, H3951, H5953, H5955

Micah References:

7:1

glory, glorious, glorify

Definition:

The term “glory” is a general term for a family of concepts including value, worth, importance, honor, splendor, or majesty. The term “glorify” means to ascribe glory to someone or something, or to show or tell how glorious something or someone is.

- In the Bible, the term “glory” is especially used to describe God, who is more valuable, more worthy, more important, more honorable, more splendid, and more majestic than anyone or anything in the universe. Everything about his character reveals his glory.
- People can glorify God by telling about the wonderful things he has done. They can also glorify God by living in accordance with God’s character, because doing so shows to others his value, worth, importance, honor, splendor, and majesty.
- The expression to “glory in” means to boast about or take pride in something.

Old Testament

- The specific phrase “the glory of Yahweh” in the Old Testament usually refers to some perceptible manifestation of Yahweh’s presence in a particular location.

New Testament

- God the Father will glorify God the Son by revealing to all people the full extent of how glorious Jesus is.
- Everyone who believes in Christ will be glorified with him. This use of the term “glorify” carries a unique meaning. It means that when people who believe in Christ are raised to life, they will be changed physically to be like Jesus as he appeared after his resurrection.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include “splendor” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as “praise” or “take pride in” or “boast about” or “take pleasure in.”
- “Glorify” could also be translated as “give glory to” or “bring glory to” or “cause to appear great.”
- The phrase “glorify God” could also be translated as “praise God” or “talk about God’s greatness” or “show how great God is” or “honor God (by obeying him).”

- The term “be glorified” could also be translated as “be shown to be very great” or “be praised” or “be exalted.”

(See also: **honor**, majesty, **exalt**, **obey**, **praise**)

Bible References:

- **Exodus 24:17**
- **Numbers 14:9-10**
- **Isaiah 35:2**
- **Luke 18:43**
- **Luke 2:9**
- **John 12:28**
- **Acts 3:13-14**
- **Acts 7:1-3**
- **Romans 8:17**
- **1 Corinthians 6:19-20**
- **Philippians 2:14-16**
- **Philippians 4:19**
- **Colossians 3:1-4**
- **1 Thessalonians 2:5**
- **James 2:1-4**
- **1 Peter 4:15-16**
- **Revelation 15:4**

Examples from the Bible stories:

- **23:7** Suddenly, the skies were filled with angels praising God, saying, “**Glory** to God in heaven and peace on earth to the people he favors!”
- **25:6** Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, “I will give you all this if you bow down and worship me.”
- **37:1** When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”
- **37:8** Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

Word Data:

- Strong's: H0117, H0142, H0155, H0215, H1342, H1921, H1926, H1935, H1984, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G13910, G13920, G17400, G17410, G27440, G48880

Micah References:

1:15

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

Micah References:

3:7; 4:5; 5:4; 6:6; 6:8; 7:7; 7:10; 7:17; 7:18

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

Micah References:

1:7; 4:5

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

Micah References:

1:12; 2:7; 3:2; 6:8

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

Micah References:

4:12

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

Micah References:

6:15; 7:1

Hezekiah

Definition:

Hezekiah was the 13th king over the kingdom of Judah. He was a king who trusted and obeyed God.

- Unlike his father Ahaz, who had been an evil king, King Hezekiah was a good king who destroyed all the places of idol worship in Judah.
- One time when Hezekiah became very sick and almost died, he earnestly prayed that God would spare his life. God healed him and allowed him to live 15 more years.
- As a sign to Hezekiah that this would happen, God performed a miracle and caused the sun to move backwards in the sky.
- God also answered Hezekiah's prayer to save his people from King Sennacherib of Assyria, who was attacking them.

(See also: Ahaz, Assyria, false god, **Judah**, **Sennacherib**)

Bible References:

- **1 Chronicles 3:13-14**
- **2 Kings 16:19-20**
- **Hosea 1:1**
- **Matthew 1:9-11**
- **Proverbs 25:1-3**

Word Data:

- Strong's: H2396, H3169, G14780

Micah References:

1:1

Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

Definition:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as “the Spirit” and “Spirit of Yahweh” and “Spirit of truth.”
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God’s Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God’s will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate “holy” and “spirit.”
- Ways to translate this term could also include “Pure Spirit” or “Spirit who is Holy” or “God the Spirit.”

(See also: holy, spirit, God, Lord, God the Father, Son of God, gift)

Bible References:

- 1 Samuel 10:10
- 1 Thessalonians 4:7-8
- Acts 8:17
- Galatians 5:25
- Genesis 1:1-2
- Isaiah 63:10
- Job 33:4
- Matthew 12:31
- Matthew 28:18-19
- Psalms 51:10-11

Examples from the Bible stories:

- 1:1 But **God's Spirit** was there over the water.
- 24:8 When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- 26:1 After overcoming Satan's temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- 26:3 Jesus read, "God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed."
- 42:10 "So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you."
- 43:3 They were all filled with the **Holy Spirit** and they began to speak in other languages.
- 43:8 "And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are are now seeing and hearing."
- 43:11 Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit**."
- 45:1 He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

Word Data:

- Strong's: H3068, H6944, H7307, G00400, G41510

Micah References:

2:7; 3:8

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

Micah References:

1:2

hope, hoped

Definition:

Hope is strongly desiring something to happen. Hope can imply either certainty or uncertainty regarding a future event.

- In the Bible, the term "hope" also has the meaning of "trust," as in "my hope is in the Lord." It refers to a sure expectation of receiving what God has promised his people.
- Sometimes the ULT translates the term in the original language as "confidence." This happens mostly in the New Testament in situations where people who believe in Jesus as their Savior have the assurance (or confidence or hope) of receiving what God has promised.
- To have "no hope" means to have no expectation of something good happening. It means that it is actually very certain that it will not happen.

Translation Suggestions:

- In some contexts, the term to "hope" could also be translated as to "wish" or to "desire" or to "expect."
- The expression "nothing to hope for" could be translated as "nothing to trust in" or "no expectation of anything good"
- To "have no hope" could be translated as "have no expectation of anything good" or "have no security" or "be sure that nothing good will happen."
- The expression "have set your hopes on" could also be translated as "have put your confidence in" or "have been trusting in."
- The phrase "I find hope in your Word" could also be translated as "I am confident that your Word is true" or "Your Word helps me trust in you" or "When I obey your Word, I am certain to be blessed."
- Phrases such as "hope in" God could also be translated a, "trust in God" or "know for sure that God will do what he has promised" or "be certain that God is faithful."

(See also: bless, confidence, good, obey, trust, word of God)

Bible References:

- 1 Chronicles 29:14-15
- 1 Thessalonians 2:19
- Acts 24:14-16
- Acts 26:6
- Acts 27:20
- Colossians 1:5

- **Job 11:20**

Word Data:

- Strong's: H0982, H0983, H0986, H2620, H2976, H3175, H3176, H3689, H4009, H4268, H4723, H7663, H7664, H8431, H8615, G00910, G05600, G16790, G16800, G20700

Micah References:

5:7

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

Micah References:

4:13

horse, warhorse, horseback, stallion, steed, mare

Definition:

A horse is a large, four-legged animal that in Bible times was mostly used for war and for transporting people. A stallion is a male horse and a mare is a female horse. “Steed” is a poetic word referring to a horse that is powerful or fast.

- Some horses were used to pull carts or chariots, while others were used to carry individual riders.
- In the Bible, horses were considered to be valuable possessions and a measure of wealth, mainly because of their use in war. For example, part of King Solomon’s great wealth was the thousands of horses and chariots that he had.
- Animals that are similar to the horse are the donkey and the mule.
- Horses often wear a bit and bridle on their heads so they can be guided.

(See also: chariot, donkey, Solomon)

Bible References:

- 1 Chronicles 18:4
- 2 Kings 2:11
- Exodus 14:23-25
- Ezekiel 23:5-7
- Zechariah 6:8

Word Data:

- Strong’s: H0047, H5483, H5484, H6571, H7409, G24620

Micah References:

1:13; 5:10

house

Definition:

The term “house” refers to a small building, shelter, or tent, usually the place where a family sleeps.

- When referring to a building where people live and sleep the term “house” could be translated as “dwelling place” or “dwelling structure” or with another term that expresses the meaning.

Bible References:

Word Data:

- Strong’s: H1004, H1005, H1035, H1397, G36140, G36240

Micah References:

1:14; 2:2; 6:10

house of God, your house, his house, Yahweh's house, a house for my name, the house for my name, the house, a house, a house of Yahweh

Short Title: house of God, Yahweh's house, house of Yahweh

Definition:

In the Bible, the phrases "house of God" (God's house) and "house of Yahweh (Yahweh's house)" refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- The terms "house of God" and "house of Yahweh" refer to the tabernacle or temple. These expressions can also refer generally to a central place where Yahweh was worshipped.
- The Bible often uses the phrases "your house" and "his house" to refer to the temple of Yahweh.
- The phrases "the house for my name," "a house for my name," and "a house of Yahweh" all refer to the temple of Yahweh.
- In some contexts, such as in 1 Chronicles 17:25 and 29:16, the phrase "a house" refers to the temple of Yahweh.
- In some contexts, such as in 1 Kings 8:44 and 2 Chronicles 6:4, the phrase "the house" refers to the temple of Yahweh.

Translation Suggestions:

- When referring to a place of worship, this term could be translated as "a house for worshiping God" or "a place for worshiping God."
- If it is referring to the temple or tabernacle, this could be translated as "the temple (or tabernacle) where God is worshiped" (or "where God is present" or "where God meets with his people").
- The word "house" may be important to use in the translation in order to communicate that God "dwells" there, that is, his spirit is in that place to meet with his people and to be worshiped by them.
- The phrase "house of Yahweh" could be translated as "Yahweh's temple" or "place where Yahweh is worshiped" or "place where Yahweh meets with his people" or "where Yahweh dwells." The phrase "house of God" could be translated in a similar way.

(See also: people of God, tabernacle, temple)

Bible References:

- 1 Timothy 3:14-15

- 2 Chronicles 23:8-9
- Ezra 5:13
- Genesis 28:17
- Judges 18:30-31
- Mark 2:26
- Matthew 12:4

Word Data:

- Strong's: H0426, H0430, H1004, H1005, H3068, G23160, G36240

Micah References:

4:1; 4:2

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:

Micah References:

1:5; 2:7; 3:1; 3:9; 6:16

household, house

Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Used in this sense, the term “house” means “household” and refers to all the people who live together in one house or in a multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Managing a household would have involved directing the servants and also taking care of the property.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “family.”
- Depending on the context, the phrase “your household” could be translated as “those who live in your house” or “your family.”

(See also: house dwelling structure, house descendants nation)

Bible References:

Word Data:

- Strong’s: H1004, H1397, G36090, G36095, G36140, G36150, G36240

Micah References:

2:9; 7:6

humble, humbled, humility

Definition:

The term “humble” describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand one’s weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one’s own needs.
- Humility also means serving with a modest attitude when using one’s gifts and abilities.
- The phrase “be humble” could be translated as “do not be prideful.”
- “Humble yourself before God” could be translated as “Submit your will to God, recognizing his greatness.”

(See also: **proud**)

Bible References:

- **James 1:21**
- **James 3:13**
- **James 4:10**
- **Luke 14:11**
- **Luke 18:14**
- **Matthew 18:4**
- **Matthew 23:12**

Examples from the Bible stories:

- **17:2** David was a **humble** and righteous man who trusted and obeyed God.
- **34:10** “God will **humble** everyone who is proud, and he will lift up whoever **humbles** himself.”

Word Data:

- Strong’s: H1792, H3665, H6031, H6035, H6038, H6041, H6800, H6819, H7511, H7807, H7812, H8213, H8214, H8215, H8217, H8467, G08580, G42360, G42390, G42400, G50110, G50120, G50130, G53910

Micah References:

6:8

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

Micah References:

1:7; 5:13

inherit, inheritance, heir

Definition:

The term “inherit” refers to receiving something valuable from a parent after a parent dies. The term can also refer to receiving something valuable from some other person because of a special relationship with that person. An “inheritance” is the things that are received, and an “heir” is a person who receives an inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include “promised gift” or “secure possession.”
- The term “heir” could be translated with a word or phrase that means “privileged child who receives the father’s possessions.”
- The term “heritage” could be translated as “inherited blessings.”

(See also: heir, Canaan, Promised Land, possess)

Bible References:

- 1 Corinthians 6:9
- 1 Peter 1:4
- 2 Samuel 21:3
- Acts 7:4-5
- Deuteronomy 20:16
- Galatians 5:21
- Genesis 15:7
- Hebrews 9:15
- Jeremiah 2:7
- Luke 15:11
- Matthew 19:29

- Psalm 79:1

Examples from the Bible stories:

- 4:6 When Abram arrived in Canaan God said, “Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**.”
- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to **inherit** eternal life?”
- 35:3 “There was a man who had two sons. The younger son told his father, ‘Father, I want my **inheritance** now!’ So the father divided his property between the two sons.”

Word Data:

- Strong’s: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G28160, G28170, G28190, G28200

Micah References:

2:2; 7:14; 7:18

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

Micah References:

2:1; 7:18; 7:19

innocent

Definition:

The term “innocent” means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term “innocent” is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking “innocent people.”
- In the Bible, “blood” can represent “killing,” so “innocent blood” refers to “killing people who did not deserve to die.”

Translation Suggestions:

- In most contexts, the term “innocent” can be translated as “not guilty” or “not responsible” or “not to blame” for something.
- When referring in general to innocent people, this term could be translated as “who have done nothing wrong” or “who are not involved in evil.”
- “To shed innocent blood” can be translated as “to kill people who did not deserve to die.”

(See also: guilt)

Bible References:

- 1 Corinthians 4:4
- 1 Samuel 19:5
- Acts 20:26
- Exodus 23:7
- Jeremiah 22:17
- Job 9:23
- Romans 16:18

Examples from the Bible stories:

- 8:6 After two years, Joseph was still in prison, even though he was **innocent**.
- 40:4 One of them mocked Jesus, but the other said, “Do you have no fear of God? We are guilty, but this man is **innocent**.”

- 40:8 When the soldier guarding Jesus saw everything that happened, he said, “Certainly, this man was **innocent**. He was the Son of God.”

Word Data:

- Strong’s: H2136, H2600, H2643, H5352, H5355, H5356, G01210

Micah References:

6:11

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

Micah References:

4:13

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

Micah References:

1:13; 1:14; 1:15; 2:12; 3:8; 3:9; 5:1; 5:2; 5:3; 6:2

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

Micah References:

1:5; 2:7; 2:12; 3:1; 3:8; 3:9; 4:2; 5:7; 5:8; 7:20

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

Micah References:

1:1; 1:5; 1:9; 1:12; 3:10; 3:12; 4:2; 4:8

Jotham

Definition:

In the Old Testament, there were three men with the name Jotham.

- One man named Jotham was the youngest son of Gideon. Jotham helped defeat his older brother Abimelech, who had killed all the rest of their brothers.
- Another man named Jotham was a king over Judah for sixteen years following the death of his father Uzziah (Azariah).
- Like his father, King Jotham obeyed God and was a good king.
- However, by not removing the places of idol worship he caused the people of Judah to later turn away from God again.
- Jotham is also one of the ancestors listed in the genealogy of Jesus Christ in the book of Matthew.

(See also: **Abimelech**, Ahaz, **Gideon**, **Uzziah**)

Bible References:

- **2 Chronicles 26:21**
- **2 Kings 15:5**
- **Isaiah 1:1**
- **Judges 9:5-6**

Word Data:

- Strong's: H3147

Micah References:

1:1

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

Micah References:

1:1

Judea, Judah

Definition:

The term “Judea” refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes “Judea” is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province “Judah.”
- Other times “Judea” has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as “Judea Country” and the narrow sense could be translated as “Judea Province,” or “Judah Province” since this is the part of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: How to Translate Names)

(See also: Galilee, Edom, Judah, Judah, Samaria)

Bible References:

- 1 Thessalonians 2:14
- Acts 2:9
- Acts 9:32
- Acts 12:19
- John 3:22-24
- Luke 1:5
- Luke 4:44
- Luke 5:17
- Mark 10:1-4
- Matthew 2:1
- Matthew 2:5
- Matthew 2:22-23
- Matthew 3:1-3
- Matthew 19:1

Word Data:

- Strong's: G24530

Micah References:

1:5; 1:9; 5:2

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

Micah References:

5:1; 7:3

judge, judgment

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether or not something is good, wise, or right. However, these terms can also refer to actions performed by a person as the result of a decision, usually in the context of deciding that something is bad, wrong, or evil.

- The terms “judge” and “judgment” can also mean “to cause harm to” (usually because God has decided a person or nation’s actions are wicked).
- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate to “judge” could include to “decide” or to “condemn” or to “punish” or to “decree.”
- The term “judgment” could be translated as “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: **decree**, judge, **judgment day**, just, **law**, law)

Bible References:

- **1 John 4:17**
- **1 Kings 3:9**
- **Acts 10:42-43**
- **Isaiah 3:14**
- **James 2:4**

- Luke 6:37
- Micah 3:9-11
- Psalm 54:1

Examples from the Bible stories:

- 19:16 The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- 21:8 A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- 39:4 The high priest tore his clothes in anger and shouted to the other religious leaders, “We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?”
- 50:14 But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

Word Data:

- Strong’s: H0148, H0430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G01440, G03500, G09680, G11060, G12520, G13410, G13450, G13480, G13490, G29170, G29190, G29200, G29220, G29230, G42320

Micah References:

3:9; 3:11; 4:3; 7:9

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

Micah References:

3:1; 3:8; 3:10; 6:8

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

Micah References:

1:1; 1:14; 2:13; 4:9; 6:5

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

Micah References:

4:8

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

Micah References:

3:1; 4:12; 6:5

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

Micah References:

1:8; 2:4

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

Micah References:

4:2

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

Micah References:

5:8

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

Micah References:

1:2

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

Micah References:

1:2; 4:13

Lot

Definition:

Lot was Abraham's nephew.

- He was the son of Abraham's brother Haran.
- Lot traveled with Abraham to the land of Canaan and settled in the city of Sodom.
- Lot was the ancestor of the Moabites and Ammonites.
- When enemy kings attacked Sodom and captured Lot, Abraham came with several hundred men to rescue Lot and recover his belongings.
- The people living in the city of Sodom were very wicked, so God destroyed that city. But he first told Lot and his family to leave the city so that that they could escape.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Ammon, Haran, Moab, Sodom)

Bible References:

- 2 Peter 2:8
- Genesis 11:27-28
- Genesis 12:4-5

Word Data:

- Strong's: H3876, G30910

Micah References:

2:5

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

Micah References:

3:2; 6:8

lust, lustful, passion, desire

Definition:

Lust is a very strong desire, usually in the context of wanting something sinful or immoral.

To lust is to have lust.

- In the Bible, “lust” usually referred to sexual desire for someone other than one’s own spouse.
- Sometimes this term was used in a figurative sense to refer to worshiping idols.
- Depending on the context, “lust” could be translated as “wrong desire” or “strong desire” or “wrongful sexual desire” or “strong immoral desire” or to “strongly desire to sin.”
- The phrase to “lust after” could be translated as to “wrongly desire” or to “think immorally about” or to “immorally desire.”

(See also: adultery, false god)

Bible References:

- 1 John 2:16
- 2 Timothy 2:22
- Galatians 5:16
- Galatians 5:19-21
- Genesis 39:7-9
- Matthew 5:28

Word Data:

- Strong’s: H0183, H0185, H0310, H1730, H2181, H2183, H2530, H5178, H5375, H5689, H5691, H5869, H7843, G07660, G19370, G19390, G22370, G37150, G38060

Micah References:

7:3

majesty

Definition:

The term “majesty” or “majestic” refers to greatness and splendor, often in relation to the qualities of a king.

- In the Bible, “majesty” frequently refers to the greatness of God, who is the supreme King over the universe.
- “Your Majesty” is a way of addressing a king.

Translation Suggestions:

- This term could be translated as “kingly greatness” or “royal splendor.”
- “Your Majesty” could be translated as something like “your Highness” or “your Excellency” or using a natural way of addressing a ruler in the target language.

(See also: king)

Bible References:

- 2 Peter 1:16-18
- Daniel 4:36
- Isaiah 2:10
- Jude 1:25
- Micah 5:4

Word Data:

- Strong’s: H1347, H1348, H1420, H1923, H1926, H1935, H7238, G31680, G31720

Micah References:

5:4

Micah

Definition:

Micah was a prophet of Judah around 700 years before Christ, when the prophet Isaiah was also ministering to Judah. Another man named Micah lived during the time of the judges.

- The book of Micah is near the end of the Old Testament.
- Micah prophesied about the destruction of Samaria by the Assyrians.
- Micah rebuked the people of Judah for disobeying God and warned them that their enemies would attack them.
- His prophecy ends with a message of hope in God, who is faithful and saves his people.
- In the book of Judges, the story is told of a man named Micah living in Ephraim who made an idol out of silver. A young Levite priest who came to live with him stole the idol and other things, and took off with a group of Danites. Eventually the Danites and the priest settled in the city of Laish and they set up that same silver idol to worship.

(Translation suggestions: Translate Names)

(See also: Assyria, Dan, Ephraim, false god, Isaiah, Judah, judge, Levite, priest, prophet, Samaria, silver)

Bible References:

- Jeremiah 26:18-19
- Micah 1:1
- Micah 6:2

Word Data:

- Strong's: H4318

Micah References:

1:1

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

Micah References:

3:8; 7:16

miracle, wonder, sign

Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: power, prophet, apostle, sign)

Bible References:

- 2 Thessalonians 2:8-10
- Acts 4:17
- Acts 4:22
- Daniel 4:1-3

- Deuteronomy 13:1
- Exodus 3:19-22
- John 2:11
- Matthew 13:58

Examples from the Bible stories:

- 16:8 Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- 19:14 God did many **miracles** through Elisha.
- 37:10 Many of the Jews believed in Jesus because of this **miracle**.
- 43:6 “Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know.”
- 49:2 Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong’s: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540, G08800, G12130, G12290, G14110, G15690, G17180, G17700, G18390, G22850, G22960, G22970, G31670, G39020, G45910, G45920, G50590

Micah References:

7:15

Miriam

Definition:

Miriam was the older sister of Aaron and Moses.

- When she was young, Miriam was instructed by her mother to watch over her baby brother Moses who was in a basket among the reeds of the Nile River. When the pharaoh's daughter found the baby and needed someone to take care of him for her, Miriam brought her mother to do it.
- Miriam led the Israelites in a dance of joy and thanksgiving after they had escaped from the Egyptians by crossing the Red Sea.
- Years later as the Israelites were wandering in the desert, Miriam and Aaron began speaking badly about Moses because he had married a Cushite woman.
- Because of her rebellion in speaking against Moses, God caused Miriam to become sick with leprosy. But later God healed her when Moses interceded for her.

(Translation suggestions: Translate Names)

(See also: Aaron, Cush, intercede, Moses, Nile River, Pharaoh, rebel)

Bible References:

- 1 Chronicles 6:1-3
- Deuteronomy 24:8-9
- Micah 6:4
- Numbers 12:2
- Numbers 20:1

Word Data:

- Strong's: H4813

Micah References:

6:4

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

Micah References:

6:5

Moses

Definition:

Moses was a prophet and leader of the Israelite people for over 40 years. He was the leader of the Israelite people when they came out of Egypt, as described in the book of Exodus.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but did not get to live in it, because he disobeyed God.

(Translation suggestions: How to Translate Names)

(See also: Miriam, Promised Land, Ten Commandments)

Bible References:

- Acts 7:21
- Acts 7:30
- Exodus 2:10
- Exodus 9:1
- Matthew 17:4
- Romans 5:14

Examples from the Bible stories:

- 9:12 One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- 12:5 **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- 12:7 God told **Moses** to raise his hand over the sea and divide the waters.
- 12:12 When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God.

- 13:7 Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Word Data:

- Strong's: H4872, H4873, G34750

Micah References:

6:4

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

Micah References:

1:8; 1:10; 1:11

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

Micah References:

4:2; 4:3; 4:7; 4:11; 5:8; 5:15; 7:16

neighbor, neighborhood, neighboring

Definition:

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: adversary, **parable**, **people group**, Samaria)

Bible References:

- **Acts 7:26-28**
- **Ephesians 4:25-27**
- **Galatians 5:14**
- **James 2:8**
- **John 9:8-9**
- **Luke 1:58**
- **Matthew 5:43**
- **Matthew 19:19**
- **Matthew 22:39**

Word Data:

- Strong’s: H5997, H7138, H7453, H7468, H7934, G10690, G20870, G40400, G41390

Micah References:

7:5

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

Micah References:

7:20

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

Micah References:

6:7; 6:15

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

Micah References:

6:15

Omri

Definition:

Omri was an army commander who became the sixth king of Israel.

- King Omri reigned for twelve years in the city of Tirzah.
- Like all the kings of Israel before him, Omri was a very evil king who led the people of Israel into more idol worship.
- Omri was also the father of King Ahab.

(Translation suggestions: How to Translate Names)

(See also: Ahab, Israel, **Jeroboam**, **Tirzah**)

Bible References:

- **2 Chronicles 22:1-3**

Word Data:

- Strong's: H6018

Micah References:

6:16

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

Micah References:

1:2

peace, peaceful, peacemaker

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- In the Old Testament, the term “peace” often means a general sense of a person’s welfare, wellness, or wholeness.
- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

- 1 Thessalonians 5:1-3
- Acts 7:26
- Colossians 1:18-20
- Colossians 3:15
- Galatians 5:23
- Luke 7:50
- Luke 12:51
- Mark 4:39
- Matthew 5:9
- Matthew 10:13

Examples from the Bible stories:

- 15:6 God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.
- 15:12 Then God gave Israel **peace** along all its borders.
- 16:3 Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land.
- 21:13 He (Messiah) would die to receive the punishment for other people's sin. His punishment would bring **peace** between God and people.
- 48:14 David was the king of Israel, but Jesus is the king of the entire universe! He will come again and rule his kingdom with justice and **peace**, forever.
- 50:17 Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

Word Data:

- Strong's: H5117, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, G02690, G15140, G15150, G15160, G15170, G15180, G22720

Micah References:

3:5; 5:5

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

Micah References:

4:9; 7:2

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

Micah References:

3:1; 3:9; 6:1; 6:5

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

Micah References:

3:12; 4:3

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

Micah References:

4:13

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

Micah References:

3:11

prince, princess, governor, provincial governor, official, nobleman, noblemen, nobility

Definition:

A “prince” is the son of a king. A “princess” is a daughter of a king.

- The term “prince” is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham’s wealth and importance, he was referred to as a “prince” by the Hittites he was living among.
- In the book of Daniel, the term “prince” is used in the expressions “prince of Persia” and “prince of Greece,” which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a “prince” in the book of Daniel.
- Sometimes in the Bible Satan is referred to as “the prince of this world.”
- Jesus is called the “Prince of Peace” and the “Prince of Life.”
- In Acts 2:36, Jesus is referred to as “Lord and Christ” and in Acts 5:31 he is referred to as “Prince and Savior,” showing the parallel meaning of “Lord” and “Prince.”

Translation Suggestions:

- Ways to translate “prince” could include, “king’s son” or “ruler” or “leader” or “chieftain” or “captain.”
- When referring to angels, this could also be translated as “spirit ruler” or “leading angel.”
- When referring to Satan or other evil spirits, this term could also be translated as “evil spirit ruler” or “powerful spirit leader” or “ruling spirit,” depending on the context.

(See also: angel, authority, Christ, demon, lord, power, ruler, Satan, Savior, spirit)

Bible References:

- Acts 5:29-32
- Genesis 12:15
- Genesis 49:26
- Luke 1:52

Word Data:

- Strong's: H0001, H0117, H0324, H2831, H3548, H4502, H5057, H5081, H5139, H5257, H5387, H5633, H5993, H6579, H7261, H7333, H7786, H8269, H8282, H8323, G07470, G07580, G14130, G31750

Micah References:

5:5

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

Micah References:

3:5; 3:6; 3:7; 3:11

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

Micah References:

1:7

prostrate, bow down, worship

Definition:

To “prostrate” oneself means to lie flat on the ground, usually in submission to a person of authority such as a king or some other powerful person. This same term can also mean to “worship,” referring to the actions of honoring, praising, and obeying God.

- This term often means literally “bow down” or “prostrate oneself” to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- This term can be used both of people who worship Yahweh as the One True God and others who worship false gods.

Translation Suggestions:

- The term “worship” could be translated as “bow down to” or “honor and serve” or “honor and obey.”
- In some contexts, it could also be translated as “humbly praise” or “give honor and praise.”

(See also: **bow**, fear, sacrifice, **praise**, **honor**)

Bible References:

- **Colossians 2:18-19**
- **Deuteronomy 29:18**
- **Exodus 3:11-12**
- **Luke 4:7**
- **Matthew 2:2**
- **Matthew 2:8**

Examples from the Bible stories:

- **13:4** Then God gave them the covenant and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not **worship** other gods.”
- **14:2** The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.
- **17:6** David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices.

- 18:12 All of the kings and most of the people of the kingdom of Israel **worshiped** idols.
- 25:7 Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘**Worship** only the Lord your God and only serve him.’”
- 26:2 On the Sabbath, he (Jesus) went to the place of **worship**.
- 47:1 There they met a woman named Lydia who was a merchant. She loved and **worshiped** God.
- 49:18 God tells you to pray, to study his word, to **worship** him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong’s: H5457, H5647, H6087, H7812, G13910, G14790, G21510, G23180, G23230, G23560, G30000, G35110, G43520, G43530, G45730, G45740, G45760

Micah References:

5:13; 6:6

proverb

Definition:

A proverb is a short statement that expresses some wisdom or truth.

- Proverbs are powerful because they are easy to remember and repeat.
- Often a proverb will include practical examples from everyday life.
- Some proverbs are very clear and direct, while others are more difficult to understand.
- King Solomon was known for his wisdom and wrote over 1,000 proverbs.
- Jesus often used proverbs or parables when he taught people.
- Ways to translate “proverb” could include “wise saying” or “true word.”

(See also: Solomon, true, wise)

Bible References:

- 1 Kings 4:32-34
- 1 Samuel 24:12-13
- 2 Peter 2:22
- Luke 4:24
- Proverbs 1:1-3

Word Data:

- Strong’s: H2420, H4911, H4912, G38500, G39420

Micah References:

2:4

redeem, redeemer, redemption

Definition:

The term “redeem” refers to buying back something or someone that has been previously owned or held captive. A “redeemer” is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things. For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word “ransom” also refers to this practice.
- If someone’s land had been sold, a relative of that person could “redeem” or “buy back” that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people’s sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term “redeem” could also be translated as “buy back” or “pay to free (someone)” or “ransom.”
- The term “redemption” could be translated as “ransom” or “freedom payment” or “buying back.”
- The words “ransom” and “redeem” have basically the same meaning, so some languages may have only one term to translate both these words. The word “ransom,” however, can also mean the payment necessary to “redeem” something or someone. The term “redeem” never refers to the actual payment itself.

(See also: **free**, **ransom**)

Bible References:

- **Colossians 1:13-14**
- **Ephesians 1:7-8**
- **Ephesians 5:16**
- **Galatians 3:13-14**
- **Galatians 4:5**
- **Luke 2:38**
- **Ruth 2:20**

Word Data:

- Strong's: H1350, H1353, H6299, H6302, H6304, H6306, H6561, H7069, G00590, G06290, G18050, G30840, G30850

Micah References:

4:10; 6:4

reign, rule

Definition:

The term to “reign” means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term “reign” is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
- This term could also be translated as “absolute rule” or “rule as king.”

(See also: kingdom)

Bible References:

- 2 Timothy 2:11-13
- Genesis 36:34-36
- Luke 1:30-33
- Luke 19:26-27
- Matthew 2:22-23

Word Data:

- Strong’s: H3427, H4427, H4437, H4438, H4467, H4468, H4475, H4791, H4910, H6113, H7287, H7786, G07570, G09360, G22310, G48210

Micah References:

4:7

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

Micah References:

2:12; 4:7; 5:7; 5:8; 7:18

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

Micah References:

6:5; 7:2; 7:4

rod

Definition:

The term “rod” refers to a narrow, solid, stick-like tool that was used in several different ways. It was probably at least a meter in length.

- A wooden rod was used by a shepherd to defend the sheep from other animals. It was also thrown toward a wandering sheep to bring it back to the the flock.
- In Psalm 23, King David used the terms “rod” and “staff” as metaphors to refer to God’s guidance and discipline for his people.
- A shepherd’s rod was also used to count the sheep as they passed under it.
- Another metaphorical expression, “rod of iron,” refers to God’s punishment for people who rebel against him and do evil things.
- In ancient times, measuring rods made of metal, wood, or stone were used to measure the length of a building or object.
- In the Bible, a wooden rod was also referred to as an instrument to discipline children.

(See also: staff, sheep, shepherd)

Bible References:

- 1 Corinthians 4:21
- 1 Samuel 14:43-44
- Acts 16:23
- Exodus 27:9-10
- Revelation 11:1

Word Data:

- Strong’s: H2415, H4294, H4731, H7626, G25630, G44630, G44640

Micah References:

5:1; 7:14

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

Micah References:

1:6

rule, reign, ruler, prefect, official, leader

Definition:

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who “rules,” and his authority is his “rule.”

- In the Old Testament, a king was sometimes referred to generally as a “ruler,” as in the phrase “appointed him ruler over Israel.”
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action to “rule” means to “lead” to “have authority over.” It means the same thing as “reign” when it refers to the ruling of a king.

(See also: authority, governor, king, synagogue)

Bible References:

- Acts 3:17-18
- Acts 7:35-37
- Luke 12:11
- Luke 23:35
- Mark 10:42
- Matthew 9:32-34
- Matthew 20:25
- Titus 3:1

Word Data:

- Strong’s: H0995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4427, H4428, H4438, H4467, H4474, H4475, H4623, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7300, H7336, H7786, H7860, H7980, H7981, H7985, H7989, H7990, H8199, H8269, H8323, H8451, G07460, G07520, G07550, G07570, G07580, G09320, G09360, G10180, G12030, G12990, G17780, G17850, G18490, G22320, G22330, G25250, G25830, G28880, G29610, G35450, G38410, G41650, G41730, G42910

Micah References:

5:2; 7:3

sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

sacrifice

- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.

offering

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action to “sacrifice” could be translated as to “give up something valuable” or to “kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: altar, burnt offering, drink offering, false god, fellowship offering, freewill offering, peace offering, priest, sin offering, worship)

Bible References:

- 2 Timothy 4:6
- Acts 7:42
- Acts 21:25
- Genesis 4:3-5

- James 2:21-24
- Mark 1:43-44
- Mark 14:12
- Matthew 5:23

Examples from the Bible stories:

- 3:14 After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- 5:6 "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- 5:9 God had provided the ram to be the **sacrifice** instead of Isaac.
- 13:9 Anyone who disobeyed God's law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person's sin and made that person clean in God's sight.
- 17:6 David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- 48:6 Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could to take away the sin of all the people in the world.
- 48:8 But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- 49:11 Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong's: H0801, H0817, H0819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G02660, G03340, G10490, G14350, G14940, G23780, G23800, G36460, G43760, G54850

Micah References:

6:6

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

Micah References:

1:1; 1:5; 1:6

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

Micah References:

4:10; 6:14; 7:7

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

Micah References:

6:8

seize, seizure, capture

Definition:

The term “seize” means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” If a person was “seized with fear” it could also be stated that the person “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains “overcome” or “suddenly come upon” the woman.
- This term could also be translated as “take control of” or “suddenly take” or “grab.”
- The expression “seized and slept with her” could be translated as “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable.

(See: euphemism)

Bible References:

- Acts 16:19-21
- Exodus 15:14
- John 10:37-39
- Luke 8:29
- Matthew 26:48

Word Data:

- Strong’s: H0270, H1497, H2388, H3027, H3920, H3947, H4672, H5377, H5860, H6031, H7760, H8610, G07240, G19490, G26380, G29020, G29830, G48150, G48840

Micah References:

2:2

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

Micah References:

7:17

shame, ashamed, disgrace, humiliate, reproach

Definition:

The term "shame" refers to the painful feeling of being disgraced or humiliated that a person feels when they do something that others consider dishonorable or improper.

- Something that is "shameful" is "improper" or "dishonorable."
- The term "ashamed" describes how a person feels when he has done something improper or dishonorable.
- The term "humiliate" means to cause someone to feel shamed or disgraced, usually publicly. The act of shaming someone is called "humiliation."
- To "reproach" someone means to criticize or disapprove of that person's character or behavior.
- The phrase "put to shame" means to defeat people or expose their actions so that they feel ashamed of themselves. The prophet Isaiah said that those who make and worship idols will be put to shame.
- The term "disgraceful" can be used to describe a sinful act or the person who did it. When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame. For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- When God humbles someone, it means that he is causing a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt that person.
- Saying that a person is "above reproach" or "beyond reproach" or "without reproach" means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.

Translation Suggestions

- Ways to translate "disgrace" could include "shame" or "dishonor."
- Ways to translate "disgraceful" could include "shameful" or "dishonoring."
- To "humiliate" could also be translated as to "shame" or to "cause to feel shame" or to "embarrass."
- Depending on the context, ways to translate "humiliation" could include "shame" or "degrading" or "disgrace."
- The word "reproach" could also be translated as "accusation" or "shame" or "disgrace."
- To "reproach" could also be translated as to "rebuke" or to "accuse" or to "criticize," depending on the context.

(See also: dishonor, accuse, rebuke, false god, humble, Isaiah, worship)

Bible References:

- 1 Peter 3:15-17
- 2 Kings 2:17
- 2 Samuel 13:13
- Luke 20:11
- Mark 8:38
- Mark 12:4-5
- 1 Timothy 3:7
- Genesis 34:7
- Hebrews 11:26
- Lamentations 2:1-2
- Psalms 22:6
- Deuteronomy 21:14
- Ezra 9:5
- Proverbs 25:7-8
- Psalms 6:8-10
- Psalms 123:3
- 1 Timothy 5:7-8
- 1 Timothy 6:13-14
- Jeremiah 15:15-16
- Job 16:9-10
- Proverbs 18:3

Word Data:

- Strong's: H0937, H0954, H0955, H1317, H1322, H1421, H1442, H1984, H2490, H2616, H2617, H2659, H2778, H2781, H2865, H3001, H3637, H3639, H3640, H3971, H5007, H5034, H5039, H6030, H6031, H6172, H6256, H7022, H7034, H7036, H7043, H7511, H7817, H8103, H8213, H8216, H8217, H8589, G01520, G01530, G04100, G04220, G04230, G08080, G08180, G08190, G08210, G17880, G17910, G18700, G26170, G30590, G36790, G36800, G36810, G38560, G50140, G51950, G51960, G54840

Micah References:

1:11; 2:6; 3:7; 6:16; 7:10; 7:16

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

Micah References:

5:4; 5:5; 5:6; 7:14

siege, besiege, besieged, siegework, siegeworks

Definition:

A “siege” occurs when an attacking army surrounds a city and keeps it from receiving any supplies of food and water. To “besiege” a city or to put it “under siege” means to attack it by means of a siege.

- When the Babylonians came to attack Israel, they used the tactic of a siege against Jerusalem to weaken the people inside the city.
- Often during a siege, ramps of dirt are gradually constructed to enable the attacking army to cross over the city walls and invade the city.
- To “besiege” a city can also be expressed as to “lay siege” to it or to “perform a siege” on it.
- The term “besieged” has the same meaning as the expression “under siege.” Both these expressions describe a city that an enemy army is surrounding and besieging.

Bible References:

- 1 Chronicles 20:1
- 1 Kings 20:1-3
- 1 Samuel 11:1-2
- Jeremiah 33:4

Word Data:

- Strong’s: H4692, H4693, H5341, H5437, H5564, H6693, H6696, H6887

Micah References:

5:1

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

Micah References:

3:11

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

Micah References:

1:5; 1:13; 3:8; 6:7; 6:13; 7:9; 7:19

sorcerer, sorceress, sorcery, sorceries, witchcraft, magician

Definition:

"Sorcery" or "witchcraft" refers to using magic, which involves doing powerful things through the help of evil spirits. A "sorcerer" is someone who does these powerful, magical things.

- The use of magic and sorcery can involve both beneficial things (such as healing someone) and harmful things (such as putting a curse on someone). But all kinds of sorcery are wrong, because they use the power of evil spirits.
- In the Bible, God says that the use of sorcery is as evil as other terrible sins (such as adultery, worshiping idols, and child sacrifice).
- The terms "sorcery" and "witchcraft" could also be translated as "evil spirit power" or "casting spells."
- Possible ways to translated "sorcerer" could include "worker of magic" or "person who casts spells" or "person who does miracles using evil spirit power."
- Note that "sorcery" has a different meaning than the term "divination," which refers to attempting to contact the spirit world.

(See also: adultery, demon, divination, false god, magic, sacrifice, worship)

Bible References:

- Acts 8:9-11
- Exodus 7:11-13
- Galatians 5:19-21
- Revelation 9:20-21

Word Data:

- Strong's: H3784, H3785, H3786, H6049, G30950, G30960, G30970, G53310, G53320, G53330

Micah References:

5:12

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

Micah References:

6:7; 7:1; 7:3

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

Micah References:

1:6; 6:15

spear, spearmen

Definition:

A spear is a weapon with a long wooden handle and sharp metal blade on one end that is thrown a long distance.

- Spears were commonly used for war in biblical times. They are sometimes still used in present-day conflicts between certain people groups.
- A spear was used by a Roman soldier to pierce the side of Jesus while he hung on the cross.
- Sometimes people throw spears to catch fish or other prey to eat.
- Similar weapons are the “javelin” or “lance.”
- Make sure that the translation of “spear” is different from the translation of “sword,” which is a weapon that is used for thrusting or stabbing, not throwing. Also, a sword has a long blade with a handle, while a spear has a small blade on the end of a long shaft.

(See also: prey, Rome, sword, warrior)

Bible References:

- 1 Samuel 13:19-21
- 2 Samuel 21:19
- Nehemiah 4:12-14
- Psalm 35:3

Word Data:

- Strong’s: H1265, H2595, H3591, H6767, H7013, H7420, G30570

Micah References:

4:3

spirit, wind, breath

Definition:

The term “spirit” refers to the non-physical part of a person which cannot be seen. In biblical times, the concept of a person’s spirit was closely related to the concept of a person’s breath. The term can also refer to wind, that is, the movement of air in the natural world.

- The term “spirit” can refer to a being that does not have a physical body, such as an evil spirit.
- In general, the term “spiritual” describes things in the non-physical world.
- The term “spirit of” can also mean “having the characteristics of,” such as in “spirit of wisdom” or “in the spirit of Elijah.” Sometimes the Bible applies this term in the context of a person’s attitude or emotional state, such as “spirit of fear” and “spirit of jealousy.”
- Jesus said that God is a spirit.

Translation Suggestions:

- Depending on the context, some ways to translate “spirit” might include “non-physical being” or “inside part” or “inner being.”
- In some contexts, the term “spirit” could be translated as “evil spirit” or “evil spirit being.”
- Sometimes the term “spirit” is used to express the feelings of a person, as in “my spirit was grieved in my inmost being.” This could also be translated as “I felt grieved in my spirit” or “I felt deeply grieved.”
- The phrase “spirit of” could be translated as “character of” or “influence of” or “attitude of” or “thinking (that is) characterized by.”
- Depending on the context, “spiritual” could be translated as “non-physical” or “from the Holy Spirit” or “God’s” or “part of the non-physical world.”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- The term “spiritual gift” could be translated as “special ability that the Holy Spirit gives.”
- Sometimes this term can be translated as “wind” when referring to the simple movement of air or “breath” when referring to air movement caused by living beings.

(See also: soul, Holy Spirit, **demon**, **breath**)

Bible References:

- **1 Corinthians 5:5**

- 1 John 4:3
- 1 Thessalonians 5:23
- Acts 5:9
- Colossians 1:9
- Ephesians 4:23
- Genesis 7:21-22
- Genesis 8:1
- Isaiah 4:4
- Mark 1:23-26
- Matthew 26:41
- Philippians 1:27

Examples from the Bible stories:

- 13:3 Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- 40:7 Then Jesus cried out, “It is finished! Father, I give my **spirit** into your hands.” Then he bowed his head and gave up his **spirit**.
- 45:5 As Stephen was dying, he cried out, “Jesus, receive my **spirit**.”
- 48:7 All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

Word Data:

- Strong’s: H0178, H1172, H5397, H7307, H7308, G41510, G41520, G41530, G53260, G54270

Micah References:

2:11

splendor

Definition:

The term “splendor” refers to the extreme beauty and elegance that is often associated with wealth and a magnificent appearance.

- Often splendor is used to describe the wealth that a king has, or how he looks in his expensive, beautiful finery.
- The word “splendor” can also be used to describe the beauty of trees, mountains, and other things that God has created.
- Certain cities are said to have splendor because of o their natural resources, elaborate buildings and roads, and the wealth of their people, which includes rich clothing, gold, and silver.
- Depending on the context, this word could be translated as “magnificent beauty” or “amazing majesty” or “kingly greatness.”

(See also: glory, king, majesty)

Bible References:

- 1 Chronicles 16:27
- Exodus 28:1-3
- Ezekiel 28:7
- Luke 4:7
- Psalms 89:44-45
- Revelation 21:26-27

Word Data:

- Strong’s: H1925, H1926, H1927, H1935, H2091, H2122, H2892, H3314, H3519, H6643, H7613, H8597

Micah References:

2:8; 2:9

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

Micah References:

6:16

storehouse

Definition:

A “storehouse” is a large building that is used for keeping food or other things, often for a long time.

- In the Bible a “storehouse” was usually used to store extra grain and other food to be used later when there was a famine.
- This term was also used figuratively to refer to all the good things that God wants to give to his people.
- The storehouses of the temple and tent of meeting (sometimes called “the tabernacle”)contained valuable things that had been dedicated to Yahweh, such as gold and silver. Some of these things used to repair and maintain the temple were also kept there.
- Other ways to translate “storehouse” could include “a building for storing grain” or “place for keeping food” or “room for keeping valuable things safe.”
- When referring to the place where valuable things were kept for the tent of meeting or temple, another way to translate the word “storehouse” is “treasury.”

(See also: consecrate, dedicate, famine, gold, grain, silver, temple)

Bible References:

- 2 Chronicles 16:2-3
- Luke 3:17
- Matthew 3:12
- Psalms 33:7

Word Data:

- Strong’s: H0214, H0618, H0624, H4035, H4200, H4543, G05960

Micah References:

6:10

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

Micah References:

5:5; 5:11; 7:17

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

Micah References:

4:3; 5:6; 6:14

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

Micah References:

3:12

terror, terrorize, terrify, dread, panic

Definition:

The term “terror” refers to a feeling of extreme or intense fear. To “terrify” someone means to cause that person to feel very afraid.

- A “terror” is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as “terrifying.” This term could be translated as “fear-causing” or “terror-producing.”
- The judgment of God will someday cause terror in unrepentant people who reject his grace.
- The “terror of Yahweh” could be translated as “the terrifying presence of Yahweh” or “the dreaded judgment of Yahweh” or “when Yahweh causes great fear.”
- Ways to translate “terror” could also include “extreme fear” or “deep dread.”

(See also: adversary, fear, judge, plague, Yahweh)

Bible References:

- Deuteronomy 2:25
- Exodus 14:10
- Luke 21:9
- Mark 6:48-50

Word Data:

- Strong’s: H0367, H0926, H0928, H1091, H1161, H1204, H1205, H1763, H2111, H2113, H2189, H2731, H2847, H2851, H2865, H3372, H3707, H4032, H4172, H4288, H4637, H6184, H6206, H6343, H6973, G16290, G16300, G22580, G44220, G44260, G54010

Micah References:

4:4; 7:17

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

Micah References:

1:2; 6:3

thorn, thorn bush, thistle

Definition:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A “thorn” is a hard, sharp growth on the branch or stem of a plant. A “thornbush” is a type of small tree or shrub that has many thorns on its branches.
- A “thistle” is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus’ head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: crown, fruit, spirit)

Bible References:

- Hebrews 6:7-8
- Matthew 13:7
- Matthew 13:22
- Numbers 33:55

Word Data:

- Strong’s: H0329, H1863, H2312, H2336, H4534, H5285, H5518, H5544, H6791, H6796, H6975, H7063, H7898, G01730, G01740, G46470, G51460

Micah References:

7:4

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

Micah References:

4:12; 4:13

tongue, language

Definition:

The term “tongue” refers to the organ inside a person’s mouth that is used to speak. The term is often used figuratively to mean “language” or “speaking.” There also several other figurative meanings as well.

- In the Bible, the most common figurative meaning for this term is “language” or “speech.”
- Sometimes “tongue” may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the “gifts of the Spirit.”
- In the book of Acts, the expression “tongues” of fire refers to “flames” of fire, presumably shaped like tongues.

Translation Suggestions

- Depending on the context, the term “tongue” can be translated as “language” or “supernatural language.” If it is not clear which one it is referring to, it is better to translate it as “language.”
- When referring to fire, this term could be translated as “flames.”
- The expression “my tongue rejoices” could be translated as “I rejoice and praise God” or “I am joyfully praising God.”
- The phrase, “tongue that lies” could be translated as “person who tell lies” or “people who lie.”
- Phrases such as “with their tongues” could be translated as “with what they say” or “by their words.”

(See also: gift, Holy Spirit, joy, praise, rejoice, spirit)

Bible References:

- 1 Corinthians 12:10
- 1 John 3:18
- 2 Samuel 23:2
- Acts 2:26
- Ezekiel 36:3
- Philippians 2:11

Word Data:

- Strong's: H3956, G11000, G12580, G20840

Micah References:

6:12

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

Micah References:

5:8; 7:10

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

Micah References:

1:5; 1:13; 3:8; 6:7; 7:18

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

Micah References:

7:17

tribe, tribal, tribesmen

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: clan, nation, **people group**, **twelve tribes of Israel**)

Bible References:

- **1 Samuel 10:19**
- **2 Kings 17:16-18**
- **Genesis 25:16**
- **Genesis 49:17**
- **Luke 2:36-38**

Word Data:

- Strong's: H0523, H4294, H7625, H7626, G14290, G54430

Micah References:

6:9

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

Micah References:

7:5

understand, understanding, thinking

Definition:

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: believe, know, wise)

Bible References:

- Job 34:16-17
- Luke 2:47
- Luke 8:10
- Matthew 13:12
- Matthew 13:14
- Proverbs 3:5

Word Data:

- Strong’s: H0995, H0998, H0999, H1847, H2940, H3045, H3820, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G00500, G01450, G01910, G08010, G10970, G11080, G12710, G19210, G19220, G19870, G19900, G26570, G35390, G35630, G49070, G49080, G49200, G54240, G54280, G54290

Micah References:

4:12

vine

Definition:

The term “vine” refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word “vine” in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word “vine” almost always means “grapevine.”
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the “vine” and called his people the “branches.” In this context, the word “vine” could also be translated as “grapevine stem” or “grape plant stem.” (See: Metaphor)

(See also: grape, vineyard)

Bible References:

- Genesis 40:9
- Genesis 49:11
- John 15:1
- Luke 22:18
- Mark 12:3
- Matthew 21:35-37

Word Data:

- Strong’s: H5139, H1612, H8321, G02880, G02900, G10090, G10920

Micah References:

4:4

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

Micah References:

1:6

vision, envision

Definition:

The term “vision” refers to something that a person sees. It especially refers to something unusual or supernatural that God shows people in order to give them a message.

- Usually, visions are seen while the person is awake. However, sometimes a vision is something a person sees in a dream while asleep.
- God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

Translation Suggestion

- The phrase “saw a vision” could be translated as “saw something unusual from God” or “God showed him something special.”
- Some languages may not have separate words for “vision” and “dream.” So a sentence such as “Daniel had dreams and visions in his mind” could be translated as something like “Daniel was dreaming while asleep and God caused him to see unusual things.”

(See also: dream)

Bible References:

- Acts 9:10-12
- Acts 10:3-6
- Acts 10:11
- Acts 12:9-10
- Luke 1:22
- Luke 24:23
- Matthew 17:9-10

Word Data:

- Strong’s: H2376, H2377, H2378, H2380, H2384, H4236, H4758, H4759, H7203, H7723, H8602, G37010, G37050, G37060

Micah References:

3:6

watch, guard, take heed, beware

Definition:

The term “watch” means to look at something very closely and carefully. It also has several figurative meanings. A “watchman” was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to “watch your life and doctrine closely” means to be careful to live wisely and to not believe false teachings.
- To “watch out” is a warning to be careful to avoid a danger or harmful influence.
- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

- 1 Thessalonians 5:6
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 8:15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong’s: H0821, H2370, H4929, H4931, H5027, H5341, H6486, H6822, H6836, H6974, H7462, H7789, H7919, H8104, H8108, H8245, G00690, G09910, G11270, G14920, G23340, G28920, G35250, G37080, G39060, G43370, G46480, G50830, G54380

Micah References:

7:5; 7:7

watchtower, tower

Definition:

The term “watchtower” refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

- Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
- The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
- Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
- The term “watchtower” is also used as a symbol of protection from enemies. (See: Metaphor)

(See also: adversary, watch)

Bible References:

- 1 Chronicles 27:25-27
- Ezekiel 26:3-4
- Mark 12:1-3
- Matthew 21:33-34
- Psalm 62:2

Word Data:

- Strong’s: H0803, H0971, H0975, H1785, H2918, H4026, H4029, H4692, H4707, H4869, H6076, H6438, H6836, G44440

Micah References:

4:8

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: How to Translate Unknowns)
- Ways to translate “wineskin” could include “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: **grape**, vine, vineyard, **winepress**)

Bible References:

- **1 Timothy 5:23**
- **Genesis 9:21**
- **Genesis 49:12**
- **John 2:3-5**
- **John 2:10**
- **Matthew 9:17**
- **Matthew 11:18**

Word Data:

- Strong’s: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G10980, G36310, G38200, G39430

Micah References:

2:11; 6:15

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See also: obey, fruit)

Bible References:

- Acts 6:3
- Colossians 3:15-17
- Exodus 31:6
- Genesis 3:6
- Isaiah 19:12
- Jeremiah 18:18
- Matthew 7:24

Examples from the Bible stories:

- 2:5 She also wanted to be **wise**, so she picked some of the fruit and ate it.
- 18:1 When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.

- 23:9 Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- 45:1 He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

Word Data:

- Strong's: H0998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G46780, G46790, G46800, G49200, G54280, G54290, G54300

Micah References:

6:9

woe

Definition:

The term “woe” refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression “woe to” is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word “woe” is repeated, to emphasize an especially terrible judgment.
- A person who says “woe is me” or “woe to me” is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term “woe” could also be translated as “great sorrow” or “sadness” or “calamity” or “disaster.”
- Other ways to translate the expression “Woe to (name of city)” could include, “How terrible it will be for (name of city)” or “The people in (that city) will be severely punished” or “Those people will suffer greatly.”
- The expression, “Woe is me!” or “Woe to me!” could be translated as “How sad I am!” or “I am so sad!” or “How terrible this is for me!”
- The expression “Woe to you” could also be translated as “You will suffer terribly” or “You will experience terrible troubles.”

Bible References:

- Ezekiel 13:17-18
- Habakkuk 2:12
- Isaiah 31:1-2
- Jeremiah 45:1-3
- Jude 1:9-11
- Luke 6:24
- Luke 17:1-2
- Matthew 23:23

Word Data:

- Strong’s: H0188, H0190, H0337, H0480, H1929, H1945, H1958, G37590

Micah References:

2:1; 7:1

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

Micah References:

1:1; 4:2

wrath, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. The Bible describes both people and God as experiencing intense anger. When speaking about God's "wrath," make sure the word or phrase used to translate this term does not refer to a sinful fit of rage (which might be true of a human person).

- In the Bible, "wrath" often refers to God's righteous judgment of sin and punishment of people who rebel against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger."
- God's wrath is just and holy. When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful human rage.

(See also: judge, sin)

Bible References:

- 1 Thessalonians 1:8-10
- 1 Timothy 2:8-10
- Luke 3:7
- Luke 21:23
- Matthew 3:7
- Revelation 14:10
- Romans 1:18
- Romans 5:9

Word Data:

- Strong's: H0639, H2197, H2528, H2534, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G23720, G37090, G39490, G39500

Micah References:

5:15

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

Micah References:

4:4

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

Micah References:

1:3; 1:12; 2:3; 2:5; 2:7; 2:13; 3:4; 3:5; 3:8; 3:11; 4:2; 4:5; 4:6; 4:7; 4:10; 4:12; 4:13; 5:4; 5:7; 5:10; 6:1; 6:2; 6:5; 6:6; 6:7; 6:8; 6:9; 7:7; 7:8; 7:9; 7:10; 7:17

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

Micah References:

1:13; 3:10; 3:12; 4:2; 4:7; 4:8; 4:10; 4:11; 4:13